

தமிழக அரசு

Uigilia.
Matins of our Lord.
Ps. Strum.
Thon Evangelij.
Chiltemasap.

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To the most puissant and mightie Prince Edward the first, by
 grace of God King of Englande France & Ireland defender of the fayth, and of the
Church of Englande & also of Irelle
 Subiect Edmund Beche wth *our graces most humble and obedient*
service and peace from God, with long reigne,
honour, health and prosperitie.



If stones most noble & puissant Prince,
 one handsome and commodious Byble is putfurth
 wyth certayn sundry Dialogues, schollies, or bytise
 Annotations (not heretofore in our native language
 publyshed) to the aduancement and promotyng of
 Gods glory, your Maiesties honoure, and partly to
 gratifye your graces louyng subiectes, who sythen
 the tyme of the impressiō of the Byble in the largest
 volume (the pryce of late tyme for the scarstie of the
 same, being as semeth to the to excessiue) haue bene
 either greatly discouraged therebi from bying of the
 same, or otherwyle not of abilitie to disburse so
 much money for them, were forsed to lacke the frui-

cion therof the tood of their ioules, one of the greatest commodities, whych they possesse &
 in, or vnder God and your graces permission here in earth. For what other are the base
 people, nay rather al your graces subiectes, boyde of the knowledge of Gods word, and
 ignoraunt in the same, then brutish, sauage, destitute of al humanitie, replete with grosse
 errors, euer to learne, and neuer learning theyr dutye to God, theyr allegiaunce to your
 Maiestie, the loue to theyr neyghbours, the vse of theyr wordli substance, & al other bene-
 fites receiued of the aboundant munificence & large liberalitie of god. The premisses ther-
 fore, most noble Prince, diligently considered, & with mature deliberacion wel & aduised-
 ly weld, after long consulting with my selfe, to whom of duetye I oughte to dedicate the
 frutes of mine industry & trauayle, I haue boldeli vpon hope of your princely beningni-
 tie, attempted this interprise, trusting that your highnes wil not onely therefore pardon
 me your graces humble and obedient subiect, but wyl also of your naturall inclinacion
 to gentilnes, wel accept, & in good part take, my rude, & simple lucubracions, trauayle, &
 diligence herein employed & susteyned, whych I your sayd humble & obedient subiecte
 wyth al reuerence exhibite and dedicate to your royal Maiestie, as to the moost worthy
 defendour, & principal patrone, next vnder God in earth, thereof. To what other person
 in earth both the tuicion & patronage of Gods boke so iustly apartayne, as to the kyngs,
 princes, and hygh maiestrats, whom the scripture bouchsafe to nominate & cal gods, &

Therefore to dedicate Gods boke, to any other then onely to kynges, hygh Ma-
gistrates and princes, is prejudicial to theyr princely estate, and as it were a dettimente
 to theyr dignitie or a derogacion of theyr honoure. Who dar then interprise to chalenge
 and vsurpe the patronage of Gods boke, onles he be an Emperour, a kyng, a Monarch
 or a gouernoure. For suche do not vsurpe, but rather vse it as theyr princely patrimony
 and most lawfulllest inheritaunce. Theyr interest and title herein, dependeth not onely
 vpon prescription of time or stablished by politique statutes, lawes, and ordinaunces of
 mutable men, but it is ratified & confirmed by the infallible worde of God, as it appea-
 reth euidently in the **xvii. of Deutono.** where the institution of a kyng is byscribed, and
 immediatly vpon his institution these Godly wordes ensuyng, are inferred.

When the kyng is set vpon the seate of hys kyngdome, he shal write him forth this second law, in a boke
 taking a coppe of the priestes and the Leuites, & it shal be wyth hym, & he shal read therein al the dayes of hys
 lyfe, that he may learne to feare the Lord hys God, to kepe al the wordes of this law and these ordinaunces
 to do them, that his herte arple not aboue hys brethien, & that he turne not from the commaundemente, ey-
 ther to the ryght hand or to the left & both he & his children may prolong theyr dayes in hys kyndom in Israel.
 What ter puissant prince, that baleant & doughty Josua, whych succeedyng next to Moy-

A Table of the

by the power of God. ii. cor. x. b. Let vs arme vs with the gyrdel of truth, let vs be clothed wth the brest plate of ryghtwysnes, and shod with shooes prepared by the Gospell of peace, and aboue all let vs haue the myrre of fapth. Eph. vi. c. and helmet of hope of saluacion. i. Tes. v. b. Also the swerde of the spirite, the whych is the worde of God. Eph. vi. c. Isa. lix. Hebr. ii. c. And let vs continually watch in prayer. Eph. vi. c. i. Pet. v. b. abstynynge from all thynges that be contrary to the lawe of the lord. i. Corinthians. ix. d.

¶ Ascension of Christ.

Christ was receyued in a cloude, ascendynge vnsensibly into heauen, lftynge by his handes, and blessing his disciples. Mar. xvi. d. Luk. xxiii. g. Act. i. a. ffor to deliuer vs out of captiuitie, & to geue vs many giftes. Psal. lxxii. d. Eph. i. b. Hebr. vii. d. to apere before the face of God for vs. Hebr. ix. f. Roma. vii. g. and to prepare vs a place. Mich. ii. a. John. xiii. a.

Christ ascended into heauen, & sitteth on the ryght hand of God. i. Pet. iii. d. Hebr. x. c. xii. a. ffrom whence he shall not come vnto the tyme of the restitution of all thynges. Act. iii. d. therefore let vs loke for those thynges whych are about, where Christ is sittynge on the right hand of God. Colos. iii. a. Christ is ascended into heauen because his bodily presence letteth the apostles to receyue the spirite of confort. John. vii. f. xvi. b.

At the ascension all power was geuen to Christ. i. Pet. iii. d. Eph. i. c.

¶ Almes.

We must do almes to men with our owne goodes. Tob. ii. b. Pro. iii. b. Luke. iii. d. & secretly. math. v. a. An example to do almes. Act. x. a.

To geue for gods sake doth not make a man poore. Psal. xlviii. d.

He that geueth nothyng, abyndeth not in charitie. i. John. iii. c. Let vs therefore distribute oure bread vnto the poore. Isa. xlviii. b. ffor Christ doth count it done vnto hym. Mat. xxv. d.

¶ Altar.

An altar was neuer commaunded to be made but only to God, as appereth of Abraham. Gen. xii. b. xii. d. Also of Isaac. Ge. xxvi. f. of Jacob. ge. xxxii. d. xxxv. a. Wherefore Josiah dōd destroy all the altars that were made to the honour of Images. iij. Reg. xxi. c. So we haue no altar but Christ. Hebr. xiv. b.

¶ Annopntynge.

The annopntynge of Christ. Dani. ix. g.

The annopntynge of Christ is the holy gost, the whiche all fapthful men do receyue. i. Joh. i. d. and which doth teache vs al thynges for our health. We haue the no more corporall annopntynge made of oyles but spirituall by the holy gost.

¶ Baptisme.

To baptize, is to wete or to washe. Judyth. xii. b. Mat. iii. b. Mar. vii. a.

Baptisme is an outward signe representynge in vs renewynge of the spirite, and mortifyng of our members in Jesus Christ, by the whiche we are buried in death wth hym. Roma. vi. Colos. ii. d.

They that are baptizyd in Christ, haue put on Christ. Gala. iii. d.

By baptisme we are receyued, intolled and written in the holy assemble of Christ. Act. ii. f.

The disciples dōd baptize, but Christ dōd not. John. iii. a.

Paule also sayed that he was sent, not to baptize, but to preache. i. Cor. ii. a.

We are baptizyd in the name of the father, and of

principall matters,

the sonne, and of the holy gost. Mat. xvi. ii. d.

The apostles baptizyd in the name of Christ. Act. x. g.

Baptisme bringeth not grace wth it, as appereth by Symon the sothfayer. Act. viii. d.

Paule beleued and receined the holy gost, before he was baptizyd. Act. ix. c.

Cornelius the Centurion receyued the holy gost before he was baptizyd. Act. x. g.

The gelded man of Mene Candace beleued (and therefore had grace) before he was baptizyd. Act. xli. f.

Agapust the that say that iustificacion is made thorough baptisme, search the. Rom. ii. d. ii. g. a. c. Eph. ii. b. Ga. ii. d. ii. a. where sanct Paul sheweth y^e that is done thorough fapth and not by any worke whatsoeuer it be.

The scripture sometime attributeth that to baptisme which pertaineth to fapth, that is to wete to be buried in Christ. Rom. vi. a. to put on Christ. Gala. iii. b.

The fountayne of new byth. Tpte. iii. b.

The washynge awaye of synnes. Act. xxii. d.

Sanct Peter shewed that we are saued by baptisme, not by the washynge awaye of the filth of the fleche, but by the examinaciō of a good consciēce in god. i. pe. iii. d.

The ceremonie of baptisme (beynge ordeyned of God) was ministred by John Baptyst. Joh. i. e. Mat. xxi. c. there is but one baptisme. Eph. i. g. a. To baptize, for to teache. i. Corin. vi. a.

To be baptizyd, is taken for to dye. mar. x. f. Lu. xii. f.

¶ Beatitude or blessednes.

Beatitude, is an euerylastynge lyfe, whiche consisteth in the only knowledge of God, and of Christe sente by hym. John. xvii. a.

Beatitude containeth fulnes and abundance of all goodnes. Psal. xlviii. d. b. xxxvi. b. Isa. xlix. c. xlv. c. Apoc. vii. d.

Beatitude is prefigured by the good banquetes of whiche Esay speaketh. xxv. c.

The blessed shall see the kyng in his glorie. Isa. xxxiii. d. e. John. iii. a.

Beatitude is incomprehensible to mortal men. Isa. lxiii. b. i. Cor. ii. b.

Blessednes is geuen vs by Christ only. Luke. xxi. c.

No man is receyued into blessednes, excepte he be purged by fapth. Apoc. xxi. g.

Blessed are they whose synnes are pardoned. Psal. xxxii. a. Rom. iii. a.

Blessed are they poore in spirit. Math. v. a. b. and reade the whole Chapter.

Blessed are they that suffer for ryghtwysnes sake. i. Pet. iii. iii. c.

Blessed is Mary, because she beleued. Luke. i. c.

Blessed are they that do here the word of God, and kepe it. Luke. xi. d.

¶ To blesse.

To blesse, is to geue thanks, or prayer. Gen. xlviii. b. i. Cor. x. d. xiii. c.

To blesse, is to increase, to geue aboundaunce, and to make goodes to increase. Gene. xxx. d. xxi. a.

To blesse, is to geue power to increase. Ge. i. e. i. c. a.

To be blessed, is to be deliuered fro al maner of corruptions by Christ, that is to save fro synne, from death and from hell. Gene. xxi. d. Gala. iii. b. c. Psal. vi. c.

Blessed are the houses of ryghtwys men. Pro. xiii. d.

Blessed are all fapthfull men of God. Deutr. x. a.

Eph. i. a. Isa. xli. c. Psal. xli.

The blessinges of the priestes, are cursed of God. Malach. ii. a.

A Table of the

principall matters.

Let vs blesse God with all our hertes. Psal. ciii. a.
Ecc. xlii. b. & cetera. Always. Tob. iiii. d. Jude. vii.
c. in euery place. Psal. ciii. d. Ec. xxxi. c. i. Tim. ii. a.

All the creatures of God are good and blessed, by
the worde of God, and prayer. i. Tim. ii. a.

Let vs blesse our persecutors. Rom. xii. c. i. cor. xii. c.
Luke. vi. c. d. i. cor. xii. c. i. cor. xii. c.

Blessed is the man that trusteth in the worde of God.
Jer. xlii. b.

Cursed are they, which are blessed of men. Luk. vi.
c. i. cor. xii. c. i. cor. xii. c.

Blasphemie.
Blasphemie is to withstande the truth which a
man knoweth: as opd the Pharises, attributunge the
workes of Christ to the deuill. Mat. xii. b. Mark. iii. c.

Luke. xi. c. And to take upon hym above the myght of
God, as opd Pharaon. Exo. x. c. And Sennacherib. iii.

Reg. x. b. Also Holofernes. Jud. xvi. a. Also Nabu-
godonosor. da. iii. b. Also the high prestes. mat. xxvii. c.

The blasphemier was stoned. Leuit. xxiii. c.

The blasphemie agaynst the holy gost, shall neuer
be forgiven. Mat. xii. c. Mat. iii. d. Lu. xii. b.

The name of God is daily blasphemed. Esa. lii. b.
for which cause God punisheth the worlde. Esa. b. f.

Therefore let all blasphemie be put out of vs. Ephe.
iii. g. Colos. i. ii. b.

The names of blasphemie are in the crowne of An-
tichrist. Apoc. xiii. a.

A bodye.
A bodye for a thyng, true, & without shadowe: and
after this maner dwelleth in Christ all the fulnes of
the diuinitie bodye, y is to say, trulsp. Col. ii. c. Heb. x. b.

A naturall bodye, is he that is led by his affections,
not vnderstandyng the thynges of the spirit of God, i.
Cor. ii. d. xv. f.

A spirituall bodye, is he that is led by the spirit of
God. Roma. viii. b.

Synne ought not to dwell in oure bodyes, to obey
the despyres of it. Rom. vi. ab. But must be destroyed by
the spirit of God, in the same chapter.

We are one bodye & not spirit. Ephe. iii. c. iii. a. Ro.
xii. b. i. cor. xii. b.

The churche is the bodye of Christ. Ephe. i. d.

The bodye of Christ is signified by the bread. Mat.
xxvi. c. cor. xi. c. Mar. xiii. c. Luke. xxii. b. as the rock
was Christ. i. cor. x. a.

To beleue.
The scriptures are left vnto vs to thentent that we
shoulde beleue that Jesus is the Christ or the announ-
ced sonne of God, and that we, in beleupnge it shoulde
haue euertastynge lyfe. John. xx. g.

We cannot beleue vntill we here preachynge. Ro.
x. c. Wherefore he that cometh to God must beleue in
hym. Heb. xi. b.

They that are borne of God, do beleue, and they to
whom it is geuen. Mat. xii. b. xvi. c. mar. ix. b. Lu. viii. b.

John. ii. a. i. John. b. a. Also they that be geuen to
Christ, by the father, and also they that haue heerd him,
Joh. vi. d. & they to whom God hath geuen wylle done
to vnderstand. i. b. a. they who God hath called by his
ministers. Act. xii. g. for he geueth the faith vnto al me.
Act. xvi. g. vnto whome God openeth the herte to vnder-
stande, at the preaching of his worde. Act. vi. also al
they that are predestinate of God. xiii. g. which are pla-
ced of God. Mat. xvi. b. Mar. vi. b. whych at the sede

of Christ. Mar. xiii. e. whiche are taught of God. Joh.
vi. e. vnto whom the doore of fapth, is open. Act. xii. b.
by these thynges it appeareth that to beleue is the gyfte
of God.

They that beleue in Christ, are we iustified from our
synnes. Act. x. g. xii. f. Gala. i. d. and made the chyldre
of God. John. i. b.

He that beleueth in Christ shall not dye, that is, he
shall not be condemned, & the wrath of God shall not
abpde vpon hym. Joh. iii. d. b. d. vi. e. x. a. Mar. xii. d.

But he shall haue ioy & honor. i. Pet. i. b. i. Esa. xlv. a.

A Bishop.
A Bishop, is an ouerseer, a watcher ouer any ma-
ner of thyng whatsoever it be, of whych thyng he take
the worde minister.

Brethren.
Christ calleth vs brethren. Math. xxiii. b. Heb. ii. c.

All christen men are brethren. Mat. xxiii. a. Amonge
whom Christ is the first begotten. Ro. viii. f. after whose
example we ought to geue our synnes. i. John. ii. b.

We ought not to hate our brother. Leui. xix. d. But
forgene hym. mat. xviii. c. Luke. xvi. a. for he that ha-
teth his brother, is in darkenes. i. John. ii. b.

Concorde among brethren, is acceptable to God &
man. Eccl. x. a. Let vs then loue brotherly. Ro. xii. c.

i. Pet. i. d. i. c. ii. b. & let vs not begyle oure brother in
our busines. i. Te. iii.

Our brother ought not to be destroyed, for meates
sake. Rom. a. xiii. c. Let vs therefore take hede that we
offend hym not. i. cor. viii. d.

Beggars.
Beggynge is forbydden. Deu. xv. a.

There shoulde be no beggers in the world, if me kept
the commaundementes of God. Deu. xv. a.

Borne agayne.
We be borne a new by the word of God, which hath
bene preached vnto vs. i. Pe. i. d. for if a ma be not bor-
ne agayne (that is in doctryne, by the holy gost) he can
not enter into the kyngdome of heaue, & beleue in Christ.
Jo. iii. Therefore they that are so borne ought to put a-
way all malpce as newborne chyldren despyre the milke
of the worde of god. i. Pet. ii. a.

Bread.
Bread for all that is necessarpe to this presente lyfe.
Gen. xliii. a. Mat. hi. b. which ought to be eaten wpth
the sweate of our face. Gene. iii. d. And geuen to the
poore. Esa. lviii. c. An example in Heliseus. iiii. reg. iiii. g.

The bread of lyfe, is the fleshe of Christe, whiche is
geuen vs to eate through fapth, beleupng that he gaue
hym selfe vnto the death for the satisfaction of oure
synnes. Jo. vi. c. The whiche bread signifieth, that all
we are but one bodye. i. Cor. ix. d.

Bloud.
This word bloud doth signifie synne, concupiscence,
and al that is not of the spirit of God. Psal. li. Joh. i. b.

It is also lyfe of euery man. Leuit. xvii. c.

There was nothyng purged in the olde lawe about
bloud. Leuit. xvii. c. Heb. ix. f.

The bloud of Christ asketh remission of our synnes
but the bloud of Abel asked vengeance. Heb. ii. f.

By the bloud of Christ the redemption, remission &
purgacion of our synnes is made. Ephe. i. d. Heb. ix. c.

d. x. c. xiii. d. Pet. i. a. and. i. John. i. c. Apoc. i. b.

Bondage.
God hath deliuered vs from the bondage of the de-
uill. Deu. b. a. whiche thynges men ought to teache
theyr chyldren that it is done by Christ. vi. d. Let vs
therefore serue synne no more. xvi. b. c. d.

A Table of the

principall matters,

The circumcision and other workes of the lawe are seruitude or bondage. Gala. ii. a. v. a. ffrom which we are deliuered through Christ. Hebr. ii. d.

C The coming of Christ in the flesh.

The coming of Christ was promised Gene. xlix. b. Deutero. xxi. c. Daniel. ix. g. Esai. lii. c. xl. a. Hag. ii. b. zacha. ii. c.

The coming of Christ was despised Esap. xlv. b. lri. a. and was fulfilled when the tyme was ful come Gala. iiii. a.

By the coming of Christ we are deliuered from euill. zopho. iii. d. Tite. ii. d. iiii. b. Act. iij. d. Coloss. i. b. and doo receaue all goodnes. Esa. lxi. d. Jere. i. a. Lu. ix. g. xix. b. John. iii. b. John. iii. b. xii. g.

The coming of Christ agaynst death, synne & hell. Abacuc. iii. a. Though that he be humble, simple, gentyl & without pryde. Esa. xi. a. Jere. xiii. b. zach. ix. b.

C The coming of Christ into vs.

Christ cometh into him that loueth him, and that kepeth his word. John. xiiii. c. Apoca. iiii. d.

C The coming of Christ to Judgemente, Christ shall come to iudge good me and euell. Act. x. f. Roma. xiiii. b. ii. Cor. v. b. Psal. xlv. Eccl. xi. xii. A companyed with the elders of his people, & wth the alyngels. Mat. xiii. ii. Tessa. i. Dani. vii. of the which dape & houre ar to vs incertayne. Mat. xxiii. c. Tessa. ii. a. Act. i. b. And it is at hand. Esa. xlii. li. Phi. iiii. i. John. ii. ii. Pet. iii. Hebr. x. Apoca. xxi. We must then desyre it. Hebr. xi. g. and wapte for it. mat. xxiii. Luke. xii. ffor in the same dape we shall haue the crowne of ryghteousnes. ii. Ti. iiii. b. Of whiche the similitude are. Mat. xxv. a. ii. Tessa. ii. a. i. Tessa. iiii. d. ii. Pet. iii. b. Judas. i. g. ffre chople or fre wpl. This worde fre chople, or (as some men call it) fre wpl, is not in al the holp scripture, but is inuented by proude men, whiche wolde set vp thei owne ryghteousnes, and put doune the ryghteousnes of god. Upon the whiche they haue also grounded their merites, attributing ryghteousnes and saluacio to their workes. By the whiche thing, they denp the merites of the passon of Christ, by whiche, we are iustified. Rom. iii. e. Gala. ii. d. Now to shewe that thei inuencion is false, dampnable, and agaynst God. loke pro. xvi. a. b. xxxvi. d. Jere. x. d. xiii. d. xvi. b. xxiii. c. xxx. d. Also Wle. xiii. c. Also Roma. vii. viii. ix. xi. also. ii. Cor. i. and. iiii. also. Gala. v. Ephe. i. ii. a. and Hebr. xiii.

C Couetousnes.

Couetousnes is the rote of all euill. i. Timo. vi. which is Idolatry. Ephe. v. b. Coloss. iii. It is forbydden vs berpe straightly. Luke. xii. b. Eph. v. a. Hebr. xiii. a.

There is nothing more wpyked the couetous ma: for he selleth his soule. Eccl. x. b.

He that hateth couetousnes, shall liue long. pro. xxi. c.

The Lorde is angry wpyth vs, for the iniquitie of oure couetousnes. Esap. lvii. d.

Cursed be he that getteth any thyng into his house by couetousnes. Habacu. ii. c.

Couetousnes doth hurte to his neyghboure, as appeareth by Jezabel, whiche made Naboth to dye for hys vineparde. iii. Epnge. xi. a. Prouerb. i. b. Also by Judas the reactor. Mat. xxvi. b.

Couetousnes byffameth hym that foloweth it. Prouer xv. b. Eccl. xxi. a.

The gouerners of the people should be wpythout couetousnes. Pro. xviii. c.

He that ppyllet shall be ppylled. Esa. xxxiii. a.

He shall dwell with God, that is wpythout couetousnes. Esap. xxxiii. b. c.

The couetous man is neuer contente. Eccl. v. b.

The couetous ma dar not eate his bely ful. Eccl. vi. a.

They all study after couetousnes. Jeremp. vi. g. vii. b. Esap. lvi. lvii. d. g. Amos. ix. a.

Princes, prestes, prophets, and all the worlde is full of couetousnes Esa. lvi. a. Jere. vi. c. viii. d. xxi. e. ii. Pet. ii. c. and ppylers of the people. Mich. ii. a.

The couetous people haue not the kyngdome of God. Ephe. v. b.

The couetous people do fall into the snares of the deupll. i. Timo. vi. b.

Let vs therfore be wpythout couetousnes. Heb. xiii. a.

C Ceremonies.

Because of the trust that the Jewes had in ceremonies, God detested them. Psal. l. c. Esape. i. c. Jere. vii. e. Amos. v. f. Mich. xi. b. zacha. vii. b.

The ceremonies are cast of for their weakenes and vnprofitableness: but they were sometyme geuen. Dut b. a. x. c. for to byng men to greater trust. Heb. vii. c. ix. c. a. for the ceremonies of Christen men are spiritual thinges. i. Cor. x. g. Eph. v. c. coloss. iii. c.

C Charitie or loue.

God is charitie. i. John. iiii. c.

The charitie of God is declared vnto vs: for he hath sente his sonne. John. iii. b. g. i. John. iiii. b.

The charitie of God is shewed forth in our hertes, Roma. v. a.

God had shewed his charitie, in gespyng his sonne vnto the death for vs synners. Rom. v. b.

Nothinge oughte to separate vs from the charitie of God. Roma. viii. g. canti. viii. c.

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By fapth we resyst the deuill, and overcome hym and the world. i. Jo. ii. b. i. Pet. v. c. ffor it is our shilde. Eph. vi. c. and brest plate. i. Tel. b. i.

Paule warneth vs to be strong in the fapth. ii. Cor. v. g. Act. xiii. a.

The fapth wherof S. Paule hath so much spoken is that which worketh by charitie, secretly prouokynge vs to good workes. Gal. v. a. Which is the rocke & foundation of the church, against the which the powers of hell shall not preuaile. mat. xxi. c. ffor the ende of our faith is the health of our soules. i. Pet. i. b. as appereth by the thefe whiche is saued, by the same. Luke. xxi. f.

The fapth whiche Christ requyred in all his amptacles, was to beleue, that he coude geue that whiche was requyred of hym, as appereth by the leper. Math. vii. a. And by the two blinde men. Mat. ix. d.

If the fapth be spuel, sure, & stronge, as a graine of mustarde sede, nothynge shall be impossible to hym that hath it: for he shall overcome all thynges to the glorie of Christ. Mat. xxi. c.

All that is not done of fapth is spenne. Roma. xlii. d. They that haue receyued the fapth & the holp golte, and also tolled the gospell of God if they do forsake it, and blasphemie it, wylspunge to be saued by other sacrifice then that of Christ, do abyde the iudgement of god without mercie. Hebr. vi. b. x. e. ii. Pet. ii. d.

He that teacheth the spuel fapth in Christ, buildeth the byldynge and doctrine of God. i. Tim. i. a. of the whiche we ought to desyre the increase. Luke. xvi. b. and contynuaunce. Colof. i. c. John. xv. a. for he is in euery place assured. Psal. cxxxv. Though he be proued thoroowe diuerse temptacions. i. Pet. i. b.

The fapth in tribulacion, causeth patience. Jam. i. a. Let euery man see therefore whether he contynue in the same. ii. Corin. xiii. b. fapth maketh vs to obtayne that whych we desyre in prayer. Mat. xxi. b. Mat. xi. c. and by the whych we are of the nuber of the sainctes, in receyving remission of our spennes of. Act. xvi. e.

ffruit.

The fruite of rpghteousnes and of spenne. Rom. vi. d. God wyl multiply the fruite, that kepe his commandementes. Deu. xxi. a.

Our affections thoroowe the lawe do fructifye to death. Rom. vi. b. therefore to the intent that we should fructifye vnto God, by good workes, we are deliuered from the curse of the lawe. vii. Roma.

The fruite of Marpes wombe (whych is Christ) is blessed. Luke. i. d.

ffasting.

The fastynge without fpoctyse. Mat. vi. b. & that the lord requyeth. Fla. vii. b. for he that fasteth without ceasynge from spn, is sphe, vnto hym whiche is purposed for touchynge of the dead, & toucheth it agapne. Eccle. xxi. d. Fla. vii. a. and after sphe maner, fastynge and oblaions do profet nothynge the obstinate people. Jer. ii. b.

ffastinges without workes of mercie do profet nothynge. Zach. vii. b.

ffasting opened with prayer. Tob. xii. d. Examples. Dan. ix. a. Act. xii. a. xi. d. ii. Cor. vi. b. Lu. ii. f. Mat. xvi. c. Tob. iii. b. Judg. x. d. i. Reg. vi. b. ii. Para. x. a. ii. Reg. x. d.

fpoctyses doo cast God in the teeth with their fastynge. Fla. vii. a.

ffather & mother.

To honour father & mother, is for to do good vnto them in ministring vnto the thynges necessarp for the. Mat. x. mat. vii. a. A man ought then to do this. Exo. x. b. Le. x. a. Deu. v. b. in obeying of the. Pro. xxi. c. Eccle. ix. a. Col. iii. d. Eph. vi. a. without cursynge or stryking of the. Exo. xxi. b. Leu. x. b. for god dpyndeth the people of Israel, because they disobeyed their parentes. Exe. xxi. a. but for all that they must not obey them more then Christ. Mat. x. b.

The parentes ought to teache the word of God vnto their chldren. Deu. xi. c.

To do good. We can do no good without Christ. John. xv. a. for that whiche is done without fapth is spn. Rom. xii. d.

We must do good to them that hate vs. Math. v. g. Luke. vi. f.

That both good, is of God. i. John. iii. c.

We ought to do good alwayes. Gala. vi. b. Tel. iii. c.

In doynge good, we do stappe the mouthes of wicked men. i. Pet. ii. c.

There is none that doth good. Psal. xli. a. li. a. Roma. iii. b.

Good.

None is good, but onely God. Luk. xvi. d. Jud. xi. d.

God is good to all them that be rpght in hert. Psal. lxxii. a. c. x. a. & to them that trust in hym. Psal. lxxii. a.

God.

God is one, & the father of all, whiche is aboue all, by all, & in vs al, not dwellynge in temples made with mens handes. i. Cor. vii. b. Ep. iii. b. Ro. xi. d. Act. xvi. f.

It is God that iustifpeth for the loue of Christ. Ro. vii. g. by whose Election we are sanctified, thoroough the holp golte. i. a.

God is a spirit. John. iii. c. That is, the begynnynge and the ende. Apo. i. c. xii. c. the head of Christ. i. Cor. xi. a. which is well pleased in Christ his sone. mat. iii. d. whiche is in Christ, & Christ in God his father. John. xiii. b. whom neuer man sawe, neyther can se nor knowe but Christ. Joh. i. b. iii. c. vi. c. i. Tim. vi. c.

Goddess.

The iudges are called goddesses. Exo. xxi. b. d. The hearers of Gods word, are called goddesses. Jo. x. g.

The goddesses, are ymages & ydols made with mens handes. Deu. xii. d. whose vertue & properte the Psalmist sheweth Pl. cxi. Bar. vi. b. Sap. xii. b. And they are many in number. ii. Reg. xvi. g. but to vs is onely god. i. cor. vii. b. wherfore the straunge goddesses ought to be cast out, & onely God worshipped of vs. Jo. sue. xxi. f.

Gyftes of God.

All that we haue is the gyfte of God, in the parable of the talentes. Mat. xxi. d. Luk. xix. b. i. Cor. ii. b. Jam. i. c. ii. Pet. i. a.

It is than of God that we be saued. Eph. ii. a.

It is than of God to vnderstand the scriptures. Lu. xxi. g. to the whiche Christ openeth our vnderstandynge. i. Cor. xii. b.

Christ hath geuen manye gyftes to the edyfynge of his church. Eph. iii. b.

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principall matters.

Euery man hath his proper gift of god. i. Cor. vii. b
God requireth gyftes that be geuen wpllpyngly. Exod
xxv. a. xxvi. a

¶ Gospel.

Gospel, is as muche to say, as glad Tidings. Lu.
ii. b, the power of God, to the helth of all them that be-
leue. Rom. i. a. i. b. i. Cor. v. a. The wple dome of God.
mat. xi. c. i. Cor. ii. h, the ministraciō of the spirit and of
xpghtousnes. i. Corin. iii. b. Euerlastynge lpe thomwe
Christ, the which God hath euerlastyngly promysed.
Eph. i. a. ii. Tim. i. c. Tit. i. a. The secrete, longe tyme
hpyd. colol. i. d. Rom. xv. d, which thing to open and de-
clare Christ is come. Math. xvi. b, and hath sente hys
Apostels. Mat. x. c, to preache it to all creatures. Mar.
xvi. d, whiche thynge was done. Col. i. c, to the whiche
(not withstanding) al mē obeyed not. Rom. xii. c. Eia.
liii. a. The similitude of the seede. Math. xiii. a, proueth
the same.

By the gospel is declared the glorie and maiesty of
Christe. ii. Cor. iii. a, the whiche commanded his A-
postles to teach al that he had taught the. mat. xxviii. a
Mar. xvi. d, wpythout takynge any thynge. Mat. x. a, but
suche thynge as are necessarie to the lpe. Mat. x. b. i.
Corin. ix. a. b

The gospel increaseth it selfe more and more, by
good workes. Colol. i. a. The which Eap shewed be-
fore, to be preached in diuers tonges. Eia. xlviii. c, the
whiche thynge was done. Act. ii. a. b. And by the prea-
chyng of it, the churche is gathered together in all the
worlde. Eia. ix. a. And the consciences made glad.
Prouer. xii. d

The terrible iudgement of God agaynst the despi-
sers of the gospel. ii. Tes. ii. c

The bishop both the office of an Euangelist. ii. Ti. iii. b

They that let forth the gospel, whosoever that be,
ought not to be let. Lu. ix. f

By the preachynge of the gospel, if we do beleue it
wpyth the herte, we accomplishe the commaundementes
of God. Deut. xxx. c

¶ Gentyles.

They are Gentyles or Grekes, whiche are not of the
circumcision. Rom. i. b. Christ is the lokynge for of the
gentyles. Gene. xlix. b. Eia. ii. b

The gentyles are called to Christ, by the preachynge
of the Apostles. Eia. lvi. f, to the glorie of God. Eia.
xliii. a. Psa. xlviii. f. lxxvi. and conuerted to hym. Psa.
cxlii. Eia. ii. a. zacha. viii. d. ix. a. xliii. d, of whome he is
also the head. ii. re. xxi. d

Paule monpsheth vs, not to folowe the workes of
the gentiles. Eph. iii. d, for they are farre from Christ,
& pertayn nothing unto him. Eph. ii. c, because they do
not folow righteousnes. Rom. ix. e, And therefore doth
god forbpd the Jewes to haue any conuersacion with
them. Re. xviii. d. Deu. vii. a. Josu. xxiii. a. Ex. xxxiii. b
ii. Corin. vi. c. And that they doo not receiue thep^r cus-
tomes about the dead. Deu. xlii. a

Christ prophesped the entrynge of the gentyles into
the church. Mat. xiii. b, & that they shuld haue trust in
hym, after that they haue heard the iudgemēt & gospel
of health. Math. xii. b, and put asyde the scrupyle of
Jdols. John. iii. c, for Christ is sent vnto them. Act. ii.
f. xlviii. g. & the doore of faith opened. Act. xiii. d, whom
also Christ calleth his shepe. Joh. x. c, chosen by grace
Rom. x. d, purpysed by fapthe. Act. xvi. d, conuerted by
God. Act. xi. c, knowynge the secrete mysterie of grace.
Col. i. d. Then a man ought not to esteeme them abho-
minable. Act. x. c, but preache the gospel vnto the. mar.

xvi. d, as i. Paule dyd. Act. xiii. g, for he is their minis-
ter. Rom. xv. d, their apostel. Rom. xi. b, their teacher.
Gala. i. c. i. Tim. ii. b, and their master. ii. Tim. i. c

¶ Glorie.

The glorie of Christ is declared by the gospel. ii.
Cor. iii. a, the whiche he sheweth to the whom he hath
chosen. Roma. ix. e

All honour & glorie to God onelp. Apo. iii. d. Phil.
iii. d. Judas. i. g, to whose glorie we ought to doo all
thynge. i. Cor. ix. g, whither we lpe or dye. Ro. iii. b
for all that is done to the glorie of Christ, commeth of
the holp gost. i. Cor. xii. a

Christ is the hope of our glorie. collo. i. d. The whiche
the holp gost both promys vs after tribulacions. i. Ipe.
i. b, although they be not worthy of this glorie. Ro. viii.
b. ii. Cor. iii. d

Let vayne glorie be farre from vs. Gala. v. d. Phil.
ii. a, for they which seke glorie, can not beleue in Christ.
Jo. v. f. g, as appeareth by the chese of y Jewes. Jo. xii. f

¶ Blotony.

Blotony, is the worke of darkenes. Ro. xiii. d, let vs
not therefore be geuen vnto it as Eia. Hebr. xii. d.
But let vs set agaynst it, the prayer that is wyrtten.
Ec. xxi. a, the whiche is no corporal thing: but spiritual
Psal. xiii. b. xlv. xlvii. lxxix. xciii. cxxvii. i. Pet. iii.

¶ Grace.

By the grace of God, commeth our redemption,
the deliuerance from synne, and our purgacion. Ro.
vii. d. Eph. i. Ept. iii. a. Gala. ii. d. Act. xiii. f, by which
we are saued, not by workes. Eph. ii. a. b. Joh. i. b. W-
therwyle grace were no grace. Roma. xi. a, let vs cease
therefore fro euyl workes, and wapt for the euerlasting
lpe. Tit. ii. c. d, which is geuen vs by grace. Rom. vi. a

God had purposed before the begynnyng of the
worlde, for to geue vs grace through Christ. ii. Tpm. i. a

Grace ought not to be receiued in vayne. ii. cor. vi.
a, but we ought for to encrease in the same. ii. Pet. iii. d
for fearfull iudgement shall he haue, whiche refuseth
it. Hebr. x. e, which thynge they do, that wyl be iustified
by their workes. Gala. v. a, let vs therefore trust in the
same grace onelp, whiche is offered vs, by the gospel
Peter. ii. c

A man ought to geue thanks, after he hath eaten.
Deu. xiii. b. An example in Christ. Mat. xvi. c. Marc.
xiii. c, and in Paul. Act. xvii. f

¶ Gelousye.

The lawe of gelosye. Num. b

The gelose and drunken woman. Eccle. xvi. d

¶ H.

¶ Head.

Head, for chapter, begynnyng, or principall cause
of a thynge. Psal. xl. b

Head, for pyncea, powers, and hpynges. Ex. xxviii.
b. i. Reg. xv. d. Psal. xlviii. f. Eia. i. b. Amos. ix. a

Christ is the head of the churche. Eph. i. d. iii. b. d
Colo. i. c. ii. b

Christ is the head of man. i. Corin. xi. a

Man is the head of the woman. i. Cor. xi. Eph. v

The head of the serpent is broken by Christ, and not
by the woman. Gene. iii. c

¶ Herte.

A fleshy hert, that is to say, a hert easpe and apte to
teache. Eze. xl. f. ii. Cor. iii. a

The hart of man is euill. Jer. xvii. b. Gen. vi. a. viii. d

God doth know the depenes of the hert: doth proue
it and beholde it. i. Regu. xvi. b. iii. Regu. viii. d. Act.
xv. b. i. Tes. ii. a. i. John. iii. d. Eccle. xxi. c. Jer. xvii. b

God

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God openeth the counsaill of the hertes. 1. Cor. iij. a

Out of the hert procede euill thoughtes. Mat. xij. b
Mar. iij. b

The herte is circumcised of God, to the intent that it should loue none other, nor put trust in any exteriour worke, but in God onely. Deu. x. b

The hert is renewed of God. Eze. xli. d. xxxvi. f
Jere. xliij. f. iij. Reg. xviij. f

The hert must first be opened of God, before any man can geue hede to the worde of God. Act. xvi. c

Let vs not sape in our hert, that for our rpyghteousnes God hath geuen vs euerlastyng lyfe. Deu. ix. a

In our hertes let vs spynge Psalmes, hymnes, and songes. Ephe. v. d

God hath wyrtten hys lawes in the hertes of his fapthfull. Hebr. viij. d. r. c

Let vs not folow the thoughtes of our hertes: but let vs onely do that whiche God hath commaunded. Numer. xv. d

¶ Household.

Abraham commaunded hys household to kepe the way iudgement & rpyghteousnes of God. Gene. xvij. c

He that careth not for his household, is an infidell. 1. Timo. v. a. 1. Cor. xviij. d

¶ Holp dapes.

The Lord hateth the holp dapes. Esap. i. d. Amo. b. f
Paule rebuketh thepm that kepe the holpe dapes. Gala. iij. b

Of the Jewes holp dapes, loke. Leui. xxiij. a. Ero. xxiij. b. Deu. xvi. a. Ero. xxxij. c. Leui. xvi. f. xxiij. d, in whiche holp dapes it behoueth them to offer thynges appoynted. Numer. xxiij. a

All dapes are by Christ made vnto vs lyke. Col. ii. f. Mat. xxij. a. Mar. ij. b

¶ Hatred.

Hatred is forbydden. Leui. xix. d

All Chulken men are hated for Christ. Mat. x. c. And they shoulde do good to them that hate the. Ero. xxiij. a. mat. v. g. Lu. xli. e. An example in Dauid. ij. Reg. x. a. Item in Christ. Lu. xxiij. a. Jte in. l. Steue. Act. viij. g
Therefore a man ought to hate no man: for he that hateth his neighbour, is not in the light of the gospel, but a murdherer. 1. John. ij. b. iij. e

¶ Heresp.

Heresp for a secte. Act. xvi. a. Loke wherefore that there must be heresies. 1. Cor. xi. d

A man ought to fle from heretikes. 1. Timo. iij. c

¶ Herptage.

The fapthfull people is the herptage of God. Ero. xv. d. Deu. xij. c. ix. d. xxxij. b. xxxij. a. iij. Re. viij. f. x. a

The heritage of the kyngdome of heauen, is geuen vs by promyse, not by the workes of the lawe. Gala. iij. c. d. Mat. xxv. d

Christ hath bought and regenerate vs, to the intent that we shoulde inheret the kyngdome of heauen. Tit. iij. b, the whiche is kept for vs in heauen. 1. Pet. i. a

Christ is the inheritor of all. Hebr. i. a. Luke. xx. c, wpyth whome we are also hepyres, bepyge by fapth the chyldren of God. Gala. iij. b

¶ Honour.

To honour father and mother. Ero. xx. b. Deu. b. b is to minister vnto them thynges necessary to lyue by, Math. xv. a. whiche thynges thowowr conetousnes, the Pharises had made of none effecte, or lyttle regarded. mar. vii. a. Mat. xv. a

principall matters,

Honour is due vnto kynges. 1. Pet. ij. c, to the elders. Leui. xix. b, also to them that do helpe forth the gospel, by administracion. 1. Cor. xvi. c. Let vs giue honour to all men, for Goddes sake. 1. Pet. ij. d, geuynge honour to them that honour belongeth. Rom. xii. c

He that honoureth not Christ, by beleupng in hym, dishonoureth hys father wpych he sent hym, John. v. d

¶ Humilitie.

To humble, for to punthe and slap. Iud. iij. d. iij. d

To humble, is to submit a mannes selfe vnder the myghtye hande of God, and to cast all hys care vpon hym. 1. Pet. v. b

He that humbleth hym (that is, thynketh lowly and maketh no estimation of hym selfe) shall be exalted of God. ij. re. v. d. Luke. i. Let vs therefore haue humilitie in herte, without preferyng of our selues aboue any man, by arrogancie. Ephe. iij. a. Col. iij. b. v. b. Of the whiche thyng Christ doth warne vs, in the Parable of the gestes. Luke. xiiij. b, and of the lyttle chyldre. Mat. xxiij. a. Mar. ix. e. Luke. ix. f

Let the humble chulstian man bryed wpyth byuers afflictions reioyce, for in that is he greate before God. Jam. i. b, and therefore shall he be exalted. Mat. xxij. b. Luke. xiiij. c. An example of the publican. Luk. xviij. b

The prayse of humilitie. Pro. xvi. c

¶ The holp gost.

The holp Gost, is the holp and durie potuer, by the which mens hertes are renued from heauen. 1. Reg. x. e. To the intent they may compyhend the thynges of God. 1. Joh. ij. c. And whiche geueth wytnes vnto our hertes, that we are of God. Rom. viij. c, by the whiche also we do call vpon the father with confidence. Galathians. v. c, and knowe that God doth dwell in vs. 1. John. iij. d

Of the grace and gistes of the holp gost. 1. Cor. xij. a. xiiij. c. The holp gost in the scripture (by a Metaphore) is called wpyth byuers names, according to the graces that are geuen vs: That is to say, water. Esap. xliij. a. lo fye. Jer. xxiij. Act. ij. Also wynde. Act. i. also opntment. 1. John. ij. also an exhorte and confozter. Johu. xvi. d. xvi. c

¶ Health.

God is our health. Ero. xv. a. Psal. lxxv. at whome we ought to aske it. Jer. xvi. b. thowowe Christ, Iuda. i. g. In the power of whom is our health. Mar. xix. d, whiche is the creatour and sauour of the worlde. Hebr. v. c, and 1. John. iij. c, and 1. Timo. iij. c, and 1. Timo. ii. d, the whiche is come forth to saue vs. Mat. viij. b. Luke. xix. b. Jo. iij. b, thowowe mercy, and not by our workes or merites to the intent that no mā shoulde boast hym selfe. Ephe. ij. a. b. Tit. iij. b. And there is health in none other but in hym. Act. iij. b

Health for victor. Iud. xv. d. 1. Reg. xxiij. a, also iij. Reg. v. a. An example in Saul, whiche byd ascribe his helth (that is to sape hys victor) to God, and not to hys owne strength. 1. Reg. xi. d. for the helth of men is hapne. Psal. lx. c

¶ Ipocrispe.

Preachers oughte to reprove the Ipocrispe of mannes workes. Esap. lviij. a, as the prophete byd. Esa. xlix. d. e

Ipocrites will neuer knowlege their synnes. Malachie. iii. b

The hope of Ipocrites is hapue. Job. viij. c. xx. a. xxv. b

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The iudgement, confusion, & dispayre, of Ipoctites,
Job. xxi. b.

Against Ipoctites y do onlp glouifie the selves of the
name of god, & denie hym in their dedes. Esa. xlviii. a.

Agaynst those Ipoctites, whiche doo iustifie them
selves by their outwarde dedes. Esa. lxvi. a.

A prayer agaynst Ipoctisie. Psal. lxxxix. Of Ipoctis-
pe loke Psal. xii. c. xiii. b. xxx.

Thust geurtheight cursinges agaynst the Ipocti-
tes: specially because they shutte up the kyngdome of
heaven. &c. And that they make a conuerter worse then
the selves. &c. loke bp the texte altogether. mat. xxiii. b.

I doles or Images.

An Idoles is nothpug, & hath no godly power in it. 1.
Cor. vii. b. ix. c. And therefore is there nyme agrement
betwene the tēple of God & ydols: And for this cause
dpo Asaput downe the ydols. ii. Pa. x. b. & Jolias. iii.
Re. xxi. b. Against which loke in Amo. iii. a. Sap. xii.
d. Abac. ii. d. Esa. xl. c. Psal. lxxxviii. Note these tytles
Abhominacion and Adoracion or Worshyping.

A man ought to make no ymages Exod. xx. a. Crup
xxvi. a. Deute. xiii. c. d. b. a. for God hateth them. Deu.
xvi. And whosoever maketh them, is cursed of hym.
Deut. xxi. a. b. c. d.

The Jewes as well as the Gentyles had trust in
their Images, thynkyng forto haue helpe of them in
their tribulacions. Deu. xxxii. e. And therefore God co-
māded them to be taken downe, broken and burnt
Deute. xlii. a. b. c. d.

Whicah had made an ymage for hym selfe, but the
chylidren of Dan toke it from hym by force, and wor-
shipped it long tyme. Jud. xxi. a. b. c. d. e. f. fro whēce
Idols had their bequyming, & the euels of Idolatry. Sa-
xiii. b. Idolaters shal not posses the kyngdome of god
1. Cor. vi. b. Let vs therefore cast asyde all Idolatry, to
thintēt that we perthe not, as the Jewes dpo. 1. Cor.
x. b. a. Joh. v. for the prophet ascribeth the destruccio of
the people to Idolatry. Eze. vi. a. xiii. b. Jer. xlii. a.
& specialy of the prestes. Eze. viii. b. **I Inuencion.**

All inuencion agaynst the Worde God is accursed,
Esa. lii. b. & punished. Psal. lxxxix. other by death. Deu.
xxvii. b. or els by a plague. Judg. ii. d. The prestes are
cast out of the house of god, for their inuencions. 3. i. ix. c.

I Innocency.

None is innocent before God. Ezo. xxxiii. a. Mum
xiii. c. neuertheless he that kplleth an innocente in the
sight of man, is accursed. Deute. xxi. d. & shal not as-
pyde unpunished. ii. Re. xii. d.

The murpe y one doth vnto innocentes. Ecc. iii. a.

The innocency of Tob. To. ii. b. Job thew. t. i. touth
hys innocency. Job. xxxi. a.

I Inuocation or calling vpon.

To them that call vpon the name of God, be helth
Pro. x. c. he calleth not trulp vpon the name of god, which
beleueth not in hym. Ro. x. c. & therfore did Enoch in
call vpon the name of God. Ge. ii. d. Item Abraham.
Ge. xii. c. xiii. a. also Jacob. Gen. xxxii. d. Also Moses
Exo. xxxiii. a. Deu. xxxii. a. Also Sampson. Judg. xvi. d.
xvi. g. To call vpon or inuocate the name of God ouer
any man, is for to blesse or pray for hym. Mum. vi. d.

God when he is called vpon in tēp. ulacions doeth
heare. ii. Reg. xxi. a. And those are saythfull which do
call vpon hym with a pure and cleane hert. ii. Ti. ii. d.

Eliab doeth mocke theym that call vpon the Idoles
Baal. iii. Reg. xviii. c.

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I Judgement.

God doth iudgement to the fatherles, woful and
straunger. Deut. x. d.

The terrible iudgement of god, agaynst those whi-
che beleue not the gospel. n. Tel. ii. c. & those that with-
drawe the saythfull from the truth of the gospel. Gal.
ii. b. whiche God doth suffer to be done vnto them
whpch wold do that, that they lpe best. Psal. lxxxi.

God beynneth iudgement at his owne house: for
he sendeth tēp. lacions & afflictions vnto his church. 1.
Pe. ii. d. Pro. xi. for our correccio, to thintēt that we
be not condemned with the world. 1. Cor. xi. g. Then to
iudge is to punpsh. Ge. xv. c. Deut. xxxii. e. i. Reg. iii. c.

He that heareth Christ, & beleueth his gospel, is not
iudged. Jo. v. d. & he that beleueth it not, is iudged al-
ready. Jo. iii. c. because he despiseth the woorde of the
gospel. Mat. xii. c. Jo. xii. g. Then shall euery man be
iudged accordyng to hys sayth. Mat. xvi. d.

I The generall iudgement.

Of the general iudgement. Psal. xlviii. Esa. li. cxxvii. a.
li. b. e. the whpche is nypgh. Ro. xii. d. & shal come as a
thefe in the nyght, for it is vncertayne, we muste ther-
fore watch. Mat. xiii. d. Lu. xvi. f. which day is onlp
known of the father. Mark. xiii. d. zacha. xiii. b. Of
which the signes are. Mat. xxiii. c. mat. xiii. c. Lu. xxi. e.
In the which day I h. i. shall apere with his aungete,
to them that wapte for health. Mat. xx. c. Hebr. ix. g. &
shall make open the counsable of mens hertes. 1. Cor.
ii. a. In the which day also, the Apostles & sapntes
shall iudge. 1. Cor. vi. a. mat. xvi. d. by the feare of whi-
che S. Johan dpo induce the phariseis to the chaunge
of lpe. Mat. iii. b. Luk. iii. b.

I Humayne iudgement.

The iudges ought to do tēp. iudgement. Deu.
i. b. c. xvi. d. wthout iudgpnge accordyng to the out-
warde apereance. Pro. xxi. c. Eccle. xi. a. nor pet per-
uertpng. Deu. xxi. d. xxvi. c. for in iudgement a man
shoulde not agree to the hope of man, for to come by
the trueth. Exo. xxiii. a. The lawe also doth forbpd for
to iudge of the man, except he be known to be such a
one. Joh. vii. e. for he that iudgeth his brother, iudgeth
the lawe. Jac. iii. c. let vs not iudge then according to
the outwarde shewe. Jo. vii. c. nor before the tyme. 1.
Cor. iiii. a. The signes and wonders, whiche God dpo
before Pharao, are called iudgements. Exo. vii. a. xii.
Judgement for lawe, order and tēp. Deu. xvi. a.

I Judges.

The office of a iudge. Exo. xxi. a. Lev. xix. c. Deu.
i. a. whom men must obey vnder the paine of death.
Deut. xvi. c.

A tēp. iudge ought not to accept persons. Exo.
xxiii. a. Lev. xix. c. nor be mercifull to the fatherles in a
wrongfull cause. Pro. xii. a. Eccle. iii. b. but iudge ac-
cordyng to the lawe of the people. Deu. xvi. b. but ma-
npe are blinded through gyltes. Eccle. x. d. An exam-
ple in the chylde of Samu. i. Re. vii. a. iii. Re. xxi. c. d.

Christe is ordeyned of God hys father, to be iudge
of the quicke and of the dead, of the good and of the e-
uyl. Act. x. g. Ro. xii. b. Hebr. xii. f. To whom it is ge-
uen to geue iudgement. Joh. vii. d.

I Justification.

To be iustified, is to be saued, redemed from all in-
iquitie, purged, washed, sanctified, regenerate and
renued by the spete of God, and that speme be not im-
puted vnto vs for the loue of Christ: but forgiven by
hys grace

hys grace to thintent that we should do good workes. Titum. ii. d. iiii. b. Act. xiii. f. ii. Cor. h. d. vi. c. The which thyng is done by fapth. Ro. iiii. b. a. ffor a man must be fyrst a new creature in Chylste, before he do anye good workes. Luc. i. g. Tit. d. Eph. ii. b. To them that wil be iustified by the very lawe of God it selfe. Chylste is dead in hapyne Galathians. ii. d. and hys grace doth prosytte hym nothyng. Gal. v. a. then in as much as God doth iustify, no man can accuse vs. Rom. viii. g.

¶ The keyes.

The keyes are the sawe and the moorde of God, by the whiche we do shutte and open the kyngedome of heuen, that is to say the church. Math. xvi. c.

Chylste onely geueth the keyes to bind and to lose by hys word. Jo. xxi. f. Isa. xlii. f. Apo. iii. b.

Whosoever is fylled wth the holy Gost hath power to shewe by the worde of God, that they whiche do beleue (that remission of synnes is done by Chylste) are absolued (whiche is to open) and that they whiche do not beleue it, are bound (which is to shutte) John. xxi. d. Math. xvi. c. John. xxi. e.

¶ Kyng.

What maner a man a kyng should be. Dent. xlii. d. i. Reg. xii. c. whose herte is in the hande of God. Proverbes. xx. a.

A kyng should be the strengthe of hys realme. Pro. xxi. a. b. Sap. vi. d. Eccl. x. a.

The kyng ought to read the booke of Deuteronomy that is to saye, the lawe of God, and to kepe hym to that only. Dent. xvi. d. An example in Josuah. iii. Reg. xxi. c. and preache it to the people: An example in Salomon. iii. Regum. viii. f.

Kynges be happy by hys grace. Pro. xxi. a. An example in Dauid, Ezechiel, Jeremias Eccles. xli. a. Item in Josaphat & Asa. iii. Regum. xvi. b. xxi. f.

Let vs honour the kyng. i. Pet. ii. c. and praye for hym. i. Timo. ii. a.

Kyng Jeroboam because he suffered Images, and sullayned Idolatry in hys realme: murthered hys people to haue trauell in other thynges then in God, as testified by the scripture. iii. Reg. xxi. b. c. xvi. a. b.

The worst despayre is to raigne. An example of the fyrry bush. Jud. vi. d. whose power is set out. i. Reg. viii. d. A man should take hede of the displeasure of God. xvi. b. for they haue done fornicacion, wth the whole of Babylon. Apoc. xviii. a. vnder them is none other thyng but curse. Eccles. x. And if thou continue in thy wickednes, they shal be punished wth y people. i. Reg. xxi. d.

The churche men are the kynges and sayrps. of God the father, confirmed by Iesu Chylste Apoc. i. b. h. c. and. i. Pet. ii. b.

¶ The kyngdome.

The raygne of Chylste is described in the blessing of Juda. Gene. xli. b. and. Esa. xlii. a.

God shal raygne for evermore. Psal. xvi. e. And also the raygne of Chylste. Esa. ix. b. Daniel. vii. g.

Of the kyngdome of Chylste, loke. Luke. xxi. c. Math. xvi. c. Act. xiii. d. i. Thess. i. b.

They are deuyed of the kyngdome of God whiche do vnder to the flesh. Gal. v. d. whiche doo begyle their brethren. i. Cor. vi. b. And are corrupte by opres. i. Cor. xv. f.

The kyngdome of heauen, or the kyngdome of God is the knowlege of the Gospell, or the church gathered together by the Gospelle. Math. xxi. g. The myste

res of which they do vnderstand, to whom it is geuen Math. xiii. b. Luke. xi. b. ffor the preaching of the which kyngdome, some do chaunge them liues, that is, true chaunge. Math. xxi. b. the whiche theyng they cannot do, except it be geuen the of God. Sapi. viii. d.

The kyngdome of heauen consisteth not in meate or drinke, nor yet in wordes, but in power, whiche doth make subiecte the hertes of men vnto God. Roma. xiii. c. i. Cor. xiii. d. And by the same meane y kyngdome of God is within the fapthful, of which Chylste is the strength. Luke. xxi. e.

They that go to the kyngdome of heauen wth hypocrisie, plucke it vnto them. Math. xi. b. that is such as haue so great despayre to it, that they despayse their owne lyfe, and forsake all (fear, father and mother) for y great mynde that they haue to receiue the Gospell of Chylste, and to be partaker of the kyngdome of heauen.

To see the kyngdome of heauen, is to possesse, haue, and be partaker of it. Jere. iii. a.

¶ The

¶ The loue of God toward vs

God is God of peace and loue. i. Cor. xiii. d.

God loueth al, and hateth nothyng of that he hath made. Sapien. xi. and doth deliuer vs fro euill. Sap. xiii. a. i. Reg. xxi. b. Ro. h. d. Eph. v. a. c. Apo. i. b.

God chaungeth them whom he loueth. Pro. vi. b. Eccl. xii. b. Apo. iii. d.

God loueth vs wthoute forgettyng vs. Esa. xli. b. Jerem. xxx. a.

Loue is the first and the greatest commaundement Math. xxi. d.

¶ Our loue toward God

Lette vs loue God, for he hath loued vs fyrst. i. John. iii. d.

Let vs loue god, & he shal loue vs. Pro. viii. b. Psal. xli. b. Mala. i. a.

God kepeth them that loue him. Eccle. ii. d.

We must loue with the whole hert. Dent. vi. b. Psal. lxxviii. d. Math. xxii. d. Luke x. e.

Let vs loue God with word and dede. Dent. x. c. Eccle. ii. John. xiii. b. c.

Lette vs loue God earnestly. Ecclesiasticus. xiii. e. Rom. viii. d.

¶ Our loue toward our neyghbour.

Euery beast loueth hys sphe. Eccl. xiii. c. xlii. b.

God teacheth vs to loue one an other. John. xiii. d. i. Thess. ii. c.

He whiche loveth his brother hath fulfilled the lawe. Ro. xiii. c. Gal. v. c.

He that loveth hys brother, is translated from death to lyfe. i. John. iii. c. iiii. c. Eccl. xxi. c.

He that loveth his father or his mother, his sonne, or hys daughter more then Chylste, is not worthy of hym. Math. x. b.

Let vs loue one another, as Chylste hath loued vs, Joh. xiii. d. xvi. b.

To loue our neyghbour as our selfe. Luke. xx. Marc xii. Leui. xii. d. Ro. xii. c. and. i. Cor. x. f.

All thynges ought to be done by loue. i. Cor. xiii. c. and i. Pet. i. d. Let vs therefore loue affectuously in supposyng one an other, Tob. iii. c. Mala. ii. c. Rom. xiii. c. xv. a. Gal. vi. a. Eph. iii. a. Phil. ii. a. In helppinge one an other, Eccl. vii. d. Isa. xlii. c. Math. vi. b. Gal. v. c. Eph. v. a. i. Pet. iii. c. i. John. iii. c.

¶ Our loue toward our enemyes.

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We ought to loue our enemies. Mathew. v. g. wpth a good hert. Job. xxi. c. Pro. xxi. a. xxii. c. Ecc. viii. d. x. a. Also wpth the mouth praying for the. Mat. v. g. Isa. lvi. d. Roma. xii. c. An example of Christe. Luke. xxi. c. of Caput Steuen. Act. vii. g. Also wpth worke we ought to do good to them that hate vs. Mat. v. g. Pro. xxv. c. i. c. Roma. xii. c. An example of Dauid. ii. lxxv. a. b. also of Abraham. Gene. xvi. c. d.

¶ Loue or dileccyon.

The loue of God towarde vs is inestimable. Ose. ii. a. for he hath loued vs spilt. Jo. iii. c. and hath geuen vs hys sonne, that we myght haue lyfe. John. iii. b. Eph. ii. b. the whiche sonne hath geuen hys lyfe for vs. John. xv. b. Gala. ii. Eph. v. a.

The false prophetes whpche wold draw vs from the loue and trust whpche we ought to haue in God, ought not to be hearde, but to be put to death. Deu. xiii. a.

An admonicion to loue. i. John. iii. d. Josu. xxii. c. Ecc. xii. c. to the entent that we should loue God, wpth al our hertes, and wpth al oure soule, it purgeth oure hertes of al exterior trust. Deuter. xxx. b. Take in the title of loue and charitie.

¶ Laboure.

The praise of laboure. Ec. vi. b. vi. b. x. d. Proverbes xii. b. xii. a. xx. xxviii. c.

Exhortacions to laboure. i. Tella. iii. c. ii. Tella. iii. c. Pro. x. a. xii. b. d. for the lyfe of man is perpetuall laboure. Job. vii. a. of whpche we should spue. Prouer. v. c. Capde upon them for their sinne. Gen. iii. d. zach. xii. b. An example in Adam. Ge. iii. d. Also in Paule. i. Coim. iii. c. i. Tella. ii. b. laboureynge myght and day to thynke that he myght be chargeable to none. ii. Tella. iii. b. Act. xvi. a. xx. g. But we should not laboure to be rich. Pro. xiii. a.

¶ Leuen.

We should cast forth the leuen of old malice. i. Corin. thians. v. a.

Leuen for euell doctrine and example. Mat. xvi. a. Mat. xvi. b. Luke. xii. a. Galat. v. a. wherof a man must take hede. Mat. xvi. a.

There was no leuen in the oblacious. Leui. ii. d.

He that dpye rate leuen in the celebracion of the passouer, dpye dpye. Exo. xii. c. xii. a. b.

¶ Libertye.

Christen men are fre. i. Pe. ii. c. Joh. viii. d. An example of Capite Paule. i. Cor. ix. c.

Of the libertye whpche is gotten vs by Christ. Ephe. xliii. c. Also of the libertye of the Gospell. Galat. ii. a. whpche a man should not make an occasyon to the flesh. Gala. h. h. i. Pet. ii. c.

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Where the spirit of Christ is ther is libertye. ii. Cor. ix. d.

¶ Lawe.

The lawe is the power of synne in vs by whiche we fee the passions of synne. i. Coun. xv. g. Roma. vii. a. Rohe. Roma. viii. c. viii. b.

The law whpche conteyned the decrees and commandementes, is abolished thorow Christ. Eph. ii. d. ii. cor. iii. d. Acte. x. b. for it broughte no man vnto perfeccion. Heb. vii. b. c. The whpche thyng. S. Paule sheweth, by the synpltyude by the hepe and alegourie of ychyliden of Sara and Agar. Gal. iii. a. c.

The law is not geuen vnto the sapethfull. Galathi. h. a. for by the lawe of the spirit of lyfe, we dpe to the lawe of synne. Rom. vii. b. viii. a. Gala. ii. d. but it is ge

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uen to the beryghtnou s, manfeara. ac. i. Tim. i. b. b. the whpche a man hath knowledge of synne. Rom. iii. c.

The end of the law is Christ. Rom. x. a. whiche onlpe hath fulfilled it. i. Cor. i.

The law and the Prophetes conteyned in the first & the second commandement. mat. xxi. d.

The law is fulfilled in lounge our neyghbour. Gala. h. b. Rom. xiii. c.

The law was the shadowe of things, whiche shuld be geuen by thorow Christ. Heb. x. a.

The law and Prophetes were red vpon the Saboth days. Act. xii. c. they iudged according to the law. Deuteronom. xvi. h.

Synne was in men before the law was geuen but it was dead, for ther was no law y had shewed it to be sin and therefore it was not imputed to men. Rohe. Roma. spite. b. vi. b.

God commandeth to reade the law day and night to thynke that we maye know what he forbiddeth. Josu. i. b. x. f. The whpche a man ought to haue in his hert and before his eyes. Leui. xix. d. Deut. xi. c. Wherunto we be monished by Moyses to herke, to thynke to kepe it. Deut. iii. a. And by Josua. Josu. xxi. a.

What the law of the Gospell is, and what it geueth. Psalm. xix.

The lawe is holy, iulle and good. Roma. vii. c. If a man hse it lawfull. i. timo. i. a. And it is spirituall, and fulfilled by the spirit. Rom. vii. c. Wherunto the wpl dome of the flesh cannot be subiecte. Roma.

The lawe of Christ is the law of perfecte libertye. Ja. i. d. ii. c. whpche is more excellent than the law of Moyses. ii. Cor. iii. c.

He that kepeth al the law and offendeth in one point is culpable of the whole. Ja. ii. b.

There is but one law geuen. Jams. iii. c.

The wages or reward of them that kepe the lawe & the payne of transgressours. Baruche. iii. a.

For the lawe of sacrifices, loke. Leui. vi. b. hii. a. xii. g. Deu. xxi. b. Num. b. c. xix. a. b.

The law commandeth thyngs impossible for pouer strength. Deu. b. a. Exo. xx. c. Rom. vii. xii. ix. Joh. vii. Act. x. mat. v. xi. Galath. h.

Agaynst them that make false and wpyked lawes. Isa. x. a. The lawe iustifieth not. Gala. ii. b. Ro. iii. iiii. x. Howe we satisfie the law. Rom. vii. Gala. ii. g.

¶ Lpght.

The lpghte whpche is called day, is created of God. Genesis. i. a.

God is lpghte. i. John. i. c. whpche dwelleth in y light that no man can attayne. i. Timo. vi. c.

Christ is the lpght that lpghtnes al men. Jo. i. a. vni. b. ix. a. i. John. i. b. Whpche monifieth vs to beleue in hym, that is the lpght. John. xii. i.

The Apostles are the light of the world. Math. v. h.

He that hateth hys brother is not in lpghte. i. John. seconde. b.

The workes of lpght. Eph. v. b.

The armoures of lpght. Rom. xiii. d.

¶ Lecherie.

A prayer agaynst lecherie. Eccle. xxi. a. Looke thys worde. Adulterpe or fornicacion. Also. Ephes. ans. spite. d.

¶ Lyfe.

God hath geuen lyfe, or the lypunge soule, or the spirit. Gen. ii. b.

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He that blasphemeth the name of God, is stoned to death. *Leu. xxiii. b.* for it is he only that should be called upon. *Jere. xiii. b.* *Philp. ii. b.* An example in Abraham *Gen. xii. c. xiii. a.* Also in Isaac. *Gen. xxi. f.* Also in Moses *Deuter. xxxii. a.* Whosoever therefore dothe cal upon the name of God shall be saved. *Joch. ii. g.*

¶ Meue:

The new testament is the remission of sinnes, by the blood of Christ. *mat. xxv. e. mat. xxv. c. Luke. xiii. b.* by which god hath promised to geue newe lawes in oure heues, & not to haue remembrance of our synnes. *Heb. viii. d. x. c.* *Gene. iii. c.* of the which Paul hath receyued the dispensacion. *ii. Cor. iii. b.*

He oughte too bee a newe creature that beleueth in Christ. *Eph. ii. d.* and walke in the newnes of lyfe. *Rom. vi. a.* doing al his workes by the spirite of God. *Rom. viii. b.*

Let us therfore do on the new man, which he hath created in vs. *Eph. i. c.* to thintent that we may liue in rightuounes and holines.

¶ Neighbour:

Whosoever hath neede of our help is our neighbour: whom we ought to help as Christ teacheth vs by the parable of the Samaritane. *Luk. x. c.* take care and charge of hym: *Ecc. xii. b.* wouthoute dysposynge of hym. *Mal. ii. b.* and sclaundering him. *Ecc. xii. b.* and iudging him. *Jam. iii. b.* but please hym into hys edification. *Rom. xii. a.* And loue hym as our self. *Leu. xix. c.* *Math. xxii. d.* for in so doinge the law is fulfilled. *Rom. xii. c.*

¶ O

¶ Oblacion or offeringe.

Oblacion for sinne pleaseyth not God. *Psalm. xl. Heb. x. b.* for Christ is once offered in an oblation for our synnes and for our sanctifying. *Heb. ix. g.* he needeth therefore no more to be offered. *Heb. vii. c. x. c.*

Christe hath geuen hym selfe for vs vnto God an oblation and sacrifice. *Eph. i. b. a.* By the which we are sanctified. *Heb. x. c.*

Of the oblations of the old testament loke. *Leu. i. c. ix. a. xxi. c. Num. vii. a. xii. c. xxi. a.*

¶ Obedience.

A man must obey vnto the hope of God. *Ezo. xvi. g.* *Deu. xxi. d.* for he that obeyeth it, is blessed. *Deu. xi. d.* and he that obeyeth it not, is cast of. An example in Saul. *i. Reg. xxi. c.* Item of old Acan. *Josu. vii. d.* let vs then be chyldren of obedience. *i. Pet. i. c.* specially too God more then to man, *Act. v. e.* Also to our parents. *Ezo. xx. b.* *Leu. xix. a.* *Deu. v. b.* *To. iii. a.* An example in Christ. *Luk. ii. g.* *Philp. ii. b.* Also to our superiours. *Ezo. xxi. a.* *Heb. xii. c.* And example in the Israelites. *Deu. xxi. d.*

God hadde leuer that we obeyed his commandmentes then to do sacrilege vnto hym. *i. Reg. xii. e.* *Ecc. vi. d.* wherby we doo when we are chosen of God. *i. Pet. i. a.*

¶ P

¶ Prayer.

Our prayse vnto God. *Apoca. xix. a.*

God is our prayse, whome we should laude, knowing that al that we haue cometh of hym. *Ex. xv. a.* *Deu. x. d.* An example in the Israelites. *Josa. xxi. b.* Also in Anna. *i. Reg. ii. a.* Also in Salomon. *iii. Reg. viii. b.* Also in Dauid. *ii. Sam. vi. c. xii. a.* Also in y apostles. *Luk. xii. g.*

A man ought to offer the sacrifice of prayse vnto god throught Christ. *Heb. xii. c.*

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Praise shall be vnto euery man from god. *i. Cor. xiii. a.*

Prayse is discommendable in a mans owne mouthe. *Prover. xxi. a.* for he that prayseth hym selfe, is not commended: but he that is praysed of god. *ii. Cor. x. d.*

¶ Prayer.

The prayer that Christ teacheth vs. *Mat. vi. b.* *Luk. xi. a.*

The prayer of the church ought to be continuall and seruet. the which thing Christ sheweth vs by a similitude. *Luk. xi. a. xii. a.* To the which thinge also he dothe exhort vs. *Mat. vii. a.* Also. *S. Paul Roma. xii. c.* *Eph. vi. c.* *Col. iii. a.* and. *i. Tess. v. d.* And. *S. Peter likewise. i. Pet. iii. b.* for the continuall prayer of the righteous is very acceptable to god. *Jam. v. d.* An example in Elisha. *iii. Reg. xii. a.* And therefore should we praye purely in euery place, without wrath or dyspencion. *i. Timo. ii. c.* *Joh. iii. c.* *Psalm. c. iii.*

¶ Peace.

Peace both signifyf the iop of conscience and surenes agaynst the deuil our aduersary: And generally the abundance of al spirituall goodnes: because our synnes are forgiven vs by Christ. Of whiche thinge looke. *Esa. lii. Jere. xxiii. d.* The which thinge also. *S. Paul* dothe wryte vnto them that he wryteth vnto. *Rom. xv. c.* *Eph. i. a. ii.* *Ti. Salomons. iii. d.* Of whiche God is the author. *i. Tessalonians. v. d. i. cor. xiii. f.* And Christe the pryncer. *Eph. ii. d.*

Peace be with you, is a manner of greetynge berpe samper amonge the Jewes: for whiche we saye God saue you or God speede you. *i. re. xxi. a.* *Gen. xlii. c.* *Judg. xii. a.*

Christ bespreth peace to his apostles. *Luk. xxiii. f.* *Jo. xiii. d. xii. f. xx. c.* which thing cannot be comprehended by mans reason. *Philp. iii. b.*

We oughte to haue peace with al men. *Ro. xii. d.* *Heb. xii. a.* *Eph. vi. a. i.* *1. Pet. iii. b.* with the y do call vpon the name of the Lord. *i. Tim. ii. d.* And is the ministers of the word of god. *i. Tess. ii. c.* for the Lord hath called vs to peace and vnitie. *Colos. iii. b.*

¶ Poore.

We shall haue alwayes poore amonge vs. *Mat. xxvi. b.* *Deut. v. b.* To whom men ought to do good: *Luk. xiii. c.* *rom. xii. b. xvi. f. ii. cor. viii. b. x. a. b. c.* but we shall not haue Christe alwayes corporallye wth vs. *Jo. xii. a.* *Math. xxvi. b.* although that he were made poore for vs. *ii. Cor. viii. b.* Let vs then haue ppye vpon them. *Prover. xxi. b.* for that which is done vnto the poore is done vnto Christ. *Mat. xxv. d.* The poore in spirit, that is to saye, the humble and such as esteeme not theym selues are blessed. *Mat. v. a.* *Luk. vi. d.* for the gospel is geuen vnto them. *Math. xi. a.*

¶ Pacence.

Pacence is praised. *Prover. xvi. d.* and necessary for church men. *Heb. x. g.* for it engendreth trual. *Roma. v. a.* an example in the prophets. *Jaco. v. c.* Item in Job. *xii. a.* Item in Tobit. *ii. b.* Item in Paul. *i. Cor. iiii. c.* Also in the *Ti. Salomons. ii. c.* *Salomons. i. b.* We ought then too bee pacente, in supportynge one another and not haue to reuenge. *i. Tessalonians. v. c.* *Collo. iii. b. i. b.* *Jam. v. b.* for he that hath the charite and pacence. *i. cor. xiii. b.* And doeth exercepse hym selfe in good woorkes. *Jam. i. a.*

¶ Persecucion

Persecucion too them that will lyue after the worde of Christ. *i. Timo. iii. e.* whereof Christe doothe warne vs. *Mat. x. b. c.* for it wpythdraweth of the saytheber

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not helpe) from the worde of God. Marke. iij. b. But he that is persecuted in one city, let him flee into another. Mathew. x. c. knowing that the persecutions come of God. Psalm. xxiij. from whiche he can helpe men. Example in S. Paul. ii. Tim. iii. c. A man muste then take them patientlie. i. Cor. xiii. c. and praye for his persecuters. Mat. v. g. roma. xii. c.

Perseuerance or continuance.

Perseuerance in the truth is given of Christe vnto the faithful. i. Cor. i. a. To the whiche he dothe counsell vs. Jo. xv. for he that continueth vnto the ende (although that he be greatly persecuted) shalbe saved. Mat. xvi. c. xxiii. b.

Pestilence.

God doth send pestilence, when men do disobey his word. Deut. xxviii. b. Leuiti. xxvi. d. iiii. regum. viii. d.

Dauid did chuse pestilence, to thintent that he might die with other. ii. regum. xxiii. c. The which ceased after that he had knowledge of his sinne. ii. Reg. xxiv. c.

Praier.

Toke vppon the worde Sacrefar, hereafter in the letter. S.

Predelstinacion.

The predelstinate or holp people made like to the Image of the son of god: And called, iustified and glorified by him. Rom. viii. f.

God had predelstinate before the making of the world for to redeme vs by the bloude of his sonne, for to saue and make vs by his children by adopcion, accordyng to the purpose of his wyl, for to declare his mercede more clearely vnto the worlde, by the whiche he hath reconceyted vs vnto hym selfe, by the meanes of his deare sonne Iesus Christ. Ephesians. i. a. n. Truith. i. c. i. Peter. i. d. Toke. Ro. ix. c. xi. a. Wle. ii. d. i. cor. i. d. Gala. i. c. i. Pe. v. c. Prouer. xvi. a. b. xx. d. Amos. iii. b. Jer. x. a. men. iii. e. Eccle. vii. b. xi. b. i. Reg. u. a. b. d. r. d. m. Reg. xii. d. Jo. vi. d. xii. b. Math. x. c. Esa. xli. a. n. Thessa. iii. a. Then the carnall and sensuall people cannot comprehend the electyon and predelstinacion of God: because they sturue for to saue them selues, by theyr own workes and merites, whiche canne not bee. But the chyldrene of God doo wayte for theyr healtie by Iesus Christ. i. Corinthians. ii. d.

Preachers.

To preach is to prophesy and expound the worde of God. i. Pet. iii. which thinge no man oughte too do, excepte he be sente. Rom. x. c.

Preachers of the worde of God are promysed Esa. xxx. e.

Anna a Prophetesse preacheth that Christe is come. Lu. ii. f.

Those preachers that preach any other thing than the gospel of Christ, ar to be refused. ii. Jon. i. c. the wickednes of whom is set out. ii. Pet. ii. a. b. c.

Prayer.

Christe prayeth for vs. Iohn. xvi. f. xvi. b. Heb. vii. b. r. f. for he knoweth that he is hearde of his father. Iohn. xi. e. We know not what we oughte to pray, for but the spirit adueth out in us. Rom. viii. e. He that wyl praye, oughte to forgiue. Mark. xi. e.

A manne muste praye wth hope and wth mynde. i. Cor. xiii. c. and with grete truste, Psalm. xlv. for if two or thre be assembled together in the name of Christ they shal obteyn all that they requyre. Jam. i. a. Mathe. xviii. c. Soo that they praye in faith and knowledge

principall matters.

the p. sp. iiii. Regum. viii. d. e. f.

Princes.

Princes are the Ministers of God Rom. xii. a. b. whiche oughte to be wyle, discrete and experie. Deut. i. b. To whom Ezechiel maketh an exhortacion. Ezech. xxi. f. xlv. c. Also Sopho. iii. a. Also Amos. vi. a. and Mich. iii. a. c.

Suppl. Princes haue enel Myppsters. Prouerbes xix. b. Eccle. x. a.

Christe is the prince of pastors. i. Pe. v. b. And y head of all principalltye. Col. ii. b.

The prince of this worlde is the Demyll, whiche is vanquished and ouercome by Christe. Iohn. xii. e. Eph. ii. a.

Prophecie.

Prophecie is the gifte of God geuen by the holpe of the spirit: and not by the wyl of any man. Ro. xii. b. i. cor. xii. b. ii. pet. i. b. The whiche spirite beareth wytnesse of Christe. Apocal. xix. c. The whiche is somtyme geuen to euill men. Math. vii. d. An example in S. Paul. i. Regum xvi. i. Also of Laiphaz. Jo. xi. g. for them that wil not be leue. iiii. Reg. xxi. c. d.

There are two signes of true prophecie, the one if the thyng whiche the Prophete hathe shewed before, do come to passe. Deute. xviii. c. The other if he do not withdraw the people from the true worshipping: which is to serue in spirite and truth one God onely. Deut. xxi. Suche Prophetes cannot speake, but suche thinges as God hath put in theyr mouth. iii. reg. xxi. b. And are not wthout authoritie. Mich. iii. p. a. and that in y sight of kinges. iiii. Reg. b. c.

To prophecie, for to teach in expoundyng the mysteries of the holy scripture. i. Cor. xi. a. xii. d. xiii. f.

Paul doth putte a dyfference betwene a prophet and a teacher: for a Prophete is he that teacheth the thing whiche God hath opened vnto him, by his spirit, to the edyfyinge of the Church. Eph. iii. but a teacher is he that teacheth the ony worde of God, haupng spilt bene taughte it by men, whiche thyng for all that he can not do without the gift of God: for it is one and y same spirit which worketh all things in al men. i. co. xii. d. Some time prophetes haue ben called sear. i. reg. ix. b. By whō God was wont to answer those that asked counsell at them. i. reg. xxi. a. and to withdraw them from theyr Idolatry. iiii. reg. xv. b.

four hundredeth false prophetes byd counsell hyng Agab, for to make war agaynst Hamoth galaad, but Micheas the prophet of the Lorde, bepage but one man alone did counsell the contrary. ii. reg. xxi. a. A manne oughte not then to despyle prophetes. i. Thessa. v. d. But rather pray for to haue such a gift. i. cor. xiii. a. Agaynst the spynge Prophetes. Eze. xii. c.

Jeremie complayneth of false prophetes. Jer. xiii. b. Of whom a man oughte to take heade. Mathew. vii. b. for theyr doctrine and the priestes is full of spee and couetousnesse. Jeremie. vii. a. Because they preache for nothyng but for sacre or Gannes. iii. Regum. xxi. b.

Providence.

The providence of God towarde his seruantes. Psalm. cxi. b. Prou. x. a. xix. c. Gala. iii. d. A man maye not then denye the providence of God. Ecclesiast. i. b. for Esay reproveth them that denye it. xl. Cap. g.

By the providence of God, all thynges happen to vs Ecclesiast. xi. b. An example in the Samaritanes, whiche

which would not beleue the lepers that shewed them y^e greate hunger to come, by the prouidence of God. iiii. Reg. vii. b. c. Also by the prouidence of God. Abimelech dyd not lye wth Sara. Genesis. xxi. b. Also by the prouidence of God, the people of Israell dyd lacke no thyng. Deu. ii. b. Also by the prouidence of God, Esau dyd sende Dauid into the houle of Saule. i. Regum. xvi. b. ffor other examples of Gods prouidence. loke. i. Reg. xix. c. xxvi. b. xxx. c. Also. ii. Reg. xxi. g. i. Reg. xlii. c. xvi. a. iiii. reg. b. a. vii. a.

There is nothyng that comforteth a fapethfull man more than to consider that nothyng happeneth vnto hym, wthout the prouidence of God, yea euen vnto the falling of one herre of hys heade. Mat. x. d. And he that beleueth not the prouidence of God, is not worthy to lyeue Psalm. ciii.

Prouidence.

Prudence is sometyme taken in the scripture for a certayne iudgement, by the whiche the carnal man doeth gouerne hym selfe wth care in his busynesse. Luke. xvi. whiche. S. Paule calleth worldly wisedome, whiche is drath before God. Romans. viii. a. Bar. iii. c. by that whiche a man shoulde not gouerne hym selfe. Prouer. iij. a. whereof also Jonadab was full. ii. Reg. xii. a. For prudence is taken for an aduysment, by whiche any mā taketh hede to ouerpass the same thyng to the which he is called: To thintent that he myght serue the glorie of God and the profit of hys neyghboure. And thys to do, Christ doth warne vs. Mat. x. b. Also Peter. i. Pet. iij. b. Prudence and wisedome or sapience are ioyned comenly together in the scripture whereof wisedome or sapience, doth cause one to vnderstand those thyngs which be of God. i. Cor. i. and. ii. 7. prudence to perseuer or continue still in the same. Eph. i. Prouer. xii. d. to the whiche we are exhorted. Prouer. i. a. iij. b. vii. a. ix. a. xvi. b. An example in Dauid. i. Reg. xviij. b. c.

Psalmes.

We must syng vnto God wth Psalmes, hymnes and spirituall songes, wth geuyng of thanks in the spirite and herte. Judge. b. a. i. Corin. xiiij. c. Eph. v. d. Colos. iii. c. Psalm. viii. d. r. a. Iudit. xvi. a.

Publicans.

Publicanes are those that do gouerne the comynne treasures, specyally tolles or taxes. The whiche were sometyme in greate reputacon among the Romaynes but odious to the Pharisees, because they dyd gather tribute of the Jewes in the name of the Emperoure of Rome. And therefore they dyd caste in y^e Apostles teeth that Christ dyd eate wth the publicans. Luk. b. f. And that he was their friend. Luk. vii. d. Of publicans loke Mat. xviij. xxi. c. Luk. iij. c.

Purgatorie.

This word purgatorie is not in the Bible: but the purgacion and remission of oure synnes, is made vs by the aboundante mercede of God. Luk. i. c. Mat. ii. a. one lye by Christ. Mat. i. and lye the shedding of hys bloude. Mat. xxvi. c. Mat. xiiij. c. Luk. xxiij. b. Act. xiiij. g. Ephe. i. b. Hebrues. i. a. ix. d. i. Peter. iii. c. i. John. i. ii. b. Apocalyps. i. b. ffor he is the reconcylinge of al y^e synnes of the whole worlde. i. John. ii. a. iij. c. and hathe shewed hym selfe takynge on hym oure felthe, and also dyng, bearyng oure synnes vpon hys backe for to do them awaye firste. John. iii. Romans. iii. d. i. pet. ii.

To thintent that he myghte purge vs of synnes in the whiche thys worlde was bounde. Gala. i. a. Tim. i. d. that beleue in hym whiche is the lambe. John. i. d. once offered for all: So that there remaineth none other, whiche canne from henceforth purge vs of oure synnes. He. ix. g. x. c. he then that wyl purge hys synnes, throughe ffre, or by anye other meanes then by the passion of Christ, denieth hys sayd passion. as it is to se by the places before aledged: and shall be greuously punyshed, because he hath despyed so greate a grace Hebr. x. e.

Righteous.

Righteous.

No man is righteous in the sight of God Job. iij. b. ix. a. xii. b. Eccle. viij. a. Abraham is reputed righteous because he beleued. Genesys. xii. a. He that is not righteous haupnge perfitteth charptrye, is not of God. i. John. iii. b.

To the righteous is no lawe geuen: for he doeth all thinge freely by y^e spirit of God. Gala. b. d. i. Tim. i. b.

The righteous lyueth by faith. Rom. i. c. Hebrues. x. g. vpon whome the eyes of the world doo loke. first. Peter. ii. d. whole prayer also is a verbe acceptable Jam. b. d. Prouerbes. xv. d.

The righteous are wth muche a do safe in thys worlde, that is escape tribulacions for the name of Christ. i. Peter. iiij. d. by the whiche he is proued. Eccle. ii. a. xxiij. a. Prouer. xvii. a.

Manys righteousness.

There is no righteousness in man: no not in the moost holp. Job. iij. d. ix. a. xxi. b. Esay. xliij. d. let vs not then attribute vnto oure righteousness that God gyueth vs the inheritaunce of that euertlastynge lyfe. Deuteronom. ix. a: ffor they that wyl establish their owne righteousness by workes are not subiect to the iustice of God Romannes. x.

The righteousness of God is made knowne vnto vs by hys workes. Job. xxxi. a. xxxviii. a. Christe is oure righteousness. i. Cor. i. d. Esai. xliij. b. xv. b. iij. b. the whiche is geue vs of God through Christ. Phil. iii. c. The whiche also we shuld want: for by faith. Gal. b. a.

They are free from iustice, that is to say: haue no righteousness, whiche are seruante to sinne. Ro. vi. ffor there is no fellowship betwene righteousness and vnrightriness. ii. cor. vi. e. ffor the wrath of man doth not y^e righteousness of God. Jam. i. c. the frute wherof, ought to be sowne in peace. Jam. ii. d.

Rulers.

Small rulers passe not vpon the causes of the poore. Pro. xxi. b. And for all that, men muste be obedyente vnto them. Bara. ii. not wthstanding that they be infidels. i. Pet. ii. c. Col. iii. d. Eph. v. b. But so that they commaund nothing against God. i. i. b. e. Of the obediēce be we vnto the rulers loke. Rom. xiii. a. b. c. To the whiche Christ payed tribute. Mathew. xviij. d. What the rulers shoulde be. Exo. xxiij. d. Deute. xvi. d. That is to say such as Jethro said vnto Moyses. Exo. xxiij. d. Deut. i. c. To the whiche men owe reuerence. Exodi. xxi. d. Prouerbes. xvi. b. xvii. d. xix. b. xx. a. And not to detracte or speake euill of them. Exo. xxi. d. nor to esteeme their office lycht. Eccle. vii. a.

Rabbi.

Rabbi in Hebrue signifieth (my master. John. i. d) whiche thyng one shoulde not desier to be called. Mathew. xxiii. a.

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Reason.

A man should not trust unto the iudgements of his owne proper reason. Deu. xii. a. pro. vii. a. xii. c. xiii. b.

A reason oughte to be geuen to all them that do demand of the hope that we hope in Christ. i. Peter. iii. c.

Reason shalbe geuen by euery one of vs before the iudgemente seate of Christ. Ro. xiii. b.

Redemption.

The redemption whiche shoulde be made by the floude of Christ, was ordeyned before the makinge of the worlde. i. Pet. i. d. Of our redemption loke. Eph. i. b. Galues. ii. c.

Christ the redeemer of all men. i. Cor. i. d. i. Tim. ii. d. That whiche hath geuen his lyfe for the redemption of man. Mat. xx. d. Mar. x. c. whiche was prefigured in the deliuering of the children of Israel. Exo. xv. c. Deu. x. d. ii. Regum. vii. d.

Refuge.

God is our refuge. ii. Re. xxi. a. Psalm. x. b. xlii. a. xciii. d. cxliii. a. Jerem. xvi. d. The cypres of refuge. Josu. xx. g. Num. xxxv. a. Deu. iiii. a. xix. a.

Rule.

We should con'pnye in one rule, thinking, loaking and hewingge one thing: that is to say, that we cannot haue the euerlastyng lyfe that is promysed vs, by any exterieur or outwarde worke. Philip. iii. d. Thys is the rule of Christ. And he that foloweth it, the peace of God shall rest on hym. Gala. vi. d. ii. Cor. x. d. The rule for an elle, a pearce, or a perche, ought to be true and iust. Leu. xix. g.

Religion.

Religion, for obseruance (not of cloyster rules) but of thynges ordeyned of God. Exo. xii. d. Leu. vii. d. xvi. g. Nu. xix. a. religion, for the secte of the Pharisees whiche were proud hypocrites and full of ceremonies, of which. S. Paule was at first. Act. xvi. b.

Cornelius beyng captayne of the Italians armie, is called a religious man, yet he had made no monastycal bowes. Act. x. a. The true religion of the Christen standeth not in the deuotyn of habytes or of bowes: but in visytyng of the fatherlesse and wydowes in their tribulacion, and keepyng a mans selfe pure from the wychednes of this world. Jam. i.

Remission.

The remission of synnes, throught Christ onely. Act. ii. f. Colo. a. f. which hath bene preached by the Apostles, as Dauid had shewed before. Psal. xix.

Reste.

No reste vnto them whiche obeye not the commandementes of God. Deu. xxviii. g. Reste is promysed to them, which bere the yoke of Christ. Math. xi. d.

We shal enter into the reste of God, if we beleue in hym. Heb. iii. a. Apo. iiii. c. for after tribulacion God geueth rest. ii. Thes. i. c.

To rest, for to dwell in peace without busynesse. psal. xvi.

To rest or slepe, for the natural deeth. iiii. reg. iiii. psal. lxxi. a. cor. xv. b. i. Tel. iii. Act. vii.

Resurreccion.

We oughte to beleue the resurreccion of Christe as he hym selfe hath shewed it. Luke foure and thirtie a. Roman. x. b. John. xx. c. Mar. xvi. a. And Dauid told it before. Psal. xvi. xlix. Acts. ii. d. e. The vertue and strength of the resurreccion of Christe. i. Cor. x. c. i. Tim. ii. d. ii. Cor. i. a. i. Peter. i. a. The whiche thyng, hath bene wittnesed by signes and myracle. Acts. iiii.

principall matters.

g. The will of the father, is to saue by the son that beleue in him. Jo. vi. d. The which thyng Job knew. xiii. d. Also Dampell. xii. a. Also Judas Machabeus second Machabees. xii.

What, how, and when it shal be, loke. i. Cor. xv. b. Philippians. iii. d. Tel. iii. d. and how the fapthfull do despise it. loke. ii. Cor. v. a.

Retribucion or geupnge.

God geueth vnto euery man according to the faith and ryghtwylness. i. Reg. xxi. d. ii. Reg. xxv. b.

Riches.

God is ryche. Rom. x. c. which maketh ryche and maketh pouer. i. Reg. ii. b.

God hath chosen the pouer of thys worlde, ryche in fapth. Jam. ii. a. The fapthfull are made ryche by Jesus Christ. i. Cor. ii. a. ii. Cor. viii. b. Of ryches loke. i. Timothe. vi. d. Ryches euell guiten doo perperhe. Pro. uerbes. xvi. b.

The Temporall ryches, whiche Christ calleth the wyched mammon (as the cause of al iniquity) ne oughte for to geue vnto the poore. Lu. xvi. a. for a man can not serue God and riches. Mat. vi. c. Luc. xvi. c.

Rome.

Rome the proper name of the concubine of Machor. Gene. xxi. d.

Balam prophesied of Rome. Num. xxi. d.

The Romaynes condempned no man, withoute he were herd. Acte. xxi. c. And dyd not let Paule, to preach the Gospel, vnto al them that came to hym in his house. Act. xxi. c. g.

S.

Soule.

Soul, for euery lyuyng man. Ro. xii. a. i. Pet. iii. d. e. for the lyfe. Leu. xvii. c. Nu. xi. b. Josu. ii. c. Christ is the bishop of our soules. i. Pet. ii. d. for whome the minystrers shal geue account. Heb. xiii. c. The soules of them that are slayne for the worde of God, were shewed to John Apocalypses. vi. c.

Supper.

The supper of our Lorde, is a holy memory and geupnge thankes, for the death of Christ. mat. xxvi. c. mar. xii. c. Luk. xxii. d. Cor. xi. c. x. d. for whosoener cometh thither unworthy (that is without faith) damnethe hym selfe. i. Cor. xi. g. Wodelp punishment, cometh to the that take the supper unworthy. i. Cor. xvi. g. The vse of the supper was in the tyme of. Saint Paule sum what corrupt, for whiche cause many were punished. i. Cor. xi. c. g.

Strength.

God is oure strength. Exo. xv. a. ii. Reg. xxi. a. Jos. xxi. c. the which Hannah coufessed. i. Reg. ii. a. Pharaoh respected the strength of God, that the power of God myght the better be known. Exo. ix. c. Ro. ix. b.

Sword.

God is sayd to whet his sword, when he wyl punishe. Deu. xxxii. f. The swerde is sente of God agaynst them that worshyppe Images. Deuteronomy xxv. d. and keepe not his commandementes. Leuit. xxv. d. He that stryketh wth the swerde shal perishe wth the swerde. Mathew. xxvi. c. Apocalypses. xii. c. The ryght of the swerde Gene. ix. a. Exodus. xxi. b. Leu. xxii. c. Deu. xix. d. Wherefore the rulers do bere the swerd, loke. Ro. xiii. b.

The swerd of the spirit cuttyng on both sides, is the word of God, which a man oughte to take for to ouercome our enemy. Heb. iii. c. Apoca. xxi. c. Eph. vi. c.

The

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which shal maintaine the Gospell, Mat. x. d.

Sacrifice or host.

Christ is the sacrifice, Heb. vii. a. viii. d. offered once
for vs. Hebrews. x. b. whiche muste be off red no more:
for throughte hpm are oure consciences pouged from
synne, whiche thynge no sacrifice could doo. Hebrews
x. a. The sacrifices and offerpuges whiche pre-figured
Christ, ceased at the corrupcion of him. He. viii. a. x. c.
God being cōtent with y only sacrifice of Christ, dothe
refuse al other offerpuges and oblations. Heb. x. b.

They which wyllynge do forsake the Gospell, can bp
no sacrifice, be purged from their synnes Heb. vi. h. x. e
Good conversacion is called a sacrifice or an offering
Thy li. ii. c. To geue vnto the poore, is sacrifice accepta-
ble to God. Hebrew. xii. c. Phil. iii. b. Let vs offer, vnto
God throught Christ the sacrifice of thankes geuyng
Heb. xiii. c. Take vpon the sacrifices of the olde testa-
ment. Leui. iii. a. b. d. h. a. Mume. x. c. xvi. a.

If Swear.

An othe is a confirmacion of thynge, whiche are in
questiō amonge men, bp the callpge vpon of y name
of God Hebrew. vi. c. whiche thing ought to be vnto god
Nu. xxx. a. den. iii. d. x. without swearing by the name
of strange goddes. Exo. xxiii. c. for the proft of oure
neighbour. An example in Paule. ii. Cor. i. d. And to y
Judge that recepueth the othe of suche a one, to whom
a man hath geuen any thynge to kepe. Exo. xxii. b. Our
Lord also hath sworne bp hpm selfe. Gen. xxi. c. But
a man must not sweare in vayne. Deuteronom. b. b.
nor forswear hpm selfe. Leuiticus. xix. c. for cursed
be he that sweareth bp the name of God, and speth. za-
cha. v. a. We shuld then be so true one of vs to another
and careful to say the truth: that oure communicacion
shuld be pea, pea, nay, nay, Mat. v. f. Ja. v. c. Eccl. xiii.
xvii. b.

Strife is a worke of the flesh. Gal. b. d. Strivers haue
their rule. Exo. xx. c. Of them that moue strife. Pro. x. b
yb. b. xvii. a. xviii. a. xxi. d. xxii. c.

A man is bound to pacify strife and debates. An ex-
ample in Moyses. Exo. ii. b.

To Slepe.

Manslaughter is forbydden. Gene. ix. a. Exo. xx.
c. Deute. b. b.

The proud man was slayne, whiche dysobeyed the
iudgemente of the Judges, that iudged accordpge to
the law of God. Deute. xxi. c. He that speth a manne
ought to be slayne. Leui. xxiv. b. Num. xv. d. He that
slepeyth woth the swerde, ought to be slayne woth the
swerde Genesis. ix. a. Mathew. xxiii. e. Apo. xiii. c. god
commaundeth to slepe the Prophete, whiche thowm mi-
racles doth withdraw the people from his worde, whe-
ther it be brother, sonne, daughter or wyfe. Deu. xxi. a.
b. He that slepeyth his brother secretly, is acursed of
God. Deut. xxii. d. God hp illeth and quickeneth what
him lust. Deut. xxii. e. f. Men, kille those that maye be
a destruction vnto the people. Deuter. vii. c.

He slepeyth his brother, that is angrey woth hpm or
bp word or signe doth curse him. Mat. v. c. i. Jo. iii. c.

Sinne.

All that is done wothout faith is sinne and so is al in-
iquitie. Ro. xiii. d. i. Jo. iii. a. b. d. And he that beleneth
not the Gospell is a sinner. i. Pet. iii. a. There is none free
from sinne, and therefore all haue nede of Christ to saue
them. iij. Reg. viii. c. Prou. xx. b. Eccl. x. g. h. c. Eccl.

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hil. c. rom. iii. c. i. John. i. c. Christe is wothout synne. i.
John. iii. a. i. Pet. ii. d. But God laping al our syns on
hpm hath made him selfe synne (that is to say, a satisfac-
tion for our synnes) and euen so bp synne (that is bp sa-
crifice) offered vpon the tree of the crosse) he hath taken
away, condemned and done away our synne. i. Cor.
b. d. Ro. vii. a. i. Pet. ii. d. Synnes are are not imputed
to them that beleue. Psalm. xxi. i. for they are pouged
thorow fayth. Prouer. xii. d. Synnes be forgiven bp god
only Exo. xxxii. a. xiii. c. Mat. ix. a. The synne irremp-
sible or noz able to be forgiven, is the synne agaynst the
holp govt. Mat. xii. c. for which a mā ought not to praye
i. Jo. v. d. whiche shal not be forgiven in thys world, ne-
ther in the world to come, that is to say, neuer. Marke
thyside. d.

Victory is geuen vs of God throught Christ, against
synne hel, and death. i. Cor. xv. g. Paule both warneth vs
for to wake from the sleape of synne, and to put it away
that it rapne not in oure mortall bodie, and that tho-
row the doctrine thereof, our hert be not hardened in vn-
believe. Rom. vi. b. Eph. v. c. Heb. ix. c. xii. a. i. John. i. a.
He that hath synned hath Christ to his aduocate. i. Jo.
ii. a. To whom we shoulde confesse our synnes. i. Joh.
i. d. for god maye make vs without synne and spot. i. Jo.
dae. i. g. An example of the purgynge sonne. Luke. x. c.
Also of the aduocate. i. Jo. vi. f. Also of thyside. Math.
xxvi. Luke. xxi. a.

Stone.

God geueth the water oute of the stone. Exo. xxi. b.
Numer. ix. b.

Christ is the stone of offence to them whiche stible)
that is, are offended at the word, not beleuing it. i. pe. ii. b.

Christ is the stone vpon the whiche the Jewes did loke
bp on thow sayth, belenng that he shoulde afterwarde
come, oute of whos they dpyd draw out y spiritual drinke
i. i. Cor. x. a. The stone, that is to say, the tauth that one
hath in Christ, is the foundacion of the chutch. ma. xii. c.

Sabbath or rest.

The Sabbath or daye of reste, as touchpge the ob-
seruacion thereof after the letter was verpe skaptelpe
commaunded to the Jewes. Exodus. xvi. e. xx. b. xxi. a.
xxiii. b. Leuiticus. xix. a. f. xxiii. a. xxi. b. Deutero-
nomp. b. b. Jeremie. xiii. c: because that God dys-
rest vpon the seventh daye: that is ceased from the ma-
kynge of any mo helbe creatures Genesis. ii. a. Exo.
xx. b. Also in the remembraunce of the reste, that he had
geuen to the chyldeu of Israell, in deliuerpge thepm
oute of the captiuitie of Egypte. Deuteronom. b.
b. Also that the seruantes and bestes myghte reste.
Exodus. x. g. b.

Thys Jewishe cetermonye is ceased: for we muste
no longer obserue dayes, Calathpans, iij. b. Mathew
xx. a. but the spirite of truely contempned vnder thys sha-
dow, oughte alwayes to be amonge vs. That is to
reste and to refrayne our selues from the workes of our
mynde and wyll. Eccl. a. iij. a. i. b. d. i. e. whiche
thynge ought to be perpetuall woth vs, Eccl. x. g.
Hebrew. iii. d. in applyng our selues vnto the workes
of fayth, that is to healte one another bp charpge, &c.
Mathew. xii. a. Marke, iii. a. Luke, vi. a.

Sacramente.

Sacramēt sometime for a mylletp a thynge secrete, but
knowe of hid, y woth for all y is opened, in a certayne
tyme, whiche is the pleasure of God, i. Cor. xii. i. a. a.

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Col. i. b. Eph. i. b. iii. a. b. g. i. Tim. iii. d. Tob. xii. b. Sam. ii. b. Dan. i. c. Apo. xii. b.

Of Sacrifice.

Sacrifice in the scripture signifieth generallie all that was offered on the altar wherof is spoken. Exo. xxi. f. Leviticus. v. b. b. c. d. x. xxi. c. Num. v. xii. x. b. xvi. c. xxi. xxi. a. xxi. c. Dueteron. i. xxi. a. Josua. thptene. b.

Also the scripture calles somtyme spence, sacrifice: as appeareth Mic. vi. And after that manner the death of Christ (because it was a sacrifice) is called spence. Rom. vii. a. Item also to eat the sacrifice of the dead, is to eat of the things presented and offered unto Idoles Images and dead things. Psalm. ciii. e. as it is. i. Corinthians. vii. a. b. e. Sacrifices should not lette the punishment of Eli. i. Regum. iii. c. for God regardeth not the sacrifices of the wicked: Ecclesiast. xxi. c. but rather mocketh them Mic. v. b. Isa. i. c. The breade and wine receiued in the supper of Christ, are, no sacrifice (for Christ was offered once sufficient) for our spences. Heb. x. b. but an holpe remembrance of the death of Christ. Mat. xxvi. No sacrifice then is lette us after the death of Christ. Heb. vii. d. xi. c. but the sacrifice of rightuousnes. Psalm. iii. b. and of thanks. Genpige Psalm. l. b. Like what sacrifices God requireth now. Mich. vi. b. To love and to loue God and a mannes neighbour, is a thinge that passeth all sacrifice. Mat. v. x. b. xii. a. Mat. xxii. Luke. b. f. The sacrifice of the faithful. Mal. iii. a.

Of priestes.

Of priestes, loke Leviticus. x. b. xvi. a. xxi. c. xxi. a. Pro. xxi. g. i. Paralipo. ix. a. god was the heritage of priestes. Dueteron. xxi. a. The order of priesthood is translated: that is to say abolished, ceased and finished in such wise as there must now be no more. Heb. vii. d. for we are all priestes to god that wee should offer our owne selues a spiritual sacrifice, such as Christ offered hym selfe. whiche thinge wyl be acceptable vnto God, through Christ. I. Peter. ii. Apo. i. b. v. c. vii. The priestes of Baal. i. Regum. xvi. e.

The kitchens of priestes. Ezechiel. xvi. f. their couetousnes Mal. i. c. Isa. iii. b. Their sin (on Deu. xii. b. d. Their counsel against Christ. Mat. xxi. a. Luke. xxi. x. Their euile. Mat. xxi. c. their euil wil. Mat. xxi. b. their malice: for they haue bene alwayes farre from charity, as Christ sheweth in the parable of the Samaritan. Luke. x. f. And therefore they shal be destroyed accordyng to the prophete of Asariah. ii. Para. x. a. for Christ is our ouer priest. After the order of Melchisedech, evermore living in heauen, for to pray for us to god his father. Heb. v. b. vi. d. vii. a. Psalm. ci.

Of Sapnt or holpe.

The worde sapnt or holpe, is taken diuerslye in the Bible: that is to say, for the holpe place of the temple, in the which the people of the Jewes oughte to praye god Psalm. xx. c. The which hath bene euill vnder stand of the Sophisters, which haue gloted that place. Mal. i. c. for the prayenge to sapntes contrarie to sapnt Jerome which hath translated it Laudate dominum in sancto eius: that is to vnderstande praye God in his holyp lace: or holpe Christ, which is the Sapnt of sapntes. Sapntes is taken also for all them that are righte in heart, by the sapnt of Jesus Christ, wherby they be sanctified. John. xxi. Romans. i. i. Corinthians. i. ii.

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Corinthians. ii. Ephes. i. b. Philippians first. Here and there amonge the Psalmes. As in the Psalm. cxi. All faithful men are sapntes. Deu. xiii. a. Mat. x. b. Exodus. xxi. a. Rom. vii. e. xvi. a. b. Ephe. i. a. Philpp. iii. d. Phi. i. a. b. Heb. iii. a. Of whom Christ, beinge set on the right hand of his father, is the minister. Heb. iiii. And for as much as we are bound to praye wth continual prayer and seruent in spirit. Ephe. vi. e. The sapntes, do praye for their spences. Psalm. cxi. To wol om God is mercifull, all though he punishe them somtyme. Psalm. xc. x. Let vs then besapntes in our conuersacion. i. Peter. i. c. for God is holp. Ec. i. x. xxi. a. xxi. b. xxi. b. Like how we ought to helpe the sapntes. Ro. xii. c. Cor. xvi. a. d. Cor. xii. a.

Satan is an aduersarye. Mat. xiii. d. Satā both blind the hertes of the beleuers. To thpntente that they should not beleue the gospell. Corinthians. iii. a. thpntente paine for to withdrawe the faithfull from the knowledge of it. I. Tes. ii. b. Like of Satā Job. i. b. xii. a. Lu. xxi. c. i. Corinthians. b. b.

Scandalon, in Englyshe sclander or offence. Scandalon is a Greke word, which signifieth hypocrisie or let: and is translated vnto spiritual things for even as he that butteth against a stone, is lette. So maye some man plucke backe, withhold and withdrawe his neyghbour, teachyng in matters of faith anye thinge contrarie to the word of God, by the whiche is sclander that is to say, let or plucked backe from the truth wherof is spoken. Mat. xviii. a. A man maye offend or sclander his brother, as touchyng charite: that is to say when a man doth not thpnter vpon the necessitie of hym or that he toucheth the comune peace, or geueth euil exaple, wherof ye maye see. I. Cor. vii. d. Mat. xviii. d. To sclander or offend also, is to geue an occasioun of fallpge. wherof we tribulation or anye other meanes howsoener it be, whiche thinge Christ shewed before to his Apostles. Mat. xvi. c.

Servantes. We are as the seruantes of God, by grace to thpntent that be the heape of hym, wee should do the workes of rightousnes. John. vii. d. Romanes. vi. d. whiche thinge Christ sheweth in two parables. Luke. xxi. e. f. Some seruantes ought to behaue them selues toward their masters. Eph. vi. a. Colos. iii. d. i. Tim. vi. a. Tpt. ii. c. i. Peter. ii. c. d. i. Cor. vii. d. Gene. xxi. d.

Signe. Christ hath left vs. ii. signes, for to shewe and protest our faith before his church: that is to say the water of baptisme. marke. xvi. d. and the breade and wyne of his holp supper. marke. xvi. c. Sorrowe. The sorrowe and heavynesse, by the whiche a man is sadde, that he hath offended God, maketh hym holysome to chaunge his lyfe, but the sadnes whiche springeth of worldely affectioun bringeth death. seconde Corinthians. vii. c.

Spele. Spele wherof is spoken. Gen. xxi. c. Exodus. xxx. b. Lev. xxi. c. Num. iii. g. Deu. xxi. d. Josua. vii. d. a. xxi. c. Ezechiel. xli. b. is after Josephus munde, iii. dragmas, whiche amounteth as Budeus sayeth. xx. hypolynges sterlynges.

Tree, by a similitude is euery man. Psalm. xi. Mat. iii. c. xii. c. Mat. xii. c. Lu. vi. f. If he be faithfull he is

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he is, a good tre bringing forth good fruit as wel in doctrine as in worke. Mat. vii. c. but if he be wpythoute the fruite of fapth he is wpyked. Judas. i. d.

¶ Tpythes.

The Tpythes were sanctified to god. Geni. xxi. d.

God commaunded that the mpysters, straungers fatherles, and wpyddowes shoulde be nourished wpyth the tpythes. Deu. xxi. d.

The tpythes were as well eaten of the people as, of the ministers. Deu. xxi. d. xxi. c. The Pharises leauing mercp, fapth, and the principal workes of the lawe, but done were diligente to pay the tpythes. Mat. xxiii. c.

¶ Teachers.

Teachers in the churche of Chylste. i. Corinth. xii. d. Ephe. ii. b.

The Chylste is taught of God. John. vi. c. Heb. viii. d. i. John. v. d. Esa. lvi. d. We oughte to teach the word of God one to another. Deut. v. b. xi. c. i. Tell. b. c.

Against the questionary doctors or teachers. Ti. vi.

Whypch is the holsome learninge. Ti. ii. a. and with the deuelpth. i. Ti. iii. a. Thep that bring other learning then Chylste, ar not to be receyued. ii. Joh. i. c. agaynst them speaketh. Paule. ii. Tim. iii. b.

He that teacheth any other thpyge then the worde of God is accursed. Gala. i. b. i. cor. xv. a.

¶ Truste.

He that trusteth in God is ble ssed Jere. xvii. b. Pro. xvi. c. The Isaelytes trustpge in their owne strength were banquished of the Beniamytes, Judg. x. c. d.

Let vs haue trust that we shalbe saued by the bloude of Chylste. Heb. x. d. to whom we oughte to go, wpyth great confydence. Heb. xii. d. The Jewes haue trust in theyr Images, in tyme of tribulacion Deut. xxxii. e.

God taketh away al trust from their transgressors of his commaundementes. Deu. xxi. d. g. The sure truste is to, beleue that God wil neuer forsake hys. Psalmus. xxi. c. Examples of trust in Esa. x. chro. xii. c. in Michas. ii. Chron. xxi. b. in.

Judas. Machabens. i. Mac. iii. b.

¶ Thiefe.

A man must not rob. Exo. xx. c. Le. xix. b. for theyres are acursed. zach. v. a. And therefore they shall not haue the kyngdome of God. ii. cor. vi. b. Lette theyres therefore laboure wpyth their handes, for to helpe the poore. Ephe. iii. f.

All the pastoures are theyres and bybers, whypche wpyl byng men by anye other waye vnto heauen then through Chylste. Joh. x. a. Then one shuld not haue any wpyth them. Pro. xxiii. d.

¶ Tabernacles.

A tabernacle. tent. or plaunlion, is the habitacpon or place, wherin men of warre do vse to lye, whypch doth spgnyffe that the people of God do in suche wyse dwell in the churche, that they haue alwayes battayle agaynst synne, the worlde and the deuyl. i. Jo. ii. c. which thing belongeth to the mortifyng of the old man. Psal. xv. Item tabernacle is sometyme taken for a defended cpyte. Psal. xxxi.

Item for the bodye in the whypche the soule dwelleth. ii. Pet. i. c. whypche thpyge. Sancte Paule calleth an earthy mancpou. ii. Corinth. v. a. Also the tabernacles of God, are the godly congregacions of the peoples, in the holy church of Chylste. Nume. xxi. Psal. lxxii. Prouer. xii. The allegorpe of the two tabernacles of Moyses. Heb. ix. Of the materialle tabernacle,

principall matters,

Ioke. Exo. xxv. a. xxv. a. xxxv. a. xxxvi. xxxv. xl. Geni. xxi. d. Deut. xxi. d.

Temple in the olde testamente, was a certayne place whet God requyred to be prayed vnto, serued and honored. iii. Reg. vi. a. viii. a. But. S. Paul sayth that god doeth not dwell in the temples made of mennes hands Actu. xvi. f. xvi. f. iii. Reg. vii. c. Esa. lvi. a. because eue rpe Chylste man is the holpe temple of God. i. Corinth. iij. c. n. Cor. vi. c. Ephe. ii. b.

God shal destroye hpm that doth polute or hyolate hys temple. i. Cor. iii. d. ffor our members are the temple of the holpe ghost. i. Cor. i. b. d.

¶ Temptacion.

To temple is to proue. Geni. xxi. a. Exo. xv. f. xvi. a. Deut. viii. a. Temptacpon for asspycepon. Deute. vii. c. Job. i. c. vii. a. The rpyhtuous are proued through tep tacions. Eccl. xxi. a. Judith. vii. b. Baruch. ii. a. An example in Exekiah, whypche was forsaken of the Lord for to proue him. ii. Para. xxi.

Item of Elpas the whypche beynge famished, was sente to a womanne that was lphetwyle famished, for to be nourished of her, iii. Re. xvi. b. c. Item of Job thpyde. a.

In the tyme of temptacpon, a man oughte to com mptte hpm selfe all whelpe vnto God. Psalm. lxxi. A man oughte not to tempte God. Deuter. vi. c. Mat. iij. d. no thintent that he persue not, as the Jewes dpyd. i. Cor. x. b. Exo. xv. a. b. Num. xii. d. Chylste tempted of the deuyl. Mat. iii. a. To thintent that he might helpe them that be tempted. Heb. ii. d. iii. d.

Euerp man is tempted of hys owne concupyscence and not of God. Jam. i. b. but God wpyll not suffice vs to be tempted aboue that we maye beare. i. Corinth. x. c. for he deliuereth vs from temptacpon and asspycepon. ii. Peter. ii. b.

Chylste commaundeth hys to watche and praye to thintent that they fall not into temptacpon. Mat. xxvi. d. To enter then into temptacpon, is to corrupt a thing agaynst the fapth and truste whypche we oughte to haue in God. Mat. vi. b.

¶ Testament.

The olde Testamente (that is to sape the coue naunte, made chpyse wpyth the Jewes. Romannes. ix. a.) was consecrate by bloude. Exodus. xvi. and twempe. c. Hebues. ix. e. but they hadde a bayle before they hertes, so that they coulde not understande it. se conde. Com. iii. d.

The newe Testamente is promysed to the true belouers. Jeremie. xxxi. f. Baruch. ii. g. & cosecrate by the bloud of Chylste. Mathew. xxvi. Marke. xvi. b. Luke xxi. b. of whypche he is the medpatoure. Hebues. vii. b. The newe Testamente conspyeth not in the letters and ceremonies (that is to sape hyspble and carnalle thpynges) but in the spirite, whypche is geuen thoro we fapthe, and whypche doeth wpyte hys lawes in our hertes. i. Cor. ii. b.

¶ Trybulacpon.

Trybulacpons doo come vnto thetm, whypche be lene in Chylste. i. Peter. i. b. iij. d. John. xvi. a. and spylle Telsalonpans thpyde. b. The whypche neuerthelesse we can not endure, wpythoute the grace of God. Philpp. i. d. for by them we are proued. i. Peter. iij. c. and do enter into the kyngdome of heauen. Actes. xii. d. seconde Telsalo. i. c.

Trybulacpon doth engendre pacpence. Ro. xii. c. b. a

and

and the waight of glorie. ii. Cor. iiii. d. for thowost tribulation God doth constraune hys, for to returne vnto the chaunge of lyfe. Esa. xlii. c. i. Pet. b. c. In the time of tribulation, a manne oughte to prayse God. Psal. ii. vii. An example in Paule and Sphas. Act. xvi. e.

And to glorie in them. Ga. vi. ii. Cor. vi. a. vii. a. ii. Tim. ii. d. putprnge hys trust in God. Esay. vii. c. for it is he only whych doth deliuer vs. i. Reg. x. c. Ero. ii. d.

The praiser of him that is in tribulation, Psal. xlii. To the persecuters and troublers, eternal payn, and to them that be troubled, reste. ii. Thess. i. c. wherfore no tribulacion ought for to separate vs from the loue of God. Roma. vii. g.

¶ Truth.

Christ is truth. Joh. xiii. f. and hys gospell. ii. Pet. i. c. by the whych we ought to serue God wrythout faynyng (that is to saye, wrythoute trustynge in any other vnder the coloure of the serupnge of him) Josu. xxiii. c. i. Reg. xii. d.

Trueth ought to be in the Judges. Ero. xlii. c. for a man ought to do nothynge agaynst it. Mich. vi. b.

¶ W. Unbeliefe.

The hertes of the unbelievers be so blynded, that they se not the lyght of the gospell. i. Cor. ii. a. For whych the thynge they shal faule into the terrible iudgement of god. ii. Tes. ii. c. whych is euerlastynge payne. ii. Tes. i. c. i. Pet. iii. d. and therefore we oughte to haue no parte wryth them. ii. Cor. vi. c.

The words of unbelievers touchynge the knowledg of God. Job. xxi. b. Ezech. b. e.

¶ W. Vengeance.

Vengeance belongeth to God. Deu. xxxii. f. Ro. xii. d.

Vengeance is forbidden. Prouer. xx. c. Ecce. xvi. c. xxiii. d. xxviii. a. Chaste taketh vengeance of hym that deceyvethe his brother. i. Tes. ii. b. and that dothe despyse Christ. Heb. x. e.

¶ W. Vertue or power.

The vertue or power wherwryth God doeth saue vs is the gospell. Rom. i. b. The power of God is y helthe to the fapthful. i. Cor. i. c. and keepeth them in fapthe. i. Peter. i. a.

To be clothed with the vertue from aboue, is to receyue the holy ghozt. Luk. xxi. g. Act. i. b.

¶ W. Vpynge.

What. S. Paule would that men should do an concerning bygynnes. i. Cor. vii. e. f. g. Toke vpon the lawe of bygynnes and of vpyngpntie. Leu. xxi. c. Ero. xxii. c. Jud. xi. g. xxi. b. d. Numery. xxi. Deuter. xxii. c.

¶ W. Vpne.

Christ is the true vpyne. Joh. x. a.

¶ W. To vpspe.

To hysert for to remember. Ero. xx. a. xxii. g. Luc. i. g.

To vpslet for to take care. Wle. iiii. d.

To vpspe for to take vengeance. Esa. x. c.

¶ W. Vntie.

Vntie is commended vnto vs. Phil. i. d. ii. a. i. Pet. i. b. d.

The vntie of Christen people commeth of Christe. Joh. xvi. d. Whych was in the pumatine church. Act. ii. xii. f. whych is pryncple. Eph. iiii. a. We are all one in Christ. Gal. iii. d.

¶ W. Vocation or callynge.

Vocation what it is. Rom. xii. d. We are called of God. Roma. ix. a. ii. Tim. i. c. ii. Pet. i. a. as appeareth in the parable. Mat. xx. a. The callynge of the gentyles

and of the Jewes. Roma. xii. e.

God hath predestynat thole who he calleth. Ro. viii. Gala. i. a. and they heare when they be called. Jo. x. c. God hath called vs to his glorie through Jesus Christ. i. Peter. b. c. ¶ W. Vpce.

The vopce of God ought to be hearde. Ero. xv. g. Deuter. xii. a. xxiii. b. xxx. d. One coulde not heare the vopce of Hannah when she prayed. i. Reg. i. b.

Men oughte to thonne the newnes of vopces & vnprofitable questions. i. Tim. vi. b. d.

¶ W. Vowes.

Vowes comunly are prayes. Psal. lxi. praises and geuyng of thankes. Psal. lxi.

Vowes are taken many tymes for the giffes that me were wont for to offere: that is to saye certayne outwarde thinges and ceremonies, as to shawe thep heares, and to talke no wpyne, whych thepunge the Bachabtes had vowed. Jer. xxxv. a. The whiche thynge a man maye kepe or leane vnto (as the announspunge doth teache a man which of them is molle to let forth the glorie of God: but yet after suche a maner that a man do put no merite or hoolpnes in the wozyke. An example of hym, whych made his head to be shawe to Ezech. Ac. xvi. e.

To bowe vnto God, is comunly taken for to sanctify or consecrate, in Leuit. xvi.

Vowes are fre & at lyberte of man. An example of Hannah, whych bowed for to geue vnto God, the sonne whych God had geuen her. This bowe was not perpetuall: for Samuell was the mpynter of Eli, whych he ought to haue vpyntred in the temple from the thyrtye yere, to the. f. old (accordynge to the lawe of God which is wrytten. Num. iiii. And then afterward it was lawfull for him to withdraue hym selfe, as the Roip doth declare: for afterward he dwelt in the possession of his father in Ramoth, and was Judge manye yeres in Israel. i. Reg. vii. a.

Helcaiah willing for to offere hys bowe (that is to saye hys voluntarpe offerpunge, whych we cal comunly deuocyon) wente by into Splo. i. Reg. i. c. To bowe for to sweare. i. Reg. xiii. d. ¶ W. Vurpe.

God forbiddeth to geue in vsurp, any maner of thing whatsoener it be. Deu. xxi. c.

Reheimpah kepte the people, whych he would haue geuen them selues to vsurpe. Mehe. b. b. God doth forbid vsurp to be done vnto hys poore people. Ero. xii. d.

A man oughte to nourtshie hys poore brother, wrythoute takynge vsurpe of hym. Leuiticus. xxv. f. He that geueth not hys monep vnto vsurpe, and taketh no gifte of the poore and nedre, manne, shal dwell in the tabernacle of God. Psalme. xv.

To lende for vsurpe is agaynst iustyce. Ezech. xvi. b. Vsury doth dysplese God. Ezech. xxii. c.

¶ W. Worshyp.

To worshyppe one God onelpe. Ero. xx. a. Deut. b. a. x. d. Psal. lxxvi. a. lxxviii. b. Esa. lxxvi. g. Math. xiii. b. Act. xvi. f. i. Cor. xiii. c. Apoc. xvi. b. xx. b. In spyrte and truth. Joh. xxi. c. Wrythoute Images. Ero. xx. a. xxiii. b. Leuit. xix. a. xxvi. a. Deuter. xxviii. c.

Let vs worshyppe wryth the herte and not wryth lypes. Esa. xlii. b. Math. xv. b. Mar. vii. a. And in all places. Joh. iiii. c. Psalme. ciii. c. i. Para. xvi. b. Esa. xlii. e.

To worshyp is somtyme taken for to do reuerence by certayn outward spgnes, as Ge. xlii. a. xix. a. xxiii. a. xlv. b. i. Reg. xx. g. xxv. d. Mat. in. a. To worshyp, for to geue thankes to God. Judg. vi. d. Ero. iii. b. Gene. xxi.

xiii.b.

The angel wold not be worshipped of Jo. Apo. xix. b. xxi. b. Althep that are not wrytten in the booke of lpe do worshipp the beast. Apo. xix. a. c. ffor the whych thep are punished. Apo. xvi. c.

¶ To walke.

¶ To walke or to treade in the scriptur, is put for to lpe, or to continue in a strong fapth. Psal. xv. lxxxiii. c. Rom. vii. a. therefore is it sayd of Enoch that he walked before god. Gen. v. d. Also of Abraham. Gen. xxi. a.

To walke in the way of the Lord, is to kepe hys commandementes. iij. Reg. iii. b. the whych God teacheth Deu. xvi. b. and requyret. Deu. x. c. xi. c.

To walke in lpght, is to beleue in Chylte. Joh. xi. e.

To walke in trueth, is to loue God and wpth all our hert and with al our soule. iii. Re. ii. a.

To walke after the maner of man, is to be carnall, & to lpe in strepse and dylencyon. i. Cor. iii. a.

To walke in the spyte, is to mortifye the deedes of the flesh. Gala. v. c.

¶ Weake.

The weake in the fapth, shoulde not be dyspayned of the stronge. Rom. xiii. a. xv. a. i. Tris. b. c. To the weake Paule became weake. i. Cor. ix. d. ij. Cor. xi. d. whom a man ought not to offend, by eating of meate. i. Corin. viii. c. d.

God choseth the weake thynges, for to confound the strong. i. Cor. i. b. An example in Paule. ij. Cor. xii. d.

¶ Wronge.

Rather to suffer wrong, then a man to plead in law agaynst hys brother. i. Cor. vi. b. for Chylt forbiddeth the reuengyng of wronge. Math. v. f. and therefore shoulde we despyse it. Eccl. x. a. without haupng anye mynd of it. Lemi. xix. d. An example in Joseph. Gene. ii. c.

God punisheth the wrong done unto hys. ij. Re. xvi. b. c.

¶ Wrath of God

The wrath of God vpon man, for that synne of one onlp. Josu. xxi. d. by the whych Phara was destroyed Ge. xv. b. ffor the wrath of god is vpon the unbeleuers. Col. iii. b. Joh. iii. d. An example in the Jewes. i. Tel. ii. d. Jud. ii. d. Ma. xi. a. Deu. ix. c. Exo. xxxii. c.

The rpe the men of thys worlde, do heape vp for them selues the wrath of God. Jam. v. a. By nature we are chylidren of wrath. Ephe. ii. a. but thorow Chylt we are deliuered from the wrath to come. i. Tel. v. c.

¶ Wrath or passion of man.

Let vs cast al the wrath from vs. Roma. xii. d. Ephe. iij. g. Coll. iii. b. Eccl. vii. d. xi. d. Prover. xvij. a. for he that is angry wryth his brother, kylleth hym. Math. v. c.

If any man be angrye agaynst hys brother, after he hath prayed, he oughte to recorde hym selfe. i. Timo. ii. c. for the warthe of man foloweth not the ryghtuousnes of god. Ja. i. c.

Let wrathful men be overcome wpth sweetnes. Pro. xv. b. wpth whom we shoulde make none alpaunce. Prover. xvij. d. nor chpde wpth them. Eccl. viij. d.

¶ The world.

The world made by the word of god. Joh. i. a. in the which we haue nothpug. i. Cor. ix. e. And whych passeth away wpth the concupscences therof. i. Joh. ii. c.

The world is full of wpykednes. i. Joh. v. d. That is to say, the lust of the fleshe, the desyre of the eyes, & prde of lpe. i. Joh. ii. c. The frendshipp of whych is enemye to God. Jam. iij. a. ffor he p loueth thys worlde, loueth

not God. i. Joh. ii. b. and knoweth hym not. Joh. i. a. xii. d. Let not vs then loue the world, nor that whych is in it. i. Joh. ii. b.

The world hateth the fapthful, and whych Joh. xii. i. Joh. iii. c. The whych the world fapth do ouercome. i. Joh. v. a. b. Also thep shal iudge it. i. Cor. vi. a.

¶ The word of God

The word of god ought to be in our herte. Deu. x. b. xi. e. xxi. g. The praple of the word of god. Pro. xxi. a.

An exhortacion for to heare the word of god. Eccl. i. b. a.

Men ought not to do but accordyng to the word of god, wpthout any addyng unto it, or dymynyshyng fro it. Deu. xii. xii. d. Quene. x. d.

The word of god abyderth euer more: that is, the gospel whych is preached vnto vs. Eccl. xi. a. and. i. Pet. ii. b. The whych is the worde of trueth. Ephe. i. c. Of eternal lpe. Acta. v. d. and of reconciliation. ii. Cor. v. d. by the which we do overcome the wicked. i. Jo. ii. b. And haue a meane and maner of luyng. Eccl. viii. d. xxiij. d.

The word of God is an offence or stonbling blocke to the unbeleuers. Rom. xi. b.

Men ought to shew those, that doo wpyhdyne men from the word of god, in omynnes. xvi. c. The worde of God (whych I haue callet. as holpe thyng and precious stones) oughte not to be preached nor tolde dogges (p is to say) aduersaries nor impugnors nor too swine that is mockers and despisers of it. Mat. vii. a. Prover. xii. b. xxi. c. but yet thep shal not escape unpunished. Mat. x. b. Petru. ii. a. Eccl. xxiij. a. xxi. c. Deu. x. b. d. iii. Reg. xii. e.

The word of God abyderth not in vs, if we beleue not in Chylt. Joh. v. f. Let vs pray then that it maye dwelle in vs. Col. iii. c. & that it maye be preached and declared ouer all. ij. Tel. ii. a. by what occasyon soener it be. ii. Tim. ii. a. ffor it is the lpght to se by. Psal. cxix. a. i. Pe. i. d. the fountayne of wylsome. Eccl. i. b. a. Eccl. i. a. the fode of the soule. Mat. xii. a. Ieremye. xxi. c. the helme of health and sword of the spirite. Ephe. vi. c.

¶ Whore.

There ought to be no whoremonger nor whore, in the people of god. Deutero. xxi. c. A man shoulde then flye from an harlot. Prover. xxv. c. for he that ioyne. hym selfe wpth an harlot is one budde wpth her. i. Cor. inthians. vi. d.

The whores and the publicans do enter into the kingdome of God, and beleue the gospel but the Pharise beleue not. Mat. xxi. c.

The hplion of .he greates whore, wpth whom the kinges of the earth haue done fornicacion. Apocalyp. xv. a.

¶ Wylsome.

The wylsome of God is rich & profoside. Roma. xi. d. whiche is Chylt. Luke. xi. g. as is interpreted. Mat. xxi. d. i. Cor. i. d. In whom the treasures of wylsome and of knowledge are hpyden. Colo. ii. a.

Of wylsome. Ioke. Jame. i. a. m. d. Job. xxiij. a. xxi. b. pro. i. a. ii. c. iii. a. vii. x. xii. a. Baruc. iii. b. i. Cor. xii. a. We ought to be filled with all wylsome in goodnes, and to be simple in euil. Roma. xv. c.

¶ Wytnesse.

A man ought to beare no false wptnesse. Exo. xx. i. Deutero. v. b.

The wptnesse which God hath made vs of his lone,

A Table of the

principall matters,

is that by hym ouerly we haue euertlastynge lyfe. i. Job
b.c.

At the wptnesse of two or thre wptnesse the Idolat-
ter was stoned. Deut. xxi. a.

The punishment of a false wptnesse. Deut. xix. d.
Prouer. xix. a. xxv. c.

The holy gost is a wptnes that we be conuerted, & ouer
spunes forgiven by Christ Act. v. f.

The wptnesse of the resurrection. Lu. xxiii. g. Joh
xv. d. Act. i. b. ii. b. e. f.

Watch.

Christ commaundeth al men to watch. Mat. xxiii. d.
xxv. c. Mat. xxi. d. xiii. d. Luk. xii. e. xxi. d. Apo. iii. a. at
all times. Mat. xxv. a. Rom. xiii. c. i. Cor. xv. xvi. c. i. Tel.
b. a. i. Pet. iii. b. b. c. Colossi. iii. a. After the example of
Paule. ii. Cor. vi. a.

Wpdowes

A man ought to do no hurte unto wpdowes. Ex. xxv
d. Deut. xxi. d. but rather to nourish them. Deut. xxi.
d. and to leaue them the leauings of the: corne, grapes
and olpues. Deut. xxiii. d. wpthout takynge of the: clo-
thes to pledge. In the same Chapter. c.

Wf wpdowes loke. Deut. x. d. xvi. a. xvii. c. i. Tim.
b. a. b. i. Cor. vii. b. Act. vi. a.

The pharisees, vnder the couler of prayer dpyd vndo
the wpdowes. Mat. xxiii. b. Mat. xii. d. Luk. xi. g.

Wpne.

Wpne reioyseth the herte of man. Judit. xi. b. psal. ciiij
b. Eccli. xii. d.

A man ought not not to drynke ouer much wpne. E-
phe. v. d. Prou. xx. a. i. Tim. v. c. b. d. Tit. ii. a.

The wpne of compunction. what it is. psal. lxx. a.

Wap.

Christ is the wap, by whych men go to the father Joh
xiii. a.

The wape of god is rpghtuous. Deut. xxxii. a. Apo.
xii. b. Ro. xi. d. wherfore we ought to folow it. a. i. Cor. xxi
c. whych the thynge the Idolaters doo not. Exodi. ix. b. c.
Deut. ix. c.

Wpl

God had made al thynges by hys owne wpl. Ephe. i

b. Apoca. iii. d. The whych is immutable. prouer. xix. c.
And the whych no man can resist. gen. i. c. An example
of Ahab. ij. par. xviii. g. Also of Balam. Num. xxi. d.

The wpl of God ought to be done and knowen. Ro.
xii. a. Ephe. v. d. f. for he that doeth it, is a chyldestman.

Mat. vii. c. An example in Josue and Caleb. Nu. xxi. b.

It is the wpl of god, that we be sanctified and purged
of our spynes by Christ. Hebr. u. c. To thintente that we
be holy. i. Tel. iii. a. v. c. & that with well dopnge we do
stop the mouthes of the wptched. i. Pet. ii. c.

We ought to pray that the wpl of God be done. Ma-
th. vi. a. After the example of Christ. Joh. iii. d. An example
in Joseph. Gene. xlv. b. i. c. Also of Paule. Rom. xv. g. i.
Corin. iiii. d. xvi. a.

A man oughte not to do his owne wpl. Eccli. xlii. b.
but the wpl of god: for he that doeth that, at pdesth rure
more. i. Joh. u. c. and he y doth it not, shalbe beaten. Lu.
xii. f.

Wages.

A man ought not to wptholde the wages of the la-
bourer. Deut. xxv. b. xxiii. c.

One and the same wages is geuen to the spylte and
to the last. to thentente that a man maye se, that no man
hath anpe thynge, but by the oulpe grace of god. Mat.
xx. a.

The wages promysed to them that suffre for Christe
Mat. v. b. If they contynue in the fyre of tribulacion. i.
Corin. vii. b. d.

zeale.

zele, what it spgnifpeth, after the scripture. i. Reg.
gum. xix. b.

zele, for vengeance. Esa. xlii. c.

The zeale of god against the euil me. Deut. xxx. b.

The zeale of Moses against the Idolaters. xxiii. f.

The zeale of Iehu, for the honoure of God when he
slew al the wyettes of Baalam. Reg. x. d. e.

The zeale of phynches, whych slew the thysse two that
played the harlots. Num. xxi. b.

The zeale of Eliah. i. Reg. xvi. d.

An ende of the Table of the
principall matters contay-
ned in the Wpble

A gathering

of certayne harde wordes

in the newe Testament, with their expō-
sition.

To the Reader.



Because there are in þe newe Testament some wordes, which should not of euery bodie be wel vnderstande, because they are not accustomed in common speech, we haue made a lytle gathering, & an expōsitiō of the: Not thoughtly to treat them as learned men in þe schole, but to declare them with longe circumstance: but only that the rude and ignorant may knowe what they signifie, & so not be troubled in the readinge.

Aba, is a word of the cōmon speche, vbled among the Hebrewes, at the tyme of our Lord Iesu Christ, & commeth from the egypte Hebrew tongue, and doeth signifie father.

Angell translated worde for worde, signifie a messenger, but it is taken commonly for the heauenly spiritres, whiche serue God, in doinge and accomplishing his heauenly will.

Archangell is a compounded name, signifyinge the pynceppall or chiefe amonge the Angels.

Assemble is sometyme taken not onely simply for a company or multitude of people, but also for a Synagoge.

Baptist is a name of office ascribed to Iohn the sonne of zacharie, because he was the first that began to Baptise.

Beelzebub is the name of an ydol, whiche had the begynnyng of flies: but the cause why, is not needful here to be declared: Because it was an ydole of greatesse, it is taken for the deuill, as by cursynge.

Byshoppe is as muche to saye as watchynge or ouersynge, but it is taken for a Pastoure whiche is ordeyned to gouerne the congregacion.

Blasphemie is a Breke worde, whiche signifieth wrong, outrage, or detraction, but it is taken particularly for the injury and rebuke that is done to God.

Blesse, doth signifie sumtyme to praisse, as when we saye: we blesse God: sumtyme it is taken for geuynge thanks, sumtyme also to sanctifie or consecrate. As in the .i. Cor. x. Chapter.

Brother in the Hebrew tongue, is taken for all kinde of kynred, in whatsoeuer degree it be.

Strange wordes.

Christ is as muche to saye, as vincted, but this is the proper title of our Lord Iesus: A brist, because that by his spirituall authority, that is to say by the grace of his holy goste, he was consecrate of God the father, to be both a soueraigne, canceller, a kynge and a prophete.

Church signifyeth moche for worde, a congregacion or gatheringe together of people: but is taken in the new Testament for the company of the sayntful assembled in Christes name, accordynge to the order that he hath instituted.

Circumcision is taken sumtyme for the signe or sacramente whiche was giuen the Jewes, and oftentymes for the people them selues.

Common signifieth despoiled or vncleane because it was a despoynge to the Jewes to meddle with the Gentyles, and to company with them.

Cup, this worde is taken for a drynking becell of whatsoeuer souerme it be, because the Becke wordes expresse no certayn fashion. As of ouer sumtyme it is put for the croffe or tribulacion: because God hath distributed to euery of his sayntfull, accordynge to the porcion that he knoweth to be mete for hym.

Description is taken for declaracion or notynge, and for numbrynge, not of landes but of men, as when a prince would knowe the numbrie of his subiectes, he causeth they to be wyrtten in a booke together.

Dram was a piece of money beyng in value twoforde a grote and two pennes of an Englyshe pence.

Dram maker the double. Drames, in the seconde of the Actes, signifye the reuelacions whiche God geueth his prophetes in theyr slepe.

Exorcist signifyeth hym that hath the office to coniure deuils, as there was in olde tyme amonge the Jewes.

Faith is taken ordinarily for the beliefe whiche men haue in God, or for the persuasion & certaintie that they haue of his mercy and truth, but singularly for the assurance that Christians oughte to haue through the grace of Iesu Christe, accordynge to the promysse of the Gospell. The saythe of God sometyme signifyeth his truth it selfe, or the loyalte whiche he keepeth in accomplishing þe word spokē, as in the .ii. to the .Ro. Sometyme it betokeneth a sleight knowledge of god such as þe wicked & despisers haue. Ja. ii. & also the gyfte to worke myracles. ii. Cor. xii. xiii.

Fynge of God, is taken for his vertue, in and by whiche he worketh.

Flesh, is sumtyme taken for man simply without any other consideraciō: And sumtyme, & that specially of s. Paule for the vicious & corrupt nature whiche we haue of
c. ii. our

our first father, and in this signification is the whole manne comprehended, before he be regenerate, & after he be regenerate the leanings of his carnal nature.

Gates of hell, are taken for defence or munition because the strength of soules was chiefly in their gates. **Generaciō**, becomē engendyringe bys common signification, is taken for age or worlde.

Gospel signifieth good newes, but chiefly by this word is understood the preaching of the grace & mercy of God, which he hath bene declared to us in Iesu Christ.

Greeke or Grecian. Though this be the name of a particular people yet in Paul it is taken generally for the Gentyles, (whiche were all such as were no Jewes, nor observed Moses law) because that nation was more renowned among the Jewes then all the rest.

Hallelulah, this is two Hebrew words, whiche are as much to saye: as praise the Lord: we woulde not change them, because. S. John wryting in the greke tong, hath purposely written this in the Hebrew.

Hand, this word is somtyme taken for force, but it signifieth also ministry or service, as when it is sayd that God deliuered bys people, and gaue bys lawe by the hande of Moses.

Heresy is to say a secte. Heretike be that holdeth wyth or followeth any kynde of secte, separatynge hym selfe from the unitye of Christ.

Holy signifieth that whiche is appoynted and sacrificed to God, and is the contrary of profane.

Holocauste was such a sacrifice wherin al was burned, of whiche it take the name, but it is taken for excellens sacrifice and singular above all other.

Horne is taken, for strength, force, and vertue, as in the. ii. of Luke.

Hour, muste not be taken as we take it now, for the Jewes decyded the day from the sunne rising to the sunne set into twelve houres, so that the sixt was alwayes midday or none, as we call it, and these hours were shorter and longer, accordynge to the tymes of the yeare.

Idoll, is as much to say as an ymage, or figure that presenteth sumwhat. But in the scriptures this word is taken for an ymage whiche is made for deuotion, and taken for holy.

Ire or wrath, is taken for the iudgement or vengeance of God, by which he punyssheth sinners: not that God can haue or be moued wyth any passion, but because men being strooke wyth bys rodde, do feele him as if he were angry.

Iust is taken commonly to absolue, or count for iust. In this sort when. S. Paul sayth that man is iustified before God, he meaneth that he is reputed iust: And when

he sayeth that he is iustified by fayth, he meaneth that he is agreeable to God, not through his owne iustice or ryghteousnesse, but through Iesus Christ, and the grace, by whiche he obteyneth to be forgiven bys synnes, and to be accepted and acknowledged for iust.

To iustify God or bys iustedome, is to alowe hym, and geue hym gloire. Luke. v. and. vii. Justification of the lawe, in the fyrste of Luke, are the commandementes whiche are geuen, because they be the very rule of Justice: Iacobe Paule for the reason calleth them iustificacions of the lawe, for there is set oute vnto vs, the manner to lyue iustly and holye.

Legion was a bande of soldiers, whiche comprehended ordinarily siue thousande foremen, and siue hundred boylmen: somtyme more, somtyme lesse. And therefore this word is somtyme taken for an army.

Letter is taken in. S. Paule for preaching or outwarde figure, whiche is as a dead thinge and without strength, and therefore contrarye to the spirite. Rom. ii. and. ii. Corin. iii.

Man signifieth a reasonable creature compoude of body and soule.

The olde man signifieth that whiche is of our owne nature, because all that we haue of Adams race, tendeth to corrupcion. For the soule is infected wyth originall synne, and therefore is the body subiect to death and corrupcion.

Contrariely the newe man signifieth him that is regenerate by the grace of the holy gost. The outwarde man is taken in. S. Paul for al that belongeth to the world, as honor, helth, riches, and credit.

The inward man signifieth that which we haue renewed in vs a freche, to lyue for ever in the kyngedome of God, and in summe, whatsoeuer it belongeth to the soule.

Minister is taken, for anye that ministereth in anye offyce. In the. xvi. to the. Roma, it is taken for a woman widowe, whose offyce was to serue the poore, and to bestow the almes vnder the charge of the deacons.

Offence signifieth a stumbling blocke.

Offende dothe signifie to geue occasiō on or matter for one to stumble or fall at. And because Gods worde is as it were a waye for vs to walke in, this worde is taken to cause hynderaunce or trouble therein, to the intent it be not folowed as it ought.

Oranna, or rather Oranna, is an Hebrew sentence, whiche is as much to saye: as I beseeche the make me prosper or safe. And it is a prayer taken oute of the. cxlii. psalme, whiche was by the people applyed to our Lord Iesu Christ at his last entry into Ierusalem, as it was made of David

A declaracio of certain

wordes purposely for hymns. **O**ft of beaueulye souldiers, is taken for a company of angels which are as þ soul: diers of God, & ministers of his puissance, but in the. vii. of the Actes it signifieth the Sunne, the Moone & starres, which lyke as an army are disposed, and set in order.

Oyntment signifieth not any such thing as we vse nowe to annoynte with, but rather cleere oyle, or smellynge water, whiche was used in olde tyme, as we vse now perfume, or sweet waters.

Pastor signifieth the chiefe among the fathers, and therefore Jacobs twelue sonnes whych were as it were the original of people, were named pastores: and so Iphemyse was Dauid.

Pasche or pasch, is taken of the Hebrew, and signifieth passage. But it is taken as well for the Paschal lambe whiche was eaten in commemoracyon of the redemption whiche God had of his people Israel in byngynge them oute from the captivity of Egypt, as for the feast and yearly solemnitie.

Pentecost is to saye a fiftieth, and was one of the Jewes feastes, to offer their first fruites. And it was the daye in which the holy goste came downe upon the Apostles.

Person signifieth the outward appearance whiche accordynge to the worlde may make a manne be honoured or despised, as pouertie, riches, nacion, and other lyke thynges.

Philacterye or Placterye signifieth a garbe, but it is taken for certayne boordes where the Jewes wrote the commandementes, to haue them euer freche in memorie, and to exercise them selues in the meditation thereof.

Priest, in greke signifieth an elder, whiche we rede of it amouge the synagoge of the Jewes, we muste vnderstande gouerners whiche were in authoritie, with the sacrificers.

Prophecie, is properly he to whom God had declared thynges to come, & secretes, with grace of offyce to expounde the. But in. S. Paule it is taken for hym that hath a singuler gyfte aboue other to declare the wyl of God, & prophesye is taken for grace and offyce to do it.

Profelite is a much to saye as nouice or newly incorporate into any company, but it is taken for them whiche were newlye conuerted to the Iustice religion.

Racha, is a worde whiche hath no certayne signification, saue to expresse ueracion or disdain, when one is angry, and malycious against his neighbour.

Redemption signifieth redempcion and deliuerance with a price, which wel may and is called ransom.

Sabbath signifieth rest: It was to the

strange wordes.

Jewes the seventh and laste daye of the weke, whiche we call nowe Saturdaye, but sometyme it is taken for the whole weke, accordynge to whiche takynge we rede sometyme of the tyme, seconde, and thyrde of the sabbath.

Sacrifice, signifieth hym whiche hath the offyce to offer sacrifices to reconcele the people with God, this offyce was among the Jewes till Christes commynge, who brought to an ende all the figures of Moses lawe. Now among those sacrifices there was one whiche was called þ chiefe, or soueraine, who represented Iesu Christ more plainly than the other.

To sacrifice the Gospel, is to make sacrifice by preachynge thereof, offeringe by soules to God. Rom. xii.

Sandales is a kynde of shoes, as appers of pectins.

Sapientes, betoken holpe people, and the sapientul are so called, because God hath sanctified them by his spiritte, to plucke the backe from the fythres of this world.

Scribe signifieth as much as a doctour, for al that were esteemed & reputed learned men, were called by this name.

Sea is not taken alwayes as we call it, for the salt water, but for the lake of Genesareth, which was in the countrey of Iury.

Shewe bread was twelue loaves whiche were euerie weke presented in the temple upon a table thereto appoynted, whiche were left there, but that in the weke following, other were set in their places, as it is written in Leuit. xxiij.

Synne, besyde the common signification is taken for the roote of peticulose, whiche doeth rayne and rule in the nature of man. And in this sense we muste take it principally in the. vi. and. vii. to the. lxx. Sumtyme also it is taken for the sacrifice whiche was offered for the satisfaction of synnes, because the curse of Gods iudgement was put thereto, to deliuer þ sinner.

Signes are take sumtyme for myracles, because that by them god sheweth his puissance merueylously, to moue men to perceyue that whiche he doeth teache them, sumtyme also it is take for any strange wonder whiche beareth in it any signification.

Synagoge is as much to say, as congregation, but it is taken peticularly for the company of Jewes, as we saye the church is onely in Christendome.

Slepe signifieth to be dead, and the sleepers are dead men, but they must be reserred, to the bodye and not to the soule, because that a dead body is destroyed without bothe moouynge and felynge, lyke as a man that slepeth.

Sonne of man, is put for Iesu Christe, to expresse more fully the naturie of his humane nature: as if one shoulde saye, he is come of mannes synage.

Soule is taken sumtyme for lyfe, as in ii. and. vi. of Mat, in the. xii. of Luke in the. x.

c. lii.

xii.

Strauunge wordes.

Fist. s. xv. of Job, and in the. xx. of the Act. Sumtime for the bierth that man bierberth, as in the. xv. of the Act. Sumtime for courage and affection, as in the. xxvi. of mark. the. xxi. of Marke the. xxi. of John, s. i. and. ii. of Luke. Sometime for the spirit of man, by which he lyuech, as in s. p. of mar. in the. viii. of mark, the. ii. Corin. i. the. l. Pet. i. and in the. xv. of the Actes & Sumtime for the will which is ordeyned with intelligence, as in the. i. Thessa. v.

Spirit, this word sometime betokeneth s. soule, of mā, & sometime other inuisible & bodyles creatures, as angels and diuys: sumtime it signifyeth simply spiritual essence as in the. iii. of Jo. Sumtime the spirit of God, which is the essential vertue of God, residence in hym, sumtimes for the graces which procede fro god, & chiefly for the gft of regeneracion, which s. saythful do receiue: & after this sorte whā we reade of s. spirit contrary to the flesh, we must vnderstand the parte of mā which is regenerate, as in the. vii. s. viii. to the Romanes, & to the Gala. v. Sumtime it is take for the intelligence & reason, as in the. i. Thessa. v. Scoter was a piece of siluer money worth fower drammes, which amounteth in our money to. xix. pence saue a farthing.

Strong drinke signifyeth al such liquoz as may make a man broken.

Talent was a certain weight, although there be of it diuers kindes accordinge to the deuersitie of townes and landes. But that which was most notable, was worth fixe thousande drammes.

Testament is taken commonly for a solemn covenante or alliance such as God made first with Abraham, and after with the people of Israell, and then constituted for vs with our Lorde Iesu Christ, but because such alliance hath alway be made with bloud of sacrifice, the Apostle sayth it is as a testament, which is not established, but by the death of hym that made it.

Treasury was in the temple of Ierusalem, the place where they made theyr offerings, where they were put to keepe, to such vsage as was commaunded.

Tessel both not onely signify that which we vse it for in our speche, but any kynde of instrument or toole that serueth vs.

Viper is a kynde of serpente more venemous thā al other. And the nature of the is such, s. the yong do eat the Dame, to come be force out of her belly.

Wape of the sabboth, that was as muche as it was lawfull to go vpon theyr sonday or day of rest, which was two thousande paces: which make two English myles.

Watche is taken after the olde maner. That is, the night was from the settinge of the sunne to the risinge againe, deuided into fower watches, one folowynge another as in equal distance.

An exhorta-

ction to the studye of the holy Scripture, gathered out of the Byble.

Chrisse vnto the people.

John. v.

Search the Scriptures: For they are they that testifie of me.

Paule to Timothe.

ii. Timo. iii.

All Scripture geuen by inspiration of God, is profitable to teache, to reprove, to amende and to instructe in righteousnes, that the man of God maye be perfect and prepared to all good workes.

The same to the.

Roma. xv.

What thynges soeuer are written, are written for our learning: that we by them maye have patience and comfozte of the scripture, myght haue hope.

Salomon. Proverb. xxx.

All the wordes of God are pure and cleane it is a spyke vnto them s. put the trust in it. But nothyng vnto hye wordes, lest he reprove the, and thou be founde a lyar.

Moses to the people.

Deut. xii.

Ye shall not doo every man what seeth hym good in hye owne eyes: But whatsoeuer I commaunde you, that take hede ye doo: & put nought thereto, nor take ought there from.

The Lorde vnto Iosua.

Iosue. i.

Let not the booke of this lawe departe out of thy mouth: But recorde therein daye and night, that thou mayst be circumspet to do accordinge to al that is written therein. For thou shalt thou make thy way prosperous, and then shalt thou haue vnderstandynge. Turne from them neyther to the right hand nor to the left: that thou mayst haue vnderstandynge in all that thou shalt do.

The same to the people.

And thou shalt keepe the lawe that thou shalt see at that tyme, saying: This is done because of that which the Lorde dyd vnto me when I came out of Egypt. Therefore it shall be a signe vnto the vpon thyne hande, and a remembraunce betwene thine eyes, that the Lordes lawe may be in thy mouth. For it is a strong hand & lowd brought s. out of Egypt.

Moses. Deuterono. xxi.

Se that thou reade this lawe before all Israell in theyr eares. Gather the people together, both men, women, and chyldren, and the straungers that are in thy ciities: that they may heare, learne, & feare the Lord your God, to kepe all the wordes of this lawe.

The

The summe and content of al the holy Scripture, both of the Old and new Testament.



Deuter. vi.
1. Timo. ii.
Gene. i. vii.
Exodi. xv.
Genesis. i.
Psalm. c.
Exodi. iii.
Jeremy. ix.
Romay. ix.
Esay. lii.
Jeremy. x.

First the holpe tryppnges of
the Byble teach vs, that ther
is one God almyghty, that
hath nether begynnyng nor
endyng: whiche of hys owne
goodnes dyd create al thynges: of whom
al thyngs procede, and wthoute whom
ther is nothyng: whiche is rightuous and
merciful, and which worketh al thyngs in
al after his wyl: of whom it may not be
demanded wherfore he doth this or that.

Then that thys very God dyd cre-
ate Adam the first man after hys owne p-
mage and symilitude, and dyd ordeine and
appoint hym Lorde of al the creatures in
the earth. Which Adam by the enuy of the
deuyl, dyfobeyng the commaundment of
hys maker, and dyd syn, and brought
synne into thys world, such and so greare,
that we whiche be spronge of hym after
the fleshe, are subdued vnto synne, deathe,
and damnacion, brought vnder the poeke
and tyranye of the deuyl.

And further that Christ Iesus hys
sonne was promysed of God the father, to
be a saulout to this Adam, Abraham, Isa-
ac, Jacob, Dauid and the other fathers:
whiche shoulde deliuer them from theyr
synnes and tyranye of the deuyl, that
wth a quicke and luyng saythe woulde
beleue hys promes, and trust to thys Je-
sus Christe, hoppyng to haue thys deliue-
rance of and by hym. And truly this pro-
mes is very oft rehearsed, in the bookes of
the Olde Testament is thys promes: as it
is called the Newe, whiche teacheth that
this promes is fulfilled.

And that in the meane season while
the fathers looke for saluacion and deli-
uerance promysed, because mans nature
is such that he not onely can not, but also
wyl not confesse hym selfe to be a synner,
and specially such a synner that hath neede
of the sauyng healte promysed, the lawe
was geuen where throughte men myghte
knowe synne, and that they are synners:
when they se that they do none of the thin-
ges that the lawe commaundeth, wth so
glad and wyllyng myndes as God requi-
reth: but rather agaynst theyr wyls, with-
out affection, and as though they wer con-
strayned wth the feare of that hel whiche
the lawe threatneth, sayinge: Cursed be he
that maynteyneth not all the woordes of
thys lawe to kepe them. And that this lawe
was geuen, to the entente that synne and
the malice of mens best beynge thereby the
better knowne, men shoulde the more fer-
uently expect the commyng of Christ, which
shoulde redeme them from theyr synnes:

As it was figured vnto the Jewes by ma-
ny ceremonies, hostes & sacrifices: whiche
wer ordeined of God, not to reuintente to
take away synnes, but to shewe and de-
clare: that they shuld be put away by faith
the saluacion promysed thorow Christ: and
which now are put away by the commyng
of that Christ, which is the very boi of the
father that taketh away al synne.

Last of al by the bookes of þ Newe
Testamente, we are taught, that Christe
whiche was promysed and shadowed in
the old Testament, is sent of the father, at
such tyme as he had determined wth him-
selfe, at such tyme (I say) as al myghenes
flooyshed. And that he was sent not for a-
ny mans good works (for they al wer sin-
ners) but to the intente that he wold truly
shewe the aboundaunt riches of his grace,
whiche he had promysed.

In the new Testament therefore it
is moste euidently declared: that Iesus
Christe the true lambe and host, is come to
the intent to reconcile vs to the father pa-
pung on the crosse the punishment due vnto
our synnes: and to deliuer vs from the
bondage of the deuyl (vnto whom we ser-
ued throught synne) & to make vs þ sonnes
of God, for he hath geuen us the true
peace and tranquillite of conscience, that
we no longer doo feare the paynes of hell:
whiche feare is put away by the faith, con-
fidence and assurance that the father ge-
ueth vs, drawinge vs vnto hys sonne. For
the sayth is the gift of god, whereby we be-
leue that Christ is come into thys worlde
to saue synners: whiche is of so great prync-
that they which haue it, desyre to performe
al the duties of loue to al men, after the ex-
ample of Christ. For forthe ones receiued
God geueth hys holy Ghost, wherewith he
tokeneth and marketh al þ beleuer: whiche
is the pledge and earnest that we shal sure-
ly possesse euerlasting life, and that geueth
wytnes vnto our spyt, and grafeth this
sayth in vs, that we be the sonnes of God:
pouyng therewith the loue into our herts
whiche shal describe and seeterh oute
to the Corinthians. By the faith and con-
fidence in Christ whiche by loue is myghty
in operation, and that sheweth it selfe
thorow the workes of loue, stryng men
thereto, by that (I say) we are fulfilled:
that is by þ sayth, Christes father (whiche
is become oures also thorow that Christe
our brother) counreth vs for ryghtuous, &
for hys sonnes: imputinge not our synnes
vnto vs, thorow hys grace.

To conclude, he came to the intente we
beynge clesed from our synnes, and sanc-
tified vnto God the father: that is, ha-
lotwed vnto the vse of the father to exercise
good workes reuyng and forsakynge the
workes of the fleshe, shoulde truly serue hym
in ryghteousnes and holynes al oure lyfe
long: thorow good workes whiche God
hath ordeined to the intente that we shuld
walke in them, declaring out selues there
c. llii. by

to be sure called unto this grace: but
the works whosoever hath not, declareth
that he hath not faith in Christ.

Unto whom we must come, and followe
him with a cheareful heart, that he maye
instructe and teach us: for he is our map-
per meke and humble of heart: he is our
example of whom we must learne the rule
of good living: further, he is our priest, his
bishop, and onely mediator: whiche now
sitteth on the right hande of God the fa-
ther, is our advocate, and prayeth ever for
us: which wyl undoubtedly obteyne what so
ever we desire, eyther of him, or of his fa-
ther in his name: if we beleue that he wil
doe it when we requyre it: for so hath he
promised. Let vs therefore not doubt (al-
though we sometime spynne) with a con-
fidence to come unto hym, and with a ly-
ving and undouting faith, that we shall
obteyne mercy. For therefore came he, to
the intent to save synners: neyther requy-
reth he any thing more of us, then to come
unto hym without feare.

This is that Christ Jesus whiche
after he hath kylled the man of sinne with
the breath of his mouth, shal sit in his ma-
jesty and iudge all men, geving unto every
one the workes of his body, accordyng to
that he hath done, whether it be good or
bad: And that he shal save unto them that
shal be on his right hand. Come ye blessed
chylidren of my father, inherit ye the king-
dome prepared for you fro the beginning
of the worlde: And unto them that shal be
on his left hand: Depart from me ye cur-
sed, into everlastyng fyre: which is prepa-
red for the devyl and his angels. The shal
the ende come and he shal delivre us by the
kingedome to God the father.

To the intent that we shuld knowe
this, by the goodnes of God, workinge by
his holy spirit, are the holy wrytynges of
the Byble geve us: That we shuld knowe
his name and beleue that there is one God,
and Jesus Christ whom he hath sent: and
that in beleuyng, we shoulde have everla-
styng lyfe thowgh his name.

Another foundation then this can
no man save. And saynre shoulde desireth
that he be bolden a curst whiche

preacheth any other saythe

and saluacion, then

onely by Jesus

Christ: yea, al

though it

wer

an angel of heauen. For of hym, & tho

row him, and for him at all thin-

ges: to whiche, with his father

& the holy gost, be hono-

& glory for ever

more: Amen

(*)

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(*)

A perfect sup- putation of the yeres and

tyne from Adam unto Christ, pro-
uced by the Scriptures, after a
Collection of dyvers Au-
thors, by Edmund
Becke.

The summe of the yeres of the first age.

From Adam unto Noes flouds are
a. m. cccc. lvi. yeres.

For when Adam was. C. xxi. yea-
res olde, he begat Sethe.

Sethe beyng. C. v. yeres begat Enos.

Enos beyng. xc. yeres, begat Caynan.

Caynan beyng. lxxvi. yeres begatte Ma-
lalehel.

Malalehel beyng. lxxvi. yeres begatte The. lxxvi. age.
Jared.

Jared at the age of. C. xxi. yeres begatte
Enoch.

Enoch beyng. lxxv. yeres begat Mathu-
salem.

Mathusalem at his age of. C. lxxviii. yea-
res begat Lamech.

Lamech beyng. C. lxxviii. yeres begat Noe.

Noe at the comynge of the mayne floud
was. cccc. yeres old, as appeareth in
the. v. of Genesis.

The whole summe of the yeres are a
m. cccc. lvi.

From the sayed floud of Noe un-
to Abraham departed fro Chalde
were. ccc. xxi. yeres and. x. dayes.

For the sayed floud continued one whole Gene. viii.
yeare and ten dayes.

Sem (whiche was Noes soune) begat Ar-
phaxat. ii. yeres after that.

Arphaxat begat Salah whiche he was. xxi. yeres old.

Salah beyng. xxi. yeres old, begat Heber.

Heber at his age of. xxi. begat Israhel The. ii. age

Israhel beyng. xxi. yeres, begat Iugu.

Iugu beyng. xxi. yeres begat Saruch.

Saruch beyng. xxi. yeres begat Raboz.

Raboz beyng. xxi. yeres begat Thare.

Thare beyng. lxx. yeres begat Abraham.

And Abraham departed from Chalde whiche
he was. lxx. yeres old.

These sayd yeres accompted are
C. c. lxxi. yeres, and. x. dayes

From Abrahams departing fro the
in Chalde unto the departinge also
of the childe of Isaac are. ccc. xxi.
yeres gathered as foloweth,

Abraham was in Charan, v. yeres, and de- Gene. xii.
parted in the. lxxv. yere.

He begat Isaac when he was. c. yeres old Gene. xxi.
and in the. xxi. yere of his departinge,

Isaac begatte Jacob when he was thye Gene. xxv.
score yeres old,

Jacob went into Egypt with all his fami Gene. xlv.
ly when he was. c. lxx. yeres old,

Israhel

The supputacion

of the yeares.

The thyrde
age.
Actes . vii.

Israel was in Egypt .cc.x. yeares wherby
remayne from that tyme.

Then rebate .lxxx. yeares from thys . For
so olde was Moyses when he conducted
the Israelites from Egypt.

So the surplussage of the yeares , that is
to saye .ccc. are deuyded betwixte Am-
ram and Dath.

Then Dath begat Amram at hys age of
lxxv. yeares.

Amram being .lxx. yeares begat Moyses
who in hys .lxxx. yeares of hys age depar-
ted with the Israelites from Egypt.

So after thys supputacion the .ccc. and
so are .ccc. yeares mentioned in the .xii. of
Exod. & the .iii. of 1st Paralambas.

From the goyng of the Israelites
from Egypt vnto the first building
of the temple are .ccc. lxxx. yeares
after thys supputacion and accompt.

Moyses remayned in the desert of wyl-
dernes .xl. yeares.

Moses and Aaron .xl. yeares . Aioth .lxx
yeares Melchior .xl. yeares . Bedeon .xl.
yeares . Abimelech .xii. yeares . Ebel .xvii.
yeares . Hatt .xii. yeares . When were they

without a captayne vnto the .xviii. yeares
of Iephthe . Iephthe .vi. yeares . Abiam .vii.
yeares . Elom .x. yeares . Abath .viii. yeares

Samson .xx. yeares . Helt iudge and prest
xl. yeares . Samuel and Saule reigned .xl.
yeares . Dauid was kyng .xl. yeares .

Salamon in the .lvi. yeares of hys reigne
began the building of the temple.

These are the .ccc. lxxx. yeares men-
tioned in the .iii. of the kynges
and the .vi.

From the first building of the tem-
ple vnto the captiuitie of Babylon
are .ccc. xix. yeares and a halfe.

Salomon reigned per .xxvi. yeares . Ro-
boam .xvii. yeares . Abia .iii. yeares . Asa .xli.
yeares . Josaphat .xxv. yeares . Joram .viii.
yeares . Achazias one yeaere . Athalia the
Queene .vi. yeares . Joas .xl. yeares . Ama-
sias .xxix. yeares . Ozias .lvi. yeares . Joa-
chan .i. yeaere . Azbais .xvi. yeares . Eze-
chias .xxix. yeares . Manasses .lv. yeares .
Amon .ii. yeares . Josias .xxxii. yeares . Jo-
achas .iii. monethes . Eliachim .xl. yeares .
Joachim .Ilecontas .iii. monethes . And
here begynneth the captiuitie of Babylon . &
note after 1st .x. yeaere of Zedechias . wherby

the temple and the city was destroyed and
burned . Marb . i . Jerem . xliii . p . ro .

The summe of these yeares are .ccc.
ix. yeaere . and .vi. monethes .

Jerusalem was redified and builded
agayne after the captiuitie of Babi-
lon a hundred . xliii . yeaeres .

The captiuitie continued . lxx . yeaeres .
the children of Israel were deliuered
and restored to thyr freedom in the . lxxii .
yeare of Cyrus .

The temple was begone to be builded in
the . lxx . yeaere of the sayed Cyrus . and syn-
ced in the . xliii . yeaere . wherby was the . lxx .
yeare of Darius . After that Darius had
reigned . xx . yeaere . Nehemias was restored
to liberty . and wente to builde the city .
wherby was synished in the . xxxii . yeaere of
the sayd Darius .

All the yeaeres from the building of the tem-
ple agayne are . xxxvi . yeaeres .

The whole summe of yeaeres amountes
to a hundred and . xliii . yeaeres .

From the redifying of the city vnto
the coming of Christ are .ccc. .
lxxiii . yeaeres . after thys supputa-
cion . numbyng .

It is mentioned in the . ix . of Danpell .
that Jerusalem should be build up agayne .
and that from that tyme . vnto the com-
ing of Christ are . lxxiii . weekes . and eue-
ry weeke is reckened for . seven yeaeres . So
lxxiii . weekes amounte to . four hundred
lxxiii . yeaeres . For from the . xxxii . yeaere
of Darius vnto the . xliii . yeaere of Augustus .
in the wherby yeaere our Sauoure Christ
was borne . are . lxxiii . and . complet so many
yeaeres . wherupon we reckon . that from
Adam vnto Christ are . thye thousand . ix .
hundred . lxxiii . and . vi . monethes and . ten
dayes . And from the birth of Christ vnto
thys present yeaere is . M . D . li . And the whole
summe and number of yeaeres from
the begynnyng of the worlde vnto
to this present yeaere of our
Lorde God a thous-
sande . v . hun-
dred . li . are
full . v .
thousand . v . hundred . and
xxv . yeaere . vi . monethes .
and the sayde ob-
x . dayes .

Deuter . 1.

Jude . iii.

Jud . viii . 12

Judi . x .

Judi . xii .

The forth
age .

Judi . xvi .

1 . Reg . lvi .

Actes . xii .

ii . Reg . v .

iii . Reg . xi .

1 . pa . xii . xlii

iii . Reg . xv

iii . Pa . xli .

iii . Re . viii

xi . xii . xlii .

iii . Re . xv .

xvi . xix . xxi .

The . v . age

per . xxi .

xxii . xlii .

1737

1551

1580

1725

1551

1580


1551

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The names of all the booke of the Bible, and the content of the Chapters of e- uerp booke.

The booke of the old Te- stament.

 Genesis, or the first of Moyses.	i. Chapters
Exodus, or the second of Moyses.	xl. Chap.
Leuiticus, or the third of Moyses.	xxv. Chap.
Numtery, or the fourth of Moyses.	xxxi. Chap.
Deuteronomium, or the fift of Moyses.	xxxiv. Chap.
Josua.	xxiii. Chap.
Judges.	xx. Chap.
Ruth.	ii. Chap.
The first of Samuel, or the first of the Kynges.	xxxi. Chap.
The seconde of Samuel, or the seconde of the Kynges.	xxv. Chap.
The third of the Kynges.	xx. Chap.
The fourth of the Kynges.	xx. Chap.
The first of the Chronicles, or of Paralipomenon.	xx. Chap.
The second of the Chronicles, or of Paralipomenon.	xxvi. Chap.
The first of Esdras.	i. Chapters.
Nehemiah, or the ii. of Esdras.	xi. Chap.
Ester.	x. Chap.
Job.	xli. Chap.
The Psalmes.	cl. Chap.
The Psourtes.	xxxi. Chap.
The booke of the Psalter, or Ecclesiastes.	xi. Chap.
The ballad of ballads of Salomon, or Canticum canticorum.	viii. Chap.

The Prophetes.

Isay, or Isaiab.	lv. Chap.
Jeremy, or Jeremias.	li. Chap.
The Lamentations of Jeremy, or Ethrenorum.	v. Chap.
Ezechiel, or Ezechiel.	xlvi. Chap.
Daniel.	xli. Chap.
Oseas, or Hosea.	xiii. Chap.
Joel.	ii. Chap.
Amos.	ix. Chap.
Abdi, or Abdiab.	i. Chap.
Jonas, or Jonab.	iii. Chap.
Micheas, or Micheas.	vii. Chap.
Nabum, or Nabum.	iii. Chap.
Abacuk, or Abacuk.	iii. Chap.
Saphonias, or Saphontas.	iii. Chap.
Aggeus, or Aggeus.	ii. Chap.
Zachary, or Zachariab.	xli. Chap.
Malachi	iii. Chap.

The Apochrypha.

The third of Esdras.	ix. Chap.
The fourth of Esdras.	xvi. Chap.
Tobias, or Tob.	xiii. Chap.
Judith, or Jebudith.	xvi. Chap.
The rest of the booke of Esther.	vii. Chap.
The booke of Wisdom, or Sapientie.	xix. Chap.
The booke of Iesus, or Iesus the sonne of Sirach, or Ecclesiasticus.	li. Chap.
Baruch the Prophet, with the Epistle of Jeremy.	vi. Chap.
The song of the child in the out.	i. Chap.
The story of Susanna.	i. Chap.
The story of Bel, &c.	i. Chap.
The prayer of Manasse.	i. Chap.
The first of the Machabees.	xvi. Chap.
The second of the Machabees.	xv. Chap.
The third of the Machabees.	vi. Chap.

The newe Testament.

The Gospel of S. Matthew.	xxviii. Chap.
The Gospel of S. Marke.	xvi. Chap.
The Gospel of S. Luke.	xxiii. Chap.
The Gospel of S. Iohn.	xxi. Chap.
The Actes of the Apostles.	xxviii. Chap.

The Epistles.

S. Paul to the Romanes.	xvi. Chap.
The first to the Corinthians.	xvi. Chap.
The second to the Corinthians.	xiii. Chap.
To the Galatians.	vi. Chap.
To the Ephesians.	vi. Chap.
To the Philippians.	iii. Chap.
To the Colossians.	iii. Chap.
The first to the Thessalonians.	v. Chap.
The second to the Thessalonians.	iii. Chap.
The first to Tymothe.	vi. Chap.
The second to Tymothe.	iii. Chap.
To Titus.	iii. Chap.
To Philemon.	i. Chap.
The first Epistle of S. Peter.	v. Chap.
The second of S. Peter.	iii. Chap.
The first of S. Iohn.	v. Chap.
The second of S. Iohn.	i. Chap.
The third of S. Iohn.	i. Chap.
To the Hebrewes.	xiii. Chap.
The Epistle of S. James.	v. Chap.
The Epistle of Judas.	i. Chap.
The Revelation, or Apocalypsis of S. Iohn.	xxi. Chap.

Al these thynges are the booke of
lyfe, the couenaunt of the best
and the knowledge of the
truth, Ecclesiasticus

xxlii. c.
G. C. A.
(171)
G.

and notable persons, mentioned in the old and new Testament.

Adam. Genesis. i.
Abel. Genesis. iii.
Seth. iii.
Enos. iiii. and. v.
Enoch. v.
Noe. vi. vii. viii.
Chame. xi.
Abraham. xi. and so to the. xxv.
Isaac. xxvii.
Jacob. xxv. and of hym to the end of
Genesis.
Joseph. xxxvii.
Moses. Exodi. i.
Aaron. iii.
Jethro. father in lawe to Moses. ii.
Eleazar. the sonne of Aaron.
Nunery. xxvi.
Phinees the sonne of Eleazar. xxv.
Jehosua. xxvii.
Saleb. the sonne of Zephone. xiiii.
Othoniel. Josue. xv.
Ninth. Judicium. xiii.
Sangar. Judicium. vi.
Oredeon. vi. vii. viii.
Ehola. x.
Jair. x.
Zepte. xi.
Abellian. xx.
Abulon. xii.
Samson. xiii. & of hym to the. xliii.
Efron, Aram, Aminadab, Maalon,
Salomon, Booz, Obed, Isai, Ruth.
i. li. iij. iiii.
Helcana. i. Reg. ii.
Samuel. i. Reg. ii.
Nathan the Prophet. ii. Reg. xii.
Dauid. i. reg. xvi. & of hym. iii. re. iij
Solomon. ii. reg. ii. unto the. xii.
Ahias. iii. Reg. xi.
Elihu. iii. Reg. xi.
Helias. iii. Regum. xlii.
Michaeas. iii. Reg. ii.
Heligeus. iiii. Reg. ix.
Elihu the son of Josaphat. iii. re. ix.
Ezechias. iiii. Reg. xviii. xix. xx.
Eliaas the Prophet. iiii. Reg. xx.
Josias. iiii. Reg. xxi.
Jeremias. xix. i. and of hym to
the end of the booke.
Ezechiel & the. xii. Prophetes, Osee
Joel, Amos, Abdias, Jonas, Osee
Michaeas, Naum, Habacuch, Sophonia
as, Haggueus, Zacharias, Malachi
as. Oseeas bpd prophesie in the time
of Oziias, Joathan, Achas, and E
zechias kpnges of Juda, & in t̃ time
of Jeroboam sonne of Joas, kpng
of Israel. Amos in the tyme of Jero
boam, Oulias in the tyme of Joa
chan, Achas, and Ezechias.
Sophonias in the tyme of Josue.

Aggeus in the tyme of zoroabel.
 Jerhoniass the sonne of Hieremp,
 and the Rachabptes. Hieremp. xxxv
 Abhemelech, Hieremp. xxxvii,
 zoroabel Hieremp. xxxix
 Jesus the sonne of Josedeck.
 Eleas In hys booke.
 Both the Tobias in thep: bookes.
 Mardocheus in the booke Ester.
 Job, read hys booke.
 Naaman. iii. Regum. v.
 Mathathias, and hys. v. sonnes. Jo-
 hanna otherwise called Gaddis: Si-
 mon or Tharse: Judas or Macha-
 beus: Eleazar or Aaron: Jonathan
 or Aphus: reade the bookes of Ma-
 chabeus. Baruche the sonne of Ne-
 rie, reade hys booke.
 zacharias. ii. Paralipome. xlii.
The famous men of the
newe Testamente.
 Mathewe. Iosephe, Jhon Baptst.
 Marke. zacharias.
 Eye. iii. Apostles of Christ.
 Symon Peter, Andriewe, James, &
 Jhon, Whipp & Barhelmeo. Ma-
 thew & Thomas, James the sonne
 of Alphee, Spmeon zelotes. Judas,
 Jacobi. Judas Icarpoth. Artes. x.
 Ioseph of Armatthia. Math. xlvii.
 Jhon Apostel. Luke the Physicion.
 Lazarus. Jhon. xi. xii. Nicodemus.
 Jnan. iii. Paul and hys maister Sa-
 maliell. Actes. b. Cornilius, Actn. x.
 Apollo. Actn. xvi. Dionisius Ario-
 pagita. Actes. xvi. Aquila. xvi.
Seven Deacons.
 Steuen, Philip, Prochorus, Nica-
 nor. Timon, Parmenas, and Nico-
 las. Actes. vi.
 Agabus the prophet. Actes. xi.
 Ananias. ie. Timotheus. xvi. Titus
 Ioseph called Barsabas, and Ma-
 thias. Actes. i. Josue. Actes. xiii.
The wycked men of the
olde Testamente.
 Cain, The Canaanites, Comrod,
 Cham, Ismael Esau, Sichem Ger.
 Abiud, Nadab, Achao, Mchozpas,
 Achas, Manasses, Ammon, Onan,
 pharao, Adonidelech. The Benia-
 minites: The sonnes of Bel. The so-
 nes of Samuel. Saule, Doech, Ho-
 liath, Anog, Nabal, Joab, Baaua,
 Rechab, Absalon, Ammon, Semei,
 Achitophel, Siba, Roboam, Jer-
 boam. Joachin, Sedechias.
 The Judges of Susanna.
 The puelles of Briphassur, Seme-
 las, Ismael, Aman, Nabuchodonos-

for, Antiochus, Alcimus, Triphon,
Audriacus, &c.
**The wycked menne of the
newe Testamente.**
Herodes, Judas, Cappas wylth
lyps compaigne, pylatus, Bariehu,
Simon, Alexander, Symonens, Ja
nes, Gambr, Diotzephes, Deme
trius, Ananias.
**The famous women of the
olde Testamente,**
Eua, Sara, Rebecca, Rachel, Lea,
Sephora, Maria, Delboza, Ruthe,
Maab, Bethsaba, Susanna, Judith,
Esther, Anna, the wyfe of Helcan,
Abigayl, Elba, Sarepta, the wyf
dow. The Quene of Saba.
Simantis, Sara, the wyfe of Ra
guel.
**The famous women of the
newe Testament.**
Marpe the mother of Christe. Elpa
zabeth Anna the Prophetesse, Mara
tha Magdalene, Joana the wyfe
of Luke Herodes Guard, and Suche
wyfche ministred unto Christe of
thepre substance, Luk. viii.
Samaritana, Sprophemissa,
Lidpa. Tabitha.
**The wycked women of the
olde Testamente.**
Daila, Sampsons wyfe,
Jezebel,
Athalia Putipharis wyfe.
The Moabites, the wyues and co
cubynes of Salomon, amongeste
whom Tozby was chiefe.
Michol, the daughter of Saule, the
wyfe of Dauid.
Anna, the wyfe of Tobias,
The wyfe of Job.
**The wycked women of the
newe Testamente.**
Herodias the wyfe of Phylpp.
Math. ii.
Sapphira, Act. v.
Babilon the great harlot, and stre
pet of fornication. 7
C. C. C. C.
C. C. C. C.
C. C. C. C.

A Description and Success of the kyn- ges of Juda & Hierusalem, Declarynge when & vnder what kyn- ges & erpe prophete spued. And what notable thynges happened in yere tymes, translated out of the Hebrew.



And raigned ouer Israel the. C. xii. yere of

the yentring into the land, which was the. ii. hundred yere of the yentring out fro Egypt. & the. ii. C. vii. C. lxxvi. yeres after the creation of the world And he raigned xi. yere & begat Salomon Salomon builde the temple. And in his daies, Jonathas, Jodo & Amas, & elonites were prophetes. And his son Rehoboam raigned after him xvi. yere Seemaihu & Jodo prophesyinge And after hym Abiahu his sonne raigned. iii. yere and Jodo was the prophete. Afa his sonne raigned after hym xii. yere: Asariahu the sonne of Adad, Danan the sear, and Jehu the sonne of Danan prophesyinge After hym raigned hys son of Josaphat xi. yere. Jehu the son of Danan, Adad, Micha, Jiel the sonne of Zacharie, and Eleazar the sonne of hys vncle prophesying. Joan his son succeeded him in his kyngdome & raigned vii. yere, & the prophete was Eha After hym raigned Ahaziah his son one yere. & Elia was prophete After hys Athalia his mother of Asa the dyd arse, & destroyed the kynges stocke and there was none left, but the little child Joas & Athalia raigned vi. yere, & they killed her, and Joas raigned xi. yere After hym raigned his son Amaziah v. yere yere The prophetes were Amos & Amasia brethren, and Amos the father of Isap. & after hym raigned Aziah & his sonne v. & x. yere The prophetes were Hosea, Isap, Amos, Isaihu, Micha, Gao rathites when his son Ahas raigned after him xvi. yere. And Hosea, Amos, Micha & Isap did prophesie. Hys son Ezechias raigned after him xxi. yere Hosea, Isap, Amos, Micha were prophetes After he succeeded after raigning. vi. yere Jabel, Jaum, & Abiahu were the prophetes After hym raigned Amon his son. ii. yere And Hofai was prophete, whose son Josiah raigned after him xxi. yere. The prophetes were Iephania, Jeremie & Balda, Jehobas hys son raigned after hym. xi. yere: Jeremie & Amon were prophetes The xiii. yere of his reigne Nabuchadnezar king of Babel took him captiue & he dyed in his prison that it might be fulfilled, whiche was sayd, the burial of an Asse shalbe buried. And he transposed Hierusalem & al the gouernours & took captiue vii. C. the Ben Jannus & the other tribes, whiche were al valiant men of war After hym raigned hys son Jehoachum the monethes and x. daies, Jeremie prophesying. & Nabuchadnezar king of Babel, caried him awaye prisoner, and xvi. C. with him & made Ezechias the brother of hys, father, the son of Josiah kyng, which raigned. xi. yere Jeremie & Ezechiel prophesying The vi. yere of his reigne, the host of Babel came against Hierusalem, & in the xi. yere of his reigne the cite was taken captiue & Juyr was altered from her lande. thus was the. vii. C. & thirde yere of the yentring into the land. & the. ii. C. vii. C. lxxvi. yere of the creation of the world & ther was now left of Dauides stocke but onely Jeichoniah, which begat Salathiel & Salathiel & Semariam, Nabuchadnezar raigned until xxi. C. vii. C. lxxvi. yere of the transmigration of kyng Jeichoniah & his sonne raigned xxi. yere, & the. xxi. C. vii. C. lxxvi. yere of his reigne he broughte Jeichoniah out of prison & after this died in Babel, after the death of Ezechias Moluer, Belchazer raigned. iii. yere, & Salathiel died & after him his son Zerobabel raigned. th. yere of the destruction of the temple, & the. lxx. yere of the dominion of Babel. While Darius the kyng of Persians, & the transmigration with him when was Jeichoniah the son of Jeichoniah the grete priest Haggai, Zacharia, & Esdras were prophetes But Darius raigning, did let the worke of the house of the tabernacle, & intended to subuert Israel But the ho. which is blessed, deliuered the world both of him, & also of Darius, & the xvi. yere of the Medians, which was the lxx. yere of the destruction of the temple & Esra the scribe ascended into Hierusalem, & the other transmigration with him, & he built the wall of Hierusalem, & restored the house of the tabernacle: & Zerobabel returned into Babel, & died ther After hym raigned hys son Darius, & in his daies the kyng of Grece had the dominion The lxx. yere of the Medians & Persians was Darius, & after him & Darius, & at that time ceased prophesying in Israel Thus is the. lxx. yere of the creation of the world. iii. C. vii. C. lxxvi. yere of the creation of the world, & hearken to the wordes of wisemen: Alexander Macedo kyng of Grece raigned. lxx. yere, & died at Mesopotamia & after him raigned his son Seleucus the. C. xi. yere of the Greceans died Seleucus & Antiochus the son of Seleucus, being the son of Seleucus And after him raigned his son Antiochus In his tyme was Seleucus & Antiochus, whiche bulde Antiochia & Antiochia which were sent touchon that is the v. booke The. C. lxx. yere of the Greceans, Berechia died After him raigned his son Baladiah In his daies ther was a great trouble againste Israel, that was in the tyme of Seleucus kyng of Grece, the children of Basimonim, which were called the Machabites stepping forth killed hym & al his host Thus was the. C. lxx. yere of the Greceans: And Johanan, the sonne of Simon, the sonne of Mathathias, the sonne of Basimon raigned. xxx. yeres And when Baladiah was dead, after hym raigned Jethan and Jannai the son of Johanan, the grete priest raigned, xvi. yere And whie Jannai was dead, Antiochus hys son rode bp after him and raigned, xii. yere, and was slaine After him raigned Antigonus his son, xvi. yere, & was slaine the. C. lxx. yere of the Machabites After hym raigned Herod, the son of Antipater seruant of the Machabites, whiche making a succession, al that were of his masters stocke, and continued so xi. yere After hym Agrippas, the son of Herod raigned & agayne after hym raigned his son Agrippas the. C. ii. yere of the Romannes reigne, which was. iii. C. xi. yere of the temple, and caried Israel and many of the stocke of Dauid and Jehuda into Spayne:

Pol. 1.

The first Chapter.

A
 Matt. 9. 10.
 Eccl. 10. 11.
 Term 7. b.
 Job 1. 6. et c.
 Psalm. 11. b.
 1. Cor. 12. a.
 1. Tim. 4. d.
 * Spirit
 signifieth a
 birth of the
 spynge, and is
 taken some-
 tyme for the
 word, as in
 the. viii. of
 this booke &
 But in this
 place, the
 more parte
 of learned
 men under-
 stand it of p
 holy goſt.



God also saide: let there be a firmament
betwene the waters, and lette it deuide the
waters a sunder. Then God made the firm-
amente, and parted the waters whiche
were vnder the firmamente, from the wa-
ters about the firmamente: And so it was
doone. And God called the firmament hea-
uen: And the eueninge and morninge was
made the seconde daie.

B And God sayde: lette the earthe bringe
forth grene grasse and that beareth seede,
and frutful trees bearynge frute euery one
in his kinde, hauing their seede in them sel
ues vpon the earthe. And it was done. And
the earthe brought forth herbes grasse that
that bare seede euery one in hys kinde, and
trees beerynge frute, and hauing their seede
in them selues, euery one in his kinde: And
God saw that it was good: & the eueninge
and mornynge was made the thirde daye.

Then saide God: * Let there lightes in
the firmamente of heauen to deuide daie
from nighte that they maye be for signes,
seasons, daies and yeres And * let them be
lightes in the firmamente of heauen, too
shene vpon the earth: And so it was done.

And God made *two great lightes: A greater lpght to rule the dape, and a lesse lpght to rule the nyghte: and made herres also.

And God set them in the firmament of hea

And God sayd: * let the waters bring forth creatures that moue and haue life, & fowles for to flye ouer the earth vnder the firmament of heauen. And God created greate whales, and all maner of creatures that lue & moue, whiche the waters brought forth in their kindes, and all maner of feathered fowles in theiꝝ kindes. And God sawe that it was good, and * blessed them, saying: Increase and multiplie, and fyll the waters of the seas, & let the fowles multiplie vpon the earth. And the euening and morning was made the fyfth daye.

And God sayd: let the earth bring forth
liuing creatures in their kindes, cattell
and wormes, and beastes of the earth in
their kindes, and so it was. And God made
the beastes of the earth in their kindes, and
cattell in their kindes, and all manner
wormes of the earth in their kindes: and
God sawe that it was good.

And God sayde * let vs make man too
our similitude and after our likenesse: and
let hym haue rule ouer the fische of the sea,
and ouer the fowles of the ayre, and ouer
cattell, and ouer all the earth, and ouer all
wormes that creepe on the earth. And God
created manne after hys likenes, after the
lykenes of God created he hym: male and
female, created he them.

And God blessed them, and sayd: Grow
and multiply, and fill the earth, and subdue
it, and have dominion over the fishes of the
sea, and fowles of the ayre, and over all the
beastes that moue on the earth.

And God sayd: Se, I haue geuen you al
herbes that beare seede vpon the earth, &
al maner trees that haue fruit in them and
beare seede: to be meate for you and for all
beastes of the earth, and vnto al foules of
the ayre. and vnto al that moue in the erth,
and wherein is life, that they maye haue
al maner herbes and grasse for to eate, and
so it was done. And* God behelde al that
he hadde made, and lo, they were exceeding
good: and the eueninge and moorning was
made the sixte daye.

The ii. Chapter.

G The Chapter before is repeated again: the
halloing of the Sabbath. the. iii. Rudes of
paradyse: The setting in of man in paradise
the tree of knowl-dge is forbroden him: the
creatio of Eue: & Inuigio of marriage.

THus was heauen and earth finished
with all their *furniture. and in the se-
uenthe daie God ended his worke
winche he hadde made. and rested in the se-
uenthe daie frome all his workes that he
made. And blessed the seuenth daie. and
*sanctified it, for in it he ceased fro all his

2.11. 200, 366

Wise to as
to f...
to beol-
ate to beol-
a thrige to
an holy ble,
ad a r.iii a
end. 11. b

workes whiche he had created and made.
These are the generacions of heauen and
earth when they were created in the tyme
when the Lorde God created heauen and
earth and all the shrubbes of the felde be-
fore they grew in the earth. And all the herbes
of the felde before they sprang. For the Lorde
God hadde yet sente not ayne vpon the

Exod. i. a.
Gen. viii. b
Eccl. xiii. b.
1. Cor. xv. f

earth, neyther was there yet anye manne
to tylle the earth. But there arose a myste
oute of the grounde, and watered all the
lande. Then the Lorde God took vnto man
of the mould of the earth, and brethed in
to hys face the breath of lyfe. So man was
made a lypunge soule.

This gar-
den was cal-
led paradise

The Lorde God also planted a garden of
pleasure from the beginning, and there he
set man whome he hadde formed. And the
Lorde God made to sprynge forth of the
earth, all manner trees beautifull to the
sight, and pleasant to eate, and the tree of
lyfe in the myddest of the garden: and also
the tree of knowledge of good and euill.

Pro. iii. c.
3. po. a. u. b

Eden signi-
fiesh pleas-
ures

And ther sprang a riuier out of Eden to wa-
ter the garden, and thence deuyded it self,
and grewe into foure pryncypall waters.
The name of the one is phisde: he it is that
compasseth all the lande of Beuila, where
golde groweth. And the golde of that coun-
tre is precious, there is founde bellion,
and a stone called Onix. The name of the
seconde riuier is Bihon, which compasseth
all the lande of Inde. And the name of the
thyrde riuier is Tigris, whiche runneth on
the East side of the Assyrians. And the iiii.
riuier is Euphrates.

Eccl. xlii. b

And the Lorde God toke Adam, and put
him in the garden of pleasure, to dreffe it a
to kepe it. And the Lorde God commaunded
Adam saying: Of all the trees of the garden
eate: But of the tre of knowledge of good
and bad eate thou not: For the same daye
thou eatest of it, thou shalt dye the death.

And the Lorde God sayde: It is not
good that man be alone, I wyl make hym
an helpe to beare hym company. And after
the Lorde God hadde made of the earth
all manner beastes of the felde, and all ma-
ner foules of the ayre, he brought them vn-
to Adam to se what he would call them.

And as Adam called all manner lypunge
beastes, so at their names. And Adam gaue
names vnto all maner cattell, and vnto the
foules of the ayre, and vnto all maner beastes
of the felde. But there was no helpe found
vnto Adam to beare him companye.

Eccl. xvi. f.
1. Cor. xi. a

When the Lorde God cast aomber on
Adam, and he slepte. And he toke oute one
of his ribbes, and in steede thereof, he fylled
vp the place wth flesh. And the Lorde God
made of the rybbe whiche he toke oute of
Adam a womanne, and broughte her vn-
to Adam. Then sayde Adam: This is now
a bone of my boones, and fleshe of my fleshe.
This shal be called womanne: because she
was taken of me. For this cause shal ma-
leue father and mother, and cleue vnto his

Gene. iii. b
Mat. xix. a

wife, and they shal be one fleshe. And they
wer either of them naked, both Adam and
his wife, and were not ashamed.

Mark. i. a.
Eph. v. g
1. Cor. vi. o.

The.iii. Chapter.

The serpent deceiveth the woman. The ser-
pente is cursed. Christ our sauour is pro-
mised. Adam is cast out of Paradise.

But the serpente was more subtil than
all the beastes of the earth, whiche
the Lorde God had made, and sayde
vnto the woman: why hath God commaun-
ded pou not to eat of all maner trees in the
garden? The woman sayde vnto the Ser-
pente, of the fruite of the trees in the gar-
den we eate: but of the fruite of the tre that
is in the myddest of the garden (said God)
sepe eate not, and se that ye touche it not,
leaste ye dye. Then sayde the serpente vn-
to the woman: not sope shall not dye: for
God dothe knowe that whesoeuer ye shuld
eate of it, your eyes shuld be opened, and
ye shoulde be as goddes, and knowe bothe
good and euill. And the woman saw that
it was a good tree to eate of, and sayde vn-
to the cress, and a pleasaunte tree to geue
vnderstandyng, and she tooke of the fruite
of it, and eate, and gaue vnto her husband
also, and he ate. And the eyes of bothe they
were opened, that they vnderstode that they
were naked. Then they sowed figge leues
together, and made them Aprons.

Exod. ii. d

1. Cor. xi. a.

To haue
they eyes
open, is to
know and
vnderstand
Eccl. xvi. b

And they harde the voyce of the Lorde
God as he walched in the garden in the
coole of the daye. And Adam hyd himselfe
and hys wyfe also frome the face of the
Lorde God, amonge the trees of the gar-
den. And the Lorde God called Adam, and
sayde vnto hym: where arte thou? And he
answered: Thy voyce I hearde in the
garden, but I was afraied, because I was
naked, and therefore hydde my selfe. And
he sayde: who told thee that thou wer
naked? Hast thou eaten of the tree, of whi-
che I badde thee that thou shouldest not eat?

2. That is
from his pres-
ence.

And Adam answered. The woman whys-
che thou gaueste me a companyon, gaue
me of the tree, and I eate. And the Lorde
God sayde vnto the woman: wherfore did-
dest thou so? The woman answered: The
serpente deceiued me, and I eate. And the
Lorde God said vnto the serpente: because
thou haste done this, cursed be thou aboue
all cattell and beastes of the earth: vpon
thy belye shalt thou go: and earth shalt
thou eate all dayes of thy life. I wil put en-
mitye betwene thee and the woman, and be-
twene thy seed and her seed. And that seed
shalt treade the on the head, and thou shalt
treade it on the heele.

Here a pro-
mise was
made that
Christ
shuld becom
the seede of
the son of a
woman, and
he shuld
destroye the

And vnto the woman he saide: I wyl en-
crease thy sorowes, and make the offt with
childe and with payne shalt thou be deli-
uered. And thou shalt be vnder the power of
thy husband, and he shall rule the.

And vnto Adam he sayde: Because
thou haste obeyed the voyce of thy wyfe:

and

serpēt why:
che is the de
uill, and de
liuer his
tongue.

And where
god sayde, þ
the deuyll
shuld tread
it on þ he
is meant þ
the deuyll
shuld fynde
the meanes
to put chust
to death.
Job. xxxiii.
* Thys is
spoke mark
ynglye.

and eaten of the tree whiche I commaun-
ded the not to ate. Cursed be the earth in
thy worke. In sorowe shalt thou eate
therof al daies of thy life: And it shal beare
thornes & thistles vnto the. And thou shalt
eate the herbes of the felde. In the sweate
of thy face shalt thou eate breade til thou
returne vnto the earth whence thou were
taken: for earth thou art, and vnto earth
shalt thou returne.

And Adam called his wife Eue, because
she was the mother of all that lyueth. And
the Lorde God made Adam and hys wyfe
gimentes of saynes, whiche he putte on
them. And the Lorde God sayde: * Lo, A-
dam is become as one of vs in knowledge
of good and euill. But now lest he stretch
forthe hys hande, and take also of the tree
of lyfe, and eate and lyue euer. When the
Lorde God caste hym out of the garden of
pleasure, to tplye the earth whence he was
take. And he cast Adam out, and did set at
he entring of the garden of pleasure the
rubin with a spere swerde mouing in and
oute, to kepe the waye to the tree of lyfe.

The .iii. Chapter.

Capne killeth hys eyghteous brother A-
bel. Capne dyspayreth and is cursed. The
generacion of Enoch, Mathusael, Tubal
Lamech, Berth and Enos.

Adam laye with Eue his wife, which
conceiued and bare Capne, & sayde:
Thyue obteyned a man of the Lord.
And she proceeded forth, and bare his bro-
ther Abel: And Abel became a sheepeheard,
and Capne a plowman.

And it fortuneth in proceste of time, that
Capne broughte of the fruite of the earth
an offeringe vnto the Lorde. Abel brought
also of the fyrrer boone of hys shepe, and of
the fatte of them. And the Lorde looked
vnto Abel and his offeringe but vnto Capne
and his offeringe looked he not. And Capne
was wroth he exceedingly, and lowred. And
the Lord said to hym: wher art þ angry, and
why lowrest thou. Wotest thou not if thou
doest wel thou shalt receiue it? But if thou
doest euill, forthwith thy sinne hath open in
the doore. Notwithstanding let it be subdu-
ed vnto the, and rulethou it. And Cain tal-
ked with Abel his brother.

And as sone as they were in the fieldes,
Cain sleiþ vpon Abel his brother, and slew
hym. And the Lorde sayde vnto Capne:
Where is Abel thy brother? And he sayde:
I knowe not tell am I my brothers keeper?
and he sayde: What hast thou done? The
synne of thy brothers blood is cryed vnto
me out of the earth. And now cursed be
thou vpon the earth, whiche opened her
mouthe to receiue thy brothers bloude of
thyne hand. For wher thou tillest the ground
it shall henceforth not geue her power vnto
the. And thou shalt be a fennagate shalt
thou be vpon the earth.

And Cain said vnto the Lord: My synne
is greater then that it may be forgiven. Be

holde thou callest me oute this daye from
the earth, and from thy syght must I hyde
my selfe, and I muste be wanderynge and
a vababounde vpon the earth. Agreouer
who soeuer fyndeth me, wyl kyll me. And
the Lorde sayde vnto hym: Not so, but
whosoever slepeth Capne shal be punished
seuen folde. And the Lorde putte a marcke
vpon Capne that no man that found hym
shuld kyll hym. And Cain wēt out from the
face of the Lorde, and dwelte in the lande
Eden, on the east syde of Eden.

And Capne laye with his wyfe, whiche
conceiued and bare Enoch. And builded
a ctyte, and called the name of it after the
name of his sonne, Enoch. And Enoch
begat Irad. And Irad begatte Mathusael.
And Mathusael begat Mathusael. And
Mathusael begate Lamech. And Lamech
toke hym two wyues: the one called Ada,
and the other Zilla. And Ada bare Jaball,
of whome came they that dwelt in tentes,
and hadde cattell. And his brothers name
was Juball, of hym came all that exercise
them selues on the harpe, and on the Or-
gans. And Zilla also bare Tubalcain a wor-
ker in metall, and father of all that graue
in brasle and Iron. And Tubalcaines Si-
ster was called Noema.

Then sayde Lamech vnto hys wyues A-
da and Zilla, heate my voyce per wyues of
Lamech, and herken vnto my wordes, for
I haue slayn a man and wounded my selfe,
and haue slayne a ponge man, and got my
selfe stropes, for Capne shall be auenged se-
uen folde, but Lamech seuentye tymes se-
uen fold. Adam also laye with his wife per
again, and she bare a sonne and called his
name Seth. For God sayde the, haue ge-
uen me an other sonne for Abell whome
Capne slew. And Seth begate a sonne, and
called his name Enos. And in that time be-
gan men to call on the name of the Lord.

The .v. Chapter.

The genealogye of Adam vnto Noe.

This is the booke of the generacion of
Adam. In the daye when God crea-
ted man and made hym after the simi-
litude of God. Male & female made he the,
and blessed them, and called theyr names
manne, in the daye when they were crea-
ted. And when Adam was an hundred
and thyrtye pere olde, he begatte a sonne
after hys lykenesse and symyltude: and
called his name Seth. And the daies of A-
dam after he begatte Sethe, were eyghte
hundred pere, and begat sonnes and dough-
ters. And all the dayes of Adam whiche he
lyued, were ix. hundred and thyrtye peres,
and then he dyed. Seth was an hundred
and v. peres old and begate Enos. And af-
ter he had begot Enos, he lyued. vii. C. and
vi. peres, and begate sonnes and Dough-
ters. And all the dayes of Seth were ix. C.
and. xii. peres, and he died. And Enos was
ixi. score & x. pere old and begate Kenan. And
Enos after he begate Kenan, lyued eyghte
C. iii. hundredes

To cat bp
on þ name
of the lorde,
is to requyre
all thynges
of hym, & to
trust in hym
geuyng hym
the honoure
& worship
that belon-
geth to hym
as in
Gene. xii. b

Para. i. a

Heb. of a
that is, ac-
cepted in, &
was pleased
wylly them.

Gen. x. a
ii. Tho. iii. b
Heb. xii. f
Mat. xxi. f
Jude i. d
i. Tho. xii. b
That is ac-
cely begate.

Pro. xiii. c

Cain dys-
payreth.

hundred and .xv. yeres, and begate sonnes and daughters: and all the dayes of Enos were .ix. hundred and .v. yeres, & the he dyed. And Enan liued .lxx. yeres & begat Galalael. And Enan after he had begot Galalael .xlii. yeres. & .lxx. yeres, begat sonnes & daughters: & all the dayes of Enan were .ix. C. & ten yeres, & the he died. And Galalael liued .lxx. yeres, and begat Jared. And Galalael after he had begot Jared liued .viii. C. and .xxx. yeres, and begatte sonnes and daughters: and all the dayes of Galalael were .viii. C. iii. score and .xv. yeres, and the he died.

And Jared liued an hundred and .lxx. yeres, and begat Enoch: and Jared liued after he begot Enoch .viii. hundred yeres and begat sonnes and daughters. And all the dayes of Jared were .ix. hundred and .lxx. yeres, and then he dyed. And Enoch liued .lxx. yeres & begat Mathusala. And Enoch walked with God and liued after he had begotte Mathusala .iii. C. yeres and begat sonnes and daughters: And all the dayes of Enoch were .iii. C. an. lxx. yeres, and Enoch liued a godly life, and was no more sene, for God toke hym away.

And Mathusala liued an hundred and .lxxvii. yeres and begat Lamech: And Mathusala after he had begot Lamech, liued .vii. hundred and .lxxv. yeres, and begatte sonnes and daughters. And all the dayes of Mathusala were .ix. hundred. lxx. yeres, and then he dyed. And Lamech liued an. C. lxxv. yeres and begat a sonne, and called hym Noe, saying. This same shal comfort vs in oure workes and sorowe of oure handes whiche we haue aboute the earth that the Lorde hathe cursed. And Lamech liued after he had begot Noe .v. C. lxxv. yeres, and begate sonnes and daughters. And all the dayes of Lamech were .vii. C. lxxv. yeres, & then died. And when Noe was .v. C. yeres old, he begat Sem, Cham & Japheth.

The. vi. Chapter.

The cause of the flood. The malice of mannes herte. The preparing of the arke.

And it came to passe when men began to multiply vpon the earth, and had begot them daughters, the sonnes of God sawe the daughters of manne that they were fayre, and tooke vnto them wyues whiche they bestelyked amonge them. And the Lorde sayde: My spirit shall not alwaye stue with man, for he is flesh. Neuerthelesse I wil geue them yet space an hundred and .xx. yeres. There be grauntes in the world in those dayes. For after that the chyldren of God had lpen with the daughters of men, and had begotten them chyldren, the same chyldrene were the myghtiest of the world and meane of renowne. And when the Lorde sawe that the malice of manne was encreased vpon the earth, and that all the ymaginacion and thoughtes of hys hert was onely euill continuallye, he repented that he hadde made manne vpon the

earth and sorowed in hys herte. And said: I will destroye mankinde whiche I haue made oute of the earth: bothe man beaste, wyrm & foule of the ayre, for it repeth me that I made the. But Noe foude grace in the syghte of the Lorde.

* These are the generations of Noe.

Noe was a ryghteous man and perfyte in hys tyme, and walked wpth God. And Noe begate thre sonnes, Sem, Cham, and Japheth. And the earth was corrupte in the syght of God, and was ful of mischefe. And God looked vpon the earth, & lo it was corrupte: for all fleshe hadde corrupte his waye vpon the earth. Then sayde God to Noe: the ende of all fleshe is come before me, for the earth is full of theyr inychefe. And lo, I wil destroye them with the earth. Make the an arke of pryncetree, and make chambers in the arke, and pitch it within & withoute with pitch. And of this facion shalte thou make it.

The lengthe of the arke shal be thre hundred cubytes, and the bredthe of it .l. cubytes, and the hepth of it .xxx. cubytes. And wpyndowe shalt thou make about in the arke, and within a cubite compasse shalt thou spynne it. And the doore of the arke shalt thou set in the syde of it: & thou shalt make it with thre lottes, one aboue an other. For beholde, I wil bypnyge in a flud of water vpon the earth to destroye al flesch vnder heauen, wherin byeth of life is: & all that is in the earth shal perishe. But I wil make my league with the, that bothe thou shalt come into the arke and thy sonnes, thy wife and thy sonnes wyues with the.

And of al that liueth whatsoeuer flesch it be, shalt thou bring into the arke of euery thyng a payre, to kepe them alpyue with the. And male and female se that they be, of byrdes in theyr kynde, and of beastes in theyr kynde, and of al maner of wyrmes of the earth in theyr kynde: a payre of euery thing shal come vnto the to kepe the alpyue. And take vnto the of al maner of meate that maye be eaten, and laye it vppe in store by the, that it maye be meate both for the and for them: And Noe did accordyng to all that God commaunded hym.

The. vii. Chapter.

The entryng of Noe and such as were with him into the arke. The entryng of the flud wherewith al thyngs did perishe.

And the Lorde saide vnto Noe: Soe into the arke bothe thou and all thy householde. For the haue I seene a ryghteous before me in thy generacion. Of all cleue beastes take vnto the .vii. of euery kynde, the male and female, and of vncleue beastes a payre, the male and female lykewyse of the byrdes of the ayre .vii. of euery kynde. male and female too saue seed vpon al the earth. For .vii. dayes hence wil I sende raine vpon the earth .xl. dayes and .xl. nights, and wil destroye al maner of thyngs that I haue made from the earth.

And

Eccl. xliii. s
Heb. xi. s
To walke
wpyd God
to do his
well, & lyue
after his co
maundemets

* All fleshe,
that is all
me that liue
fleshely, as
in the wyl
to p. Rom.
C
* The ende
of all flesch,
that is the
end of al me
is come bes
fore me.

Gen. viii. d
1. Reg. xv. d

mat. xxiii. b
Luce. xii. f
e. p. c. iii. d

And Noe dyd accordynge to all that the
Lorde commaunded hym: and Noe was
six hundred yere olde when the * floude
of water came vpon the earth: and Noe
went, and hys sonnes, and hys wyfe, and
hys sonnes wyues wth him into þe arke,
for the waters of the floude. And of cleane
beastes, and of the beastes that were vn-
cleane, and of birds, and of all that moueth
vpon the earth came in by couples of eu-
ery kynde vnto Noe into the arke, a male
and female as God commaunded Noe. And
the seventh daye the waters of the floude
came vpon the earth.

And the vi. hundred yere of Noes lyfe,
in the seconde moneth, the xvi. daye of the
moneth, were all the fountaynes of the
great depe broken vp, and the windowes
of heuē were opened, and ther fel a raine
vpon the earth. xl. dayes and xl. nyghtes.

* The win-
dowes of
heaven ope-
ned, &c. that
is, all wa-
ters aboue
the earth
descended,
and increa-
sed þe floude.

And the selfe same day went Noe Sem
Cham and Japheth Noes sons, and Noes
wyfe and the thre wyues of hys sonnes,
wth them into the arke: both they and
all maner of beastes in theyr kynde, and all
maner of catell in ther kynde, and all ma-
ner of wormes that moue vpon the earth
in theyr kynde, and all maner of birdes in
theyr kynde, and all maner of foules what
soever had fethers. And they came vnto
Noe into the arke by couples, of all fleshe
that had breath of life in it. And they came
male & female of every fleshe accordynge as
God commaunded hym: & the Lorde shut the
dore vnto hym. And þe * floud came. xl. dayes
and xl. nyghtes vpon the earth, and the wa-
ter increased and bare vp the arke, and it
was lyfte vp ouer the earth. And the
water preuailed and increased exceedynge
lye vpon the earth: and the arke was borne
vpon the topps of the waters.

Eccl. xxi. e
Dopl. x. a.

And the waters preuailed aboue mea-
sure vpon the earth, so that all the hye hyl-
les whiche are vnder all the partes of hea-
uen were couered: xv. cubytes hye preuailed
the waters, so that þe hyls wer couered.
And all fleshe that moued on the earth,
both birdes, catell and beastes perished,
wth all that moued on the earth, and all
men: so that all that had the breath of lyfe
throughoute all that was on drye land, dy-
ed. Thus was destroyed all that was vpon
the earth, both man, beastes, wormes and
foules of the ayre, so that they were destroy-
ed from the earth: only Noe was rescued
and they that were wth hym in the arke.
And the waters preuailed vpon the earth
an hundred and fiftene dayes.

Gen. i. a.

And the waters preuailed aboue mea-
sure vpon the earth, so that all the hye hyl-
les whiche are vnder all the partes of hea-
uen were couered: xv. cubytes hye preuailed
the waters, so that þe hyls wer couered.

And all fleshe that moued on the earth,
both birdes, catell and beastes perished,
wth all that moued on the earth, and all
men: so that all that had the breath of lyfe
throughoute all that was on drye land, dy-
ed. Thus was destroyed all that was vpon
the earth, both man, beastes, wormes and
foules of the ayre, so that they were destroy-
ed from the earth: only Noe was rescued
and they that were wth hym in the arke.
And the waters preuailed vpon the earth
an hundred and fiftene dayes.

The vii. Chapter.

After the sendynge forth of the rauen and
the doue, Noe went forth of the arke. He
offreth sacrifice. &c. The making of mas here.

Gen. i. a.
Gen. vii. b

And God remembered Noe and all the
beastes, and all the catell that were
wth hym in the arke. Then God
broughte a winde vpon the earth, and the
waters ceased: and the fountaynes of

the depe and the windowes of heuē were
stoppt, and the raine of heuē was stoppt
den, and the waters returned from the
earth, and abated after the ende of an hun-
dred and .l. dayes. And the arke rested vpon
the mountaynes of Ararat the xvi. daye
of the vii. moneth. And the waters were
awake, and decreased tyll the x. moneth.
And the fiftene daye of the x. moneth, the
topps of the mountaynes appeared.

And after the ende of .xl. dayes Noe o-
pened the window of þe arke which he had
made and sent forth a rauen, which went
out, & cunct gopnge and comynge againe, til
the waters were dried vpon the earth. He
sent forth also a doue from hym, to wytte
whether the waters were fallen from the
earth. And when the doue coulde fynde no
restynge place for her fore, she returned to
hym againe vnto the arke, for the waters
were vpon all the earth. And he put oute
hys hande, and toke her, and pulled her to
him into the arke.

Some read
and neuer
came againe.

And he abode yet .vii. dayes more, and
sent out a doue againe out of the arke, and
the doue came to hym againe aboute eue-
ning, and behold, there was in her mouthe
a leafe of an olyue tree, whiche she had pluc-
ked: wherby Noe perceyued that the wa-
ters wer abated vnto the earth. And he sent
yet .vii. other dayes, & sent forth þe doue,
whiche sheweth that there came no more againe
to hym. And it came to passe, the fyrst daye
of the first moneth, that the waters wer dried vp vpon
the earth. And Noe toke of the hatches
of the arke, and looked: and behold, the face
of the earth was drye. So by the xxv. daye
of the seconde moneth the earth was drye.

And God spake vnto Noe, saying: Come
oute of the arke, both thou and thy wyfe
and thy sonnes and thy sonnes wyues wth
the. And all the beastes that are wth the,
whatsoever fleshe it be, both foule and ca-
tell, and all maner wormes that creepe on
the earth, bringe oute wth the, and lette
them moue, & growe and multiplye vpon
the earth: And Noe came out, and his sons
and hys wyfe, and hys sonnes wyues
wth hym. And all beastes, and all the wor-
mes, & all the foules, and all that moued vpon
the earth, came also oute of the arke,
all of one kynde together.

And Noe made an auter vnto the lorde
and toke of all maner of cleane beastes,
and all maner of cleane foules, and offered
sacrifice vpon the auter. And the Lorde
smelled a swete sauoure, and sayd in hys
herte: I wyll henceforth no more curse the
earth for mannes sake, for the ymagina-
cyon of mannes herte is euyl, euen from
the verye yowth of hym. Wherfore I wyll
not destroye henceforth all that lyueth as
I haue done. Nevertheless shall sowynge tyme
and barueste, colde and heate, somer and
wynter, daye and nyghte cease, as longe
as the earth endureth.

Gen. i. c. d.
and. ix. b

The lorde
smelling of
sauoure, is
þe
allowaunce
of þe workes
of the earth
ful, as in
Gen. i. c. d.
Luce. xii. d. e.

The. ix. Chapter.

¶ God blesteth Noe and his sonnes, and say-
eth: Dearth the shepyng of mannes bloude.
The lawe of the swearde. He maketh a
couenant that he will destroy þe world
no more by water, and giveth the rayne-
bowe as a token and confirmation of the
same. Noe is dronken, and Cham getteth
his fathers curse.

¶ And God *blesteth Noe and his sonnes
and sayde vnto them: Increase and
multyple and fyll the earth. The
feare also and drede of you be vpon all
beastes of the earth and vpon all foules
of the ayer, and vpon all that creper
vpon the earth, and vpon all fyshes of
the sea, whiche are gyven vnto your han-
des. And all that moueth vpon the earth
haungyng lyfe, shall be your meate: Euen as
the grene herbes so grue I you all thinge.
Only the *flesch wyth hys lyfe, whiche is
hys bloude shed at ye eate not.

* For vnto the * blud of you, wher in your
lyues are, wil I requyre: Euen of the bande
of all beastes wil I requyre it: and of the
band of man, and of the band of euery mans
byrther, wil I requyre the lyfe of man: so
that he whiche sheddeth mans bloude shall
haue hys bloude shed by man agayne: for
God *made man after his owne lykenesse.
Se that ye encrease, and waxe, and be occu-
pyed vpon the earth, and multiply therein.

¶ And God sayde vnto Noe and
his sonnes with him, sayinge: Se, I make
* my bonde wyth you and your seede after
you, and wythall lyuynge thyng that is
wyth you: both soule and catel, and al ma-
ner beastes of the earth that is wyth you:
of all that cometh oute of the arcke, what
soeuer beaste of the earth it be. I make my
bonde wyth you, that henceforth all fleshe
shall not be destroyed wyth the waters of
any floude, and that henceforth there shall
not be a floude to destroye the earth.

And God sayde: * The bowe is the token of
my bonde which I make betwene me, and
you, and betwene al lyuynge thyng that
is wyth you for euer: I will set my bowe
in the cloudes, and it shall be a sygne of
the appoyntment made betwene me and
the earth: so that when I bynge in clou-
des vpon the earth, the bowe shall appere
in the cloudes. And than will I bynke vpon
my testamente whiche I haue made be-
twene me and you, and all that lyueth
whatsoeuer fleshe it be. * So that hence-
forth there shall be no more waters to make
a floude, to destroye al fleshe.

The bowe shall be in the cloudes, and I
will loke vpon it, to remember the euer-
lastynge testamente betwene God and all
that lyueth vpon the earth, what soeuer
fleshe it be. And God sayd vnto Noe: This
is the sygne of þe testamente whiche I haue
made betwene me and all fleshe that is
on the earth.

The sonnes of Noe that came out of the

arke, were Sem, Cham, and Japhet. And
Cham is the father of Canaan. These are
the. iii. sonnes of Noe, and of these was al
the world ouerspydedde.

And Noe beinge an husband man, went
forth and planted a vyneyard, and dranke
of the wyne and was droncke, and laye vpon
couered in the myddeste of hys tence. And
Cham the father of Canaan sawe hys fa-
thers priuities, and tolde hys two bre-
thren that were wythout. And Sem and
Japhet toke a mantle: and put it on both
their shoulders and went backward and
couered the fathers secretes, and the
faces were backwarde, so that they sawe
not the fathers nakednes. As soone as
Noe was awaked from his wyne, and wist
what his yongest sonne hadde done vnto
hym, he sayde: * Cursed be Canaan, and a
seruaunt of al seruauntes be he to hys bre-
thren. And he sayde: Blessed be the Loyde
God of Sem, and Canaan be his seruaunt
God increase Japhet that he may dwell
in the tents of Sem. And Canaan be the
seruaunt. And Noe lyued after the floude
the hundred and fiftie yere: so that all the
dayes of Noe were. lx. hundred and fiftie
yere, and than he dyed.

The. x. Chapter.

The genealogy of Japheth Sem and Cha.

These be the generacions of the sonnes
of Noe: of Sem Cham, and Japhet
whiche beganne the ym chyldren af-
ter the floude.

The sonnes of Japhet were: Gomer,
Magog, Madai, Javan, Tuball, Mesech
and Thiras. And the sonnes of Gomer were
Askenas, Rapphat and Togarma. And the
sonnes of Javan were, Elisha, Tharsys,
Chethym and Dodanim. Of these came the
Jles of the gentils in their countreis, euer
man in hys spech kyndred and nacion.

The sonnes of Cham were: Cush, Mis-
raim, Put and Canaan. The sonnes of
Cush were Seba, Henya, Sabta, Raama
and Sabrema. And the sonnes of Raama
were Shub and Dedan. * Cush also be-
gat Nimrod whiche began to be myghty
in the earth. He was a myghty hunter in
the syght of the Loyde. Wherof came the
prouerbe: he is as Nimrod that myghty
hunter in the syght of the Loyde. And the
beginnyng of hys kyngedome was * Ba-
bel, Erech, Achad and Calne, in the lande
of Synear: Out of that lande came Assur,
and builded Ninue, and the cities of Tona.
the egypte, and Calah, and Assur betwene
* Ninue and Calah. That is a great city.
And Mizraim begat Ludim, Pharym, Te-
shym, Raphrym, Sarbrym and Casu-
rym: from whence came the Phylipyns,
and the Caphterynes.

Canaan also begat yrdon hys eldest son
and Beth, Jebusi, Emori, Gerges, Hun,
Arki, Sene, Acady, Zemar and Bar-
mar. And afterwarde sprang the kyn-
reds of the Canaanites. And the coles of the
Canaanites

Gen. i. c. d.
and. viii. d

Gen. i. d.

Gen. vi. c.
and. viii. d.
The lawe of
the sweard.

Gen. i. d

Gen. viii. c.

The rayne-
bowe.

Gen. viii. c.

Cham is ar-
cursed.

1. Par. i. a

1. Par. i. a.

Gen. xi. b

Tona. i. a

Taanaytes were frome Sydon tyll thou come to Betara & to Asa, and til thou come to Sodoma, Gomorra, Adama, & doim, & euen vnto Asa. These were the chyldren of Cham in theyr kynteddes, tonges, landes and nactons. And Sem the father of al the chyldren of Eber, and the eldeste brother of Japheth begate chyldren also.

D And bys sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the chyl-
dren of Aram were: Uz, Hul, Berber and
Mas. And⁴ Arphachsad begat Sala, and
Sala begat Eber. And Eber begatte two
sonnes. The name of the one was Peleg,
for in bys tyme the earthe was deuided.

And the name of his brother was Jakeran.
Jakeran begate Almodad, Saleph, Et-
zarmoneth, Jarak, Hadozani, Elal, Dy-
kela, Obal, Abimael, Seba, Dypht, Bevila
and Jobab. All these are the sonnes of Ja-
keran. And the dwellinge of them was fro
Mesopotamia vnto Sephera a
mounrayne of the east lande. These are the
sonnes of Sem in their kindredes, lan-
guages, conceyts and nations. These are the
kindredes of the sonnes of Noe, in their ge-
neracions & nations. And of these came þ
people that wer in þ world after the flood.

The xl. Chapter.

The building of the tower of Babel. The
confusion of tongues. The generation of
Semi the sonne of Noe byrill Abraham
whych goth wryth Loz vnto Haran.

And al the world was of one tongue,
and one language And as they came
from the east, they found a playne in
the lande of Shinar, and there they dwel-
led. And they sayde one to another : come
on let vs make hycke and burne it wth
spie. So hycke was their stone, and lime
was their mortar. And they sayed : Come
on, let vs build vs a city and a towre, that
the topp e may reach vnto heauen. And let
vs make vnto vs a name afore we be scat-
tered abroad ouer al the earth. And the Lord
came downe to se the cyrie and the towre
whiche the children of Adam had builded.

And the Lord sayde: See, the people is one
and haue one tongue among them al, And
thys haue they begon to do, and wyll not
leauē from all that they haue purposed to
do. Come on, let vs descende, and myngle
theyr tongue euen there, that one vnderstand
not wth another sayeth. Thus the Lord
scattered them from thence vpon all the
earthe. And they leste of to buyld the cy-
tye. Wherfore the name of it is called Ba-
bel, because that the Lord ther confounded þ
tongue of al the World. And because that
the Lord from thence scattered them a-
byed vpon all the earthe.

These are the generacions of Sem:
Sem was an hundred yere olde, and begat
Arphachad. it. yere after the floude. And
Sem liued after he hadde begote Arphach
fad spue hundred yere, and begat sonnes

and daughters.

And * Arphachsad lyled. xxxv. yere and
begat Sala, and lyled after he had be-
gat Sala. lxxv. hundred yere and. iii. and be-
gat sonnes and daughters. And Sala was
xxx. yere olde, and begat Eber, and lyled
after he had begat Eber foute hundred and
thre yere, and begat sonnes and daughters.
Whē Eber was. xxxiii. yere old, he begat
Peleg, and lyled after he had begot Peleg
foute hundred and thypitye yere, and begat
sonnes and daughters.

Releg when he was xxx. yere old begat Regu, and lyued after he had begot Regu ii. hundred and. ix. yere, and begat sonnes and daughters. And Regu whē he had lyued, xxxii. yere begat Serug. and liued after he had begot Serug. ii. hundred and. vii. yere, and begatte sonnes and daughters.

And when Serug was .xix. yere olde he begat Rabor, & liued after he had begot Rabor .ii. hundred yere, and begat sonnes and daughters. And Rabor when he was .xix. yere olde, begat Terah, & liued after he had begotte Terah, an hundred and .xix. yere, and begat sonnes and daughters.

And when Terah was 100 years old, he begat Abram, Nahor and Haran.

And these are the generations of * Terah, Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran died before Terah his father in the land where he was borne, at Ur in Chaldea. And Abram and Nahor took them wives. Abrahams wife was called Sarai. And Nahors wife Milca the daughter of Be- au, which was sister to Esau and to Hesea. But * Sarai was barren and hadde no childe.

Then tok Zerah Abiam his sonne and Lot his sonne, Harans sonne, and Sarai his daughter in lawe, his sonne Abiams wife. And they wente wth hym frome Urin Chaldea, to go into the land of Chanaan. And they came to Harā and dwelled ther. And when Zerah was two hundred yere olde and fyue, he dyed in Haran.

The. xii. Chapter.

Abham is blessed of God, and goeth with Lot into Canaan. And God promiserh to gree the same land to hys seede. And afterward goeth Abham into Egypt and causerh Sara: hys wyfe to say þ she is hys syster. And she was taken awap of Pharaon, for which the Lord plaggeth hym.

Then the Lord sayed vnto Abram,
Gettethe our of thy conyerse and from
thy kynred, and oute of thy fathers
house into a lande whiche I wyl shewe
the. And I wyl make of the a myghty peo-
ple, and wyl blesse the, and make thy name
greate, that thou mayest bee a blessinge.
And I wyl blesse them that blesse the, and
curse the that curse the. And in the shal be
blessed all the generacions of the earthe.

And Abrahā wente as the Kynge hadde
hym, and Lot went woth hym. Abrahā was
ixxi.

Here þ lex.
thet p.c.
ters leue
out the ge
neration of
Cainā, the
wulch after
þ rethning
of the æt
hyles bes
gat Wala,
whē he was
thetty yers
of age.
Luke. xi. g.

1. Para. 1. 2
2. Para. 1. 2

Webb, J.

30. r111.2.
11. E10.4.6

Ref. bff. 8
Tech. pt. 4

of one, five, and

Abraham. Genesis.

Gen. xiii. c. n. e. u. a. * Drills here a. c. h. s. hen for his ser. vants, & mardens, whych wer very manye as ye may se Gen. viii. i. Ite yere olde, when he wente out of Ba-
tan. And Abram toke Sarai his wife and
Lot his brothers Sonne, with all * their
goodes whych they had gotten, and * sou-
les, whych they had begotten in Chanan.
And they departed to go into the lande of
Canan. And when they were come thither
Abram went forth into the land tyl he came
unto a place called Sichem, and unto the
oke of More. And the Canaanites dwelled
then in the lande.
Then the Lord appeared unto Abram, &
said unto him, I am the Lord, thy God, thou
shalt worship me. Thou shalt not follow the
customs of the Canaanites, for they say, We
will serve other gods: but thou shalt know
that I am the Lord, thy God. Thou shalt not
make a graven image, nor any likeness of
any thing that is in the heauen, or on the
earth, or in any waters: for thou shalt bow
down to them, and serve them: but thou shalt
not do so: for I the Lord thy God am a
jealous God, punishing the children for the
fathers iniquities, who forsake me, saying, I
will not serve the Lord: for he hath said, I
will be merciful unto him, and his house
shall be kept for ever. And thou shalt keep
my covenant, thou shalt say, I will be to the
Lord, thou shalt not serve other gods: for
thou shalt be my people, and thou shalt keep
my commandments, that thou mayest prosper
and have good, and thou shalt be free from
fear, for thou shalt not be afraid of the
Canaanites, for I will be with thee, and I
will smite them out from before thee. And
thou shalt say, The Lord is my strength.

Gen. xii. d. Then the Lord appeared unto Abram, and said: unto thy seed wil I giue this land. And he builded an altier ther vnto florde where he appeared to hym. Then departed he thence vnto a mountayne that lieth on the eastside of Bethele, and pitched his tente: Bethell beruge on the westside, and Ay on the eastside, and he builded there an altier vnto the Lord, and called on the name of the Lorde. And then Abram departed, and toke his iourney southward. And when he came a drey in the land

After this there came a dearth in the land. And Abram went downe into Egypt, to sojourn there, for the dearth was sore in the lande. And when he was come nye for to enter into Egypt, he sayed vnto Sarai his wyfe: I know thou art a faire woman, to lye vpon. It wyll come to passe therefore when the Egyptians se the, that they wyll say: he is my wyfe. And so shall they ke me, and saue the. Saye * I pray the therefore that thou art my sister, that I maye face the better by reason of the, and that my soule may lyue for thy sake.

As soon as he came into Egypt, the Egyptians saw the woman that she was very faire. And Pharaos lordes saw her also, and praised her vnto Pharaos: So that she was taken into Pharaos house, wherch entreated her well for her sake, so that he hadde sheepe, oren and he asses, menne seruauntes, maide seruauntes, she asses, and camelles.

and camels.
But God plagued Pharaoh, and his house
with his great plagues, because of Sarai
Abrahams wife. The Pharaoh called Abram
and said: why hast thou thus dealt with
me? Wherefore toldest thou me not that she
was thy wife? Why sayest thou that she
was thy sister and causest me to take her
to my wife? But now lo, there is thy wife,
take her and get thee hence. Pharaoh also
gave a charge unto his men over Abram, to
leave him out, with his wife and all
that he had.

The 1st Chapter.

Abraham and Lot departed out of Egypt. And
Abraham bought his lande and catel with
his brother Lot were againe is promised
to him in the lande of Canaan.

A Then Abrah departed out of Egypt with
he and his wife and Lot her son, and
Lot went with him unto the south. Abrah
was very rich in cattell, silver, and gold.
And he went on his journey from the south

The. xiii. Chapter.

euen vnto Bebell, and to the place where
 his tent was at the first tyme, betwene
 Bebell and Ay, and vnto the place of the
 altar wher he made before. And ther cal-
 led Abram vpon the name of the Lord. Lot
 also wher he went with him had shepe, ca-
 tel and tentes: so that the lande was not
 hable to receaue them that they myghte
 dwell togyther, for the substance of theyr
 cyches was so greate, that they coulde not
 dwell together. And ther set a styte betwene
 the herdmen of Abiams catel, and the herd-
 men of Lots catel. Whereouer the Cana-
 nites and the Chereites dwelled at that
 tyme in the lande. Then sayd Abram vnto
 Lot: Let there be no strife I pray the, be-
 twene the and me, and betwene myr herd-
 men and thine for we be brethren. Is not
 all the hole land before the? Depart. I pray
 the from me. If thou wylte take the lefte
 hand, I wyl take the ryght, or if thou take
 the ryght hande, I wyl take the lefte.
 And Lot lyfte vphys eyes, and behelde all
 the countrey aboute Iordane, whiche was
 a plenteouse countrey of water euery
 where before the Lord destroyed Sodom
 and Gomorra euen as the garden of E-
 den, and as the lande of Egypte. Then
 thou come to zoar.

Ge. xxi. 3.
 B
 Gent. xli. 6.
 * The Des-
 cyres vnto
 der stand by
 thys worde
 brother all
 newes, co-
 lens and
 neighbores.
 and all þe
 of one flock
 Rom. vii. 3.

thou come to soar.
Then Lot chose all the coasts of Jordan
and toke his iourney from the east. And so de-
parted the one brother from the other. Abrah-
am dwelled in the land of Canaan: and Lot in
the cities of the plain, and pitched his tent to-
ward Sodom. But the men of Sodom
were wicked, and sinned exceedingly against
the Lord. And the Lord said unto Abram af-
ter that Lot was departed from him: Lift
up thine eyes, and look from the place
where thou art now, toward southward, east-
ward, and westward, for all the land which
thou seekest will I give unto thee, and to thy
seed for ever. And I will make thy seed,
as the dust of the earth: so that if a man
can number the dust of the earth, then shall
thy seed also be numbered. Arise and walk
about in the land, in the length of it, and
in the breadth of it, for I will give it unto thee.
Then Abram took down his tent, and
went, and dwelled in the vale of Shinar,
which is in Chaldea, and builded there an
altar unto the Lord.

Evening Chapter.

Lot is taken prisoner. The victory of 3: can we be
brought over the Sodomites. Lot is help-
ed by Abiam. Each side he offer hars-
ers to Abiam. Abiam patch riches into
Each side Abiam holdeth no hyge
of the hyngs of Sodom's goodes.

And it chaunced within a while, that
Antaphell king of Syneat, Acioch
king of Eliafat, Pedorhomor king
of Elam, and Thydeall kyng of the nacys
ons, made warre with Berak king of So
bome, and with Birta kyng of Gomor
ta, and with Syneab kyng of Adama,

and with Semeabae kynge of zeborn,
* Bela is f and with the kynge of * Bela, whiche
cure p for belyng for his refuge wher he cam out of Sodome.
Gene. xii. c.

Raphams are counted in the scrip- ture for Gyantes, as in ii. Re. v. b. Ela xvi. b. which liue of theft and robys.

W zezon Thamar.

Then went out the kynge of Sodome, and the kynge of Gomorre, and the kynge of Adama, and the kynge of zeborn, and the kynge of Bela now called zoar. And set they men in a caphero fyght with them in the vale of Syddym, that is to saye, with Kedorlaomor the kynge of Elam, and with Chydell kynge of the Nations, and with Amraphel kynge of Syuear. And with Arpoch kynge of Ellasar, foure kynges agaynst fyue. And that vale of Syddym was full of fyne pyttes.

And the kynge of Sodome and Gomorre fledde, and fell there. And the resydue fled to the mountaynes. And they tooke all the goodes of Sodome and Gomorre and all theste byrtales, and wente they waye. And they toke also Abiams brothers sonne and his goodes (for he dwelled at Sodome) & departed. Then came one that had escaped, and tolde Abiam the Hebrewe whych dwelled in the valere of * Mamre the Amoyre brother of Eschol and Aner; whiche were confederate with Abiam. When Abiam herd that his brother was taken, he barnessed his seruantes bothe in his owne house thre hundred and epyghrene, and folowed yll they came at Dan. And sette hym selfe and his seruantes in a caphero, and fell upon them by nyghte, and smote them, and chased them away vnto Hobab: whiche speth on the left hande of Damascus, and broughte agayne all the goodes, and also his brother Lot, and his goodes, the women also and the people.

And as he returned agayne selfe f laugher of Kedorlaomor, and of the kynge that were with hym, came the kynge of Sodome to meete him in the vale of Saue, whiche now is called kynge dale.

Then * Melchisedech kynge of Salem brought forth bread and wyne. And he blessed hym, sayinge: * Blested be Abiam vnto the mooste hygheste God, possessor of heauen and earth. And blested be God the moost hygheste, whiche hath deliuered thine euennes into thy handes. And Abiam

gaue hym tythes of all.

Then sayde the kynge of Sodome vnto Abiam: Spue me the * soules, and take the goodes to thy selfe. And Abiam answered the kynge of Sodome: I wyll not take vnto the Lord God, mooste hygheste possessor of heauen and earth, that I wyll not take of all that is thynne so much as a thred of a thomfacherre, lest thou shouldest say I haue made Abiam ryche. Saue onely that which the yenge men haue eaten, and the partes of men whych went with me, Aner Eschol and Mamre. Lette them take their parts

The xv. Chapter.

The land of Canaan is yet agayne promysed to Abiam. God promyseth him seuerall benedyctioun and is iustified. The prophete of the bondage wherin the chyldre of Israel shuld be vnder Pharaon, & of their deliuerance frome the same.

After these dedes, the * word of god came vnto Abiam in a visyon, sayinge: Feare not Abiam. I am thy Wythe and thy reward shal be exceeding greete. And Abiam answered: Lord god what wilt thou geue me? I go chyldlesse, and the new ard of myne house, this Eleasar of Damascus hath a soune. And Abiam sayde mozeouer: Se, some hath thou giuen no seede: lo a lad borne in my house shal be myne heire. And beholde, the word of the Lord spake vnto Abiam sayinge: He shall not be thine heire, but one that shal come out of thine owne bodye shal be thine heire. And he brought hym out of the doore, and sayde: take by vnto heuen and tell the * sterres if thou be able to number them. And sayd vnto hym: euen so shall thy seede be.

And Aozaham * beleued the Lorde, and it was counted to hym for ryghtyousnes. And he sayd vnto hym: I am the Lord that brought the out of Egipt in Caldea to spue the thys lande to possesse it.

And he sayd: Lord God, wherby shall I knowe that I shall possesse it? And he sayd vnto hym: Take a cohe of thre yere olde, and a she goate of thre yere olde, and a thre yere olde ram, a turtill doue and a yonge pidgeon. And he toke all these and diuided them in the myddes, and layde euery pece one agaynst another. But the soules deuoured he not. And the birdes fel on the carcasses, and Abiam boue the aware. And whiche the sone was downe ther fel a flomber vpon Abiam. And lo, feare and greete darkness came vpon hym.

And he sayde vnto Abiam: knowe thys of a f. retye, that thy * seede shal be a flomber in a lande not theyrs, And they shall make bondmen of them and entreate them euill. iiii. hundred yeres. But the nation whome they shal serue wyl I * iudge And afterwarde shall they come out with greate substance. Nevertheless thou shalt go vnto thy fathers in peace, and shalt be buried when thou art of a good age: & in the

gods prouidence was kynge of Salem. I. i. that is p. m. b. am, & the most hye ch god, as it is in Ge. xlviii. & Gen. xlviii. & Deut. x. d

The worde of the lorde cometh whiche sheweth any thyng vnto vs by reuelacion. as it is in diuerse places of scripture, & specially in prophete, and is a manere of speache of the scripture.

* Deut. x. d. & Gen. xii. d. Rom. i. d. To beleue, is to haue a sure trust & confidence to obeyn & to paye promysed, and not to haue any dout in hym that promyseth as. ro. iiii. & Gal. iii. d.

Act vii. d. & Gen. xii. d. & Jud. vi. d. & Gal. iii. d. To iudge, is here to take vengeance. & la. xlviii. d.

Gen. xiii. d.

Heb. vii. a. The Jews supposed Melchisedech to be the son of Noe, because he had offer the floure, & after the death of Abraham by

Abraham: Genesis.

3 generaci-
on of an age:
13 here take
for an. 2.
pere, as.
Gene. vi. 6.
Thys word
wet betwen
is taken for
burning of
consuming.
Ge. xxi. 1, 2

the fourth generacion they shal come bi-
tuer agayne, for the mpekebucke of the A-
moyses is not yet full.

When the sonne was down and it was
warmed darcke: beholde, there was a smo-
ke fume furnesse, and a fire brand that wet
betwene the saped pieces.

And that same daye the Lorde made a
couenaunte with Abram saying: vnto thy
seed wil I gve this lande, from the ry-
uer of Egypte, even vnto the greete ryuer
Euphrates, the Kenites, the Kenizites,
the Cadmonites, the Hetites, the Ibe-
rites, the Hapvaim, the Amozites, the
Cananites, the Bergeyses and the Jebuzites.

The. xxi. Chapter.

Sarat giveth Abram leave to take Agar
her mayde to wyfe. Agar despyled her
maistres: for which she was curil intrea-
ted of Sarat, and therfore runneth away
The aungell metynge her, commaundeth
her to turne agayne and doth promise her
seed, and nameth her first child Ismael.

Sarat Abrahams wyfe bare hym no child:
But she had an handmayde an Egyp-
tish, whose name was Agar. Wherefore
she said vnto Abraham: Beholde, the Lord
hath shut me vp that I can not beare. I pray
the go in vnto my mayde, peradventure
I shall be multiplied by meanes of her.
And Abram hearde the voyce of Sarat.

Then Sarat Abrahams wyfe toke Agar her
mayde the Egypcean (after Abram had
dwelled .x. yere in the lande of Canaan) &
gaue her to her husband Abrahā to be his wyfe
And he met in vnto Agar, & he conceiued.

And when she sawe that she had conceiued
her maistres was despyled in her sight.
Then sayd Sarat vnto Abram: Thou dost
me vntowrighte for I haue gyven my mayde
into thy bosom: & now because she hath
conceiued I am despyled in her
sight: & lord iudge betwene the & me. Then
sayd Abrahā to Sarat: beholde, thy mayde is
in thy hande, do wth her as it pleaseth thee.

And because Sarat faced foule with her
she fled from her. And the aungell of the Lord
foude her besyde a fountayne of water in
the wyldernes: even by a well in the waye
to Sur. And he sayde: Agar Sarats mayde,
whence comest thou, & whither wylt thou
go? And she answered: I fle from my may-
stres Sarat. And the angel of the Lord say-
ed vnto her: returne to thy maistres again
and submit thy selfe vnder her handes.

And the angelle of the Lorde sayde vnto
her: I wyl so encrease thy seede, that it shal
not be numbred for multitude. And the
Lordes aungell sayd further vnto her: se,
thou art wth child, and shalt beare a son,
and shalt calle hym name Ismael, be-
cause the Lord hath herde thy rebulaciō.

He wil be a wild mē, & his hande wil be a-
gainst every man, and every mans hand a-
gainst him, and yet shall he dwell fast by all
his brethren. And she called the name of the

Luke. xvi. Chapter.

lord that spake vnto her: thou art the god
that lokest on me. for she said: I haue of a
suerie sene here the backe parties of hym
that seeth me, wherfore she called the wel,
the well of the lpyng that seeth me, which
wel is betwene Cades & Bared. And Agar
bare Abraham a son, & Abrahā called hym Ismael
name whiche Agar bare, Ismael. And A-
braham was .lxxvi. yere olde when Agar
bare hym Ismael.

The. xxi. Chapter.

Abrahā is called Abrahā, & Sarat is named
Sarat. The lād of Canaan is here the fourth
time promised. Circūcisio is here institute. A
last is promised. Abrahā prayeth for Ismael.

When Abrahā was ninty yere old and
the Lorde appered to hym, saying
I am the almyghty God, make the be-
fore me & be incorrupt, And I wyl make
my bonde betwene the and me, and wyl
multiply the exceedingly. And Abrahā fel
on hym face. And God talcked moreouer
wth hym, sayenge: It is I, beholde my
testamente is wth the, that thou shalt
be a father of many nacpons. Therefore
shalt thou no more be called Abrahā, but
thy name shal be Abraham: for a father of
many nacpons haue I made the, and I wil
multiply the exceedingly, and will make
nacpons of the: pea and kynge shal spring
out of the. Moreover I wyl make my
bonde betwene me and the, and thy seede
after thee in their times to be an euers-
lpyng couenaunte: so that I wyl be God
vnto the and to thy seede after thee.

And I wyl gve vnto the and to thy seede
after thee, the land wherein thou art a stran-
ger: eue al the land of Canaan for an euers-
lpyng possession, and wil be they God.

And God said vnto Abraham: Se thou
kepe my couenaunte, both thou & thy seede
after thee in their times: Thys is my testa-
ment whiche I shal kepe betwene me and
you, and thy seede after thee, that ye circum-
cise all your men chyldren. Ye shall cut of
of the foreskynne of your fleshe, and it shall
be a token of the bonde betwene me and
you. And every man chyldre whan it is .viii.
dayes olde shall be circumcised amonge
you in your generaciōs, & al seruants also
borne at home or bought w money thoughte
they be stragres & not of thy seed. Thy ser-
uāt boyn in thy house, & he also he is bought
w money, must nedes be circūcised, & my tes-
tamente may be in your flesh for an euers-
lpyng bond. If ther be any vncircūcised
man chyld, that hath not the foreskyn of hym
cuted of, hym soule shal perishe from hym
people: because he hath broken my testa-
ment. And God sayd vnto Abraham: Sa-
rat thy wyfe shal no more be called Sarat,
but Sara shal be her name. For I wyl bles-
se her, & gve the a sonne of her, I wyl blesse
her, so that peple, pea kings of people shal
spring of her. And Abraham fell vpon hym
face and laught, and said in his heart: Shall a
childe be doyne vnto him that is an hundre-

They se the
backe par-
tes of God,
that by reue-
lacio, or any
other wile
haue silyng
or knowe
ledge of
God.

Gen. xvi. 6.
Gene. vi. 6.
Testament
is in scrip-
ture taken
for a moue-
ment, or
bargayn, or
leage.

Act. vii. 5.

Rom. xii. 1

Gen. xxi. 2
Luke ii. 2
Act. xii. 2

The scrip-
ture vouch-
eth to call the
signe of the
crys. by the
name of the
thing it
is, only to
keepe the
thing signi-
fied the bet-
ter in memo-
ry, as here
he calleth
pere

To go into
her mayde,
is to haue
carnal co-
pulation w
her, as these
wordes
knowe, and
sepe do sig-
nify, as
Gen. iii. 8.
And xxi. 2

Bosom af-
ter the he-
brysh is ta-
ken for com-
paning w
a woman, &
it is also ta-
ke for faith
as in Luke.
xvi. 1 of A-
braham.

Gen. xxi. 2.
Job. i. 2.
Gen. i. 2.
Luke. i. 2.

circumcisiō peate olde, and Hall Sara that is nyneety
his bonde, peate olde, beate: And Abraham sayd vn-
which is to God. O that Ismael myght lyue in thy
but a token spgite.

Then sayd God: Sara thy wyfe Hall
* beate the a sonne in dede, and thou shalt
call hys name Isaac. And I will make my
bonde with him, that it Hall be an euerla-
* spnge bonde vnto his sede after him. And
as concerninge Ismael also I haue heard
thy requeste: so, I will blesse him, encrease
him, and multiplye him exceedingly.

* Twelve * pynces Hall he begette, and I
will make a greate nacion of him. But my
bonde will I make with Isaac, whiche
Sara Hall beate vnto the; even this tyme
twelue moneth.

D And God lette of talkynge with hym,
and departed by from Abraham. And Abrah-
ham toke Ismael his sonne, and all the ser-
uauntes bozne in his house, and all that
was bought with money, as many as were
menne children amonge the men of Abrah-
hams house, and circumcised the foreskin
of their flethe, even that selfe same dape,
as God had sayd vnto him. Abraham was
foure score and xix peate olde, when he cut
of the foreskinne of his flethe. And Ismaell
his sonne was thpyten peate old, when the
foreskinne of his flethe was circumcised.
The selfe same dape was Abraham circum-
cised and Ismaell hys sonne. And all the
men in his house, whether they were bozne
in his house or bought with mony (though
they were straungers) were circumcised
with him.

The. xliii. Chapter.

G There appeared thye men vnto Abraham.
Isaac is prompted to hym agayne, at whiche
Sara laughed. The destruction of the Sod-
omytes is declared vnto Abraham. Abraham
prayeth for them.

A And the Lord appeared vnto hym in
the oke groue of Mamre, as he sate
in hys tent dore in the (a) heat of the
dape. And he lift vp his eyes and looked: and
lo. the men stode not farre from him. And
when he sawe them, he ranne to mete them
from the tent dore, and fell to the grounde
and sayd: Lorde if I haue founde fauoure
in thy sight: passe not by thy seruauant.

Lette a litle water be set and washe your
fete, and restepoure selues vnder the tree:
And I will sette a * morcel of (b) bread to
comfort your hertes wpthall. And then go
your wayes, for euentheretofore are ye come
to poure seruauant.

And they answered: do as thou hast
sayd. And Abraham wente apace into hys
tent vnto Sara and sayd: Make redye at
once thre pecks of spynne mele, knede it and
make cakes. And Abraham ranne vnto hys
beastes and set a calfe that was tentye and
good, and gaue it vnto a yong man, whiche
made it readye at once. And he toke butter
and mylke & the calfe whiche he had prepa-
red, and sette it before them, and stode hym

selfe by them vnder the tree: and * they eat.

And they sayd vnto him: where is Sara
thy wife? He sayd: in the tent. And he said:
I will come agayne vnto the as sone as the
fruite can lue. And lo, Sara thy wyfe Hall
haue a sonne. That hearde Sara out of the
tent dore, which was behind his backe. A-
braham and Sara were both olde and well
cryken in age, and it ceased to be with Sa-
ra after the maner as it is with wyues. And
Sara laughed in hys selfe, sayinge: Howe
when I am waxed olde, Hall I gyue my
selfe to * lust, and my lord olde also? Then
sayd the Lorde vnto Abraham: wherfore
doth Sara laugh, sayinge: Hal I of a sure-
ty beare a chyldre nowe when I am olde? is
the thing to hard for the lord to do? In the
tyme * appointed will I retorne vnto the,
as sone as the fruite can haue lyfe, and Sa-
ra Hall haue a sonne. Then Sara denyed
it, sayinge: I laughed not, for I was a-
fraid. But he sayd: yest thou diddest laugh.
Then the menne stode by from thence and
looked toward Sodome. And Abraham went
with them to bryng them on the way. And
the Lord sayd: Can I hide from Abraham
that thing which I am about to do, seynge
that Abraham Hall be a * great and a mygh-
ty people, and all the nations of the earth
Hall be blessed in hym? For I knowe hym
that he will commaunde his children and
his housholde after him, that they kepe the
wape of the lorde, to doo after ryghte and
conscience, that the Lorde maye blyssage
vpon Abraham, that he hath promysed hym.

And the Lorde sayd: The ctye of So-
dome and Gomorre is greute, and they
spynne is exceedynge greuous. I will goo
downe and see whether they haue done all
together accordynge to that ctye whiche is
come vnto me or not, that I maye knowe.
And the menne departed thence and went
towards Sodome. But Abraham stode
yet before the Lorde, and drewe nere and
sayd: Wylt thou destroye the rightuous
with the wycked?

If ther be spytte rightuous wpythyn the
cptye, wilt thou destroye it, and not spare
the place for the sake of spytte rightuous
that are therein? What be farre from the,
and thou shouldest do after thys maner, to
slepe the righteous with the wycked, and
that the rightuous shoulde be as the wy-
cked, that be farre from the. Should not
the iudge of all the worlde do accordynge
to right? And the Lorde sayd: If I fynde
in Sodome spytte rightuous wpythyn the
cptye, I wyl spare all the place for the
sakes.

And Abraham answered and sayd: be-
holde, I haue taken vpon me to speake vn-
to the Lorde, and yet am but * duste and a-
shes. What thoughte there lacke spue of
spytte rightuous, wylt thou destroye all
the cptye for lacke of w? And he sayd: If I
find ther. xl. a. b. I wil not destroye the. And
he spake vnto hym yet agayne & sayd: what
if thes

Ecc. xli. b.
Iud. xlii. b.

Ecc. xli. a.

Gen. xli. c.

Gen. xli. d.

Gen. xli. e.

D

Gen. xli. f.

if there be fowty found there? And he said: I will not do it for fowties sake. And he said: O let not my Lorde be angry, that I speake. What if there be founde thyrty? And he said: I will not do it, if I find thyrty there. And he said: Wh, se: I haue begon to speake vnto my Lorde, what if there be twenty founde there? And he sayd: I will not destrope them for twentys sake. And he sayd: O let not my Lorde be angry that I speake yet ones more onely: what if ten be founde there? And he said: I will not destrope them for tens sake. And the Lord wente his waie, as sone as he had left tal- kyng with Abraham. And Abraham retur- ned vnto his place.

The. xix. Chapter.

Lot receyued two aungels into his house. The eplehye lustes of the Sodomytes. Lot is helpuered and helpeth to dwell in the cy- ty zoar. Lottes wyfe is turned in to a pylle of salte Sodome is destroyed. Lot is dyon- hen, and lyeth with his daughters, whiche conceived chyldren by hym.

AND there came two angelles to So- dome at euen. And Lotte satte at the gate of the cytie. And Lotte sawe them, and rose vp to meete them, and he bowed him selfe to the grounde wyth hys face. And he said: See lordes, turne in I praye pou in to your seruants house, and tarpe all nighte and washe your fete, and rise vp early and goo on your wapes. And they said: naye, but wee will abide in the streets all nighte. And he compelled them exceedingly. And they turned in vnto hym and entred into his house, and he made the a feaste, and dydde bake swete cakes, and they ate. But before they wente to rest, the men of the cytie of Sodome compassed the house rounde aboute, bothe olde and yong, all the people from all quarters. And they called vnto Lotte and said vnto him: where are the menne which came into thy house to (a) nighte: bunge them oute vnto vs, that we may do our lust with them.

And Lotte wente oute at the doore vnto them, and shut the doore after him and said: naye for Goddes sake brethren, do not so wickedly Beholde I haue two daughters whiche haue knowen no man, them will I bunge oute vnto you: doo with them as it semeth you good: Only vnto these men do nothing, for therfore came they vnder the shadowe of my rofe. And they said: come hither. And they said: Camest thou not hither to sojourne, and wilt thou be now a iudge? we will surely deale worse with the than with them.

And as they pleased sore vpon Lot, and beganne to breake vp the doore, the menne put forth their handes, and pulled Lot in to the house to them, and put to the doore. And they smote the menne that wer at the doore of the house with blindness bothe smal and great: so that they could not find the doore. And the men said moreouer vnto

Lotte: If thou haue yet here any sonne in lawe, or sonnes or daughters, or whatsoever thou haste in the cytye, bunge oute of this place, bicause the cytye of them is great & before the Lorde, which hath sente vs to destroye it.

Ge. xviii. c.

And Lot went oute and spake vnto hys sonnes in lawe, whiche should haue maryed his daughters, and said: stande vp and get you out of this place, for the Lorde wil destroye the cytie. But he semed as though he hadde mocked vnto his sonnes in lawe. And as the morninge arose, the aungelles caused Lot to speke him, sayinge: Stande vp, take thy wife and thy two daughters, and that that is at hande, lest thou perishe in the (b) sinne of the cytie. And as he prolonged the time, the men caught both him, hys wyfe, & his two daughters by the handes, bicause the Lorde was mercifull vnto him, and they brought him forth, and sette him withoute the cytye. When they hadde broughte them oute, they sayed: Saue thy lyfe, and loke not behinde the, neither take thou in anye place of the countrey, but saue thy selfe in the mountayne, lest thou perishe. Then said Lot vnto them: Oh naye my Lorde: beholde, forasmuch as thy seruant hath founde grace in thy sight, now make thy mercy great, which thou shewest vnto me, in sauing my life. For I can not saue my selfe in the mountaynes, lest some misfortune fall vpon me and I dye. Beholde, here is a cytye by to flic vnto, and it is a litle one, let me saue my selfe therein: is it not a litle one, that my soule may lyue? And he said to hym: see, I haue receyued thy request, concernyng this thyng, I wil not ouerthrowe this cytie for whiche thou haste spoken. Haste the, and saue thy selfe there, for I can do nothinge, till thou become thyther. And therefore the name of the cytye is called zoar. And the summe was vpon the earth when Lotte was entred in to zoar.

(b) The syn is taken for the sinner, as malice is for synners and prynces for rightuous. As Paul to Titus. i. c.

Then the Lorde rayned vpon Sodome and Gomorra, burnstone and fyre from the Lorde out of heauen, and ouerthrew those cytyes and all the region, and al that dwel- led in the cyties, and that that grewe vpon the earth. And Lottes wyfe looked behynde hym, and was touned into a pylle of salte. Abraham rose vp early, and got hym to the place, where he stode before the Lorde, and looked towarde Sodome and Gomorre, and towarde all the land of that countrey. And as he looked: beholde the smoke of the countrey arose, as it had ben the smoke of a fornaice. But yet when God destroyed the cytyes of the region, he thoughte vpon Abraham and sent Lot out fro the daun- ger of the ouerthrowinge, when he ouer- threw the cyties where Lot dwelled.

Gen. xix. d. Zere. i. f. Esch. xvi. f.

And Lotte departed oute of zoar and dwelled in the mountaynes, and hys two daughters with him, for he feared to tarpe in zoar: he dwelled therfore in a cave, both he and

11. Be. ii. b. Sap. x. a. Amo. viii. d. Luc. xvi. f. Jude. i. b.

he and his two daughters also.

When said the elder vnto the younger: our father is olde, and there are no more men in the earth to come in vnto vs after the manner of all the worlde. Come therefore let vs giue our father wine to drinke, and let vs lye wth hym, that wee maye saue seede of oure father. And they gaue their father wyne to drinke that same night. And the elder daughter wente and laye wth hir father. And he perceiued it not, neither when she laye downe, neyther when she rose vp.

And on the morowe the elder sayed vnto the younger: Behold, yesternight lay I wth my father. Let vs giue him wine to drinke this nyght also, and go thou and lye wth him, and lette vs saue seede of oure father. And they gaue their father wine to drinke that night also. And the younger arose and laye wth hym. And he perceiued it not: neither when she laye downe, neyther when she rose vp. Thus were both the daughters of Lot wth childe by their father.

And the elder bare a sonne, and called him Moab, whiche is the father of the Moabites vnto this daye. And the younger bare a sonne, and called him Ben Ammi, whiche is the father of the childe of Ammon vnto this daye.

The xx. Chapter.

When Abraham went as a stranger into the land of Gerar. The king of Gerar taketh away his wyfe.

AND Abraham departed thence toward the south countrey and dwelled betwene Cadis and Sur, and sojourned in Gerar. And Abraham sayed of Sara his wyfe, that she was his sister. Then Abimelech king of Gerar sente and fet Sara awaye.

Gen. xii. c. and. xxi. b

Abimelech is threate: ned for Sara sake.

And God came to Abimelech by nyghte in a dreame, and sayed to him: See, thou arte but a dead man for the womans sake, whiche thou hast taken awaye, for she is a mannes wife. But Abimelech had not yet come nigh hir, and therefore said: Lorde, wilt thou slepe ryghteous people? sayed not he vnto me, that she was his sister? yea, and said not she hit selfe, that he was her brother? wth a pure herte and innocent handes haue I done this. And God sayde vnto him in a dreame. I wote it well, that thou dydest it in the purenesse of thy herte. And therefore I kepte the, that thou shouldest not synne agaynst me, neither suffered I the to come nigh hir. Now therefore deliuer to the man his wyfe agayne, for he is a prophete. And lette hym praye for thee that thou mayest lye. But if thou deliuer hym not agayne, bee sure that thou shalt dye the death, wth all that thou hast.

Gen. ii. c

When Abimelech rose vp by tymes in the mornynge, and called all his seruantes, and tolde all these thynges in their eares, and the menne were sore astrapde. And Abimelech called Abraham, and sayd

vnto hym: what haste thou done vnto vs, and what haue I offended the, that thou shouldest bypunge on me and on my kynge-dome so great a synne? thou haste done be- des vnto me, that oughte not to be done. And Abimelech sayed moreouer vnto Abra- ham: what sawest thou that moued the to do this thinge?

And Abraham answered: I thought that peradventure the feare of God was not in this place, and that they shoulde slepe me for my wifes sake: yet in verpe deede he is my sister, the daughter of my father, but not of my mother: and became my wyfe. And after god caused me to wandre oute of my fathers house, I sayed vnto my kynnes: halt thou shewe vnto me in all places where wee come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, menne seruantes, and womenne seruantes, and gaue them vnto Abraham, and deliuered hym Sara his wyfe again. And Abimelech sayed: beholde the lande lyeth before the, dwelle where it pleaseth the beste. And vnto Sara he sayed: See, I haue gyven thy brother a thousande peces of syluer, beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are wth the, and vnto all menne an excuse.

* The fear of God among the heathen is principally taken for the honor and praise of God, & that with such a loue as the childe hath to his father.

* Couerynge & excuse to all ones.

And so Abraham prayed vnto God, and God healed Abimelech and his wyfe and his maidens, so that they bare childe. For the Lorde had closed to all the matrones of the house of Abimelech, because of Sara Abrahams wife.

The xxi. Chapter.

When Isaac is borne Agar is cast out wth her poynt sonne Ima. The angell comforteth Agar. The couenent betwene Abimelech and Abraham.

THE Lorde visited Sara as he hadde sayed, and dyd vnto hir as accordynge as he hadde promysed. And Sara was wth childe, and bare Abraham a sonne in his olde age, euen the same season whiche the Lorde had appointed.

And Abraham called his sonnes name that was borne vnto him, whiche Sara bare him Isaac, and Abraham circumcised Isaac his sonne when he was eght dayes olde, as God commaunded hym. And Abraham was an hundred yere olde, when his son Isaac was borne vnto him. And Sara sayed: God hath made me a laughing stock: for all that hear, wil laugh at me. She sayed also: who woulde haue sayed vnto Abraham, that Sara shoulde haue gyven childe to lye, or that I shuld haue borne him a sonne in his olde age? The childe grewe, and was weaned, and Abraham made a grete feast the same day that Isaac was weaned. Sara sawe the sonne of Agar the Egypcian, whiche she had borne vnto Abraham a mocking.

f. ii. Then

Gen. xxi. b and. xxi. c. Gal. iii. b. Heb. x. c.

Math. i. a

Isa. xlii. a Gen. xxi. b

Then he sayd vnto Abraham: putte a waie thyse bondmayde and her sonne: for the sonne of this bondwomanne shall not be heyle wth my sonne Isaac: But the wordes semed verie greuous in Abrahams syghte, because of hys sonne. Then the Lorde sayd vnto Abraham: lette it not be greuous vnto the, because of the chyldre and of thy bondmayde: But in all that Sara hath sayd vnto the, heare hys voyce, for in Isaac shall thy seide be called. Moreover of the sonne of the bondwomanne will I make a nacpon, because he is thy seide.

* Ro. ix. 10.
Gala. iii. 3.
Hebr. xi. 9.
Gen. xxi. 10.

And Abraham rose vp early in the morning, and toke breade and a bottell wth water, and gaue it vnto Hagar, putting it on hys chylders wth the chyldre also, and sente hys away. And he departed and wandred by and doune in the wilderness of Berseba. When the water was spent that was in the bottell, he caste the chyldre vnder a bushe, and went and satte hys out of sighte a great waie, as it were a bowshot of: for he sayd: I wyl not se the chyldre dye. And he satte doune out of sighte, and lyfte vp hys voyce and wepte.

And God heard the voyce of the chyldre. And the angell of God called Hagar from aboue, and sayd vnto hir: what ayleth the Hagar? Feare not, for God hath heard the voyce of the chyldre where he lyeth. Arise and lifte vp the chyldre, and take him in thy hande, for I will make of hym a great people. And God opened hys eyes, and he sawe a well of water. And he wente and fylled the bottell wth water, and gaue the boye dryncke. And God was with the ladde, and he grew and dwelte in the wilderness, and became an archer. And he dwelt in the wilderness of Sharan. And his mother gotte him a wife out of the lande of Egypte.

Gen. xxi. 11.

And it chaunced the same season, that Abimelech and Phicol his chiefe captayne spake vnto Abraham, sayinge: * God is with thee in all that thou doest. Now therefore sweare vnto me even here by God, that thou wilt not hurte me nor my chyldren, nor my chyldrens chyldren. But that thou shalt deale with mee, and the countre where thou arte a straunger, accordinge vnto the kyndenesse that I haue shewed the. Then sayd Abraham: I wyl sweare.

Gen. xxi. 12.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruauntes hadde taken away. And Abimelech answered, I wylle not who dydde it: also thou toldest me not, neyther hearde I of it afore this daye. And Abraham toke theye and open, and gaue them vnto Abimelech. And they made of them a bonde together. And Abraham set seven lambes by them selues. And Abimelech sayd vnto Abraham: what meane these seven lambes, whiche thou hast sette by them selues. And

he answered: seven lambes shalt thou take of my hande, that it maye be a witness vnto me, that I haue dygged theye well: Wherefore the place is called Berseba, because they sware both of them.

Thus made they a bond together at Berseba. Then Abimelech and Phicol his chiefe captayne rose vp and turned againe vnto the lande of the Philistines. And Abraham planted a woode in Berseba, and called there on the name of the Lorde, the euerlasting God: and dwelt in the Philistines lande a longe season.

The xxii. Chapter.

The sayeth of Abraham is proued in offsprynge hys sonne Isaac. The generacon of Nachor, Abrahams brother.

After these dedes, God byddeth proue Abraham and sayd vnto hym: Abraham. And he answered: here am I. And he sayd: take thy onely (a) sonne Isaac whom thou louest, and gette the vnto the lande Moza, and sacrifice hym there for a sacrifice vpon one of the mountaynes whiche I wyl shewe the. Then Abraham rose vp early in the morning and saddled hys asse, and toke two of hys meyn wth him, and Isaac hys sonne: and cloued wood for the sacrifice, and rose vp and got hym to the place whiche God hadde appointed him.

Jud. vii. 1.
Eccl. xlii. 1.
Hebr. xi. 9.
(a) Onely son, for onely beloued or mooste chere beloued aboue othere, after the Hebrew phrase, as in the Psal. lxxi. 1.

The chyldre daye Abraham lyfte vp hys eyes, and sawe the place a farre of, and said vnto his yonge manne: byde here wth the asse. I and the lad will go ponder and worshyp and come agayne vnto pou. And Abraham tooke the woode of the sacrifice, and laid it vpon Isaac hys sonne, and toke fire in his hande and a knyfe. And they wente both of them together.

Then spake Isaac vnto Abraham his father and sayd: My father? And he answered, here I am my sonne. And he sayd: See here is fire and wodde, but where is the shepe for sacrifice? And Abraham said: my sonne, God wyl prouide hym a shepe for sacrifice. So went they both together.

And when they came vnto the place, whiche God shewed hym, Abraham made an altare there, and dressed the woode, and bounde Isaac hys sonne, and layd hym on the altare, aboue vpon the woode.

James. ii. 1.
1. Pet. ii. 6.

And Abraham stretched forth hys hande, and tooke the knyfe to haue kyled hys sonne. When the angell of the Lorde called vnto hym from heauen, sayinge: Abraham, Abraham? And he answered: here am I. And he sayd: lay not thy handes vpon the chyldre, neyther do anye thyng at all vnto him, for now I know that thou fearest God, in that thou hast not spared thyne onely sonne for my sake.

(b) That is I haue experyence of thy feare of God, as in the psal. xlii. 1.

And Abraham lyfte up hys eyes and looked aboue: and beholde, there was a ram caught

* Br. xv. d. me, and sware vnto me, saying: vnto thy
 Gene. xli. b seed wpll I geue thys lande, he shall sende
 his angel before the, that thou maiest take
 a wyfe vnto my sonne from thence. I neuer
 thelesse, if þ woman wil not agree to come
 with the, then shalt thou be without daun-
 ger of this oth. But aboue all thinge, bring
 not my sonne hither agayne. And the ser-
 uant put hys hande vnder the thye of A-
 braham and sware to him concernynge the
 matter. And the seruant toke ten camels
 of his maisters and departed, and hadde at
 maner goodes of his maister with him, and
 rode vp, and went to Mesopotamia, vnto
 the cite of Nahor. And made hys camels
 to lye downe without the cite by a welles
 syde at euen: about the tyme that women
 come to drawe water, and he sayde.

B Lord God of my maister Abraham, send
 me good speede thys dape, and shewe mercy
 vnto my maister Abraham. Lo I stand here
 by the well, and the daughters of the men
 of thys cite wpll come out to draw water:
 Nowe the damsell to whom I sape, bowe
 downe thy ppycher, and let me dryncke. If
 she sape: Dryncke, and I wpll geue thy ca-
 mels dryncke also, that same is she þ thou
 hast ordeyned for thy seruante Isaac: pea-
 cethy shall I know that thou hast shew-
 ed mercy on my maister. And it came to
 passe: for euer he had left speakynge, that Re-
 becca came out, the daughter of Bethuel,
 sonne to Milca the wyfe of Nahor Abra-
 hams brother, & her ppycher vpon her shoul-
 der. The damsell was very fayre to loken
 vpon, & mayde and vnknewen of man. And
 she went downe to the well, and fylled hys
 ppycher, and came vp agayne. Then the ser-
 uant ran vnto her and sayde: let me sup a
 litle water of thy ppycher. And she sayde:
 dryncke þy.

C And she halted and late downe hys ppycher
 vpon hys arme, and gaue him dryncke. And
 when she had geuen hym dryncke, she sayde:
 I wpll drawe water for thy camels also, vntill
 they haue dronke inough. And she pou-
 red out hys ppycher into the trough halfe-
 ly, and canne agayne vnto the well, to fet
 water: and drewe for all hys camelles. And
 the felowe wounded at her. But helde his
 peace, to wete whether the lord had made
 hys iourney prosperous or not. And as the
 camels had left drynkyng, he toke a gol-
 den (b)earing of half a spyle weight, & two
 bracelets for hys hands, of x speles weight
 of gold, and said vnto hys: Whose daugh-
 ter art thou? tell me: is ther roume in thy fa-
 thers house for vs to lodge in? And she said
 vnto him: I am the daughter of Bethuel þ
 sonne of Milca, whiche she bare vnto Na-
 hor: and sayd moreouer vnto him: we haue
 litter and prouender inough, & also roume
 to lodge in.

D And the man bowed hym selfe, and wor-
 shipped the Lord, & sayd: blessed be the
 Lord God of my maister Abraham, which
 ceaseth not to deale mercifully and truly

with my maister, and hath brought me the to geue thys
 wyfe to my maisters brothers house. And he
 the damsell ran and tolde vnto them of her
 mothers house these thynges. And Rebecca
 had a brother called Laban.

And Laban ran out vnto the man, to the
 well: for as sone as he had sene the earringes
 and the braceletes vpon hys sisters
 handes, and hearde the wordes of Rebecca
 hys sister, sayinge: thus sayed the man
 vnto me, then he wente oute vnto the man.
 And lo, he rode yet with the camels by the
 well syde. And Laban sayde, come in thou
 blessed of the Lord. Wherfore standest
 thou without? I haue dressed by the house,
 and made rowme for the camels. And then
 the man came into the house, and he vnbry-
 ded the camels: and broughte litter and
 prouender for the camels, & water to wash
 hys fete, & the fete that were with him, &
 there was meate set before hym to eate.

But he sayde: I will not eate, till I haue
 sayd my message. And he sayd: Lay on. And
 he said: I am Abrahams seruant, and the
 Lord hath (d) blessed my maister out of me-
 sure, so that he is become greate, and hath
 geuen him shepe, oxen, sylet and gold, mē
 seruantes, mayde seruantes, camels and
 asses. And Sara my maisters wyfe bare
 hym a sonne, when she was olde: to whom
 he hath giuen al that he hath. And my ma-
 ster made me swear, sayinge: thou shalt not
 seke a wyfe to my son, amonge the daugh-
 ters of the Canaanites, in whose lande I
 dwell. But shalt goo to my fathers house &
 to my kynred, and there take a wyfe vnto
 my sonne. And I sayde vnto my maister:
 what if the wyfe will not folowe me? And
 he sayd vnto me: The Lord before whom I
 walke, wpll sende his angel with the, and
 prospere thy iourney, that thou shalt take
 a wyfe for my sonne, of my kynred and of
 my fathers house. But if (when thou com-
 me vnto my kynred) they wpll not geue
 the one, then shalt thou beate no petell of
 myne othe.

And I came thys dape vnto the well, and
 said: O Lord, the God of my maister Abra-
 ha, if it be so that thou makest my iourney
 which I go, prosperous: behold I stand by
 thys well of water, and when a byrgin co-
 meth forth to drawe water, and I sape to
 hys: geue me a litle water of thy ppycher to
 dryncke, and she sape agayne to me: dryncke
 thou, and I wpll also drawe water for thy
 camels: that same is the wyfe whiche the lord
 hath prepared for my maisters sonne.

And afore I had made an ende of spea-
 kyng in myne harte: behold Rebecca came
 forth, and hys ppycher on hys shulder, & she
 went downe to the well and drewe. And I
 sayde vnto hys: geue me dryncke. And she
 made haste, and toke down hys ppycher fro
 hys shulders, and sayd: dryncke, and I wpll
 geue thy camels dryncke also. And I drake,
 and she gaue my camels dryncke also. And
 I asked hys sayinge: whose daughter arte
 thou?

(b) Earrings
 her beckon-
 ges either to
 appeale
 the face and
 forehead of
 the woman
 or the ears.
 And bracelet
 ceaseth to be
 the arms of
 handes.

(c) To wor-
 ship, is here

(d) God bless
 eth vs.
 when he ge-
 ueth vs his
 benefytes, &
 curseth vs
 when he ta-
 keth them a-
 way.

* ge. xxi. b
xxii. c

thou? He answered: the daughter of Bethuel, thine own sonne, whom Bilha bare vnto hpm And I put the eare ringes vpon hys face, and the bracelets vpon hys handes.

(e) That is
as much to
say in thys
as to the we

And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my master Abraham, whiche hadde brought me the right wyf, to take my masters brotheres daughter vnto his sonne. Now therefore if ye wil deal(e) mercifullly and truely with my master, tell me: yf not tell me also: that I maye turne me to the (e) righte hande or to the left.

pleasure, ge
ynesse of
kindnes, as
it. Re. re.
(f) the right
of left had,
is no more
to saye but
tell me one
thing or o-
ther, that I
may knowe
whereunto
to goe, and
to a place
of p. hebr.

Then answered Laban and Bethuel, saying: The thing is proceeded of the Lord, we can not therefore scape vnto the, eether good or badde: beholde Rebecca befoze thy face, take hys and goo, and lette hys be thy masters sonnes wyfe, as the Lord hath appointed. And when Abrahams seruaunte hearde thes wordes, he bowed him to the Lord, flat vpon the earth. And the seruaunt toke forth iewels of siluer, and ieweltes of golde and raiment, and gaue them to Rebecca: but vnto hys brother and to hys mother he gaue spyes And then they ate and dranke, both he and the men that were with hpm, and tarped all nyghte and rose vp in the morning.

And he said: let me depart vnto my master. But his brother and his mother said: lette the damsell abyde with vs a while, at the leste ten dayes, and then go thy wayes. And he sayed vnto them: hinder me not, for the Lord hath prospered my iourney. Send me awaye, that I maye goo to my master. And they sayde: let vs call the damsel, and wote what we sayeth to the matter. So they called forth Rebecca, and sayed vnto hys: wilt thou go with thys man? And he said: yea. So they lette Rebecca their sister goo with hys noyse and Abrahams seruaunt, & the men yf were wpth hpm And they (g) blessed Rebecca, and sayd vnto hys: thou art our sister growe into thousand thousands, and thy seed possesse the gates of thy enemies And Rebecca arose and her damself, and sat them vp vpon the camels, & wente their way after the man. And the seruaunte toke Rebecca, and went hys waye.

(g) To ble
a thousand
hous, is to
say for hpm
w. hpm
good: & not
so was two
syngers o-
uer hpm.

* Ge. xvi. d

And Isaac was comyng from the well of the spunge and sepuge, for he dwelt in the south countrey, and was gone oute to walke in hys meditations about the euertide. And he lyft (h) vp his eyes & looked, and beholde the camels were comyng. And Rebecca lyft vp her eyes, and when she saw Isaac, she lighted downe of the camel, and sayd vnto the seruaunte: what man is this that cometh against vs in the felde? And the seruaunt sayd: it is my master. The she toke hit mantell, and put it about hit. And the seruaunt tolde Isaac all that he hadde done. When Isaac brought hit into his mother Saras tente, and toke Rebecca, & she became hys wyfe, and he loued hit: and so was Isaac comforted ouer hys mother.

(h) The ex-
ercise of the
spirit & lyf-
tyng vp of
the mind to
God, as cal-
led medita-
tions.

The xxv. Chapter.

Abraham taketh Retura to hys wyfe, and begetteth many chylde. Abraham dyeth, & geueth all hys goodes to Isaac. The genealogie of Isaac. The birth of Jacob and Esau. Esau sellerh hys ryle of inheritaunce for a messe of pottage.

Abraham toke hpm another wyfe called Retura, which bare hpm Sima, Jeklan, Medan, Midian, Jeshack, Suah. And Jeklan begat Seba and Dedan. And the sonnes of Medan were Assur, Letusim and Leummim. And the sons of Midian were Ephra, Ephraim, Danoch, Abida, and Elda. All these were the chylde of Retura. But Abraham gaue all that he had, vnto Isaac. And vnto the sons of hys concubynes he gaue gyftes, and sent them awaye from Isaacs sonne (while he yet liued) eastward, vnto the east countrey.

These are the dayes of the lyfe of Abraham whiche he lyued: C. & lxxv. yeres, and then fell speke and dyed, in a lusty age, (whiche he had lyued ynough) and was put vnto hys people. And hys son Isaac and Ismaell burped hpm in the double caue in the felde of Ephron sonne of zoar the Hethite befoze Mamre, whiche felde Abraham bought of the sonnes of Heth: There was Abraham burped and Sara hys wyfe. And after the death of Abraham, God blessed Isaac hys son, whiche dwelled by the well of the spunge and sepuge.

These are the generacions of Ismael Abrahams son, whiche Hagar the Egypcia Saras handmayde bare vnto Abraham. And these are the names of the sons of Ismael, in their names in their kyndes. The eldest sonne of Ismael Neuaioth, then Cedar, Abdeel, Elbham, Elisma, Duna, Masala, Badar, Thema, Jetur, Raphis, and Bedma: These are the sonnes of Ismael, and these are their names, in their townes and castels & twelue princes of nacpons. And these are the yeres of the lyfe of Ismael, an. C. xxvii. yeres, and then he fel sick and dyed, and was layde vnto hys people. And he dwelt from Euila vnto Sur that is befoze Egypte, as men go toward the Assyrians. And he dyed in the presence of all his brethren.

And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was. xl. yeres old when he toke Rebecca to wyfe, the daughter of Bethuel the Syrian of Mesopotamia, and sister to Laban the Syrian.

And Isaac made intercession vnto the Lord for hys wyfe, because she was barfe: and the Lord was intreated of hpm, and Rebecca hys wyfe conceived: and the chylde stroue together within hys. When she sayde: if it should go so to passe, what helpe hath that I am wpth childe? And she wote and asked the Lord. And the Lord said vnto hit: there are two maner of people in thy wombe, and two nacpons shall spring of thee. The one shall be called Canaan, and the other shall be called Shem.

A

Gen. xxx. b

* Gen. xv.

* But with
the copan
of the sun
the father
dyed in
same saye
p. hebr.

B

* ge. xvi. b
c. para. i. b

C

* By thys
thy wombe,
and two nacpons
shall spring of
thee. The one
shall be called
Canaan, and the
other shall be
called Shem.

signified by
to be slow
and the gos-
pel, as pe
in rebe in.
Gala. iii. d.

out of thy bowels, and the one nacpon thal
be mightier than the other, and the eldeste
wylbe seruaunt vnto the yonger.

And when hit tyme was come to be deli-
uered; behold they wer two twinnes in hys
wombe. And he that came oute firste was
red and rougher ouer all as it were an hyde:
and they called hys name Esau. And after
ward his brother came oute, his hand hol-
dunge Esau by the heile. Wherefore his
name was called Jacob. And Isaac was
ix yeare olde when she bare them: and the
boyes grewe, and Esau became a cunning
hunter, and a tyll man. But Jacob was a
(a) simple man, and dwelled in the tentes,
Isaac loued Esau, because he dyd eate of
his venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from
the felde and was werpe, and said to Ja-
cob: let me sup of that redde potage, for I
am faynt. And therefore was hys name cal-
led Esau. And Jacob said: selle me thys
daye thy birthright. And Esau answe-
red: I o, I am at the point to die, and what
prolite shall this heritage dome? And Ja-
cob said: sweare to me then thys day. And
he swore to him, and sold his heritage vnto
Jacob. Then Jacob gaue Esau bread and
potage of redde. And he ate and dronke,
and rose vp, and went his waye. And so Es-
au regarded not his heritage.

The xxvi. Chapter.

The sojourn of Isaac toward Abimelech.
The promise made to Isaac and hys sede. Is-
aac is rebuked of Abimelech for callunge
hys wyfe syster. The chyldinge of the shepe-
hardes for the welles. Isaac is comforted.
The leage betwene Abimelech and Isaac.

And ther fell a deth in the land, pas-
sunge the firste deth that fell in the
dayes of Abraham. Wherefore Isaac
went to Abimelech kyng of the Philistines
vnto Gerar. Then the Lorde appeared
vnto him, and sayd: do not doune into E-
gypt, but abide in the land which I bid the:
for I will be with the, and wil blesse the: for to thy sede I wil
geue all these countreies. And I wil pers-
forme the othe which I made to Abraham
thy father, and will multiplie thy sede as
the starrs of heauen, and will geue to thy
sede all these countreies. And thou wilt
sede. And thou wilt see that Abraham har-
kened vnto my voice, and kepte myne ordynan-
ces, commaundementes, statutes & lawes.

And Isaac dwelled in Gerar. And the
men of the place asked him of his wyfe, and
he said that she was hys syster: for he fea-
red to call her his wyfe, lest the men of the
place should haue kyled him for hys sake,
because she was beautifull to the eye. And
it happened after he had bene there longe
tyme, that Abimelech kyng of the Philis-
tines looked out of a windowe, and saw Is-
aac sportyng with Rebecca his wyfe. And
Abimelech sente for Isaac and said: se, she

is of a surety thy wyfe, & why saydest thou,
that she was thy syster? And Isaac said vnto
him: I thought that I might peraduenture
haue died for her sake. Then said Abi-
melech: Why hast thou done this vnto vs?
one of the people mighte lightyng haue spen
by thy wyfe, and so wouldest thou haue
broughte sinne vpon vs. Then Abimelech
charged all his people, saying: he that tou-
cheth thys mannes wyfe, shall vndoubtedly
be dye for it.

And Isaac sowed in that lande, & founde
in that same yeare an. C. folde as much: for
the Lorde blessed him, and the man waxed
myghty, and went forth and grewe tyll he
was exceldyng great, that he had possession
of sheepe, of oxen, and a myghty house-
holde, so that the Philistines had sppte at
hym: in so much that they stopped and spy-
led by wpthe earth all the welles whiche his
fathers seruauntes dygged in hys fathers
Abrahams tyme. Then said Abimelech vnto
Isaac: gette thee from me, for thou arte
myghty: then we a great deale. Then Is-
aac departed thence, & pitched hys tente
in the valey Gerar, and dwelte there. And
Isaac dygged agayne the welles of water
whiche they digged in the dayes of Abrah-
am his father, which the Philistines had stop-
ped after the death of Abraham, and gaue
them the same names whiche hys father
gaue them. As Isaacs seruauntes digged
in the valey, they founde a well of lyfynge
water. And the herdmen of Gerar did strue
with Isaacs herdmen, saying: the water
is ours. Then called he the well Essek, be-
cause they stroue with him.

Then they dygged another well, & they
stroue for that also. Therefore called he it
Sirena. And then he departed thence, and
dygged another wel, for which they stroue
not: therefore called he it Rehoboth, say-
inge: the Lorde hath nowe made vs roume,
and we are a creased vpon the earthe.
Afterwarde departed he thence, and came
to Berseba. And the Lorde appeared vnto
hym the same nyghte, and sayde: I am the
God of Abraham thy father, feare not, for
I am with the, and wil blesse the, and mul-
tiplie thy sede for my seruaunt Abrahams
sake. And then he bulded an aultare there,
and called vpon the name of the Lorde, and
there pitched his tente. And there Isaacs
seruauntes dygged a well.

Then came Abimelech to him from Ge-
rar and Ahusath his frend, and Philcol his
chefe captayne. And Isaac sayd vnto the:
wherefore come ye to me, sayng ye hate me,
and haue putte me awape from you? Then
sayde they: we sawe that the Lorde was
with the, and therefore we sayed, that there
shoulde be an oth betwene vs and the, and
that we would make a bond with the, that
thou shouldest do vs no hurte, as we haue
not touched the, & haue done vnto the no-
thyng but good, and sente the awape in
peace: for thou arte nowe the blessed of the
Lorde.

That is af-
ter so great
paynes and
labours,
god hath ge-
ut vs rest
and quiet-
nes. For qui-
etnes doth
open and en-
crease the
heart and sad-
nes receypt
it. As in
Gen. ix. d.
Gal. iii. d.
If
* Ec. xii. c.
Jud. xi. d.

* De. xii. d.

(a) Simple:
he is simple
that is with
out craft &
deceit & con-
trivance in
belouynge &
receyvinge
of gods wil
* Abd. i. d.
* Job. xii. d.
b. Myrprage
signifieth
here the sic-
kle & righte
inheritance
of the eldeste
son hath at-
ter hys fa-
thers death.
* Gen. xlii. d.

* Gen. xli. d.
and. xii. d.
Gen. xv. d.
Gen. xlii. d.

Gen. xli. c.
and. xv. d.

Loide. And he made them a feast, and they
ate & dracke. And they rose up early in the
mornynge, and sware one to an other. And
Isaac sente them awaye. And they depart-
ed from him in peace. And that same daye
came Isaacs seruauntes, and tolde hym
of a well whych they had dyged, and said
vnto him, that they had found water. And
he called it Seba, wherefore the name of þ
cypre is called Betsaba vnto this day. And
Esau was. xl. yere old & toke to hys wyfes
Judith the daughter of Beeri an Bethypte,
and Basemath daughter of Elon an Be-
thypte also, and these two wyues were a
greate greefe to the mynde of Isaac and
Rebecca.

The xxvii. Chapter.

Isaac receiue the blessing from Esau by
hys mothers counsell. Isaac is sad. Esau is
loved. The hatred of Esau toward Jacob.

And it came to passe that Isaac was
ed old and his eyes were dym, so that
he coude not see. Then called he Es-
sau hys eldest sonne and sayde to hym: my
sonne. And he answered hym, here I am.
And he sayde: beholde, I am old, and know
not the daye of my death: nowe therefore
take thypartillery, and the quyper and thyp
bowe, and gette the to the felde, and kyll
me some venyson, and dresse me meate such
as thou louest, and brynge it me, and let me eat
that my soule maye (a) blesse the afore I
dye. And Rebecca herd when Isaac spake
to Esau hys sonne. And as soone as Esau
was gone to the felde to hunt venyson,
and too brynge it, she spake vnto Jacob
her sonne, sayinge: Beholde I haue herde
thyp father talkynge wpth Esau thyp bro-
ther and sayinge: brynge me venyson and
dresse me meate that I maye eat and
blesse the before thee Loide, et cetera.

Nowe therefore my sonne heare my voyce
in the whych I commaunde the: get the to
the floocke, and brynge me thence two
good kyddes, and I will make meate of
them for thyp father, such as he loueth.
And thou shalt brynge it to thyp father, and
he shall eat, and blesse the before hys
death.

Then sayde Jacob to Rebecca hys mo-
ther: beholde Esau my brother is roughie, &
I am smoth. My father shall parauenture
fele me, & I shall seme vnto hym as though
I wente aboute to beggelye hym, and so shal
he brynge a curse vpon me, for a blessing:
and his mother sayde vnto hym: vpon me

(b) be the curse my sonne, ouerpe heare my
voyce, and go and fetch me them. And Ja-
cob wente and fet them, and broughte the
to hys mother. And his mother made meate
of them, accordynge as hys father loued.
And she wente and sette goodly raimente
that was her eldest son Esaus, whiche she
had in the house wpth her, & put them vpon
Jacob her yongest son, & she put the skyn-
nes vpon hys handes & vpon the smoth of

his necke. And she put the meate and bread
whych she hadde made, in the hande of her
sonne Jacob.

And he wente in to hys father, sayinge:
my father. And he answered: here am I.
who art thou my son? And Jacob sayd vn-
to hys father: I am Esau thyp eldest son, I
haue done as thou hadde me: arse, sit vp
& eate of my venyson, that thyp soule maye
blesse me. But Isaac sayd vnto his sonne:
how cometh it that thou hast found it so
quyckly, my son? He answered: The Lord
thyp God brought it to my hand. Then said
Isaac vnto Jacob: come nere, & let me fele
the, my son, whether thou be my son Esau
or not. Then went Jacob to Isaac hys fa-
ther, & he felt him and sayd: the voice is Ja-
cobs voice, but the hands are þ hands of Es-
sau. And he knewe him not, because his ha-
des were roughie as hys brother Esaus ha-
des: and so he blessed hym.

And he asked him: art thou my son Esau?
And he sayd: I am. Then sayde he: brynge
forth, & let me eat of my sons venyson, that
my soule maye blesse the. And he broughte
him, and he eat. He brought him wine also,
and he dracke. And his father Isaac said vn-
to him: come nere & kisse me my son. And he
went vnto him & kissed him. And he smelled
the sauour of his raiment, & blessed him,
and sayde: Be, the smel of my son is as the
smel of a felde which the Lord hath blessed.
God geue the of the (c) dewe of heauē, and
of the fatnesse of the earth, and plenty of
(d) come & wine. People be thyp seruauntes,
& nations bowe vnto the. Be the Lord ou-
er thyp brethren, and thyp mothers children
coupe vnto the. Cursed be he that curseth
the, and blessed be he that blesseth the.

As soone as Isaac had made an ende of
blessing, Jacob was scarce gon out fro the
presence of Isaac his father, but Esau his
brother was come from huntynge, and had
made also meate, and brought it vnto hys
father, & sayde vnto hym: Arse my father
and eate of thyp sonnes venyson, that thyp
soule may blesse me. When hys father Isaac
sayde vnto hym: who arte thou? he an-
swered: I am thyp eldest sonne Esau. And
Isaac was astonied out of measure, & said:
Where is he then that hath hunted venyson
and broughte it me, and I haue eaten of al
before thou camest, and haue blessed hym,
& he shal be blessed still. When Esau herd
the words of hys father, he cryed out great

ly and bytterlye aboue measure, and sayde
to hys father: blesse me also my father.
And he sayde: thyp brother came wpth sub-
stytie and hath taken awaye thyp blessing.
Then sayde he: He may well be called Ja-
cob, for he hath vndermynd me nowe two
 tymes, first he toke awaye my heritage &
se nowe hath he taken away my blessing
also. And he sayde: hast thou kepte neuer a
blessynge for me?

Isaac answered, and sayde vnto Esau:
beholde I haue made hym thyp Loide, and

other to the
body, as al
temporal mi-
series & wret-
chednes. As
in Gen iii &
Deu xxi. a.
Gene. xxi. a.
Deu xxi. a.

* Eccl. (ii. b)
Job. xi. b

(c) By thys
woide dewe
is vnderstand
of the dewe
of grace, as þ
is in þ spys
mament the
reforteth þ
earth, as þ
sun, þ more
capne, & tem-
perance. As
by the
fatnesse of þ
earth they
vnderstand
all that is
broughte
forth be-
neath in
earth. As in
Eccl. xvi. b
Psalm. xxi. b

(d) By come
& wine, is
vnderstand
abundance
of all tempo-
ral thynges

(a) To bles-
here, is to
wpye good
of to praye
to God for
hym.

(b) Ther be
two curses
vnto in the
Scripture.
The one is
in the soule
that peret-
meth to the
soule, as sin
and wpych-
nes. And the

at hys mothers chyldren haue I made hys seruantes. Moreover, wth the corne and wyne haue I stablyshed hym; what can I do vnto the now my son? And Esau sayd vnto his father: hast thou but that one blessing my father? blesse me also my father

* Heb. xlii. c
Jacob is al-
so blessed of
his father.

so I pited vp Esau hys voyce and wepte. Then Isaac hys father answered and sayde vnto hym: beholde thy dwelling place shall haue of the farnes of the earth and of the dewe of heauē from aboue. And wth thy swerde shalt thou lyue, and shalt be thy brothers seruante. But the tyme wll come, when thou shalt get the mappe, and loose hys pocke from thy necke.

* Heb. i. a.

And Esau hated Jacob, because of the blessing wth whiche hys father blessed hym, and layed in hys herte: The dayes of my fathers sorowe are at hande, for I wll slep my brother Jacob. And these wordes of Esau her elder sonne were tolde to Rebecca. And she sente and called Jacob her pongest sonne, and sayde vnto hym: beholde thy brother Esau threateneth to kyll the, now therefore my son heare my voyce, make the redye, and dee to Laban my brother at Haran, and tarp wth hym a while till thy brothers fearenesse be alwaged, and till thy brothers wrath tourne awaye from the, and he forget that whiche thou hast done to hym. When wll I sende and fet the awaye from thence. Why shouldest thou pou boeth in one daye? And Rebecca spake to Isaac: I am werpe of my lyfe, for feare of the daughters of Beth. If Jacob take a wyfe of the daughters of Beth such one as these are, or of þ daughters of the land, what luste shouldest thou haue to lyue?

The xxviii. Chapter.

¶ Jacob is sente into Mesopotamia, to Laban for a wyfe. Esau marieth an Ismaelite. Jacob dreameth a dreame. Chyke is promysed. Jacob maketh a vowe.

Then Isaac called Jacob hys sonne, and blessed hym, and charged hym, saying, se thou take not a wyfe of the daughters of Canaan, but aryse and gette the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy vncle. And god almighty bless the, increase the, and multiplye the that thou mayst be a noble of people, & geue the the blessing of Abraham: boeth to the and to thy seede wth the, that thou mayst possesse the land (wherein thou arte a straunger, whiche God gaue vnto Abraham. Thus Isaac set forth Jacob to goo to Mesopotamia vnto Laban, sonne of Bethuel the Spuen, and Brother to Rebecca Jacobs and Esaus mother

Jacob is
blessed.

¶ When Esau sawe that Isaac had blessed Jacob, and sente hym to Mesopotamia to fet hym a wyfe thence, & that as he blessed hym, he gaue him a charge, saying: se thou take not a wyfe of þ Daughters of

* Heb. xlii. d

Canaan: and that Jacob had obeyed hys father and mother, and was gone to Mesopotamia. and seing also that the daughters of Canaan pleased not Isaac rather, then wente he vnto Ismael, and toke vnto the wyues whiche he had, & halah the daughter of Ismael Abrahams sonne, the Spiter of Habaiothe to be hys wyfe. Jacob departed from Berseba, and wente toward Haran, and came vnto a place, and tarped there all nyght, because the sonne was downe And take a stone of the place, and put it vnder hys heade, and layd hym downe in the same place to slepe. And he dreamed: and beholde there stood a ladder vpon the pearth, and the top of it reached vp to heauen And see, the aungels of God wente vp and downe vpon it, & the Lord stood vpon it, and sayd.

Esau marieth an Ismaelite.

Jacob dreameth.

C. xxviii. e

I am the Lord God of Abraham, thy father, and the God of Isaac: The lande on whiche thou sleepest wll I geue the and thy seede. And thy seede shall be as the dust of the earth: and thou shalt spreade abrode: weste, east, north, and south. And thow vethe and thy seide, shall all the kyngdomes of the earth be blessed. And see I am wth the, and wll be thy keeper in all places whither thou goest, and wll brynge the agayne into thys lande: neither wll I leaue the till I haue performed all that I haue promysed the.

¶ When Jacob was awaked out of hys slepe he sayde: surely the lord is in thys place, and I wyl not. And he was afrayde and sayd: howe fearefull is this place: it is none other but euē the house of god, and the gate of heauē And Jacob arose vncarly in the morning and toke the stone that he had layd vnder hys head, and pitched it vp an ende, & poued oyle on the top of it And he called the name of the place Bethel, for the name of the cite was called Lus, before tyme. And Jacob bowed a bowe, saying: If god wll be wth me, and wll kepe me in this iorney which I go, and wil geue me bread to eat, and clothes to put on, so that I come agayne vnto my fathers house in safte: then shall the lord be my God, and thys stone, whiche I haue sette vp an ende, shall be Goddes house, and of all that thou shalt geue me, wll I geue the tithes vnto the.

* He calleth it the house of god because of the household of aungels þ he ther sawe we in the maner cal the churche of tyme and ston the house of god, because þ people come ther whiche are the churche of God as Paul teacheth. i. Corin. iii.

The xxix. Chapter.

¶ Jacob cometh to Laban and serueth seven yere for Rachel. Lea was brought to hys bed in steede of Rachel. He marieth the boeth, & serueth yet. vii. yere more for Rachel. Lea conceyuech

ii. Corin. iii. Eph. iii. & Titus ii. teacheth.

Then Jacob lyfte vp hys feete, and wente toward the Ea countrei. And as he looked aboute, beholde ther was a well in the felde, and thre flockes of shepe laye there by (for at that well were þ flockes watered) and ther lay a great stone at the well mouth. And the manner was to

byng

bring the flockes thither, and coule the
stone from the welles mouth, and to water
the shepe, and to put the stone agayn vpon
the welles mouth vnto his place. And Ja-
cob said vnto them: Wherfore whence be
ye? And they said, of Haran are we. And he
said vnto them: know ye Laban the son
of Nahor? And they said: we knowe him.
And he said vnto them: is he in good helth?
And they said: he is in good helth, and be-
holde, his daughter Rachel cometh with
the shepe. And he said: lo, it is yet a greete
while to nighte, neither is it tyme that the
cattell should be gathered together, water
the shepe, and go and fede them. And they
saped: we maye not, till all the flockes be
broughte together, and the stone be rolled
from the welles mouth, and so wee water
our shepe.

Rachel her
peth her fa-
thers shepe

While he yet talked with them, Rachel
came with her fathers shepe, for she kepte
the. And as soon as Jacob sawe Rachel the
daughter of Laban his vncle, & his vncles
shepe, he went and couled the stone for the
welles mouth, & watered the shepe of La-
ban his mothers brother. And Jacob kissed
Rachel, and liſte vpon his voice and wepte:
& tolde her also that he was his fathers bro-
ther, and Rebekas son. Then Rachel ran
and tolde her father.

When Laban hearde tell of Jacob his
sisters son, he ran to meete him, and abra-
ced him, and kissed him, and broughte him
to his house. And then Jacob tolde Laban
all the matter. And then Laban said: well,
thou art my bone and my fleſh. Abide with
me the space of a moneth. And afterwarde
Laban said vnto Jacob: Wherfore thou be
my kynsman, shouldest thou therefore leaue
me for nought? tel me what thy wages
be? And Laban had two daughters, the el-
dest called Lea, and the yongest Rachel.
Lea was sore eyed, but Rachel was beau-
tiful and well fauoured. And Jacob loued
her well, and saped: I will serue the seven
yeare for Rachel thy yongest daughter.
And Laban answered: it is better that I
give her to the, then to another man: abide
therefore with me.

Gen. xlii. d.
Jacob ser-
ued seven
yeare for
Rachel.

And Jacob serued seven yeares for Ra-
chel, and they seemed vnto him but a fewe
daies, for the loue he had to her. And Jacob
said vnto Laban: giue me my wyfe, that
I maye lye with her, for the tyme appoy-
nted is come.

Then Laban bade all men of that coun-
tre, and made me a feast. And when even
was come, he toke Lea his daughter, and
broughte her to him: & he laye with her. And
Laban gaue to his daughter Lea, Silpha
his maide, to be his seruante. And when the
mornig was come, behold it was Lea. She
said he to Laban: wherfore hast thou plai-
ed thus with me? dyd not I serue thee for Ra-
chel, wherfore then hast thou begiled me?
Laban answered, it is not the manner of
this countrey, to marie the yongest before

the eldest. I sette oute this weke, and then
shall this also be given thee for the scrupce,
which thou shalt serue me yet seven yeares
more. And Jacob did eue so, & married out
the weke, & she he gaue him Rachel his dought-
ter to wife also. And Laban gaue to Rachel
his daughter, Bilha his handmaid to be his
seruante. So laye he by Rachel after, and
loued Rachel more then Lea, and serued
him yet seven yeares more.

Jacob mar-
ried two
daughters
of his mas-
ters bro-
ther.

When the lord sawe that Lea was despy-
sed, he made her fruitfull: but Rachel was
barren. And Lea conceived and bare a son,
and called his name Ruben, for she sap-
ed: the lord hath looked vpon my tribulacion.
And now my husband wil loue me. And she
conceived againe and bare a sonne, & sap-
ed: the lord hath hearde that I am despy-
sed, & hath therefore geuen me this son also, and
she called him Simeon. And she concep-
ted yet and bare a sonne, and sap-
ed: now these ones will my husbande keepe me com-
panie, because I haue borne him these son-
nes: and therefore she called his name Leui.
And she conceived yet againe and bare a
sonne, sayinge: now will I praise the lord,
therefore she called his name Iuda, and left
bearyng.

Ruben is
borne.
Deu. xxi. d.

Simeon is
borne.
ii. Par. ii. a

Leui is
borne.

Iuda is
borne.

The xxx. Chapter.

Rachel and Lea, being both barren, gave
they maides vnto their husband, and they bare
him children. Jacob disceperth Laban in the
conceyving of the shepe and kyds. Jacobs re-
warde for his scrupce.

When Rachel sawe that she bare Ja-
cob no children, she envied her sister,
and said vnto Jacob: Giue me chil-
dren, or els I am but deade. Then was Ja-
cob wroth wth Rachel, sayinge: Am I in
Gods steede, which kepeth from the fruit
of thy wombe? Then she said: here is my
maide Bilha: lye with her, that she maye
beare vpon my lap, that I maye be encrea-
sed by her. And he gaue her Bilha his hand-
maide to wyfe. And Jacob laye with her:
and Bilha conceived and bare Jacob a son.
Then said Rachel: God hath geuen sen-
tence on my spide, and hath also heard my
voyce, and hath giuen me a sonne. Where-
fore called she hym Dan. And Bilha, Ra-
chels maide conceived agayne, and bare
Jacob another sonne. And Rachel sap-
ed: God is touned, & I haue made a chaunge
wth my spide, and haue gotten the upper
hande. And she called his name Nephtali.

a

When Lea sawe that she had left bea-
ryng, she toke Silpha her maide, and gaue
her to Jacob to wyfe. And Silpha Leas maide
bare Jacob a sonne. Then said Lea: good
lucke: and called his name Gad. And Sil-
pha Leas maide bare Jacob another son.
Then said Lea: happy am I, for the dought-
ters will call mee blessed, and called his
name Aser.

b

And Ruben went out in the wheet har-
uest tyme, and found (a) mandragoras in the
felde.

(a) Gad is
borne.

g188: The
Hebrews
call it an er-
be or rather
a roe & bea-
reth the si-
militude of
mas bodpe.
Other call
it an apple,
whence be-
ing eaten
with meat,
saith con-
sepepon.

feldes, and brought them vnto his mother
Lea. Then said Rachel to Lea, geue me
of thy sonnes mandragoras. And Lea an-
swered: Is it not pough that thou had ta-
ken away my husbnde, but wouldest take
away my sonnes mandragoras also?
Then said Rachel, well let him slepe with
the this night, for thy sonnes mandrago-
ras. And when Jacob came from the felde
at euen, Lea went out to mete him, & said:
Ipe with me, for I haue boughte the wpyth
my sonnes mandragoras.

And he slepte with her that nighte. And
God heard Lea, that she conceived & bare
vnto Jacob the fift sonne. Then said Lea:
God hath giuen me my rewarde, because I
gaue my maiden to my husbnde, and she
called him Isachar. And Lea conceived yet
again, and bare Jacob the sixt son. Then
said she: God hath endwed me with a
good dowry. Now will my husbnd dwell
with me, because I haue borne hym fyre
sonnes, and called hys name Zabulon. Af-
ter that she bare a daughter, and called her

Ge. xxxviii

*Dina.

Rachel bea-
reth Jo-
seph.

Lu. xxi. d

And God remembered Rachel, heard hir,
and made her fruitefull: so that she concei-
ued and bare a sonne, and said: God hath
taken away my rebuke. And she called hys
name Joseph, saying: The Lorde geue me
yet another son. Asone as Rachel hadde
borne Joseph, Jacob saied to his father in
lawe. Send me away, that I may go vnto
my owne place and countrey, geue me my
wives and my chyldren, for whom I haue
serued the. and let me go, for thou knowest
what service I haue done the. Then said
Laban vnto him. If I haue found fauour
in thy sight (for I suppose that the Lorde
hath blessed me for thy sake) appoint what
thy reward shall be, and I will geue it the.
Then he sayd vnto him, thou knowest what
service I haue done the, and in what case
thy cattell haue bene vnder me: for it was
but litle that thou haddest before I came,
and now it is encreased into a multitude,
and the Lorde hath blessed the for my sake.
But now when shal I make provision for
mine owne house also? And he saied, what
shall I then geue the? And Jacob answer-
ed: thou shalt geue me nothinge at all, so
thou wilt do this one thinge for mee, and
then will I turne again and fede thy shepe
and kepe them.

So thou aboute all thy shepe this daie,
and seperate from them all the shepe that
are spotted and of dyuers coloures, and all
blacke shepe among the lambes. And then
take, all that shall be party coloured, black
and spotted, as well amongs the shepe as
the kyddes, the same shall be my reward. So
shall my *ryghteousnes aun: were for me,
when the time cometh, that I shall re-
ceiue my rewarde of the. For I am what soc-
uer is not speckled, and party amonge the
goates, and black among the lambes, lette
that be theste with me. Then said Laban:

*Wightes
ouines
in fard here
true & fard
the service.

Lo I am content, that it be accordyng as
thou hast said. And he sorted out that same
day the goates that were party & of dyuers
colours, & all the kyddes that were spotted &
party coloured, & all that had white in the,
and all the blacke among the lambes, and
put them in the keeping of his sonnes, and
sette the daies iourney betwene him selfe
and Jacob. And so Jacob kept the reile of
Labans shepe.

Jacob toke rodde of grene popul, hase, &
of chestnot trees, and piled white strea-
kes in them, and made the white appeare
in the staves: And he laid the staves whiche
he had piled before the shepe in the gut-
ters & watering troughes, when the shepe
came to duncke: that they should conceiue
when they came to duncke. And the shepe
conceiued before the staves, and broughte
forth speckled, spotted, and party coloured.
Then Jacob diuided the flocke, and putte
the rodde in the troughes before the eyes
of the wethers and all whyte and all blacke
were Labans, but the respyue were Ja-
cobs, and he seuered the flockes one from
another. And alwaye in the firste buckinge
tyme of the shepe, Jacob put the staves be-
fore the shepe in the gutturs, that they
might conceiue before the staves: But in
the latter buckinge tyme, he put them not
there: so the laste broode was Labans, and
the first Jacobs. And the man became ex-
cedyng ryche, and had many shepe, maide
seruauntes, menne seruauntes, camelles
and asses.

The. xxxi. Chapter.

At the commaundement of God, Jacob de-
parted from Laban, & toke hys goodes wpyth
hym. Rachel stealeth hys fathers ymagis.
Laban followeth Jacob. The covenant be-
twene Laban and Jacob.

And Jacob heard the wordes of La-
bans sonnes howe they sayd: Jacob
hath taken awaye all that was oure
fathers, and of our fathers goods hath he
gotten all this honoure. And Jacob beheld
the countenaunce of Laban, that it was
not toward him as it was in tymes past.
And the lord said vnto Jacob: turne again
into the land of thy fathers, and to thy kin-
red, and I will be wpyth the. Then Jacob
sent and called Rachel and Lea to & felde
vnto hys shepe, and said vnto them: I see
your fathers countenaunce, that it is not
toward me as in tymes past.

Whereouer the God of my father hath
bene with me. And ye knowe howe that I
haue serued your father with all my might.
And your father hath disceiued me, and
chaunged my wages ten tymes: but God
su Fred him not to hurte me. When he said,
the spotted shall be thy wages, then all the
shepe bare spotted. If he said, the speckled
shall be thy reward, then bare all the shepe
speckled: thus hath God taken awaye
your fathers cattell, and giuen them me.
For in bucking tyme I lyfted up mine eyes
and

and sawe in a dreame, and behoude, the
rammes that bucked the sheepe were stra-
ked, spotted, and partye. And the aungell
of God spake vnto me in a dreame, say-
inge: Jacob? And I answered: here am I.
And he sayde, lyfte vp thyn eyes and see,
howe all the rammes that scape vpon the
sheepe are straked, spotted, and partye: for
I haue sene all that Laban doth vnto the,
I am the God of Bethel where thou an-
noyntedst the stone, and where thou bow-
edst a bow vnto me. Now arise and get the
*oute of this cuntry, and retorne vnto the
lande where thou were borne.

Gen. xlii. d.

Gen. xlii. e.

Then answered Rachel and Lea, and
sayde vnto hym: we haue no parte nor en-
heritaunce in oure fathers house, he coun-
seth vs as strangers, for he hath sold vs
and hath eat vp the price of vs. Moreover
all the riches which God hath taken from
oure father, that is oures and our chyldrens,
Now therefore whatsoeuer God hath said
vnto the, that do. Then Jacob rose vp, and
set his sonnes and wiues vp, vpon camels,
and carped away all his cattell and all his
substaunce whiche he hadde gotten in the
topotamia, for to goo to Isaac his father
vnto the land of Canaan. Laban was gon-
to * where his sheepe, and Rachel had stol-
her fathers images. And Jacob stole away
pyquely from Laban the Spuen, and told
him not that he wold departe. So fled he
all that he had, and made himself redy, and
passed ouer the riuers, and went straight to
warde the mounte Gilead.

Gen. xlii. d.
44. Gen. xlii. e.

Upon the thyrde daye after, was it told
Laban that Jacob fled. Then he tooke his
brethren wth hym, and pursued hym. vii.
dayes iourney: and ouertooke hym at the
mounte Gilead. And God came to Laban
the Syrian in a dreame by nighte, and said
vnto hym: take hede to thy selfe, that thou
speake not to Jacob ouer sharply. And La-
ban ouertooke Jacob: & Jacob had pitched
his tente in the mounte. And Laban wth
his brethren, pitched their tente also vpon
the mount Gilead. Then sayde Laban too
Jacob: whye haste thou thys done to steale
awaye from me, and carpe awaye my dought-
ers as though they had bene taken cap-
tyue wth the swerde? Wherefore wen-
test thou awaye secretlye vnkowne to
me, and dydeste not tell me, that I might
haue broughte the on the waye wth much
spynge, tymbralles, and harpes, and
and haste not suffred me to kysse my chy-
ldre and my doughters? Thou wert a *fole
to do it, for I am hable too do pou euill.
But the God of your father spake vnto me
yesterday, saying: take hede þ thou speake
not to Jacob oughte saue good. And nowe
though thou witest thy way, because thou
lovest after thy fathers house, yett wherefore
hast thou stolen my goddes?

1. Mo. xlii. e.
6. Gen. xlii. e.

Jacob answered and sayde to Laban: I
departed pyquely, because I was afraid,

And thoughte that thou wouldest haue take
awaye thy doughters from me. But where
as thou dost challenge me for theste, wth
whome so euer thou findest thy goddes, let
hym dye here before oure brethren. Seeke
that thynne is wth hym, and take it to the:
for Jacob myste not that Rachel had stol-
len them. Then went Laban into Jacobs
tente, and into Leas tente, and into the ii.
maydens tentes: but founde them not.
Then wente he oute of Leas tente, and en-
tered into Rachels tente. And Rachel toke
the images and putte them in the camels
strawe, and sat down vpon them. And La-
ban searched all the tente: but founde them
not. Then sayde she too her father, Spye, be
not angry that I can not rise vp before the
for the disease of women is come vpon me.
So searched he, but founde them not.

Rachels po-
sterte.

Jacob was wrothe, and chode wth La-
ban. Jacob also answered and said to him:
what haue I trespassed, or what haue I of-
fended, that thou folowedest after me?
Thou hast searched all my stuffe, and what
hast thou founde of all thy houshoulde
stuffe? Putte it here before thy brethren
and myne, and lette them iudge betwene
vs bothe. Thus xx. pere that I haue bene
wth the, thy sheepe and thy goates haue not
bene baren, and the rammes of thy flocke
haue I not eaten. Whatsoeuer was torne
of beastes, I broughte it not vnto the, but
made it good my selfe: of my hand biddeste
thou requite it, whether it was stolen by day
or night. Moreover, by day the heate consu-
med me, and the cold by night, and my slepe
departed from mine eyes.

Whoshaue I ben. xx. pere in thy house, &
serued the * xiii. peres for thy ii. doughters,
and vi. pere for thy sheepe, and thou hast
chaunged my reward ten times. And except
the God of my father, the God of Abiaha
and the God whom Isaac * seareth, hadde
bene wth me: surely thou haddeste sente
me awaye nowe all empty. But God be-
held my tribulacion, and the labour of my handes:
and rebuked the yesterday.

Gen. xlii. f.

Fether, take
for honour,
as aforesaid
Gen. xx. 6

Laban answered and sayde vnto Jacob,
the doughters are my doughters, and the
chyldren are my chyldren, and the sheepe are
my sheepe, and all that thou seest is myne.
And what can I do thys daye, vnto these
my doughters, or vnto thes chyldren whi-
che they haue borne? Nowe therefore come
on, let vs make a bonde, I and thou toge-
ther, and let it be a wytnesse betwene the &
me. Then toke Jacob a stone and set it vp
for a pillar and marke stone, and sayd vnto
his brethren, gather stones. And they toke
stones, and made an hepe, and they eat then
vpon the heape. And Laban called it Jeger
Sahadutha, but Jacob called it Gilead, by
ther of them after the proprietye of his
language.

Then sayde Laban: thys heape be * wit-
nesse betwene the and me thys daye, (ther-
fore is it called Gilead) The Lorde looke
g. d. and

G
Josa. xlii. e.
xlii. f.

Jacob. Genesis.

and iudge betwene me and the, when wee are departed one from another: that thou shalt not bre my daughters, neither shalt take other wives vnto them. Here is no man with vs: Behold, God is witnesse betwene the and me. And Laban sayde more ouer to Jacob: behold, this heape and this marke whiche I haue sette here, betwene me and the: this heape be wytnesse and also this marke, that I will not come ouer this heape to the, and thou shalt not come ouer this heape and this marke, to do anye harme. The God of Abraham, the God of Nahor, and the God of thepse fathers, bee iudge betwene vs.

And Jacob sware by him that his father Isaac feared. Then Jacob did sacrifice vpon the mounte, and called his brethren to eate breade. And thei ate breade and taryed all nyght in the hyll. And early in the morning Laban rose vp and kissed his children and his Daughters, and blessed them and departed and wente vnto his place againe: but Jacob went forth on his iourne, and the aungels of God came & met him. And when Jacob sawe them, he sayde: this is goddes hoste, and called the name of that same place, Mahanaim.

The xxxii. Chapter.

The vision of the aungels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with the angel which changed his name, and called hym Israel.

Jos. xii. a **I**acob sente messengers before hym to Esau his brother, vnto the Lande of Seir, and the fielde of Edom. And he commaunded them, sayinge: Se that ye speake after this maner to my Lord Esau: thy seruante Jacob sayeth thus, I haue sojourned and bene a stranger with Laban vnto this time, and haue gotten Oxen, Asses and Shepe, men seruantes and womenne seruantes, and nowe I sende inuassage too the my Lord, that I maye fynde grace in thy sight. And the messengers came againe to Jacob, sayinge: we came vnto thy brother Esau, and he cometh against the end. iiii. hundred men with him. When was Jacob greatly afraid and wist not which way to turne him self, and deuised the people that was with him, and the Shepe, Oxen, and camels into ii. companies, and sayde: If Esau come to the one parte, and smite it the other maye saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lord whiche saydest vnto me: returne vnto thy cuntrye and to thy kynredde, and I will do all wel with the, I am not worthy of the least of all the mercies and truthe whiche thou hast shewed vnto thy seruant, For with my staffe came I ouer this Forde, and now haue I gotten two droues. Delouer me from the handes of my brother Esau: for I feare hym, leaste he will come and smyte the other with the chylde. Thou saydest that thou wouldest sure

The xxxii. Chapter.

ly do me good, and wouldest make my seede as the sande of the sea, which cannot be nued for multitude.

And he tarped ther that same night, and toke of that whiche came to hande, a presente vnto Esau his brother, two hundred she gootes and: xx. he gootes, two hundred shepe, and: xx. rammes: the xij. mylke Ca: mels wpth thei coltes. xl. kynes, and tenn buls. x. she asses, and x. foales, & deliuered them vnto his seruantes, euerie droue by thei selues, and sayde vnto thei: goo forth before me, and putte a space betwene euerie droue. And he commaunded the foremost, sayinge.

When Esau thy brother meeteth the and asketh the, sayinge: whose seruante arte thou, and whether goest thou, and whose are these that go before the? thou shalt say, they be thy seruant Jacobs, and are a presente sente vnto my Lord Esau, and behold, he him selfe cometh after, vs. And so commaunded he the second and euen so the thirde, and lykewyse all that folowed the droues, sayinge: of this manner se that ye speake vnto Esau when ye meete hym and sayde moreouer. Behold thy seruant Jacob cometh after vs, for he sayd I will please thy wrath wpth the presente that goeth before me, and afterwarde I will se him my self, so peraduenture he will receiue me to grace. So wente the presente before hym, and he tarped all that nyghte in the tentye, and rose vpp the same nyghte, and tooke his two wiues and his ii. maydens, and his leuen sonnes, and wente ouer the forde Jacob. And he toke them and sente them all ouer the ryuer, and tarped behind hym selfe alone.

And ther was a manne wpth hym vnto the breakynge of the dape. And when he sawe that he could not preuaile against hym, he smote hym vnder the thyghe, and the fenewe of Jacobes thighe branke as he wrestled with him. And he sayde: let me goo, for the dape breaketh. And he sayde: I will not lette the goo, except thou blesse me. And he sayde vnto hym: What is thy name? He aunswere: Jacob. And he sayde: thou shalt be called Jacob no more, but Israel. For thou hast wrestled with God, and hast preuailed.

And Jacob asked him, sayinge: tell me thy name. And he sayde, wherefore dooest thou aske after my name. & he blessed hym ther. And Jacob called the name of that place whenel for I haue sene God face to face, & yet is my life reserved. And as he wist ouer whenel, the sunne rose vpon hym, and he halted vpon his thyghe, wherefore the chylde of Israell eate not of the fenewe of the thyghe vnto this dape, because that he smote Jacob vnder the thyghe in the season that he branke.

The xxxiii. Chapter.

Esau and Jacob agreed. And Jacob came into Bethem.

Jacob

bring els but to go simply, barely, & wproute any riches or strength, as in Bar. vi. b.

Or. xii. Jacob was cloth with the aungel.

Gen. xxxii. b. Jacob is called Israel.

Jos. xii. b. To see god face to face, is to haue a certayne and sure knowledge of hym as in Ex. xxxiii. b.

To go to a host is a manner of speaking of a person which signifyeth no

Jacob lyfte vp his eyes and sawe his bro-
ther Esau come, and with hym. iiii. C.
men. And he deuided his chyldeyne vnto
Lea, vnto Rachell, and vnto his two wo-
men seruauntes. And dyd sette the women
seruauntes and theyr chyldeyne formost, and
Lea and her chyldeyne after, and Rachell &
Joseph hindermost. And hym selfe went be-
fore them and fel on the ground. vii. times
till he came vnto his brother. Esau ran to
mete hym and embraced hym and fel on hys
necke and kyssed hym, and they wepte. And
he lyfte vp his eyes and sawe the wyfes and
theyr chyldeyne, and sayde. what are these
whiche thou there haste? And he sayd: they
are the chyldeyne whiche God hath geuen
thys seruaunte. Then came the maide ns
forth, and did theyr obeysaunce. Lea also
and her chyldeyne came & did their obeysaunce.
And last of al came Joseph and Rachell, &
dyd theyr obeysaunce.

B And he sayde. what meanest thou with
all the troues whiche I met? And he answe-
red: to fynde grace in the sight of my lord.
And Esau sayde: I haue proueghe my bro-
ther, kepe that thou haste vnto thy selfe.
Jacob answered: Oh nare, but if I haue
founde grace in thy syght, receyue my pre-
sente of my hand: for I haue sene thy face
as though I had sene the face of God,
wherefore receyue me to grace and take my
blessynge that I haue brought the for god
hath geuen it me. And I haue proueghe of
all thynges. And so he cōspelled him to take
it. And he said: let vs take our iourney & go:
And I wil go in thy company. And he sayd
vnto hym: my Lord knoweth that I haue
tendie chyldeyne, ewes and kine with yong
vnder myne hande, whiche if men shalde o-
uerdure but euen one dape, the hole flocke
wold dye. Let my Lord therefore go before
his seruaunt, and I wil dūe sayle & softly
accordynge as the catell that goeth before
me and the chyldeyne be hable to endure: tpi
I come to my Lord vnto Seir.

E And Esau said: let me yet leaue some of
my folke with the. And he sayde: what ne-
edeth it? let me fynd grace in the sight of my
Lord. So Esau went his way again that
same dape vnto Seir. And Jacob took his
iourney toward Succoth, & bilt hym an house
and made bootheres for his cattel: wherefore
the name of the place is called Succoth.

And Jacob came peacefully into the city
of Sichem in the land of Canaan, after þ
he was come from Mesopotamia, and pit-
ched before the city, and bought a parcel of
ground wher he pitched his tent, of þ chyl-
deyne of Demoz Sichems father, for an. C.
lambs. And he made there an aulter, & ther
called vpon the myghty God of Israel.

The xxxiii. Chapter.

The rauishing of Dina Jacobs daughter
by the men of Sichem. And of the greates
bloud sheding don by the sonnes of Jacob.

Dina the doughter of Lea whiche she
bore vnto Jacob, wente oute too see
the doughters of the lande. And Si-
chem the sonne of Demoz the Heuite Lord
of the countrey, sawe her, and toke her and
lape wpyth her, and forced her: and his hert
lape vnto Dina the doughter of Jacob.
And he loued the damsell and spake kynd-
lye vnto her, and spake vnto his father De-
moz, sayinge: gette me thys mayden to my
wife. And Jacob heard that he had defiled
Dina his doughter, but his sons wer with
the catell in the fiede, and therfore he held
hys peace till they were come. Then De-
moz the father of Sichem wente oute vn-
to Jacob to comen wpyth hym. And the
sonnes of Jacob came oute of the fiede as
sone as they hearde it, for it greued the, and
they wer not a lytle wroth, because he had
wroughte folpe in Israel, in that he hadde
lyen with Jacobs doughter, whiche thing
oughte not to be done. And Demoz commi-
ned with them, sayinge: The soule of my
sonne Sichem longeth for your doughter:
geue her hym to wyfe, and make mariages
with vs: geue your doughters vnto vs, and
take oure doughters vnto you, and dwell
with vs, and the lande shalbe at your plea-
sure, dwell and do your busynes, and haue
your possessions therein. And Sichem said
vnto her father and her brethrene: lette me
fynde grace in your eyes, and what soeuer
ye appoynte me, that wyl I geue. After
re of me both the dowry and gifts, & I wil
geue accordyng as ye say vnto me, and geue
me the damsel to wife.

Then the sonnes of Jacob answered to
Sichem and Demoz his father disceitfully
because he had despyled Dina theyr syster.
And they saide vnto them, we can not do
thys thyng that we shoulde geue oure sy-
ster to one that is vncircumcised, for that
wer a shame vnto vs: Only in thys wyl we
consente vnto you. If we wyl be as we be
that al the men chyldeyne amonge you be cir-
cumcised, then wyl we geue oure dought-
er to you, and take poures to vs, and wyl
dwell wpyth you and be one people. But if
ye wyl not hearken vnto vs to be circumci-
sed, then wyl we take oure doughter
and go our waies. And theyr wordes plea-
sed Demoz, and Sichem his sone. And the
yong man deferred not for to do the thing,
because he had a lust to Jacobs doughter,
he was also moued set by of al that were in
hys fathers house. Then Demoz and Si-
chem went vnto the
comuned with th
inge: these men
wyl dwell in the
croutherin An
for them, lette
wyues, and
in wyl the
wpyth vs,
men chy-
cumcy

Jacob. Genesis.

substance, and all theyr cattell are oures, onely let vs consente vnto them, that they may dwell with vs.

D And vnto Demoi and Sichem his sonne harkened at that wente oute of the gate of hys cite. And all the menne chyldren were circumcised whatsoeuer wente oute at the gates of the cypre. And the thyrtyd day whē it was paynefull to them, two of the sons of Jacob Simeon and Leuie Dina's brethren, tooke eptier of them his swerde and wente into the cypre bouldelpe, and slew all that was male wth the edge of the swerde, and tooke Dina theyr sister oute of Spchems house, and wente theyr wape.

Then came the Sonnes of Jacob vpon the dead, and spoyled the city, because they had defyled theyr sister, and tooke theyr shepe, oxen, asses and whatsoeuer was in the cypre and also in the felds. And all theyr goodes, all theyr chyldren and theyr wies toke theyr captiue and made hauocke of al that was in the houses. And Jacob sayde to Simeon and Leuie: ye haue troubled me and made me synke vnto y inhabitants of the Lande, bothe too the Canaanites and also to the phereptes. And I am few in numbze. Wherfore they shal gather them selves together against me and slep me, & so shal my house be destroyed. And they answered, shoulde they deale wthout syn as with an hooke?

The xxxv. Chapter.

Jacob goeth vnto Bethel, and buried his images vnder an oke. Deboia dyeth. Jacob is called Israel. The land of Canaan is promysed him. Rachel dyeth in labour. Ruben laye with his fathers concubine. The death of Isaac.

And God sayde vnto Jacob, aryse, and gette thee vnto Bethel, and dwell there. And make there an altier to God that appeared to the, when thou fleddest from Esau thy brother. When sayde Jacob vnto his household, and to all that were wth hym: put away the straunge goddes that are amonge you and make your selves cleane. And chaunge your garments and let vs arise and go vnto Bethel that I may make an altier ther vnto God which heard me in the day of tribulacion: & was with me in the way whiche I wente.

And they gaue vnto Jacob all the straunge goddes whiche they had, & theyr handes, whiche were in them vnder their clowthes.

on the citie
1. that they
of Jacob.
nd of Ca
at the
boulded
Bethel
her,

The xxxv. Chapter.

when he fled from his brother.

Then dyed Deboia Rebekas nurse, and was buried beneath Bethell vnder an oke. And it was called the oke of lamentacion. And God appered vnto Jacob again after he came oute of Mesopotamia & blessed him, and said vnto him: thy name is Jacob, notwithstanding thou shalt be no more called Jacob, but Israel: whiche thy name. And so was his name called Israel.

And God sayde vnto hym: I am God almighty, growe and multiplie: for people and a multitude of people shall springe of thee, & kynges shall come oute of thy loynes. And the lande whiche I gaue Abraham and Isaac wll I geue vnto the, and vnto thy seede after the wll I geue it also. And God departed from hym in the place where he talked with him. And Jacob sette vp a marke in the place where he talked wth hym, euen a pyloure of stone, and poured dyynke offerynge thereon, and poured also oyle thereon, and called the name of the place where God spake wth hym, Bethell.

And they departed from Bethell, and when she was but a yelde bredth from Ephrath, Rachel began to trauel. And in traueylinge she was in payne. And as she was in paynes of her labour, the midwife sayd vnto her: fear not for thou shalt haue this sonne also. Then as her soule was departing, that she muste dye, she called hys name Ben Oni. But his father called hym Ben Jamin. And thus dyed Rachel and was buried in the way to Ephrath whiche is now called Bethlehem. And Jacob set vp a pylle vpon her graue, whiche is called Rachels graue pylle vnto this daye.

And Israel went thence and pitched vnto his tent beyond the toun of Edet. And it chaunced as Israel dwelte in the Lande, that Ruben wente and laye with Bilha hys fathers concubine, and it came to Israels eare. The sonnes of Jacob were xii. in numbze. The sonnes of Lea Ruben, Isaac his eldest sonne, and Simeon, Levi, Judah: Issachar, and Zabulon. The Sonnes of Rachel: Joseph & Ben Jamin. The sons of Bilha Rachels mayde: Dan and Nephthali, the sons of Zilpha Leas maid, Gad and Asar. These are the sons of Jacob whiche were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a principal citi, otherwise called Bebron, wher Abraham and Isaac sojourned as straungers. And the daies of Isaac were an C: and lxxx. yeres: and the fell hee sick and died, & was put vnto his people being old and full of daies. And his sons Esau and Jacob buried him.

The xxxvi. Chapter.

The wifes of Esau. Jacob and Esau are rich. The genealogy of Esau. Esau dwelleth in the hill Seir.

These

Ge. xlii. 5

De. xii. 5

Gen. xli. 2

C

1. Re. lvi. 5
Ben Jamin
that is, the
sonne of the
ryght hand.
And ryght
hand is tak
he for good
fortune.
Mich. vii. 5

Gen. xli. 5.
D
The twelue
sonnes of
Jacob.

Isaac dyeth

Gen. xli. 5.
Judith. x. 5.

The scrp-
ture calleth
al manner of
idols & ima-
ges, straunge
goddes, be-
cause they
shippers of
them esteeme
the as gods

These are the generations of Esau which he is called Edom. Esau took his wives of the daughters of Canaan, Ada the daughter of Elean Bethite, and Ahalibama the daughter of Ana, which Ana was the sonne of Zibeon an Hevite. And Basmath Ismaels daughter and sister of Nebaioth And Ada bare unto Esau Eliphaz: and Basmath bare Reguell: And Ahalibama bare Teus, Taelam and Kozah. These are the sonnes of Esau which were borne hym in the Lande of Canaan.

Gen. xvi. 1. a
Basmath o:
ther wfe
called Bas-
beth.

Gen. xiii. 10

And Esau took his wives, his sonnes and daughters, and all the soules of his house: his goodes and all his cattell and all his substance which he had got in the land of Canaan, and went into a cuntry a waie from his brother Jacob for they reproches was so much that they could not dwell together, and that the Lande where in they were strangers, could not receive them: because of their cattell. Thus dwelt Esau in the mounte Seir, which Esau is called Edom. These are the generations of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: Eliphaz the sonne of Ada the wfe of Esau and Reguell the sonnes of Basmath the wfe of Esau also. And the sonnes of Eliphaz were Theman, Omar, Zepho, Baetham and Benas. And Thimna was concubine to Eliphaz Esaus son, and bare unto Eliphaz, Amalech. And these be the sonnes of Ada Esaus wfe. And these are the sonnes of Reguell: Rahath Serah, Samma, and Billa: these were the sonnes of Basmath Esaus wife And these were the sons of Ahalibama Esaus wife & daughter of Ana son of Zibeon, which she bare unto Esau: Teus, Taelam and Kozah.

1. Para. 1. f.

1. Para 1. f.

These were dukes of the sonnes of Esau. The children of Eliphaz the first sonne of Esau were these: Duke Theman Duke Omar, Duke Zepho, Duke Benas, Duke Kozah, Duke Baetham, and Duke Amalech: these are the Dukes that came of Eliphaz in the lande of Edom. And these were the sonnes of Ada. These were the children of Reguell Esaus sonne: Duke Rahath: Duke Serah, Duke Samma, Duke Billa. These are the Dukes that came of Reguell in the Lande of Edom, and these were the sonnes of Basmath Esaus wife. These were the children of Ahalibama Esaus wfe: Duke Teus, Duke Taelam, Duke Kozah: these Dukes came of Ahalibama the daughter of Ana Esaus wfe. These are the children of Esau. And these are the dukes of them, which Esau is called Edom. These are the children of Seir the Hovite, the inhabitour of the lande, Lothan, Soball, Zibeon, Ana, Dison, Ezer and Dison.

These are the dukes of the Hovites the children of Seir in the land of Edom. And the children of Lothan were, Dori and Demam

And Lothans sister was called Thimna.

The children of Soball were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the children of Zibeon. Ana and Ana, this was that Ana that founde the mules in the wilderness, as he fedde his father Zibeons asses. The children of Ana were these, Dison and Ahalibama the daughter of Ana. These are the children of Dison, Demdan, Eban, Jetham and Chetan. The children of Ezer were these, Bilhan, Sheuen, and Akan. The children of Dison were Elzan and Aran. These are the Dukes that came of Dori: Duke Lothan, Duke Soball, Duke Zibeon: Duke Ana, Duke Dison, Duke Ezer, Duke Dila. These be the Dukes that came of Hovite in their Dukedomes in the Lande of Seir. These are the knynges that raygned in the Lande of Edom before there raygned any knyng amonge the children of Israel. Bela the sonne of Beor raygned in Edomea, and the name of his cytye was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bezara raygned in his steade, when Jobab was dead, Balam of the land of Elam manye raygned in his steade. And after the death of Balam, Dadad the sonne of Bedad which slew the Moabites in the feld of the Moabites, raygned in his steade, and the name of his citie was Aulth. When Dadad was deade, Samla of Magaska raygned in his steade. When Samla was deade, Saule of the cytye Rehoboth raygned in his steade. When Saule was deade, Baal Hanan the sonne of Achboi raygned in his steade. And after the death of Baal Hanan the sonne of Achboi, Dadad raygned in his steade, and the name of the citie was Hagu. And his wifes name Achetabeell the daughter of Agatred, the daughter of Agelaa.

These are the names of the Dukes that came of Esau, in the .xii. kindreds, places & names: Duke Thimna, duke Alua, Duke Jetheth, duke Ahalibama, duke Ela, duke Jaimoth, duke Benas, duke Theman, Duke Agibzer, duke Magdiel, duke Fram. These be the dukes of Edomea in their habitacions in the land of their possessions. This is the father of the Edomites.

The xxxviii. Chapter.

Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, & is sold to the Egyptians. Jacob bewyleth Joseph.

And Jacob dwelt in the lande where in his father was a stranger, that is to saye in the lande of Canaan. And these are the generations of Jacob: When Joseph was xviij. yere olde, he kepte shepe wth his brethren, and the lad was with the sonnes of Bilha and of Zilpha his fathers wives. And he accused his brethren unto his father of an evil crime. And Israel loved Joseph more then all his children, because he begat hym in his olde age, and he made him a cote of many colours.

g. m. When

Gene. iii. b
Joseph dre-
meth.

When his brethren sawe that they fa-
ther loued hym more then all hys brethren
they hated hym, and could not speake one
kynde worde vnto hym. Moreover Joseph
* dreamed a dreame and toulde it hys bre-
threne: wherfore they hated hym yet the
more. And he said vnto them, heare I pray
you this dreame whiche I haue dreamed:
Behoulde we were makynge sheues in the
felde: and loo, my sheffe arose and stood:
vpryght, and pous round about and
made obeysaunce to my sheffe. Then sayde
hys brethren vnto him: What, shalt thou be
our king or shalt thou reigne ouer vs? And
they hated him yet the more, because of his
dreame and of his wordes.

And he dreamed yet another dreame, and
tolde it his brethren sayynge: beholde, I
haue hadde one dreame more: we thought
the sonne and the moone and xi. sters made
obeysaunce to me. And when he hadde told
it vnto hys father and hys brethren, hys
father rebuked hym and saide vnto hym:
What meaneth this dreame whiche thou
hast dreamed? Shall I and thy mother and
thy brethren come and fall on the grounde
before thee? And his brethren hated him, but
hys father noted the sayynge.

His brethren went to kepe theyr fathers
sheepe in Sichem. and Israel sayde vnto
Joseph: Do not thy brethren kepe sheepe
in Sichem: come that I maye sende the to
them. And he answered, * here am I. And
he sayde vnto hym: Soo and se whether it
be well wpth thy brethren and the sheepe,
and brynge me worde agayne. And sente
hym oute of the bale of Debion, for to goo
to Sichem. And a certayne man found him
wandyrng oute of hys waye in the felde,
and asked hym what he soughte. And he
answered: I seek my brethren, tell me I
praye the where they kepe sheepe. And the
man sayde: they are departed hence, for I
fherde them saye, let vs go vnto Dothan.
Thus wente Joseph after hys brethren, &
founded them in Dothan.

Mat. xxi. b
Mar. x. a.
Luke. xx. c.

And when he saw them a farre off before
he came at them, they toke counsell against
him for to slew him. & saide one to another.
Behold, this * dreamer cometh: come now
and let vs slew him, and cast him into some
pytt, and let vs say that some wycked beest
hath deuoured him, and let vs se what hys
dreames wyl come to.

Gen. xlii. d

When Ruben saw that, he went about
to rid him oute of theyr handes and sayde,
let vs not kil him. And Ruben sayde more:
ouer vnto the, shed not his * blood, but cast
him into this pytt that is in the wyldernes,
and lap no handes vpon him: for he would
haue rid him out of theyr handes, and deliue-
red him to his father agayne.

And as sone as Joseph was come vnto
his brethren, they strypte him oute of hys
gaycote that was vpon him, and they toke
hym and caste him into a pytte: But the
pytte was emptye and hadde no water
therin. And they sat them down to eat bread

And as they lyft vp theyr eyes and loked a-
bout, ther came a company of Ismaelites fro
Silead, and theyr Camels laden with spi-
cer, baulme, and myrr, and were goynge
downe into Egypte.

Act. vii. b

Then sayde Juda to his brethren, what
auayleth it that we slepe oure brother, and
kepe hys bloude secrete? come on, lette vs
* sell hym to the Ismaelites, and lettenot
oure handes be despyled vpon hym: for he is
oure brother, and oure fleshe. And hys bre-
thren wer content. Then as s Maadianites
Marchaunte men passed by, they drew Jo-
seph out of the pytt, and solde hym vnto the
Ismaelites for. xx. peces of siluer. And they
brought him into Egypte.

Brenting of
clothes was
specially vi-
sed amonge
the hebreues
when the
gloire of
god was ch-
rened and
here where
they feared
god so lytle
as to kyll
theyr owne
brother.

And when Ruben came agayne vnto the
pytt and founde not Joseph there, he * rent
hys clothes, and wente agayne vnto hys
brethren sayynge: the lab is not ponde, and
where shall I go? And they toke Josephes
coate and kyled a goote, and dypped the
cote in the bloude. And they sente the gaye
cote and caused it to be brought vnto their
father, and sayde: Thy sonne haue we founde:
se, whether it be thy sonnes cote, or no.
And he knewe it sayynge: it is my sonnes
cote, a wicked boaste hath he * deuoured him
and Joseph is rente in peaces. And Jacob
rente hys clothes, and put sacke clothe a-
bout hys lopnes and sorowed for hys son
a longe season. Then came all hys sonnes
and all hys daughters to comforte hym.

Gen. xlii. f

And he wolde not be comforted but sayde,
I wyl goo downe into the graue vnto my
son, mournyng. And thus hys father wept
for hym. And the Maadianites * solde hym
in Egypte vnto Putiphet a Lorde of phar-
taos: and his chiefe marshall.

The xxxviii. Chapter.

The marriage of Juda. The trespass of Er
and Onan, and the vengeance of God that
came there vpon. Juda lay with his daugh-
ter Thamar. The byrth of Pharez and Zarah.

And it fortuneth at that time, that Ju-
das wente from hys brethren, and
gatte hym to a man called Hira of O-
dallam and there he sawe the Daughter
of a man called * Sua, a Canaanite: And
he toke her, and laye wpth her. And she con-
cepued, and bare a son, and called his name
Er. And she conceived agayne, and bare a
sonne, and called him Onan. And she con-
cepued the thyrde tyme and bare a sonne,
whome she called Sela, and he was at the
tith when she bare him.

1. Para. ii. a

And Juda gaue Er his eldest sonne a
wife whose name was Thamar. But thys
Er Judas eldest sonne, was * wycked in
the syghte of the Lord, wherfore the Lord
slewe hym. Then sayde Judas vnto Onan
go into thy brothers wyfe and marie her,
and spre vppre seed vnto thy brother. And
when Onan percepued that the seed wuld
not be his: therefore when he wente in to
hys brothers wyfe, he spylled it on the
grounde, because he wolde not geue seede
vnto

Bo be wiles
ked in the
syght of the
Lorde, is to
walke in
wyckednes,
knowynge
that s to be
seeth vs, &
yet we wyl
not repend

Onan is
slayne be-
cause he
wolde not
raise seed to
hys brother

unto hys brother. And the thyng whiche
he dyd, displeased the Lorde, wherefore he
slew hym also. Then sayde Judas to Tha-
mar hys daughter in law: remayne a wy-
dowe at thy fathers house, till Sela my
sonne be growen: for he feared lest he shuld
haue dyed also, as his brethren dyd. Thus
wēt Thamar, & dwelt in her fathers house.

And in processe of tyme, the daughter of
Sua, Judas wyfe, dyed. Then Judas whē
he had leste mournynge, wente vnto hys
wepe herers to Thymnah, with his friend
Bira of Odollam. And one tolde Thamar,
sayinge: beholde, thy father in law goth
vp to Thymnah, to * where hys wepe. And
she put her wyddowes garments from
her, and couered her with a cloke, and
dysguysed her selfe: And sat her downe at
the enterynge of Enaim, whiche is by the
hys wayes syde to Thymnah, because she
saw that Sela was growen, and she was
not geue him to wyfe.

When Judas saw her, he thought it had
ben an hoore, because she hadde couered
her face. And turned to her vnto the waye
and sayd: Come I pray the, let me lye with
the, for he knew not that it was his daugh-
ter in law. And she sayde what wilt thou
geue me to lye with me? Then sayde he, I
wyl sende the a kidde from the flocke. She
answered: Then geue me a pledge til thou
sende it. Then sayed he, what pledge shall
I geue the? And she sayde: thy spygnet, thy

Judas beget
eth Thamar
with chylde.

bracelet, and thy staffe that is in thy hand.
And he gaue it her, and laye by her, and she
was with childe by hym. And she gat her
vp, and mente, and put her mantelle from
her, and put on her wyddowes raymēte a-
gayne. And Judas sent the kyd by his ney-
bour of Odollam, for to fetch out hys pledge
agayne from the wydes hande. But he
founde her not. Then asked he the men
of the same place, sayinge: Where is the
whore that sat at Enaim in the way? And
they sayd: ther was no whore here. And he
came to Judas agayne, sayinge: I cannot
fynnd her, and also the men of the place sayd
that ther was no whore ther. And Judas said:
let her take it to her, lest we be ashamed:
for I sente the kydde, and thou couldeste
not fynde her.

And it came to passe that after thre mo-
nethes, one tolde Judas, sayinge: Thamar
thy daughter in law hath plaide the whore,
and with playnge the whore is become
greare with chylde. And Judas said: bring
her forth, and let her be hieure. And when
they broughte her forth, she sent to her fa-
ther in law, sayinge: by the man vnto whō
these thynges pertaine, am I with childe.
And sayde also: loke whose are thys seale,
bracelet, and staffe. And Judas knew them,
sayinge: he is moze ryght myn selfe than I, be-
cause I gaue her not to Sela my sonne.
But he laye with her no more.

When tyme was come comethat she
shuld be deliuered, beholde there was two

thynges in her womb. And as she traueled
the one put out hys hand, and the midwife
toke and boande a red threed about it, say-
ing: thys wyll come out first. But he pluck-
ed hys hande backe agayne, and hys bro-
ther came out. And she sayd: wherfore hast
thou rent a rent vpon the? and called him
Pharez. And after ward came out his bro-
ther that had the red threed about hys hand
whych was called Zarah.

rent a rent
is, wher-
fore dydeste
thou open
the matre
first, or was
lyste borne.

The .xxxix. Chapter.

God prospereth Joseph hys maistres tye-
rith him he is accused and caste in prison.
God hath mercy vpon hym.

Joseph was broughte vnto Egypte, and
Putiphar a Lorde of Pharao, and his
chefe marshall an Egyptean boughte
hym of the Ismaelytes, whiche broughte
hym thither. And the Lorde was with Jo-
seph, and he prospered and conynued in
house of hys master the Egyptean. And his
master sawe that the Lord was with him,
and that the Lord made all that he dydde
prosper in hys hande: Wherefore he
foundede grace in hys masters syght, and ser-
ued hym. And hys master made hym ruler
of hys house, and put all that he had in hys
hand. And as soone as he had made hym ru-
ler ouer his house, and ouer all that he had
the Lorde blessed thys Egyptean house
for Josephs sake, and the blessinge of the
Lorde was vpon all that he hadde: bothe
in the house, and also in the feyldes. And
therfore he lefte all that he had in Josephs
hande, and looked vpon no thyng that was
with hym, saue onely on the bread whych
he ate. And Joseph was a goodly person,
and a well fauoured. And it fortuned after
thys, that his masters wyfe caste her eyes
vpon Joseph, and sayd: come lye with me.
But he denyed and sayd to her: Behold, my
master wotech not what beheth in þ house
with me, but hath committed all that he
hath to my hand. He hym selfe is not gre-
ter in the house then I, and hath kepte no
thyng from me, but onely the because thou
art his wyfe. How then can I do this greet
wpyckednes, for to synne agaynst God? C.
And after this maner spake he to Joseph
dare by day: but he hekened not vnto her,
to slepe nere her, or to be in her companye.

the .xvi. c.
Joseph is
myled of
hys mistres
to lemdnes.

And it fortuned aboute the same season,
that Joseph entered into the house, to doo
hys busynes: and ther was none of þ house
holde by in the house. And she caughte hym
by the garment, sayinge: come slepe with me
And he leste his garment in her hande, and
fled and got hym out. When she sawe that
he had leste hys garment in her hand, and
was fled out, she called vnto the men of the
house, and tolde them, sayinge: Se, he hath
broughte in an Hebreue vnto vs, to doo vs
shame: for he came into me, for to haue
slepte with me. But I cried with a loude
voyce. And when he hearde that I lyfte
up my voyce and cryed, he left his garment

the .xiii. c. wpyck

toptd me and fled away, and got hym out. And she laide by his garment by her, vntyll her lord came home. And she tolde hym accordyng to these wordes, saying. Thys Hebrewes seruant which thou hast broughte into vs came into me to do me shame. But as soone as I lyft up my voyce and cryed, he left his garmente wth me and fled out. When his mayster herde the wordes of hys wyfe whych she tolde hym, sayinge: after thys maner dyd thy seruante to me, he wared wrothe.

p. 111. b

And he toke Joseph and put hym in^u pryson euen in the place wher the kynge's prysoners lay bounde. And ther continued he in pryson, but the Lord was wth Joseph, and shewed hym mercy, and got hym fauoure in the syghte of the keeper of the pryson, whych committed to Josephs hande all the prysoners that were in the pryson house. And whatsoever was doner ther, that dyd he. And the keeper of the pryson looked vnto nothyng that was vnder hys hande, because the Lord was wth hym, and because that whatsoever he dyd, the Lord made it come luckely to passe.

The.ii. Chapter.

Joseph expoundeth the dreames of the two prysoners.

And it chaunced after this, that the chiefe butler of the kynge of Egypte and hys chiefe baker had offended theyr lord the king of Egypt. And pharao was angry wth them and put them in ward in his chiefe marshalles house: euen in the pryson wher Joseph was bounde. And the chiefe marshalle gaue Joseph charge wth them, and he serued the. And they continued a season in ward.

The kynge's baker and butler do dreame.

And they dreamed eche of them in one nyght: both the butler and the baker of the kynge of Egypte whiche were bounde in the prysen house, eche of them his dreame: and eche mannes dreame of a sondrye interpretation. When Joseph came in vnto them in the morning, and looked vpon them: Beholde, they were sadde. And he asked them sayinge, wherfore loke ye so sadlye to day? They answered hym, we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them. Interpretynge belongeth to god, but tel me yet. And the chiefe butler tolde hys dreame to Joseph, and sayed vnto hym. In my dreame me thoughte there stode a vyne before me, and in the vyne were thre bryanches, and it was as though it budded, and her blossomes shotte forth: and the grapes thereof wared ripe. And I had pharaos cup in my hande, and toke of the grapes & wroge them into pharaos cuppe, and deliuered pharaos cuppe into hys hande. And Joseph sayed vnto hym, thys is the interpretation of it. The thre bryanches are thre dayes: for wthyn thre daies shal pharao lyft up thine head, and restore y^e vnto thyne

Expoun: dyng of hys mys apper: teineth to god.

office agayne, and thou shalt deliuer pharaos cuppe into his hand, after the old maner, euen as thou dydest when thou wast hys butler. But thinke on me when thou art in good case, and shew mercy vnto me. And make mencyon of me to pharao, and helpe to bringe me out of this house, for I was stolen out of the land of the Hebrewes, and here also haue I done nothyng at all wherfore they shoulde haue put me into this dongeon. When the chiefe baker saw that he had well expounded it, he sayde vnto Joseph: See thougt' alcorn my dreame, that I had. iii. wyker baskets on my head. And in the vppermost basket, of all maner bake meates for pharao. And the byrdes ate them out of the basket vpon my heade.

Joseph answered and sayde: thys is the interpretation thereof. The.iii. baskets are thre daies, for this day. iii. daies shal pharao take thy head from the, and shal hang the on a tree, and the byrdes shal eat thy flesh it is the. And it came to passe the thirde day whych was pharaos *byrthe daye, that he made a feast vnto all hys seruantes. And he lyfted up the head of the chiefe butler and of the chiefe baker amonge hys seruantes.

p. 111. c

And restored the chiefe butler vnto his butlershipp agayne, and he reached the cup into pharaos hande: and hanged the chiefe baker, euen as Joseph had interpreted vnto them. Notwithstanding the chiefe butler remembred not Joseph, but forgate hym.

The.iii. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The death beginneth in Egypt.

And it fortuned at two peres end that pharao dreamed, and thoughte that pharao be stode by a ryuers syde, and that ther came out of the riuer, vii. goodly kine, and fatte fleshed, and fed in the medowe, and him thoughte that, vii. other kine came vp after them out of the riuer euyl sauored and leane fleshed, and stode by the other vpon the bryncke of the ryuer. And the euyl sauored and leane fleshed kyne, eat vp the vii. wel sauored and fatte kyne, and he awoke ther wth. And he slepte agayne and dreamed the second tyme, that, vii. eares of coine growe vpon one stalk a goodly. And that, vii. thynne eares blasted wth the wynd, sprange vp after them, and that the seven thynne eares deuoured the seven ranke and full eares.

And then pharao awaked, and see, here is his dreame. When the morninge came, his spirit was troubled. And he sent and called for the soothsayers of Egypt, and all the wyse men thereof, and tolde them hys dreame: but there was none of them that coude interpretate it vnto pharao. Then spake the chiefe butler vnto pharao sayinge. I do remembre my fault this day. pharao was angry wth his seruantes, and

pharao dreamed.

and put in warde in the chiefe marshalles house, both me and þe cheif baker. And we dreamed both of vs in one nyght, and eche mans dreame of a sondrye interpretation.

And there was with vs a pounge man an Hebrue bozne, seruaunte vnto the cheife marshall. And we tolde hym, and he declared oure dreames to vs accordynge to epyther of our dreames. And as he declared the vnto vs, so it came to passe. I was restored to myne offyce agayne and he was hanged.

E Then Pharaos sent and called Joseph. And they brought him forth out of prison. And he shaued hym selfe and chaunged his raiment, and went in to Pharaos. And Pharaosayed vnto Joseph, I haue dreamed a dreame and no man can interpretate it, but I haue hearde tell of the, that as soone as thou hearest a dreame, thou dost declare it. And Joseph answered Pharaos, sayinge: God shall gyue Pharaos a prosperous answer. Pharaos sayd vnto Joseph: In my dreame me thought I stode by a ryuer side, and there came out of the ryuer vii. fat fished and well fauoured kyne, and fed in the meadow. And then, vii. other kyne came by after them, poore and very euill fauoured and leane fished: so that I neuer sawe theyr lyke in all the lande of Egypt in euill fauourednes. And the, vii. leane and euill fauoured kyne ate vp the fyfte vii. fat kyne. And whā they had eaten them vp, a man could not perceiue that they had eaten them: for they were still as euill fauoured as they were at the begynnyng. And I awoke. And I sawe agayne in my dreame, vii. eares sprynge out of one stalk full and good, & vii. other eares withered, & thyn & blasted with wynde, sprynge up after them. And the thynne eares deuoured the, vii. good eares. And I haue tolde it vnto the fourdayers, but no man can tel me what it meaneth. Then Joseph sayed vnto Pharaos, bothe Pharaos dreames are one. And god doth shewe Pharaos what he is about to do. The, vii. good kyne are, vii. yeres, and the, vii. good eares are seven yeres also, and it is but one dreame. The thynne, vii. thyn and euill fauoured kyne that came out after them, are seven yeres, and the seven emperre and blasted eares shall be seven yeres of hunger. Thys is that whiche I sayde vnto Pharaos, that God doth shewe Pharaos what he is about to do. Beholde there shall come, vii. yeres of great plenteousnes throughout all the land of Egypt. And ther shall aryse after them, vii. yeres of hunger: so that all the plenteousnes shall be forgotten in the land of Egypt. And the hunger shall consume the land, so that the plenteousnes shall not be ones perceyued in the land by reason of that hunger that shall come after, for it shall be exceedinge greete. And whete as the dreame was doubled vnto Pharaos the seconde tyme, it betokeneth that the thyng is certaynely prepared of God

and that God wil shortly bring it to passe.

Now therefore let Pharaos proude for a man of vnderstandynge and wisdom, and set him ouer the land of Egypt. And let Pharaos make officers ouer þe land & take vp the fyfte parte of the lande of Egypt in the seven plenteous yeres, and let them gather all the foode of these good yeres that come and laye vp corne vnder the power of Pharaos that there may be foode in the cypres, and there let them kepe it that there maye be foode in store for the land against the seven yeres of hunger whiche shall come in the lande of Egypt, and that the land perishe not throughe hunger.

And the sayinge pleased Pharaos and all his seruantes. Then sayde Pharaos vnto his seruantes: where shal we fynde suche a man as this is, that hath the spirit of God in hym? wherfore Pharaos sayde vnto Joseph: forasmuch as god hath shewed the al thys, there is no man of vnderstanding or of wisdom lyke vnto the. Thou therefore shalte be ouer my house, & according to thy word shall all my people obey: only in the kyngs seat wyl I be aboue the. And he sayde to Joseph, behold, I haue set the ouer all the lande of Egypt. And he toke of his rying from his rynger, & put it vpon Josephes rynger, and araye hym in raiment of silke, and dong a golden chaine aboute his necke, and sette hym vpon the beste charet that he had saue one. And proclamation was made, that euery person shuld bowe his kne before hym, as to hym whiche Pharaos had set ouer all the land of Egypt. And Pharaosayed vnto Joseph, I am Pharaos, to yeboute thy wyll shall no man lyfe by epyther bys hand or sore in all the land of Egypt. And he called Josephs name *zaphnath* *Paena*. And he gaue hym to wyfe *Asnath* the daughter of Putyphar pnyeste of On. Then went Joseph abroad in the lande of Egypt. And he was thryty yere olde when he stode before Pharaos kyng of Egypt. And then Joseph departed from Pharaos and wente throughout all the lande of Egypt.

And in the seven plenteusfull yeres they made sheues, and gathered vp all the increase of the seven plenteous yeres which were in the lande of Egypt, and put it in to the cypres. And he put the foode of the fyeldes that grew rounde aboute euery cypre, euen in the same. And Joseph layed up corne in store, lyke to the lande of the sea in multitude aboute measure, vntyll he leste numbryng: for it was withoute nombre. And vnto Joseph were borne two sonnes before the yeres of hunger came, whiche *Asnath* the daughter of Putyphar pnyeste of On bare vnto hym. And he called the name of the fyfte sonne *Manasse*, for God (sayde he) hath made me forget all my labour, and all my fathers household. The second called he *Ephraim*, for God (said he) hath caused me to growe

Pharaos
said vnto
Joseph
I haue
set the
ouer all
the lande
of Egypt

zaphnath
Paena
Asnath
Putyphar
pnyeste
of On
Joseph
was
thryty
yere
olde
when
he
stode
before
Pharaos
kyng
of
Egypt
Joseph
departed
from
Pharaos
and
went
throughout
all
the
lande
of
Egypt

Genesis

growe in the lande of my trouble.

And when the seven plentifull yeres that were in the lande of Egypte were ended, then came the seven yeres of * dearth accordynge as Joseph had sayed.

And the dearth was in all landes, but in the lande of Egypte was there yet fode. When now all the land of Egypt began to hunger, then cryed the people to Pharaos for bread. And Pharaos sayd unto all Egypt: go vnto Joseph, and what he sayeth to you, that do. And when the dearth was throughout all the lande, Joseph opened all that was in the egyptes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to buye corne: by cause that the hunger was so sore in all landes.

The. xlii. Chapter.

Josephs brethren come into Egypte to buye corne, he knoweth and teryth them. By meane to put in prison, the other returne to the father to fetche Ben Jamin. Hys father lothe to let hym go, at laste granted.

When Jacob sawe that he was come to be solde in Egypte, he sayde to hys sonnes: Why are ye neglygent? Why holde I haue hearde that ther is corne to be solde in Egypte. * Yet you thither & buye corne from thence, that we maye lyue and not dye. So went Josephs ten brethren home to buye corne in Egypte, for Jacob woulde not sende Ben Jamin wyth hys other brethren: for he said, some misfortune myghte happen him. And the sonnes of Israel came to buye corne amonge other that came, for there was dearth also in the lande of Canaan. And Joseph was gouernour in the lande, and solde corne to all the people of the lande. And his brethren came and fel flat on the grounde before hym, when Joseph saw hys brethren, he knewe them, but made strange vnto them, and spake roughly vnto them, saying: whence come ye? and they sayde: oure of the lande of Canaan, to buye vntayle. Joseph knewe hys brethren, but they knewe not hym.

And Joseph remembered hys * dreames whiche he dreamed of them, and sayd vnto the, ye are spies, and ye come to se where the lande is weake. And they sayde vnto hym: naye my lord, but to buye vntayle thy seruantes are come. We are all one mans sonnes, and we meane trulpe, and thy seruantes are no spyes. He sayd vnto them:

Nay verily, but euen to se where the lande is weake is your commynge. And they sayed: we thy seruantes are. xii. brethren, the sonnes of one man in the land of Canaan. The pōge is yet with our father, but one no man wateth wher he is. Joseph sayd to the, that is it that I sayd vnto you that ye are fursly spyes. Hereby ye shalbe proued. For by the life of Pharaos ye shal not go hence till your pōge brother be brought hyther. Send therfore one of you to fetch your bro

ther ye shalbe in prison in the meane season. And thereby shal your words be proued whether ye be true, or els by the life of Pharaos, ye are but spyes. And he put them in warder thre dayes.

Then Joseph, sayd vnto them, the third day. Thus do, and ye shal lyue, for I feare god. If ye meane trulpe, let one of your brethren be bound in prison, and go ye & buye necessary fode to your households, & bringe wyth you your pōge brother vnto me: that your words may be beleued, and that ye dye not. And they dōd so.

Then they sayd one to another: we haue verily spyned agaynst our brother, in that we sawe the anguyshe of his soule, when he besought vs, and wold not heare hym: therfore is this trouble come vpon vs. Ruben answered them, saying. Sayed I not vnto you that ye shoulde not synne agaynst the chyld? but ye woulde not heare. And now verily ye se, hys bloud is requyred. They were not aware that Joseph vnderstode them, for he spake vnto the by an interpreter. And he turned from them and wepte, and then turned to them agayne and talked with them and toke out Simcon from the, & bound hym before their eyes, and commaunded to sell theyr sackes wyth corne, and to putte euery mannes money in his sacke, & to gyue them vntayle to spend by that way: And so it was done to them. And they laded theyr asses wyth the corne and departed thence. And as one of them opened hys sacke for to gyue hys alle prouender in the inne, he spyed hys money in hys sackes mouth. And he sayd vnto hys brethren: my money is restored me agayne, and is in my sackes mouth. Then they verily sayled them, & they were astonied, and sayd one to other, how cometh it that God dealerth thus wyth vs? And they came to Jacob their father vnto the lande of Canaan and told hym all that had happened them, saying: The Lord of the land spake roughly to vs, and toke vs for spies to serche the cōstrey. And we sayd vnto hym: we meane trulpe and are no spyes. We be twelue brethren sonnes of our father, one is away, and the pōge is now with our father in the land of Canaan. Then the Lord of the countrey sayd to vs: by this shal I know if ye meane trulpe: leaue one of your brethren here with me, & take fode necessary for your households, and get you away, and bring your pōge brother vnto me. And hereby shal I knowe that ye are no spyes, but meane trulpe: So wyl I help you your brother agayne, and ye shal occupie in the lande.

And as they emptyed theyr sackes, beholde euery mannes boundell of money was in hys sacke. And when both they and their father sawe the bundels of money, they were afrayed.

And Jacob their father said vnto them, haue ye robbed me of my chyldrenne: Joseph

Act. vii. b

Act. vii. b

Joseph ex-
mineth his
brethren.

ge. xxi. b.

D

Ge. xxi. b.

To requyre
the bloud of
the hand of
another, to
take ven-
dence of
evil done to
hym as in
Gene. ix. 6.
Deut. xix. 6.
Eccl. iii. 1.

F

G

Joseph is dead, and Simeon is awake, and he will take Ben Jampn from me. All these things fall upon me. Ruben answered his father, saying: Sle my two sonnes, if I bringe hym not to the agayne. Deliver hym therefore unto my hande, and I will bringe hym to the agayne: But he sayd: my sonne shal not go downe wth you, for his brother is dead, and he is left alone. For ever some my fortune mighte happen upon hym by the waye whiche ye go. And so would he bringe my gray head wth you come unto the grave.

→ Bring me
to my grave
that is, ye
shall bring
me to my
death, as in
Gen. xxxviii

The.xlii. Chapter.

When Ben Jampn was broughte they returned wth gifts. Simeon is delivered out of prison. Joseph goth asyde and weepeth. They feast together.

And the deth wared sore in the land. And when they had eatte up the corne whiche they broughte out of the land of Egypt their father saide unto them: go a gayne and bye vs a litle fode. Then sayed Juda unto hym: the man dyd tell me vnto vs, sayinge: loke ye se not my face, unless your brother come wth you. Therefore if thou wilt sende our brother wth vs, we will go, and bye the fode. If thou wilt not sende hym, we will not go: For the man sayd vnto vs: loke ye se not my face, except your brother be wth you. And Israel sayed: wherfore belte ye so cruellie wth me, to tell the manne ye had yet another brother? They sayde: The man asked vs of our kynred, sayinge: Is your father yet alive? have ye not another brother? And we tolde hym accordinge to these wordes: How coude we knowe that he woulde bid vs bringe out brother downe wth vs? Then said Juda vnto Israel his father: Send the lad wth me, & we will rise and go, that we maye lyue and not dye: dothe we, thou and also our chyldren. I will be surety for hym, and of my bandes requyre hym. If I bringe him not to the, and sette him before thine eyes: let me bece & blame for ever. For onlesse we had made this trading, by this we hadde bene there twyse and come agayne.

Gen. xlii. b.

Gen. xlii. g.

Then they father Israel saide to them: If it must nedes be so now, then doo thus, take of the beste frutes of the land in your vessels, and carry the man a present, a quentyne of batyme and a porcion of honye, luyces, and myrre, dates and almondes. And take as muche money more wth you. And the money that was broughte agayne in your sakes, take it agayne wth you, peradventure it was some oversighte.

Take also your brother wth you, and arise and go agayne to the man. And God all myghte grue merere in the sighte of the man, and sende you your other brother and also Ben Jampn, and I will be as a man robbed of his chyldren.

Thus toke they the presente and theyse so muche more money wth them, and Ben

Jamin. And rose up, went downe to Egypt and presented themselves to Joseph. When Joseph sawe Ben Jampn wth them, he sayd to the ruler of his house, bring these men home, and slepe, and make ready: for they shall dyne wth me at noone. And the man did as Joseph bad, and broughte them into Josephs house.

When they were broughte to Josephs house, they were asyde and said, because of the money that came in our sakes mouethes at the first tyme, are we broughte, that they myghte paye a quartell wth vs, and laye some thing to our charge, to bringe vs in bondage and oure asses also. So came they to the man that was the ruler ouer Josephs house, and spake wth hym at the doore and sayed.

Syr, we came hither at the first tyme to bye fode, and as we came to an June, and opened our sakes: beholde every mans money was in his sacke wth full weight: But we have brought it agayne wth vs, and other money have we brought also in our handes, to bye fode, but we can not tell who put our money in our sakes. And he sayde: be of good chere, feare not: your God, and the God of your fathers barke putte that treasure in your sakes, for I hadde your money. And he brought Simeon out to them, and led them into Josephs house, and gaue them water to wash theyr fete, and gaue theyr asses prouender. And they made ready theyr presente, as agayne Joseph came at noone, for they heard saye that they shoulde dyne there. When Joseph came home, they broughte the presente into the house to hym. whiche they had in theyr handes, and set it on the grounde before hym. And he welcommed them courteouslye, sayinge: is your father that old man whiche ye told me of in good healt he? and is he yet alive? They answered: thy seruante our father is in good healt, and is yet alive. And they bowed the selues and fell to the grounde.

And he left up his eyes, and behelde his brother Ben Jamin his mothers sonne, & sayde: Is this your yonger brother of whom ye sayde vnto me? And sayde: God be mercifull vnto thy sonne. And Joseph made hast for his berr dronnelse vpon his brother, and soughte wher to wepe, and entered into his chamber, for to wepe ther. And he washed his face and came out and restryned hym selfe, and bade sette breade on the table.

And they prepared for him by hym selfe, and for theym by them selues, and for the Egyptians whiche ate wth him by them selues, because the Egyptians may not eat bred wth the Hebrewes, for that is an abominacion to the Egyptians. And they sat before him: & eldest accordinge vnto his age, & the yongest accordinge vnto his youthe. And the me merueled among the selues. And they broughte rewards vnto the from hym but

Gen. xlii. d.

Gen. xlii. e.

Gen. xlii. f.

Abominacion, that is it was abhorred of the Egyptians, that an hee shoulde eat wth the.

but Ben Jamins parte was spure tymes so muche as any of theys. And they ate and dranke, and were merry wyth hym.

The xliii. Chapter.

Joseph accuseth his brethren of theft. Juda becommeth surety for Ben Jamin.

AND he commaunded the ruler of his house, sayinge: fill the mens sackes with food, as muche as they can carry, and put euery mans money in his bag mouth, and put my silver cuppe in the sackes mouth of the yongest and his coine money also. And he did as Joseph had said: And in the mornynge as soone as it was light, the men were let go wyth their asses. And when they were out of the cypre and not yet farre passe, Joseph sayd vnto the ruler of his house: Arise and pursue after the men, and ouertake them, and saye vnto them. Wherefore haue ye rewarded euell for good? is that not the cup, of whiche my lord dycketh, and doeth he not prophesye therein? ye haue euill done, that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered hym: wherfore sayeth my lord, suche wordes? God forbid that thy seruantes shulde do so. Beholde, the money whiche we sold in our sacks mouthes, we brought agayne vnto the out of the lande of Canaan: howe then shoulde we steale out of my lordes house, eyther silver or gold? wyth whom soeuer of thy seruantes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde: Nowe therefore accordynge vnto your wordes, he wyth whome it is founde, shal be my seruante: but ye shall be harmelesse.

And forthwyth euery man toke doune his sacke to the ground and euery man opened his sacke. And he serched, first the eldest to the yongest. And the cup was founde in Ben Jamins sacke. When they rente their clothes, and laded euery man his ass, and went agayne vnto the cypre. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayd vnto them: what deede is this whiche ye haue done? wythe ye not that suche a manne as I, can prophesye?

Then sayde Juda: what shall we say to my lord, what shal we speake, or what excuse can we make? God barbe sounde oute the wickednesse of thy seruants. Behold both we and he wyth whome the cuppe is founde, are thy seruants. And he answered: God forbid that I shoulde do so, the man wyth whome the cuppe is founde, he shal be my seruante: but goo ye in peace home to your father.

Then Juda went vnto him and sayd: ob my lord, let thy seruante speake a word in my lordes eare, and he not worthe with thy seruante: for thou arte euen as Ishaac. And my lord asked his seruante saying:

haue ye a father or a brother? And we answered my lord: we haue a father that is olde, and a younge ladde whiche he begat in his age: and the brother of the sayd lad is dead, and he is all that is left of that mother. And his father loueth him. Then said I my lord vnto his seruantes, bynge him vnto me, that I may set myne eyes vpon hym. And we answered my lord, that the lad could not go from his father, for if he should leue his father, his father were but a dead man. Then saidest thou vnto thy seruants: *onies your yongest brother come with you, loke that ye se my face no more.

And when we came vnto thy seruante our father, we shewed hym what my lord hadde sayde. And when our father sayde vnto vs, go agayne, and bye vs a lytle tyme: we sayde, that we could not go.

Reuerchelesse your yongest brother go wyth vs, then wyll we go, for we may not se the mannes face excepte our yongest brother come wyth vs. Then sayde thy seruante our father vnto vs: Ye knowe that my wyf bare me two sonnes. And the one went out from me, and it is sayd that he is tozine in peaces of wyld beasts, and I sawe him not sence. If ye shal take this also awaye from me, and some my fortune happen vpon hym, *ye shall bynge my greye head, wyth sorowe vnto the graue.

Nowe therefore when I come to the scrute my father, if the lad be not with me: seeing that his lyfe hangeth by the laddes lyfe, then as soone as he seeth that the ladde is not come, he shall dye. So shall we thy seruantes, bynge the greye heade of thy seruante our father, wyth sorowe vnto the graue. For I thy seruante, became surety for the lad, vnto my father, and sayde: *If I bynge hym not to the agayne, I wyll beare the blame all my lyfe longe. Nowe therefore lette me thy seruante, remayne here for the ladde, and be my lordes bondman: and lette the ladde goo home wyth his brethren. For how can I go vnto my father, and the ladde not wyth me? lest I shoulde se the wretchednes that shal come on my father.

The xliii. Chapter.

Joseph maketh him selfe knowne vnto his brethren and sendeth for his father.

AND Joseph coulde no longer refraine before al them & rode about him, but commaunded that they shoulde go all out from hym, and that there shoulde be no man wyth hym, whyle he vntered him selfe vnto his brethren. And he wept alowde so that the Egyptians, and the house of Ishaac heard it. And he sayed vnto his brethren: I am Joseph, doeth my father yet lyue? But his brethren coulde not aunswere hym, for they were abashed at his presence. And Joseph sayed vnto his brethren: come neare to me, and they came neare. And he sayed: *I am Joseph your brother, whom ye solde vnto Egypte. And

Gen. xlii. c.

Gen. xlii. d.

Gen. xlii. d.

Gen. xlii.

Gen. xlii. d.

Gene. xlii. e. and. xlii. g.

Artes. xlii. d. Gen. xlii. f.

Gen l. d

And now be not greued therewith, neyther let it seme a cruell thing in your eyes, that ye solde me hither. For God byd sende me before you, to saue your lues. * For this is the second yere of berth in the lande, and your mo are behynde, in whych there shall neyther be earpunge nor heruest.

Wherefore God sente me afore to make prouision, that ye mighte continue in the earth, and to saue your lues by a great despuerance. So now, it was not ye that sent me hither, but God: & he hath made me as a father vnto pharaon, and lord ouer all his house, and ruler in all the land of Egypte. Wasse you therefore, and go to my father, and tell him, this sayth thy sonne Joseph: God hath made me lord ouer all Egypte. Come downe vnto me and tarpe not. And thou shalt dwell in the land of Gosen, and be by me: both thou, and thy chyldren, and thy chyldrens chyldren: and thy shepe, and beastes, and all that thou hast. There will I make prouision for the: For there remaine yet fyue yeres of berth, least thou, and thy household, and all that thou hast, perishe.

Behold, your eyes do se, and the eyes also of my brother Ben Jamin, that I speake to you by mouth: therefore tel my father of all my honoure, which I haue in Egypte, and of all that ye haue sent, and make haste and brynge my father hither.

And he fell on his brother Ben Jamins neck and wept, & Ben Jamin wept on his necke. Moreover he kissed all his brethren, & wept vpo the. And after that, his brethren talked with him. And when the tidinges were brought to pharaons house, that Josephs brethren were come, it pleased pharaon well, and all his seruauntes.

And pharaon spake vnto Joseph: say vnto thy brethren, this do ye: lade your beastes, & get you hence. And when ye be come vnto the lande of Canaan, take your father, and your households, and come vnto me, and I will geue you the beste of the lande of Egypte, and ye shall eate the fat of the lande. And commaunded also. This do ye: take charrettes with you, oute of the lande of Egypte, for your chyldren, and for your wyues: and brynge your father, and come. Also, regarde not your stuffe, for the goodes of all the lande of Egypte shall be yours.

And the children of Israel byd accordingly. And Joseph gaue them charrettes at the commaundemente of pharaon, and gaue them bytyle also, to spende by the way. And he gaue vnto eche of the, charge of rayment: but vnto Ben Jamin, he gaue thye hundred peces of syluer, and fyue chaunge of rayment. And vnto his father he sent lykewise ten asses laden with good out of Egypt, and ten she asses laden with come, bread and meate: to serue his father by the waye. So sente he his brethren awaye, and they departed. And he sayed vnto

to them: see that ye fail not oute by the waye.

And they departed from Egypte, and entered the land of Canaan, and came to Jacob their father, and tolde hym, saying: Joseph is yet alue, and is gouernour ouer all the lande of Egypte. And Jacobs heart was troubled, but he beleued the not. And they tolde him all the wordes of Joseph, whych he had sayd vnto them. But when he sawe the charrettes whych Joseph had sent to carpe him, then his spirit was reuiued. And Israel sayde: I haue ynough, if Joseph my sonne be yet alue: I will go and se hym, or that I dye.

The xlii. Chapter.

Jacob with all his household the goeth to Joseph into Egypt. The genealogie of Jacob. Joseph meeteth his father.

Israel toke his iourney, with all he had, and came vnto Berseba, and offered ofterpunges vnto the God of his father Isaac. And God sayd vnto Israel in a bysop by nyght, and called vnto him: Jacob, Jacob. And he answered: here am I. And he sayde: I am that mightye God of thy father, feare not to go down into Egypt. For I will make of the a greate people. I will go downe wth the into Egypt, and I will also brynge the by againe, and Joseph shall put his hande vpon thyne eyes.

And Jacob rose by from Berseba. And the sonnes of Israel carped Jacob their father, and their children, and their wyues in the charrettes, whych pharaon had sent to carpe him. And they toke their cattel, and the goodes whych they had gotten in the land of Canaan, and came into Egypt: both Jacob and all his sede wth him, his sonnes, & his sonnes sonnes with him, his daughters and his sonnes daughters, and all his sede brought he with him into Egypt.

These are the names of the chyldren of Israel, whych came into Egypte, both Jacob and his sonnes: * Ruben Jacobs first sonne. The children of Ruben: Hanoch, Pallu, Dexron, and Charim. The children of Simeon: Nemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Canaanish woman. The children of * Levi: Gerson, Kahath, and Merari.

The children of * Juda: Er, Onan, Serah, Pharez, and Zerah, But Er, and Onan, dyed in the land of Canaan. The chyldren of pharez, Dexron, & Hamul. The children of Issachar: Gola, Iohna, Job and Semion. The children of Zabulon: Sered, Elon and Jahseel. These be the chyldren of Lea, whych she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of his sonnes and daughters, make thye and thye.

The children of Gad: Ziphion, Baggi, Sum, Ezbon, Eri, Arodi, and Arel. The chyldren of * Aser: Hemna, Isua, Isui, Bua, and Serah their sister. And the chyldren

Jos. xlii. 4
Auer. vii. 6
E. cap. lii. 2.

(a) To put his hande vpon his eyes, is to be present at his death: as in Tob. xiii. 10

Gen. i. 2. 1
Gen. xlii. 2
1. Par. v. 2.
1. Par. vi. 2.

1. Pa. lii. 2

1. Pa. vii. 2

h. i. dier

children of Bina, were Debet, and Galchiel. These are the children of Sulpha, whom Laba gave to Lea his daughter. And these he bare unto Jacob: In number threene soules.

Gene. xli. g The children of Rachel, Jacobs wyfe: Joseph and Ben Jamin. And unto Joseph in the lande of Egypte, were borne Manasses, and Ephraim, whiche * Asnath the daughter of Putiphar, priest of On, bare unto him. The children of * Ben Jamin: Bela, Becher, Asbel, Sera, Saeman, Bin, Ros, Simim, Humim, and Ard. These are the children of Rachel, whiche were borne unto Jacob. xii. soules altogether. The children of Dan: Hushim. The children of Reutha: Rehezeel, Buni, Nezer, & Sille. These are the sonnes of Bilha, whiche Laban gave unto Rachel his daughter, & she bare these unto Jacob, altogether. vii. soules. All the soules that came with Jacob into Egypte, which came out of his loynes (beside his sonnes wyues) were altogether. lx. and vi. soules. And the sons of Joseph, whiche were borne hym in Egypte were two soules: So that all the soules of the house of Jacob, whiche came into Egypte, are lxx.

Deuter. x. d

D And he sent Juda before him unto Joseph, that the way might be shewed hym unto Gosan, and they came into the lande of Gosan. And Joseph made rejoyce his chauncet, and wente to mete Asraell his father, unto Gosan, and presented hymselfe unto him, and fell on his necke, and wepte upon his necke a good while. And Asraell kyssed unto Joseph: Now am I contente to dye, forasmuche as I have sene the, that thou art yet alive.

E And Joseph sayd unto his brethren and unto his fathers house: I will go and shew pharaos, and tell him, that my brethren and my fathers house, whiche were in the land of Canaan, are come unto me, and howe they are shepards (for they were menne of cattell) and they have broughte their shepe and their oren, and all that they haue, with them. If pharaos call you, and aske you what your occupation is, say: thy seruantes haue bene occupied aboute cattell, from our childehode vnto this tyme: both we & our fathers, that we may dwell in the land of Gosan. For the Egyptians abhorre all shepherdes.

The xlvii. Chapter.

D Jacob cometh before pharaos, and vnto hym is geuen the lande of Gosan. He was reioysed hym for his byrgen.

A And Joseph went and tolde pharaos, and sayd: my father and my brethren, their shepe and their beastes, and all that they haue, are come out of the land of Canaan, & are in the lande of Gosan. And Joseph tooke a parte of his brethren, euen sone of them, & presented them vnto pharaos. And pharaos said vnto his brethren: what is your occupation? And they sayd

vnto pharaos: Shepherds are thy seruantes, both we & also our fathers. They said more ouer vnto pharaos: for to * serue in þ land are we come, for thy seruantes haue no pasture for their shepe, so loze is þ famishment in the land of Canaan. Now therefore lette thy seruantes dwell in the land of Gosan. And pharaos said vnto Joseph: thy father & thy brethren are come vnto the. The land of Egypte is open before the: In the best place of the lande, make both thy father and thy brethren dwelle: And euen in the lande of Gosan let them dwell. I knowe if thou knowe anye men of actiuite amonge them, make them rulers ouer my cattell. And Joseph broughte in Jacob his father, and set him before pharaos. And Jacob blessed pharaos. And pharaos asked Jacob, howe old art thou? And Jacob said vnto pharaos: the daies of my (a) pilgrimage, are an hundred and thirtie yeres. If we and euill haue the daies of my life bene, & haue not attened vnto the peaces of the tyme of my fathers, in the daies of their pilgrimage. And Jacob (b) blessed pharaos, and went oute from him. And Joseph prepared dwellinges for his father and his brethren, and gaue them possession in the lande of Egypte, in the beste of the land: euen in the lande of Ramesses, as pharaos commaunded. And Joseph made prouision for his father, his brethren and all his fathers householde, as sponges children are fed with breade.

E There was no breade in all the lande, for the dearth was exceeding sore: so þ the land of Egypte, and the lande of Canaan, were famished, by the reason of the dearth. And Joseph gathered together all the moneye that was founde in the lande of Egypte, and of Canaan, for the come whiche they boughte: and he layd by the moneye in pharaos house. When moneye failed in the land of Egypte, and of Canaan, all the Egyptians came vnto Joseph, and sayd: geue vs sustenance: wherfore sufferest thou vs to dye before the: for our moneye is spent. He sayd Joseph: bringe your cattell, and I will geue you for your cattell, if ye be without money. And they brought their cattell vnto Joseph. And he gaue them bread for horses and shepe, and oren and asses: so he fed them with breade, for all their cattell, that yere.

D When that yere was ended, they came vnto hym the nexte yere, and sayd vnto hym: we wyl not hyde it from my lord, how that we haue neither money nor cattell, for my lord, there is no more left for my lord but our bodies, and our landes. Wherefore latest thou vs dye before thyne eyes, & the land to go to naughte: dye vs and our landes be bonde to pharaos. Weue vs sode, that we maye lyue, and not dye, & that the lande go not to wast.

And Joseph bought all the land of Egypt

a) That is, at the tyme that he lyued, as Job. xlii. c. and Psal. cxviii. c. (b) In this place to blese, is to praise and geue thanks, as also in the. ci. d. & l. xvi. d.

The Egyptians for pharao. For the Egyptians sold every man his lande, because the dertth was sore vpon them: and so the land became to pharao. And he appointeth the people vnto cities, from one side of Egypt vnto the other: onely the lande of priestes boughte he not. For ther was an ordinance made by pharao for the priestes, that they shoulde eat that which was appointed vnto them: wherof pharao had geuen them, wherfore they solde not their landes.

Then Joseph layd vnto the folke: behold I haue bought you this daye, & poure landes for pharao. Take therefore seede, & goe sow the land. And of the increase ye shall geue the fyfte part vnto pharao, and in thre partes shalbe poure owne for seede to sowe the felde: and for you, and them of your householdes, and for your children, to eat. And they answered: Thou hast saued our lyues. Let vs fynd grace in the sight of my Lord, and let vs be pharaos seruautes. And Joseph made it a lawe ouer the lande of Egypt vnto this daye: that men muste geue pharao the fyfte part, except the land of priestes onely, which was not bound vnto pharao.

And Israel dwelt in Egypt: euen in the countrey of Gosen. And they hadde their possessions therein, and they grew and multiplied exceedingly. Moreover Jacob liued in the lande of Egypt xlii yeares, so that the hole age of Jacob was, an hundred and thyn yeares.

When the tyme drew naye, that Israell must die, he sent for his sonne Joseph, and sayde vnto him: If I haue founde grace in thy sight, putt y^e hande vnder my thigh, and deale mercifully and truly wth me, that thou burye my not in Egypt: but let me lye by my fathers, and carry me oute of Egypt, and burye me in their burial. And he answered: I wil do as thou hast said. And he sayd & swate vnto me. And he swate vnto hym: And then Israell worshipped the Lord, and bowed hym vnto the beddes heade.

The xlviii Chapter.
Jacob lyeth speke. He sayeth Ephraim and Manasses for his sonnes, and blessed them.

After these deedes, thynges were brought vnto Joseph, & his father was speke. And he toke with him his two sonnes, Manasses and Ephraim. The was it said vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israell toke his strength vnto him, and layd vpon the bedde, and sayde vnto Joseph: God almighty appeared vnto me at Luz, in the lande of Canaan, and blessed me, and said vnto me: beholde, I will make the growe, and will multiply the, and will make a great nombre of people of the, and will geue this land vnto thee, and vnto thy seede after thee, for an euerlasting possession.

Nowe therefore thy two sonnes Manasses and Ephraim, whiche were borne vnto the before I came to the into Egypt, shalbe

myne, euen as Ruben and Simeon shal be vnto me. And the children whiche I shal gett after them, shal be thine owne: but shalbe called with the names of thy brethren in their inheritances. And after I came from Mesopotamia, Manasses layd vpon my hande in the lande of Canaan, by the waye: when I hadde but a felde bread to go vnto Ephraim. And I buried hym there in the way to Ephraim, which is now called Bethlehem.

And Israel beheld Josephs sonnes, and sayd: what are these? And Joseph sayd vnto his father: they are my sons, which God hath geuen me here. And he sayd: bring the to me, and let me blesse them. And the eyes of Israell were dimme for age, so that he coulde not well see. And he broughte them to him, and he kissed them, and embraced the. And Israel said vnto Joseph: I would not haue thought, that I should haue sene thy face, and yet lo: God hath shewed it me, and also thy seede. And Joseph toke the awaye from his lappe, and they fell on the ground before hym.

Then toke Joseph them both: Ephraim in his right hande toward Israells left hand, and Manasses in his left hand, toward Israells right hande, and brought them vnto him. And Israell stretched oute his right hande, and layd it vpon Ephraims heade, which was the yonger, and his left hande vpon Manasses heade, crossing his hands: for Manasses was the elder. And he blessed Joseph, sayinge: God before whom my fathers Abrahaim and Isaac dyd walke, and the God whiche hath fedde me all my lyfe long vnto this daye. And the angel which hath deliuered me from all euil, blesse these laddes: that they maye be called after my name and after my father Abrahams name, and that they maye growe and multiply vpon the earth.

When Joseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him. And he lift vp his fathers hande, to haue remoued it from Ephraims heade vnto Manasses heade, and sayd vnto his father: Not so my father, for this is my eldest son: putt thy right hand vpon his heade. And his father wold not, but sayd: I knowe it well my sonne, I knowe it well. He shall be also a people, and shalbe great. But of a truthe, his yonger brother shalbe greater then he, and his seede shalbe full of people. And he blessed them, sayinge: At the end sample of these, the Israelites shal blesse, and saye: God make the as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

And Israel sayd vnto Joseph: beholde I dye. And God shalbe with you, and bringe you againe vnto the land of your fathers. Moreover I geue vnto thee a portion of lande aboue thy brethren, which I gat out of the hands of the Amorites, with my sword and with my bowe.

Jacob at
opteth the
two sonnes
of Joseph.

Ge. xlviii. 1

13

14

* The put-
ting on of
hands was
comely v-
nto of the
house, wh-
ther comen
ded of o-
ther
thynges to
God, as Le-
uit. i. 1.
Ephraim &
yonger son
to prefer-
red afore
his eld-
er brother
Manasse.

Gen. xlviii. 6

Joh. iiii. 8.

The xlii. Chapter.

Jacob bleſſeth all his owne ſonnes, and ſheweth them what is to come. He appointeth where he wil be buried: and dyeth.

AND Jacob called for his ſonnes, and ſayde: come togther, that I may tel you, what ſhal happen pou in the laſt dayes. Gather pou togther, and heare ye ſonnes of Jacob, and hearken vnto Iſrael your father.

Gen. xlii. f Ruben* thou art myne eldeſt ſonne, my might, and the beginning of my ſtrength, che e in receyuinge, and cheſe in power. As vnſtable as water were thou: thou ſhalte therfore not be the cheſeſt, for thou* wen* teſt vp vpon thy fathers bed, and than deſpledeſt thou my couche with goynge vp.

Ge. xlii. d Thy brethren Simeon and Leui, wicked instrumentes are their weapons. In to their ſecretes come not my ſoule, and vnto thep congregacon* be my honour not coupled: for in their wrath they ſlewe a man, and in their luſte they threwe downe the wallies of the cypre. Cursed be their wrath, for it was ſtronge, and their fearſeſneſſe, for it was cruel. I wil therfore deuide them in Jacob, and ſcater them in Iſrael.

1. Par. v. a. But the (S) Juda thy brethren ſhall praiſe, and thynne hande ſhal be in the * necke of thynne enemies, and thy fathers chyldren ſhall ſcoupe vnto the. **1. Par. v. a.** Juda is a * ſpon whelp. From ſpoile (my ſonne) thou arte come on hys ſhe: he layde him downe and couched himſelfe as a ſpon, and as a * ſponnelle. Who dare ſteale him vp? The a ſcepte ſhall not departe from Iuda, nor a rule from his legges, till he come that is to be ſent, vnto whom the people ſhall harken. He ſhall bynd his ſole vnto the vine, & his a ſes colt vnto ſvine branches, & ſhal waſh his garmente in wyne, and his mantel in the bloude of grapes, his eyes are rounder than wyne, and his teeth whiter then ſyluer.

Joſu. xix. a * Zabulon ſhall dwell in the haven of the ſea, and in the porte of Egiptes, and ſhall teache vnto Sydon.

(b) Judge Maſachar is a ſtronge aſſe, he couched him doune betwene two borders, and ſaw that reſt was good & the land that it was pleaſaunte, and bowed his ſhoulder to beate, and became a ſeruaunt vnto tribute. Dan ſhall b)udge his people, as one of the tribes of Iſrael. Dan ſhal be a ſerpente in the wape, and an adder in the pathe, and byte the hoſe heles, ſo that his rpdet ſhall fall backward. After thy ſayng, looke I Lorde.

Bad, men of warre ſhall invade. And he ſhall turne them to flight.

Of After cometh (c) fatte bread, and he ſhall geue pleaſures for a king.

(c) Fatte Jeſephthalim is a ſwifte hunde, and geueth goodly words. That flouriſhing childe Jeſeph, that flouriſhing chyld, and goodly vnto the eie: the daughters can vpon the wall. The ſhoters haue enuyed hym, and

chyld with him, and hated him, and yet his bowe bode ſaſt, and his armes and hys handes were ſtrong, by the hands of the myghty God of Jacob: out of him ſhal come an herde man a ſtone in Iſrael. Thy fathers God ſhall helpe the, and the almighty ſhal bleſſe the, with bleſſinges from heauen above, and with bleſſinges of the water that ſpeth vnder, and wpth bleſſinges of the breeſes, and of the wombe.

The bleſſinges of thy father were ſtrong: euen as the bleſſinges of my elders, after the deſpye of the beſt in the world, & theſe bleſſings ſhall fall on the head of Jeſeph, and on the top of the head of hym that was ſeparat from hys brethren.

Ben Jamin is a rauen (d) wolfe. In the morning he ſhal deuour his praye, and at night he ſhall deuide his ſpoyle.

All theſe are the ru tribes of Iſrael, and thys is that which their father ſpake vnto them, when he bleſſed them, euer in a with a ſeueral bleſſing. And he charged them, & ſayd vnto them. I ſhal be putte vnto my people: ſe that ye bury me with my fathers in the caue that is in the felde of Ephron Bethlyte, in the double caue, that is in the felde before Mamre, in the lande of Canaan. Whiche felde Abraham boughte of Ephron the Hetite, for a poſſeſſion to bury in. There they buried Abraham and Sara hys wyfe, there they buried Iſaac and Rebecca hys wyfe. And there I buried Lea: whiche felde, and the caue that is therein, was boughte of the chyldren of Beth.

When Jacob had commaunded all that he woulde vnto his ſonnes, he plucked vp hys fete vpon the bed, and dyed, and was * put vnto his people. And Jeſeph fell vpon hys fathers face, and wepte vpon him, and kysſed him.

The l. Chapter.

Jacob is buried Jeſeph forgoeth his brethren the murde that they dyd to hym. And he dyeth.

AND Jeſeph commaunded hys ſeruaunts that were Iſhicians, to embawme his father, and the Iſhicians embawmed Iſrael. xl. dayes longe, for ſo long doeth the embawming laſt, and the Egypcians bewept him. lxx. dayes.

And when the daies of weping were ended, Jeſeph ſpake vnto the houſe of Iſharao, ſayinge: If I haue founde fauoure in your eyes ſpeake vnto Iſharao and tel him, that my father made me ſweate and ſayd: Lo, I dye, ſee that thou bury me in my graue, whych I haue made me in the lande of Canaan. Now therfore let me go, & bury my father: & then will I come agayn. And Iſharao ſaid, go and bury thy father, accordyng as he made the ſweate.

And Jeſeph went vp to bury hys father, and with him went all the ſeruaunts of Iſharao, & were the elders of his houſe, & all the elders of Egipt, and all the houſe of Jeſeph, and hys brethren, and hys fathers

therwys ſhal be the kynges and al the me of the earth. as. l. & lxx. ix e

(d) wolfe is here taken in a good ſence, & ſignifyeth a ſeruet preacher of gods worde, as was Paule, in whom thys ſcripture is deſcribed. * Ge. xlii. a

Act. xlii. c

Et xlii. g



If the Preface be
upon Genesis, mak
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I leave vnto the
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nyng of all that is described therein, and the true
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ture, of proverbes, similitudes, & borrowed speech,
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& beware of subtille allegories. And note euery
thing earnestly, as thynges pertainyng vnto
thyne owne hert and soule.

For as God vnto hym selfe vnto them of the old
Testamente: euen so shall he vnto the worldes
ende vnto hym selfe vnto vs, whiche haue recey
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sonne Iesus. As God doeth all thynges here
for them that beleue his promyses, and herken
vnto his commaundementes, and with pa
tience vnto hym, and walke with hym: e
uen so shall he do for vs, if we receyue the w
rde of Christ with a stronge faith, and endure
patientlye sole wynges his steeple. And on the
other syde, as they that fell from the promise of
God thowge vnto the, and from his law and
ordinaunces thowge vnto the, and from his
lustre, were forsaken of God, and so perished:
euen so shall we as many as do lyche, and as
manie as mocke with the doctrine of a hyple,
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lowe our lustre.

Note thereto howe God is sounde true at
the last, and howe when all is past reme
dyng brought into desperation: he the fulfyller
his promyses, and that by an abicte and a cast
away, a despyd and a refused person, yea, and
by a way impossible to beleue.

The cause of all captiuitie of Goddes pro
ple is this. The world euer hateth them for
their sayeth and trust which they haue in
God, but in vayne, till they fall from the sayeth of
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tlye and with licence, and vnder a protection, do
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Note also the myghty hande of the Roide,
howe he playeth with his aduersaries, and pro
uoketh them, and byrysth them vnto a lytle and
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house: only they children, and they shepe
and they cattell left they behynde them
in the land of Gosen. And they went with
hym also charretes and horsemen: so that
they were an exceedyng great companye.

And when they came to the field of Atad
beyond Jordan, then they made grete &
exceedyng sore lamentacio. And he mourn
ed for his father. vii. dayes. When the en
habiters of the land of the Canaanites saw
p mourning in the field of Atad, then sayd:
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tians make. Wherefore the name of the
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of thy seruantes of thy fathers God. And
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And his brethren came and fel before him
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And Joseph said vnto them: feare not, for
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And Joseph sayd vnto his brethren: I lie
And God will surely viset you, and bring
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And Joseph toke an othe of the chyldre of
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an hundred & ten yere olde. And they
embawmed him, and put him in a
chest in Egypt.

The end of the first booke of Moyses
called Genesis, or Gene
ration.

Exl. xlii. b.

* Ge. xlii. c.
* Gen. vii. b.
* Ge. xlii. d.

* Genesis.
* vii. d.

Gen. xli. b.

Job. xlii. a.
Job. xlii. b.
pl. xlii. a.

God will by
let you that
to, he will re
mebe you &
deliuer you
out of bon.
dage that
ye shal be in
vnder Pha
rao.

* Job. xli. d.
* Job. xlii. d.
* Job. xlii. c.

to the second booke of Ho:

les called *Ærodus*, made by will-

an Tyndall.

If the Preface be
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Note thereto howe God is founde true at the last, and howe when all is past remedie and brought into desperation: he shē fulfilleth his promises, and that by an abicte and a caste awaye, a despydd and a refused person, yea, and by a way impossible to beleeue.

The cause of all captiuitie of Goddes people is this. The worlde ever hateth them for their sapeth and trust wherch they haue in Ioh, but in vayne, till they fall from the sapeth of the promise, and loue of the l'we and ordinares of God, and put theyr truste in holpe dedes of theyr owne findynge, and lyue altogether of theyr owne luste, and pleasure without regard of God, & respecte of theyr neyghboure. Then God forsaketh vs, and sendeth vs into captiuitie, for our dishonouringe of hys name, and despisinge of our neyghboure. But the worlde persecuteth vs for our sapeth, in Christ only (as the people nowe doeth) and not for our wycked liuynge. For in hys kyngdome thou maist quiet lye and wryth licence, and vnder a protection, do what former abhominacion thynke herte lusteth, but God persecuteth vs, becaus e we abuse hys holy testament, and becaus when we know the truthe, we folowe it not.

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h. 116. a lxx

Josephine

Genesis.

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When Josephs brethren saw that their father was dead, they sayd: Joseph maye fortune hate vs, & reward vs againe all the euil whiche we did vnto him. They dyd therfore a commaundement vnto Joseph, saying: thy father charged vs before his death sayig. This wise say vnto Joseph: forgeue (I pray the) the trespase of thy brethren, & thy selfe, for they rewarded the euil. Now therfore we praye the forgeue the trespase of the seruantes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethren came and fel before him
and said. Behold we be thy seruantes.
And Joseph said vnto them. Feare not, for
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you out of this land, vnto the land which
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ext_gst.b

4 Fe. 111. c
 2111. 111. b.
 4 Ge. 111. d

*Genesis.
xviii. 2.

Gen. 11:1

Job. xiii. a
Job. xlii. b
pl. cxxv. a.

God wil by
let you that
is, he wil re
mbe you &
deliuer you
out of bon
dage that
ye shalbe in
vnder phar
iso.

* Web.ri d.
Pro xii d.
Jos. xiiii. c

The Prologe

little, & delivereth not his people in an hour, that both the patience of his electe, and also the worldely wit, and wylle polycie of the wycked, wherewith they do fyghte agaynst God, myghte appeare.

Marke the longe sufferynge and softe patience of Moyses, and howe he toucheth the people and is ever betwene the wrath of God and the, and is readye to lyue and dye with them, and to be put out of the booke that God had wyrtten for theyr sake: as Paule for his brethren, Romans. ix. and howe he taketh his owne wyldeges parentelpe: and neuer auengeth hym selfe. And make not Moyses a figure of Christ with Rochester: but an ensample vnto all Prynces, and to all that are in authoryte, howe to rule vnto Goddes pleasure, and vnto theyr owne profit. For there is not a perfecter lyfe in this world, both to the honoure of God, and profite of his neyghboure, no yet a greater crosse, then to rule chrystenlye. And of Aaron also, see that thou make no figure of Christ, vntill he come vnto his sacrificynge: but an example vnto all preachers of Gods worde, that they adde no thyng vnto Goddes worde, or take oughte thereto.

Note also, howe God sendeth his promysse to the people, and Moyses confirmeth it with myracles, and the people beleue. But when temptation cometh, they fall into vnbelyfe, and seme hyde standynge. When thou seest that all be not Chysten that wyl be so called, and that the crosse reiecth the true from the false, for if the crosse were not, Christe shoulde haue disciples pnowe. Wherefore also thou seest, what an excellent gyfte of God true sayeth is, and impossible to be had withoute the spyrte of God. For it is aboue all naturall power that a manne in tyme of temptation when God scourgeth hym, shoulde beleue then stedfastlye howe that God toucheth him, and careth for hym, and hath prepared all good thynges for hym, and that that scourginge is an earnest that god hath electe and cholen hym.

Note howe oft Moyses styrred them vp to beleue and truste in God, puttynge them in remembrance alwaye in tyme of temptation, of the myracles and wondrous that God hath wroughte befoze tyme in theyr eye sighte. How diligently also forbyddeth he al that might drawe theyr hertes from God: to put oughte to Gods worde, to take oughte from it, commaundyng to do that onely that is right in the sight of the Lord, that they shoulde make no maner ymage, to knyle downe before it: yea, that they shoulde make none aultare of hewed stone, for feare of Images, to see the heathen Idolatries utterly, and to destroye theyr Idoles, and cte downe theyr groues where they worshipped, and that they shoulde not take the Daughters of them vnto theyr sonnes, nor geue theyr daughters to the sonnes of the, and that whosoer moued any of them to worshype false Goddes, howe soeuer nyghe of kynne he were, they muste accuse hym, and byng hym to death, yea, and wheresoeuer they heard of man, woman, or Cite, that worshipped false Goddes, they shoulde see theym, and destroye the Cytie for ever, and not buylde it agayne, and all because they shoulde worshype nothyng but God, nor putte confidence in anye thyng, save in his worde.

Yea, and howe warneth he to beware of wylchecraft, sorcerye, enchaunement, necromancye, and all craftes of the Drugg, and of dyasmers, southsayers, and of miracle doers to de-

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stroye the woordes, and that they shoulde suffer none such to lue.

Thou wylt haply saye, they tell a man the trueth. What then? God wyl that we care not to knowe what shal come. He wyl haue vs too care onely to kepe his com naundementes, and so commit all chaunces vnto him. He hath promysed to care for vs, and to kepe vs from all yll. All thynges are in his hand, he can remembre al thynges, and wyl for his reuerth sake, if we praye hym. In his promyses onely wyl he haue vs trust, and ther rest and to see no farther.

Howe also doeth he prouoke them to loue, ever rehersyng the benefites of god done to the already, and so goodly promyses he were to come. And howe goodly lawes of loue geueth he, to helpe one on other, and that a man shoulde not hate his neyghboure in his herte, but loue hym as hym selfe. Leviticus. xix. And what a charge geueth he in every place, ouer his poe and nedle, ouer the stranger, frendles and wydowes: And when he belyeth to shewe merce, he reherceth with all, the benefytes of God done to them at there nedre, that they myght be a cause at the least waye in god to shewe merce of vnto loue vnto theyr neyghbours at theyr nedre.

Also there is no lawe so symple in apparraunce thowse out the true booke of Moyses, but that there is a greate reason of the making thereof, if a man searche diligently. As that a manne is forbydde to seeth a Rynde in his mothers mylke, moueth vs vnto compayson, and to be pytfull. As doeth also that a manne shoulde not offe the eye of dame and the ponge boeth in one dape. Leviticus. xix. For it myght seme a cruel thyng, in as muche as his mothers mylke is as it were his bloude, wherefore God wyl not haue hym sodde therein: but wyl haue a man shewe curtesye, vpon the verpe beastes. And in an other place he commaundeth that we moell not the Ore that treadeth out the corne: which maner of thyng is vsed in hote countreys and that because we shoulde muche rather be liberall and kynde vnto menne that do be leturpe. O happye God woulde haue none such wanton meate vsed among the people. For the hope of it selfe is no thyng, and the goodes mylke is restouratyue, and boeth together myght be to ranche, and therfore forbydden, some other lyke cause there was.

Of the ceremonies, sacrifices, and Tabernacle, with all his gloze and pompe, vnderstand that they were not permytted onely, but also commaunded of God, to leade the people in the shadowe of Moyses and nyghte of the olde testament, vntill the light of Christ and dape of the newe testament were come. As children are led in the phantasies of pouth vntill the descrecion of mans age be come vpon them. And all was done to kepe them from Idolatrye.

The tabernacle was ordeyned to the entent they myght haue a place appoynted them to do theyr sacrifices openly in the sighte of the people, and namelpe the Pryetes whiche wayted thereon: that is myght be sene that they byd all thynges accordynge to Goddes worde, and not after the Idolatrye of theyr owne Imaginacion. And the cosynesse of the Tabernacle, and the beaute also pertaynyng therunto, that they shoulde se nothyng amonge the heathen but that they shoulde se thynges mox beautiful at home, because they shoulde not be moued to folowe them.

And in lyke maner, the dyuerse fashyons of sacrifices and ceremonies was to occupy theyr myndes, that they shoulde haue no luste to followe

lowe the heathen and the multitude of theym was, that they should haue so much to do in heppinge them, that they should haue no leasure to imagine other of their ownepes and that gods word might be by in all that they dyd, that they might haue their faith and trust in God, which he can not haue that followeth either hys owne traditions, or traditions of mennes makinge without gods word.

Finally, God hath two Testaments: the old and the newe. The olde testament is those temporall promyses, whiche God made the chyldren of Israel of a good lande, and that he woulde defende the, and of wealth and prosperite, and of temporall blessings, of whiche thou readest ouer all the lawe of Moyses, but namely. Levitic. xvi. and Deuter. xxi. and the auoydinge of all threatenynge and curses, of whiche thou readest lyke wyse euery where, but specially in the two booke about rehearsed, and the auoydinge of all punishment ordeyned for the transgressours of the lawe.

And the olde testament was built altogether vpon the heppinge of the lawe and ceremonies, and was the rewarde of heppinge them in this lyfe onely, and reached no farther then this lyfe and this worlde. As thou readest Levitic. x. iiii. A man that doeth the that I haue therin, which teche Paule rehearseth. Ro. x. and Galath. iii. That is, he that heareth them, shall haue his life gloriouse, accordinge to all the promyses and blessings of the lawe, and shall auoyde both all temporall punishments of the lawe, and all the threatenynge and cursynge also. For neither the lawe euen of the ten commandments, nor yet the ceremonies, iustified in the herte before God, or purged vnto the lyfe to come. In so muche that Moyses at hys death, euen fouretye yeres after the lawe and ceremonies were geuen, complayneth saying. God hath not geuen you an herte to vnderstande, nor eyes to se, nor eares to heare vnto this daye. As who shoulde haue sayd: God hath geuen you ceremonies, but ye knowe not the vse of them, and hath geuen you a lawe, but God hath not wrytten it in your hertes.

Wherefore serueth the lawe then, if it geue vs no power to do the lawe? Paule answereth the, that it was geuen to bitter synne onely, and to make it appere. As a scabbe is layd vnto an olde soze, not to heale it, but to styre it vp, and make the dyscase alyue, that a man myghte feele in what sorow he is, and howe nyghe death and not aways, and to make aways vnto the healyng place.

Euen so, sayeth Paule. Gala. iii. The lawe was geuen because of transgression (that is to make the synne alyue, that it myght be felte and seene) vntill the seide came vnto whom it was promysed, that is to saye, vntill the chyldren of sayth came, or vntill Christ that seide in whom God promysed Abraham, that all nacions of the worlde shoulde be blessed, came.

That is, the lawe was geuen to bitter synne, death, damnacion and curse, and to dyscuss vnto Christe, in whom forgiveness, lyfe, iustifyinge and blessing were promysed, that we myghte se so great loue of God to vs warde in Christe, that we henceforth ouercome with kindness, myghte loue agayne, and of loue kepe the commandmentes.

Howe he that goeth aboute to quiete hys conscience, and to iustify hym selfe with the lawe, doeth but heale hys woundes with scabbege roses. And he that goeth aboute to purchase

grace with ceremonies, doeth but suche the ale pole to quench hys thyrste, in as muche as the ceremonies were not geuen to iustify the herte, but to signifye the iustifyinge, and forgiveness that is in Christes bloude.

Of the ceremonies that they iustify not, thou readest. Hebrews. x. It is impossible that synne shoulde be done aways with the bloud of oxen and goates. And of the lawe thou readest Galat. iii. If there had ben a lawe geuen, I coulde haue quickened or grauntyde: then hadde thyngs troulesome or iustifyinge come by the lawe in dede. Howe the lawe not onely quickeneth not the herte, but also wounderth it with conscience of synne, and minneth death and damnacion vnto hys lyfe. Col. ii. so that he must nedes dye and be dampned, excepte he synde once remede. So farre it is of that we are iustified or holpen by the lawe.

The new testament is those euerylastyng promyses, whiche are made vs in Christ the word thowmout all the scripture. And that Testament is buyt on sayth, and not on workes.

For it is not sayd of that testament: he that worketh shall lyue: but he that beleueth shall lyue. As thou readest. John. iii. God so loued the world, that he gaue hys onely begotten son, that none that beleue in hym shoulde perishe, but haue lyfe euerylastyng.

And when this Testament is preached and belied, the spyrte entereth the herte, and quickeneth it, and geueth it lyfe, & iustifyeth hym. The spyrte also maketh the lawe a lyuely tyng in the herte, so that a man byngeth forth good workes of hys owne accord without compulsion of the lawe, without feare of threatenynge, or cursynge: yea, and without all maner respects or loue vnto any temporall pleasure, but of the verie power of the spyrte, receyued thowmout sayeth, as thou readest. John. i. He gaue them power to be the sonnes of God, in that they beleued on hys name.

And of that power they worke, so that he whiche hath the spyrte of Christe, is now no more a chyld: he neither learneth nor worketh any longer for payne of the rodde, or for feare of bugges or pleasure of apples, but doeth all thynges of hys owne courage. As Christ sayth John. vii. He that beleueth on me, shall haue riuers of lyuynge waters flowynge out of hys belly. That is all good workes, and all giftes of grace spring out of hym naturallye, and by thep owne accord. Thou readest not to wycke good workes out of hym, as a manne woulde wyngge vertue out of crabbes. Naye, they flowe naturallye out of hym, as springes out of rocks.

The newe Testament was euer euen from the begynnyng of the worlde. For there were alwayes promyses of Christ to come, by sayeth in whyche promyses, the electe were then iustified inwardly before God, as outwardly before the worlde, by heppinge of the lawe and ceremonies.

And in conclusyon, as thou seest blessings or cursynge folowe the breakynge or heppinge of the lawe of Moyses: euen so naturallye do the blessings or cursynge folowe the breakynge or heppinge of the lawe of nature, out of whiche springe all our temporall lawes. So that whē the people kepe the temporall lawes of theyr lande, temporall prosperite, and all maner of suche temporall blessings as thou readest of in Moyses, do accompany them and fall vpon them. And contrarywyse, when they synne vnto
h. iiii. punished,

punſhed, and when the rulers haue no reſpect vnto equitie or honeſtye, then God ſendeth by a curſe among them, as hunger, dearth, moiren, bannynge, peſtilence, warre, oppreſſion, with ſtraunge and wounderfull diſeaſes, and newe kyndes of miſfortune and euill lucke.

If any man aſke me, ſaying that ſapth ſuſpecteth me, why I worke? I anſwere. I loue com- pelleth me. For as long as my ſoul ſeeketh what loue God hath ſhewed me in Chriſte, I can not but loue God agayne, and bys wyll and coman- dementes, and of loue worke them, nor they can ſeme harde vnto me. I thynke not my ſelfe bet- ter for my workinge, nor ſeke heauen nor an higher place in heauen becauſe of it. For a Chri- ſtian worketh to make his weake brother per- fect, and not to ſeke an higher place in hea- uen. I compare not my ſelfe vnto hym that wor- keth not. No, he that worketh not to daye, ſhall haue grace to turne and to worke to morowe, and in the meane tyme, I praye hym and praye for hym: If I had wrought the wyll of God theſe thouſand yeres, and other had wroughte the wyll of the deuyll as longe, and thys daye he turne and be as well wyllynge to ſuffer with Chriſt as I: he hath thys daye ouer taken me, and is as farre come as I, and ſhall haue as muche rewarde as I, and I enuye hym not but reioyce moſt of al, as of a loſt treaſure found.

For if I be of God, I haue theſe thouſande yeres ſuffered to wyne hym for to come and praye the name of God with me. Theſe thouſand yeres, I haue prayed, longed, ed, longed, ſighed, and fought for that which I haue thys daye found, and therfore reioyce with al my might, and praye God for his grace and merce.

The ſeconde Booke of Moyſes, called Exodus, or departure.

The ſpſte Chapter.

The children of Iacob are numbred. The new Pharaos oppreſſeth them. The act of the Godly midwives.

A



These are the names of the children of Iſrael, whiche came to Egypt with Iacob, e- uery man with his houſholde: Ruben, Sime- on, Leui, Iu- da, Iſachar, Zabulon, Ben Iamin, Dan, Reuithali, Gad and Aſer. All theſe ſoules procedynge out of the loynes of Iacob, were thre ſcore and ten, where as Joſeph was in Egypt alreadye.

When Joſeph was deade, and all his bre- then, and al that generacion, the children of Iſrael grew, encreaſed, multiplied, and waxed very myghtye: ſo that the land was

full of them.

Then there roſe vp a new kynge in Egypt which knew not Joſeph. And he ſaped vnto his folke: behold the people of the chyl- dren of Iſrael are mo & mightier than we. Come, let vs playe wyſely with them: leſte they multiplye, and ſo (if there chaunce any warre, they ioyne them ſelues to oure ennemies and fight againſt vs, and ſo get them out of the land.

And he ſet taſkemaſters ouer them, to kepe them vnder with burdens. And they buyt vnto Pharaos ctytes of deſenſe: Pſon- ton and Rameses. But the more they vex- ed them, the more they multiplied & grew: ſo that they abhorred the chylidren of Iſ- rael. And the Egyptians helde the chylidren of Iſrael in bondage withoute merce, and made theyr lyues bytter vnto them, with cruell labour in clape, and byrche, and all maner worke in the fieldes, and in al ma- ner ſerupce, whiche they cauſed them to worke, cruelly.

And the kynge of Egypte ſapd vnto the midwives of the Ebrues women, of which the ones name was Sephora, & the other Phua: Whye ye do the offpce of a midwife, to the women of the Ebrues, and ſe in the byrth tyme that it is a boye, kyll it. But if it be a mayde, let it lyue. Notwithſtandynge the midwives feared God and did not as the kynge of Egypte commaunded them: but ſaued the men children.

Then the kynge of Egypte called for the midwives, and ſaide vnto them: why haue ye delt on thys maner, and haue ſaued the men children? And the midwives anſwe- red Pharaos, that the Ebrues women were not as the women of Egypt: but were ſtr- dr womenne, and were deliuered afore the midwives came at them. And God there- fore deaſte well with the midwives. And the people multiplied & waxed very myght- ty. And becauſe the midwives feared God, he made a them houſes.

Then Pharaos charged al his people, ſay- inge: All the menchildren that are borne, caſte into the ryuer, and ſaue the maidechyl- dren alſue.

The ii. Chapter.

Moſes is borne, and bring call into the flag- ges, is taken vp of Pharaos daughter. He kyl- leth the Egyptians, he fleeth and taketh a wife. The Iſraelites crye vnto the Lord.

Another wet a man of the houſe of Leui. And toke a daughter of Leui. And the wyfe conceived and bare a ſonne. And when ſhe ſaw that it was a pro- pre chylid, ſhe hpd hym for in moneths. But when ſhe could no longer hde hym, ſhe toke a baſket made of bulruſhes, and dawbed it with ſlme and pytche, and laid the chylde therein, and put it in the flagges by the ry- uers byrke. And his ſiſter ſtoode a farr of, to wytte what would come of it. And the daughter of Pharaos came bounce to the ry- uer to waſh hyr ſelfe, & her maydes walked a longe

(a) That ſo he encrea- ſed & multi- plied them, & made houſ- holdes of them, geuig them both huſbands & children, as in Ge. vii. a

Exod. vi. c. i. & a. xxi. b

Exod. vi. c. i. & a. xxi. b

Gen. xli. b

Exod. vi. c

Exod. vi. c

a longe by the ryuers syde. And when she sawe the basket amonge the flagges, she sente one of her maydens, and caused it to be fet. And when she had opened it she saw the chyldre, and behold: the babe wept. And she had compassion on it and said: it is one of the Egiptians chyldren. Then sayd hys sister unto pharaos daughter: shal I go and cal vnto the a nurse of the Egiptians women, to nurse the that chyldre? pharaos daughter answered: So thy wape. And the mayden, & called the chyldres mother. The pharaos daughter sayed vnto her. Take this chyldre awape, and nurse it for me. And the woman toke the chyldre, and nursed it by.

And when the chyldre was growen, shee brought it vnto pharaos daughter, and it was made her son, and she called it *Moses, because (sayde she) I toke hym out of the water. And it happened in these daies, whē Moses was wated great, that he wēt out vnto hys brethren, and looked on their burdens, & sppe an Egiptian smyttinge one of hys brethren an Egiptian. And he looked rounde aboute, and when he saw that there was no man by, he *slew the Egiptian. and hyd hym in the sande. And he wēt to the nexte daye, and beholde, two Egiptians stroue together. And he sayde vnto hym that dōd the wronge: Wherefore smyttest thou thyne neyghboure? And he answered: who hath made the ruler or a iuge ouer vs: intendest thou to kyll me, as thou kyledst yesterdape the Egiptian? Then Moses feared and sayde: Truly the thing is knowen. And pharaos hearde of it, and wente aboute to sle Moses: but he fled from pharaos, and dwelte in the lande of Madian, and he satte downe by a welles syde.

The preast of Madian had vii daughters whiche came and drew water, and fylled the troughes, for too water theyr fathers shepe. And the shepheards came and droue the maydens awape: but Moses stode by, and helped them, and watered their shepe. When they came to *Raguell their father he said: how happeneth it that ye are come so soone to day? They answered: An Egiptian delucted vs from the shepheards, and so drew vs water, and watered the shepe. And he sayde vnto hys daughters. Where is he? why haue ye lefte the man? So cal hym that he maye eat & breade. And Moses was contente to dwell wth hys man. And he gaue Moses zephora hys daughter whiche bare a son, and he called hym Gerson: for he sayde: I haue bene a straunger in a straunge lande. And she bare yet another sonne whom he called Eliezer, sayinge: The God of my father is mine helper, and hath rid me out of the handes of pharaos.

And it chaunced in proffesse of tyme, that the kynge of Egipte dyed, and the chyldre of Israel syghed by the reason of labour, and cryed. And their complainte ascended vnto God from the labour. And God re-

membered hys promyse wth Abraham, Isaac and Jacob. And God *looked vpon the chyldren of Israel, and knewe them.

The. iii. Chapter.

Moses kepte shepe, god appereth vnto him in a bush, and sendeth him to the chyldren of Israel, and to pharaos the oppressour.

Moses kepte the shepe of Jethro hys father in lawe, prieste of Madian, & he droue the flocke to the backside of the wyldernesse, and came to the mountayne of God, Horeb. And the aungell of the Lorde appeared vnto hym, in a flame of fyre, out of a bush. And he percepued that the bush burned wth fyre, & consumed not. Then Moses sayde: I wyl goo hence, and sethys greates syght, how it cometh that the bush burneth not. And when the lorde sawe that he came forth to see, he called hym out of the bush, and sayd: Moses, Moses. He answered, I am at hande. And he sayde: come not hyther, but put thy shoes of thy fete: for the place wher thou standest is holpe grounde. And he sayde: I am the God of thy father: the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to loke vpon God.

Then the Lorde sayed: I haue suerlye sene the trouble of my people whiche are in Egipt, and haue hearde their crye, whiche they haue of their taskmasters. For I knowe their sorowe and am come downe to deliuer them out of the handes of the Egiptians, and to bring them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth wth mylke and honye. euen vnto the place of the Canaanites, Hetites, Amouites, Pherezites, Heuites, and of the Jebusites. Now therefore behold the complaint of the children of Israel: is come vnto me, and I haue also sene the oppression, whiche wth the Egiptians oppresseth them. But come, I wil send thee to pharaos, that thou mayest bring my people the children of Israel out of Egipt. And Moses sayd vnto God: what am I to go vnto pharaos, and to bringe the chyldren of Israel out of Egipt? And he sayd: I wyl be wth the. And thus Mahe a toke vnto the, that I haue sent the: After that thou haste broughte the people out of Egipte, ye shal serue God vpon thys mountayne.

Then sayd Moses to God: when I come vnto the chyldren of Israel, and saye vnto them: The God of your fathers hath set me vnto you, and theyr saye vnto me, what is hys name, what answereth I? Then sayde God vnto Moses: I am that I am. And he sayde: Thus shalte thou saye vnto the chyldren of Israel: The God that is, dōd sende me vnto you. and God spake further vnto Moses: Thus shalte thou saye vnto the chyldre of Israel. I lord god of your fathers, the god of Abraham, god of Isaac, and the god of Jacob, hath sent

* Looked vpon the, that is he had pte, and compassionouer theyr loyde labours, as Deu. xvi. d

The bush & fyre

* The scripture vseth call that howly which crye ther the lord chooseth vnto him selfe or is d. b. care vnto the lord as. Eccl. obi. xii. d

* In the hony is vnto deitond as boundance & plentie of all thinges appertaining to the comfort of man.

* I am that I am, that is to wit, I am eter vnto end vnto changeable. for no thing is a beinge of it selfe.

* Moses is an Egipt name and it significth drawn out of p water.

* This killing of the Egiptian, becometh p Moses. Mould be a reuenger of the iniuries done to the people of God, as the rebuking of the hebr on the other day, was a sign that he mould be a iudge and a law geuer among the.

* This Raguell is not Jethro, but the father of Jethro and grandfather of zephora, was also p priest of Madian. For it was a lpe order wth them, as it was wth the Jewes that the son possessed the office of hys father.

without
creation, w
out corrup
tion, with
out begyn
ning, with
out ending
saue only
god almighty.

sent me vnto you: this is my name for euer, and this is my memoriall thowseout al generacions. So therefore and gather the elders of Israel together, and say vnto them: The Lord God of your fathers, the God of Abraham, the God of Isaac, & the God of Jacob, appeared vnto me, and sayd: I haue visited and sene both you and that which is done to you in Egypt. And I haue sayed it, that I will bringe you out of the tribulacion of Egypt vnto the land of the Canaanites, Hethites, Amorites, Hittites, Iteunites and Jebusites, a lande that floweth with mylke and honny.

If it come to passe & they heare thy voice then go, both thou and the elders of Israel vnto the king of Egypt, and say vnto him: The Lord God of the Egiptians hath called vs. let vs go therefore these dayes iorney into the wilderness, & we maye sacrifice vnto the Lord our God. Notwithstanding I am sure that the king of Egypt wil not let you go, vnles it be with a mighty hand. I will therefore stretch out mine hande, and smyte Egypt with al my wonders which I wil do therein. And after that, he wil let you go. And I will get this people fauoure in the sight of the Egiptians: so that when ye go, ye shall not go emptye: but euer ye wyl haue borow of her neyghboure, & of her & so iourneth in her house, Jewels of silver & gold and raiment. And ye shall put them on your sons and daughters, and shall spoile the Egiptians.

The xiii. Chapter.

Moses receyued signes of his callinge as he was sente into Egypt. His wyfe zephora circumciseth her son Aaron meeteth with Moses, Moses taketh his leaue of his father in law.

Moses answered & sayd: Se, they wil not beleue me nor hearken vnto my voyce but wil say, the lord hath not appeared vnto the. Then the Lord sayd vnto him: What is that in thyne hande? & he sayd, a rod. And he sayd: cast it on the ground. he dyd cast it, and it turned vnto a serpente. And Moses ran away from it. And the lord sayd vnto Moses: put forth thine hande, & take it by the tayle. And he put forth his hand and caught it, and it became a rod againe in his hande and thus shalt thou do sayth the lord, that they maye beleue that the Lord God of their fathers, the God of Abraham, the God of Isaac, & the God of Jacob hath appeared vnto the.

Deanes.

And the Lord sayed furthermore vnto him thrust thyne hand into thy bosome. And he thrust his hand into his bosome, and toke it out. And beholde, his hand was leporous euen as snowe. And he sayd: put thyne hand into thy bosom againe. And he put his hand into his bosome againe, and plucked it out of his bosome, and beholde, it was tourned againe as his other flewe. If they wil not beleue the, neyther heare the voyce of

the spirite token: yet wyl they beleue the voyce of the seconde token. But if they wil not beleue the two signes, neither hearken vnto thy voyce, then take of the water of the ryuer, and poure it vpon the drye land. And the water whiche thou takeste out of the ryuer, shall tourne to bloude vpon the drye lande.

And Moses sayd to the Lord: Oh my Lord, I am not eloquent, neyther in tymes past, ne yet sence thou hast spoken vnto thy seruaunt, but I haue an impediment of speche, and am slowe tongued. And the lord sayd vnto hym: who hath made mans mouth or who hath made the dum or the deaf, the seying or the blinde? haue not I, O Lord? So therefore, and I will be with thy mouth and teach the what thou shalt say. But he sayd: oh my lord send I praye the whom thou wylt. And the Lord was angrie with Moses and sayd, I know Aaron thy brother the Leuite that he can speake. And mouer behold, he cometh to mete the, and when he seeth the, he wyl be glad in the. And thou shalt speake vnto hym and put the wordes in his mouth, & I wyl be with thy mouth and with his mouth, & wyl teach you what ye shall do. And he shall be thy spokesman vnto the people: ne shall be thy mouth, and thou shalt be his god and take this rod in thy hande wherewith thou shalt do miracles.

And Moses wente and retourned to Fethio his father in law againe, and said vnto hym: let me go. I praye the and returne to my brethren whiche are in Egypt, that I maye se whether they be yet aliv. And Fethio sayde to Moses: go in peace. And the lord sayd vnto Moses in a vision. retorne againe into Egypt for they are dead whiche wente aboute to kyll the. And Moses toke his wyfe, and his sonnes, and late them on an Ass, and retourned to Egypt and toke the rod of God in his hand.

And the lord sayd to Moses, when thou art come to Egypt againe, se that thou do all the wonders before pharaon whiche I haue put in thy hand, but I wyl harden his herte so that he shall not let the people go. And tell pharaon, thus sayeth the Lord: Israel is myne eldest sonne, and therefore sayeth vnto the: Let my sonne go, that he maye serue me. If thou wilt not let hym go, behold, I wyl sle thyne eldest sonne.

And it chaunced by the way in the pynne that the Lord met hym, and woulde haue kyllid hym. The zephora toke a stone and circumcisid her sonne, and fell at his fete, and sayde: a bloudy husbnde art thou vnto me. And he let hym go. She sayd a bloudy husband, because of the circumcisid. Then sayd the Lord vnto Aaron: go mete Moses in the wilderness. And he went and met hym in the mount of god, and kysed hym. And Moses tolde Aaron all the wordes of the Lord, whiche he hadde sente by hym and al tokens whiche he had charged him with

Jerem. i. a

Math. x. c.

D

* That is he that spech for the. As Job. xxxi. c. * I praye god a manner of speking by which is ment & he that appoind like a god euer sayng that he shall do or speke.

* Wat. ii. b

pharaon herte shall be hardened.

Moses with zephora kysed her son

wyth al. So wente Moyses and Aaron, and gathered all the elders of the chyldren of Israel. And Aaron told al the words which the Lorde hadde spoken vnto Moyses, and did the myracles in the syght of the people, & the people beleued. And when they heard that the Lorde hadde visited the chyldren of Israel, and hadde looked vpon theyr tribulation, they bowed them selues and worshipped.

* That is, they gaue thanks & praised the lord.

The v. Chapter.
Moyses and Aaron go vnto pharaos. The people of Israel are oppressed more & more, and they crye out vpon Moyses and Aaron therfore.

Then Moyses and Aaron wente & tolde pharaos, thus sayth the Lorde God of Israel. Let my people go, that they may kepe holre dape vnto me in the wilderness. And pharaos answered: What se lower is the Lorde, that I should heare his voice for to let Israel go? I knowe not the Lorde, neptier wil let Israel go. And they saied: the God of the Hebrews hath met with vs: let vs go (we praye the) that we maye iourney into the desert, that we maye sacryfice vnto the Lorde oure God: lest he smite vs either with pestilence, or wth sword. Then saied the kyng of Egypt vnto them: Wherfore do ye, Moyses and Aaron, let the people fro their worke? get pou vnto poure labour. And pharaos said furthermore: be holde, ther is much people in the land, and ye make the myracles, and let their woche stande.

* He knoweth not the lord, & fearerth hi not, neither beleueth in hi, but is as one, hauing nothing to do wth him. Such as al hard herseyd, & greddy woylsings & passe not so tranche grette gods commaunde: mentes for hurtes sake

And pharaos commaunded the same dape the taskemasters ouer the people, and the offycers saying: let that ye geue the people no more strawe to make bucke with, as ye did in tyme past: let them goo and gather straw theselues, and the numbze of bucke, wch they wet wont to make in tyme past, laye vnto their charges also, & diminish nothing therof. For they be ydel, and therfore crye, sayinge: Let vs go and do sacryfice vnto our God. They muste haue more worke laied vpon them, that they may labour therein, and then will they not turne them selues to false wordes.

Then went the taskemasters of the people & the offycers out, and told the people, sayinge: Thus sayth pharaos: I will geue pou no more straw, but go pou selues, and gather pou strawe where ye can find it, yet that none of poure labour be diminished. The people scattered abroad thowout all the lande of Egypte, for to gather theym stubble, to be in stede of strawe.

And the taskemasters haded them forward, saying: Fulfill poure worke dape by day, even as whē straw was geue pou. And the offycers of the chyldren of Israel, which pharaos taskemasters had set ouer them, were beaten. And it was saied vnto them: Wherfore haue ye not fulfilled poure taske in makynge bucke, both yesterday and to dape, as well as in tymes past.

Then wente the offycers of the chyldren of Israel, and complayned vnto pharaos, sayinge: Wherfore dealest thou thus with thy seruantes? there is no strawe geuen vnto thy seruantes, and yet they say vnto vs: make bucke. And so, thy seruantes are beaten, and thy people is foule intreated. And he answered: Ydell are ye, and therfore ye saye: lette vs go and do sacryfice vnto the Lorde. Soe therfore and worke, for there shall no strawe be geuen pou, and yet se that ye deliuer the hole tale of bucke.

When the offycers of the chyldren of Israel sawe them selues in threwd case (in that he sayde, ye shall mure the nothinge of poure daylye makynge of bucke) then they met Moyses and Aaron, and praynge in theyr waye, as they came out from pharaos, and sayd vnto them: The Lorde loke vnto pou as iudge, for ye haue made the sauoure of thy synke in the sight of pharaos, and of thy seruantes, and haue put a swerde in to theyr handes to slep vs.

Moyses returned vnto the Lorde, and sayde: Wherfore dealest thou cruelly wth this people: and wherfore hast thou sente me? For I came to pharaos to speake in thy name, he hath sared foule with this folke, and yet thou hast not deliuered thy people at all. Then the Lorde said vnto Moyses: Howe shalt thou see what I will do vnto pharaos, for with a myghty hande, shall he lette them go, and wth a myghty hande, shall he dyspue them out of his lande.

When I maye cannot abide a thyng, the we lare, it lyeth in his syghte. So to like in pharaos syghte, is to be abhorred of hym.

The vi. Chapter.

God promyseth deliuerance of the Israelites, and the land of Canaan. The genealogie of Ruben, Simeon and Levi.

AND God sayde vnto Moyses: I am the Lorde, that appeared vnto Abraham, Isaac and Jacob, an almighty God: but in my name Yehouah, was I not knowen vnto them. Wherefore I made an appointment with them, to geue them the lande of Canaan: the lande of their pilgrimage wherein they were strangers. And I haue also heard the groning of the chyldren of Israel, because the Egypciens kepe them in bondage, and haue remembered my promise.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, and will deliuer pou from the burdens of the Egypciens, and will dyspue pou out of their bondage, and will deliuer pou wth a stretched oute arme, and wth great iudgements. And I will take pou for my people, and will be to pou of his place, a God. And ye shall knowe that I am the Lorde your God, whych deliuer pou from the burdens of the Egypciens. And I will bring pou to the land, ouer which I dyd lift up my hand to geue it vnto Abraham, Isaac and Jacob, & will geue it vnto pou for a possession: even I the Lorde. And Moyses tolde the chyldren of Israel euē so: But they hearkened not vnto Moyses for anguyshe of spure,

* Jehonah is the name of god, and is as muche to saye, as one & is of hym selfe, & dependeth of nothing. A promise of a testament.

* Judges ments at taken for the wonderfull dedes of god: as here take pou for my people, and will be to pou of his place.

* To lifte up the hand is to promise by an oath, as in Gen. xxi. & of Abraham,

spite, and for cruel bondage.

And the Lord spake unto Moses, saying: So and bid pharaon king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the lord saying: behold, the children of Israel hearken not unto me, howe then shall pharaon heare me: saying, that I haue * vncircum-

* Anciently
called so to
wit, vncircum-
cised, without
circumcise.

* Fe. xvi. a
Exod. i. a.
Nu. xvi. a
i. Para. v. a

And the Lord spake unto Moses and Aaron, and gaue them a charge vnto the children of Israel, and vnto pharaon, king of Egypt: to bring the children of Israel, out of the lande of Egypt. These be the heades of their fathers houses. The * children of Ruben the eldest son of Israel, are these: Hanoh, Ballu, Bezron, Charim, these be the householders of Ruben. The children of Simeon are these: Semuel, Jamin, O- had, Nachin, Zohar, and Saule the son of a Canaanitish wife: these are the kindredes of Simeon. These * are the names of the children of Leui in their generacions: Gerson, Kahath, and Merari. And Leui liued an hundred and xxxvii. yeare. The sons of Gerson: Libni and Semei in their kindredes. The children of Kahath: Amram, Jesear, Hebion and Uziel. And Kahath liued an hundred and xxxiii. yeare. The children of Merari are these: Gadiel and Gadi: these are the kindredes of Leui in their generacions.

* i. pa. vi. a
and. xxi. a.
Rume. iii. c
and. xxi. g.

And Amram toke Jochebed his nece to wife, whiche bare hym Aaron and Moses. And Amram liued an hundred and xxxvii. yeare. The children of Jezear: Bozah, Re- pheg and Sepli. The children of Uziel, Phisael, Elzaphan and Sisin.

And Aaron toke Elizaba daughter of Aminadab and sister of Salomon to wife: whiche bare him Nadab, Abihu, Eleazar & Ithamar. The children of Bozah: Amir, Elkana, and Abiaaph: these are the kindredes of the Bozahites. And Eleazar Aarons sonne, toke him one of the daughters of Putiel to wife, whiche bare him Sime- has: these be the principall fathers of the Leuites, in their kindredes.

These are that Aaron and Moses to whom the Lord said: carry the children of Israel out of the land of Egypt, with their armies. These are the same Moses and Aaron, which spake to pharaon king of Egypt, & they might bring the children of Israel out of Egypt. And in the daie when the Lord spake vnto Moses in the lande of Egypt, he spake vnto him, saying: I am the lord, se that thou speake vnto pharaon the king of Egypt, all that I saie vnto the. And Moses answered before the Lord: I am of vncircumcised lippes, howe shall pharaon then geue me audience?

The. vii. Chapter.

Tokens. The rodde of Moses is turned to a serpent. The soxes are do the same. The waters are turned into bloud.

And the Lord said vnto Moses: be- hold, (a) I haue made the pharaon God, and Aaron thy brother shall be thy prophete. Thou shalt speake all that I commaunde the, and Aaron thy brother shall speake vnto pharaon: that he send the children of Israel out of his lande. But I will harden pharaons herte, that I maye multiplie my miracles and my woundes in the lande of Egypt. And yet pharaon shall not hearken vnto pou, that I may set myne hande vpon Egypt, and brynge out myne armies, even my people the children of Israel out of the lande of Egypt, with great iudgements. And the Egyptians shall know that I am the lord, when I haue stretched forth my hand vpon Egypt, & haue brought out the children of Israel from them.

I haue made the pharaon God, that is: I haue made the pharaon iudge as in Exo. xxi.

Moses and Aaron did as the Lord commaunded them. And Moses was lxxx. yere old, and Aaron. lxxiii. when they spake vnto pharaon. And the Lord spake vnto Moses and Aaron, saying: When pharaon speaketh vnto pou, and saith: Shew a wonder, then shalt thou say vnto Aaron: Take the rodde, and cast it before pharaon, & it shall turne to a serpent. Then went Moses and Aaron to pharaon, and did as the Lord had commaunded. And Aaron cast forth his rod before pharaon and his seruantes, and it turned to a serpent. When pharaon called for the wise men and * enchaunters of Egypt: and they did in like maner with sorcerie. And they cast downe euery man his rodde, and they turned to serpents: but Aarons rodde ate vp their rods: and yet for all this pharaos herte was hardened, so that he hearkened not vnto them, according as the Lord had sayde.

* ii. ii. iii. b

Then said the Lord vnto Moses. pharaos herte is hardened, and he refuseth to let the people go. Get thee vnto pharaon in the morning, for he will come vnto the water, and stande thou vpon the riuers bankes, against he come, and the rodde which turned to a serpent take in thy hand. And say vnto him: the Lord God of the Hebrews hath sent me vnto the, saying: let my people go, that they maye serue me in the wilderness: but hyther vnto thou woldst not heare. Wherefore thus sayth the lord: here by thou shalt knowe that I am the Lord. Beholde, I will smyte with the staffe that is in myne hand, the waters that are in the riuier, and they shall turne to bloud. And so shall that which is in the riuier shall dye, and the riuier shall dryne. so that it shall greue the Egyptians to dryncke of the water of the riuier.

And the Lord spake vnto Moses, say vnto Aaron: take thy staffe and stretche out thyne hande ouer the waters of Egypt, ouer their streames, riuers, poudes, and all pooles of water, that they maye be bloud, and that there may be bloud in all the land of Egypt: both in vessels of woode and also of stone.

And

The first
plage.

Ex. ix. vii. c.
and. ciii.

Ex. ix. vii. b

And Moses and Aaron dyd as the Lord commaunded. And he lyfte vpp the staffe, and smote the waters that were in the riuer, in the syghte of pharao, and in the syghte of hys seruauntes, and all the water that was in the riuer, turned into blud, And the fische that was in the riuer dyed, and the riuer stanke. so that the Egyp- tians coude not drynke of the water of the riuer. And ther was bloud thow out all the lande of Egypte.

And the enchauntes of Egypte, did like wise with their enchauntementes, so that pharaos herte was hardened, and did not regarde them, as the Lord had saide. And pharao turned him selfe, and wente into his house: and sette not his herte there vnto. And the Egyptians digged round about the riuer for water to drinke, for they could not drynke of the water of the riuer. And it continued a weke after that the Lord had smitten the riuer.

The. viii. Chapter.

The plage of frogges. Moses prayeth for pharao. The plage of flies.

Ex. ix. vii. c.
Ex. ix. vii. b

The Lord spake vnto Moses: Go vnto pharao, and tell hym, thus sayeth the Lord: Lette my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyl smyte all thy land wth frogges. And the riuer shall scroule wth frogges, and they shall come vp, and go into thyne house and into thy chamber where thou slepest, and vpon thy bedde, and into the houses of thy seruauntes, and vpon thy people, and into thyne Quens, and vpon thy wyntaples, whiche thou hast in doore. And the frogges shall come vpon the, and on thy people, and vpon all thy seruauntes.

The second
plage.

And the Lord spake vnto Moses, sape vnto Aaron: stretche forth thyne hande wth thy rodde over the streames, ryuers and poudes. And bringe vp frogges vpon the lande of Egypte. And Aaron stretched his hande over the water of Egypte, and frogges came vp, and covered the lande of Egypte. And the sorcerers dyd lyke wyse with their sorcerye, and the frogges came vp, vpon the land of Egypte.

Then pharao called for Moses and Aaron, and sayde: praye ye vnto the Lord that he maye take away the frogges from me and from my people, and I wyl lette the people go, that they maye doo sacrifice vnto the Lord. And Moses sayde vnto pharao: Appoynte thou the tyme vnto me, when I shall praye for the, and thy seruauntes, and thy people, too dryue away the frogges from the, and thy house, so that they shal remayne but in the riuer onelye. And he sayde, to morowe. And he sayde: euen as thou hast sayde that thou mayest knowe that ther is none lyke vnto the lord oure God. And the frogges shall departe from the, and from thine houses, and from thy seruauntes, and from thy people, and

shall remayne in the riuer onelye.

And Moses and Aaron wente out from pharao, and Moses cryed vnto the Lord vpon the appoyntmente of frogges, whiche he hadde made vnto pharao. And the Lord dyd accordyng to the sayinge of Moses. And the frogges dyed out of the houses, courtes and fieldes. And they gathered them together vpon heapes, so that the lande stanke of them.

But when pharao sawe that he hadde celle geuen him, he hardened his heart, and herkened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moses: sape vnto Aaron, stretche out thy rodde, and smyte the duste of the lande, that it maye tourne to lyse, in all the lande of Egypte. And they did so. And Aaron stretched out his hande wth his rodde, and smote the duste of the earth, and it turned to lyse bothe in man and beast, so that all the dust of the lande, turned to lyse, thow out at the lande of Egypte.

And the enchauntes assayed lyke wyse with their enchauntementes, too bringe forth lyse, but they coude not. And the lyse were bothe vpon man and beast. Then said the enchauntes vnto pharao. It is þ sin- ger of God. Neuerthelater pharaos herte was hardened, and he regarded them not, as the Lord had sayde.

And the Lord sayde vnto Moses: rise vp earlye in the mornynge, and stand before pharao, for he wyl come vnto the water: and sape vnto him thus sayth the Lord: let my people go, that they maye serue me. If thou wilt not let my people go, beholde, I wyl sende all manner flies, bothe vpon the, thy seruauntes, and thy people, and into thy houses. And the houses of the Egyptians shall be ful of flies, and the grounde whereon they are. But I will seporate the same day, the land of Goshan wher my people are, so that there shall no flies be there: that thou mayst knowe, that I am þ lord vpon the earth. And I wil put a deuision betwene my people and thine. And euen to morowe shal this miracle be done.

And the Lord dyd accordynglye: and there came noysome flies into the house of pharao and into hys seruauntes houses, and into all the land of Egypte: so that the land was marred with flies. Then pharao sente for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the land. And Moses answered: it is not mete so to do. For we shoulde so offer vnto the Lord oure God, that whiche is an abhominacion vnto the Egyptians: beholde, shall we sacrifice that whiche is an abhominacion vnto the Egyptians before their eyes, and shal they not stone vs? we wil therfore go in. dapes iourneye into the wilderness, and sacrifice vnto the Lord oure God as he hath commaunded vs.

And pharao sayde: I wyl lette you go that

The thirde
plage.

What the
tynger of
god dothe
signifie to
exponde.
Luce. xi. c.

The fourth
plage.

that pe may sacrifice to the Lord your God in the wilderness: onelpy goo not farre awaye, and se that pe pray for me. And Moses sayde: beholde, I wyl go out from the and praye vnto the Lord, and the flies shal departe frome Pharao, and frome his seruantes and frome hys people, to morowe. But let Pharao from henceforth desceiue no more, that he wil not let the people goo to sacrifice vnto the Lord.

And Moses went out from Pharao, and prayed vnto the Lord. And the Lord dyd as Moses had said, and toke awaye flies from Pharao, and from his seruantes, and from his people, so that they remained, not one. But for all that Pharao hardened his hearte even then also, and would not let the people go.

The. ix. Chapter.

The moyn of beastes. The plage of botches and sores. The horrible hayl, thondre and lightninge.

And the Lord saide to Moses, go to Pharao and tel him, thus saye the Lord God of the Egiptians: let my people go that they may serue me. If thou wilt not let them go, but wilt holde them still, beholde, the hande of the Lord shal be vpon thy cattell whiche thou haste in the felde, vpon hoises, asses, camels, oxen, and shepe, with a myghte greate mortayne. But the Lord shal make a deuision betwene the beastes of the Israelites and the beastes of the Egiptians: so that there shal nothyng be of all that belong to the chyldren of Israel. And the Lord appoynted a time, saying: to morowe the Lord shal do this thynge in the lande.

And the Lord dyd the thynge on the morowe, and all the cattell of Egipte dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharao sente to wete: but there was not one of the cattell of the Israelites deade. For withstandinge the hearte of Pharao hardened, and he wolde not let the people go. And the Lord sayde vnto Moses and Aaron: take your handes full of ayes oute of the foinace, and lette Moses spynkel it vnto the ayre, in the sighte of Pharao, and it shal turne to dust in all the lande of Egipte, and shal make swellying sores wth blaines, both on man and beaste, in all the lande of Egipte. And they tooke ayes oute of the foinace, and stood before Pharao, and Moses spynkled it vnto the ayre: And there brake out sores wth blaines, bothe in manne and beaste, so that the forcerers could not stand before Moses, for there wer botches vpon the enchaunters and vpon all the Egiptians. But the Lord hardened the herte of Pharao, that he hekened not vnto the, as the Lord had shewed Moses.

And the Lord sayde vnto Moses, clype vnto the Lord in the mornynge, and stande before Pharao, and tell hym, thus saye the Lord God of the Egiptians: Let my people

go, that they maye serue me, or elsse I wyl at thys time send al my plagues vpon thine hearte, and vpon thy seruantes, and on thy people, that thou mayest knowe that there is none lyke me in all the earth. For nowe wyl I stretche oute my hande, and wyl smyte the, and thy people wth pestilence: so that thou shalte perishe from the earth. Yet in verpe deede for thys cause haue I turned the vnto, for to shewe my power in the, and to declare my name thowoute all the worlde.

If it be so that thou stoppest my people that thou wylt not let them go: beholde, to morowe thys tyme I wyl sende downe a myghte greate hable: euen such one as was not in Egipte sythens it was founded, vnto thys tyme. Sende therefore and fet home thy beastes, and al that thou hast in the felde. For vpon all the manne and beastes whiche are founde in the felde, and not broughte home, shal the hable fall, and they shal dye. And as maner as feared the worde of the Lord, among the seruantes of Pharao made their seruantes, and they beastes fle to house: and they that regarded not the worde of the Lord, lete their seruantes and beastes in the felde.

And the Lord said vnto Moses: stretche forth thyne hande vnto heauen, that they maye be hable in all the lande of Egipte: vpon manne and beaste, and vpon all the herbes of the felde of Egipte. And Moses stretched oute hys rodde vnto heauen, and the Lord thondred and habled, so that the fyre ran a long vpon the ground. And the Lord so habled in the Lande of Egipte, that there was hable and fyre mingled with the hable, so greuous that there was none such in all the Lande of Egipte, sythens people inhabited it. And the hable smote in the lande of Egipte, al that was in the felde bothe man and beaste. And the hable smote all the herbes of the felde, and brake al the trees of the felde: onelpy in the Lande of Golan where the chyldren of Israel were, was there no hable. And Pharao sent and called for Moses and Aaron, and sayde vnto them: I haue nowe synned, the Lord is right wylle, and I and my people are wylked. Praye pe vnto the Lord, that the thondre of God and hable may cease, and I wil lette you go, and pe shal take no longer. And Moses sayde vnto hym: As one as I am oute of the ctyte, I wyl spiede abroad my handes vnto the Lord and the thondre shal cease, neyther shal there be anye more hable: that thou mayest knowe howe that the earth is the Lordes. But I know that thou and thy seruantes yet feare not the Lord God. The flaxe and the barelpe were smytten, for the barlpe was not vnto, the flaxe was broulled: but where and the tye wer not smytten, for they wer late sown.

And Moses wente oute of the cite from Pharao, and spredde abroad hys handes vnto the Lord, and the thundre and hable

* Rom. ix. c

* Ps. xlviii. c

D

The fouleth plage.

Isa. lxviii. c and. cxi. c

To be wylked, is to be withoute the knowen ledge & feelinge of the goodness of god, & wthout hope to receiue anye goodnes at hys hand, so that he can not presently bene of anye trouthes, nor be leue the, neyther suffer them to be taught to other, as ap- prareth in the psalmes and in

Isa. lxviii. c

The fyre plage.

The word of. is not taken for eue- ry one, but for a greute number of all sayes of cattell Rom. ix. c

The fyre plage.

ceased, neither rained it anye more vpon
the earth. when Pharao sawe that the rain
and the haille and thunder were ceased, he
spynned agayne and hardened his hearte:
booth he and his seruantes. So was the
herte of Pharao hardened, that he wolde
not let the childeene of Israel go, as the
Lorde had sayde to Moses.

The .r. Chapter.

The heart of Pharaoh is hard not of God.
The grasshoppers. The thick darkness.

Exod. xiii. i. **T**he Lorde sayde vnto Moses: go vnto pharao: neuertheles * I haue hardened hys hearte, and the hertes of hys seruantes, that I myghte shewe these my signes amonge them, and that thou tel in the audience of thy sonne, and of thy sons sonne, the balkaunte actes whiche I haue done in Egypte, and the mpracles whych I haue shewed amonge them: that pe may knowe that I am the Lorde. Then Moses and Aaron wente vnto pharao, & sayd vnto hym: Thus saythe the Lorde God of the Hebrewes: howe longe shall it bee, or thou wylte submytte thy selfe vnto me?

Pro. vii. 2.
AND. 17.

* Lette my people go that they maye serue me. If thou wilt not let my people go, be-
holde, to morowe will I brynge grahop-
pers into thy Lande, and they shall couer
the earth, so that it can not be seene, and
they shall eate the residue, whiche remain-
eth vnto you and escaped the hable, and

IS they shall eate al your grene trees vpon the
felde, and they shall fylle thy houses, and al
thy seruauntes houses, and the houses of
al the Egyptians after such a maner as nei
ther thy fathers, nor thy fathers fathers
haue sene, sithens the time they wet create
vpon the earth to this daie. And he turned
him self about, and went out from Isharao

And pharaos seruauntes sayde vnto him: Howe longe shall we be thus entreated? Let the men goe that they maye serue the Lord theyr God: wylte thou not yet inowe that Egypte is descoied? And then Moses and Aaron were broughte agayne vnto pharaos, and he saide vnto them: Wo & serue þ Lord your God, but who are they that shall go: And Moses answered. we wil go wyth pong pea and olde, and with oure sonnes and wyth our doughters, and with our shepe & oxen must we go. For we must holde a feaste vnto the Lord.

And he said vnto them: shal it be so? The Lord be wpth you, shulde I let you go, and your children also? Take hede, for ye haue some mischefe in hand. Say not so, but go pe that ar men and serue the Lord, for that was your despie. And they thrust them out of Pharaos presence.

And the Lord sayd vnto Moyses: Stretch
the eyght out thyne hande ouer the Lande of E-
gypt for greeshoppers, that they come vpon
the lande of Egypte and eat all the herbes
of the lande, and al that the haple lefte vn
fouched. And Moyses stretched forth his rod

ouer the lande of Egypte, and the Loorde broughte an east wynde vpon the lande, all that daie and all that nyghte. And in the mornynge the east wynde brought the grethoppers, and the grethoppers wente byppe ouer all the lande of Egypte and lyghted in all quarters of Egypte very greuously, so that before them were there no such grethoppers, neither after them shall be. And they couered all the earth, so that the land was darcke therewith. And they ate all the herbes of the land, and al the frutes of the trees which the hapi had left, so that there was no grene thing left in þe trees & herbes off the felde through al the land of Egypt.

Then Pharaos called for Moses and Aaron in haste and sayde: I haue sinned against the Lorde your God, and against you. Forgiue me yet my sinne onely this once, and praye vnto the Lorde your God, that he maye take awaye frome me this death onely. And he wente out from Pharaos, and prayed vnto the Lord, and the Lord turned the wynde into a myghty stronge west wynde, and it toke awaye the greshopers and cast them into the red sea: so that there was not one Greshopper in all the coastes of Egypte. But the Lorde hardened Pharaos hert, so that he wolde not let the chyldren of Israel go.

And the Lord said vnto Moses: Stretch oute thy hande vnto heauen, and let there be darckenesse vpon the lande of Egypte, euen that they maie grope the darcknesse. And Moses stretched forth his hande vnto heauen, and there was a thicke darknes vpon the land of Egypte iii. daies longe, so that no man saw an other, neyther rose vp from the place wher he was by the space of iii. daies, but al the children of Isræll had lighthe where they dwelled.

Then Pharao called for Moses and said:
Go and serue the Lorde, onelye lette your
sheepe and your oxen abyde, but lette your
children go wpth you. And Moses answ-
ered: thou muste giue vs also offeryngs for
to sacrifice vnto the Lorde our God, our
cattell theretore shall go with vs, and ther
shal not one hofe be left behinde, for there
of must we take to serue the Lord our God
Moreouer we cannot know wherewith we
shal serue the Lord, til we come thither.

But the Lord hardened pharaos hert, so
that he wold not let them go And pharaos
said vnto him: get the from me & take hede
to thy self that thou se my face no more.
For whensoever thou comest in my sight
thou shalt dye And Moses saide: Let it be
as thou hast said, I wil se thy face no more.

The 11 Chapter.

¶ The Lord commaundeth to spoyle the Egyptians. The breathe of all the fyre be gotten in Egypte.

Ad the Lorde saide vnto Moses: yet
will I bringe one plague more vpon
Pharao and vpon Egypte, and
i.ii. after

Prod. 111. 12

The noble
plage.
palpable
barance.

This was
 an outward
 feare, but
 the epght, &
 true feare is
 to feare
 hym, and to
 hope his co
 d
 mandmē
 tes, & to co
 mit a man
 lyfe wholy
 to hym, tru
 sting in his
 mercy only.
 Letting all
 thoughte
 and care by
 on hym.

Exod. iii. g.
ii. 2. and. v.
t. pla. iii. c.

Exod. xii. a

after that he will lette you go hence. And when he letteth you go, he shall utter the curse you hence. But byd the people that euery man borrowe of his frende, and euery woman of her neighbour, iewels of siluer and iewels of gold. And the Lord gate the people fauoure in the syghte of the Egyptians. Moreover * Moses was verie greate in the Lande of Egypte, bothe in the sighte of Pharao, and also in the sighte of the people.

And Moses sayde: thus saith the Lord. Aboute mynnyghte wpll I go out amonge the Egyptians, and all the spylle borne in the lande of Egypte shall dye: euen frome the first borne of Pharao, that * spyteth on his seate, vnto the first borne of the mayde seruaunte that is in the mylle, and all the spylle borne of the cattel. And there shall bee a greate crye thowowe oute the lande of Egypte: so that there was neuer none lyke, nor shall be.

And among al the chyldren of Israel shall not a dog moue his tonge, nor yet man or beast: that ye maye knowe howe the Lord putteth a difference betwene the Egyptians and Israel. And these thy * seruaunts shall come down vnto me, and sal before me and say: get the out and al the people that are vnder the, and then wpll I depart. And he went out from Pharao in a gret anger.

And the Lord sayd vnto Moses: Pharao shall not regard you, that many wonders may be wrought in the land of Egypt. And Moses and Aaron did al these wonders before Pharao. But the Lord hardened Pharao here, so that he wold not let the chyldren of Israel go out of his lande.

The. xii. Chapter.

The pascouer is eaten. The sweete breade. They muste teache theyr chyldren what the pascouer signifieth. The destruction of the first begotten in Egypt. The robbery of the Egyptians. The going out of the Israelites.

And the Lord spake too Moses and Aaron in the lande of Egypte, sayinge: This moneth shall be your chefe moneth, euen of the spylle moneth of the yere shall it be vnto you. Speke ye vnto al the felowship of Israel, sayinge that they take the tenth dape of this moneth to euerie household a shepe. If the household be to few for a shepe, the let him and his neighbour that is nerte vnto his house take accordynge to the nombre of the soules, and counte vnto a shepe accordynge too euerie mans eatynge. A shepe wpythoute spot, and a male of one yere shall it be, and oute of the flocke of the Lambes and the goates shall ye take it.

And ye shall kepe hym in til the xiiii. daye of the same moneth. And euery man of the multitude of Israel shall kyl hym aboute euen. And they shall take of the bloude, and strike it on the two syde postes, and on

the upper dore post of the houses, wherein theye ate hym. And they shall eat the flesh the same nyght, rost with fyre and with unleuended breade, and wpyth soure. Besides they shall eat it. Se that ye eat not therof rawe, nor soden in water, but rost wpyth fyre: bothe the head, seate, and purytence together. And se that ye let nothynge of it remayne vnto the morninge, if oughte remaine burne it wpyth fyre.

Of this maner shall ye eat it: wpyth your loynes girded, and shooes on your fete, and poure staues in your handes. And ye shall eat it in haste. for it is the Lordes * passouer, for I wpll go aboute in the lande of Egypte this same nyghte, and wpll smyte all the first borne in the lande of Egypte, bothe of man and beast, and vpon all the boddes of Egypte wpll I the Lord do execution. And the bloude shall be vnto you a token vpon the houses wherein ye are: for wher I se the bloud, I wpll passe ouer you, and the plage shall not be vpon you to destroy you, when I smyte the lande of Egypte.

And this dape shall be vnto you a remembrance, and ye shall kepe it holpe vnto the Lord: euen throughout your generacions after you shall ye kepe it holpe dape, that it be a custome for euer. Seven dapes shall ye eat unleuended breade, soo that euen the first dape ye shall put awaye leuen oute of your houses. For whosoever eateth leuended breade from the first dape vntil the seventh dape ye shall put awaye leuen out of Israel. * The first dape shall be a holp feast vnto you, and the vii. also. There shall be no manner of worke done in them, save about that only which euery man muste eat, that onelpe maye ye do. And se that ye kepe you to unleuended breade. For vpon that same dape I wpll bringe your armies out of the lande of Egypte therefore ye shall obserue this dape, and all your chyldren after you, that it be a custome for euer. The spylle moneth and the xiiii. dape of the moneth at euen, ye shall eat sweate breade vnto the xvi. dape of the moneth at euen agayne. Seven dapes se that there be no leuended breade founde in your houses. For whosoever eateth leuended breade, that soule shall be rotd oute from the multitude of Israel: whether he bee a straunger, or borne in the Lande. Therefore see that ye eat not leuended bread, but in al your habitacions eat sweate breade.

And Moses called for the elders of Israel, and sayde vnto them: Lofe oute and take to euery household a shepe and kylle passouer. And take a bunch of isope, and dyp it in the bloude that is in the bace, and strike it vpon the upper poste, and on the two syde postes, and see that none of you go oute at the dore of his house vntil the morninge. For the Lord wpll go aboute and smyte Egypte. And when he seeth the bloud vpon the upper dore post, and on the

passouer of the Jews but our passouer is a lamb which for us was offered as witnesseth 1. Cor. v.

* There is not here taken for a time with out ende, but for a long season whose ende is not determined, as in Gen. xii. b. Ex. xii. g. * Ex. xii. a. Ruz. xlii. e

* To spyt, is to bear rule or to misrule any manner of office as in 1. Re. ii. b

* A sodaine change of speaking to diuers persons, as in the ps. xlv. a. And this is referred to the end of the chapter that goeth before

* That is here called a shepe, as in the ps. xlv. a. v. 20. in diuers places, either to be taken for a shepe, or goat,

To passe o-
uer is a ma-
ner of speech
of the scrip-
ture, & signi-
feth so
maye but as
he wolde
plage & wle-
hed as he
dyd here the
Egyptians
so he wolde
showe mercy
vnto the Is-
raelites, as
Ex. xxxi. i. d

The tenth
plage.

De. xviii. d

Toke in
Ex. xviii. a.

Otherwise
Dioth.

two syde postes, he will passe ouer the dores
and wyl not suffer the destroyer to come in
to your house to plague you. Therefore se that
thou obserue thys thyng, that it be an or-
dinaunce to the and thy sonnes for euer.

And when ye be come into the land whi-
che the Lorde wyl geue you accordyng as
he hath promysed, se that ye kepe this ser-
uice. And when your children aske you what
manner of seruice is this ye doo? Ye shall
saye, it is the sacrifice of the Lorde passe-
ouer, whiche passed ouer the houses of the
chylidren of Israel in Egypte, as he smote
the Egyptians, and laued our houses.

Then the people bowed them selues and
worshipped. And the chylidren of Israel
wente and did as the Lorde had commaun-
ded Moses and Aaron.

And at midnyght the Lorde smote al the
first borne in the lande of Egypt, from the
first borne of pharaon that sat on his seat
vnto the first borne of the captiue that
was in pylson, and al the first born of cat-
tell. When pharaon arose the same nyghte
and al the seruantes and al the Egyp-
tians: & ther was a great cryng through-
oute Egypte, for there was no house wher
there was not one deade.

And he called vnto Moses and Aaron
by nyghte sayinge: Rise vp, and gette you
hence from my people, bothe ye and also
the chylidren of Israel, and go and serue
pharaon as ye haue said. And take your shepe
and your oxen with you as ye haue said,
and depart, and blesse me also. And the Eg-
yptians were ferece vpon the people, and
made haste to sende them out of the land,
for they sayde: we be al deade men. And the
people toke the dough before it was soure
whiche they had in store, and bounde it in
clothes, and put it vpon theyr shoulders.
And the chylidren of Israel dyd accordyng
to the sayinge of Moses: and they bowed
of the Egyptians iewels of syluer, and
jewels of golde, and raymente. And the
Lorde gat the people fauoure in the syght
of the Egyptians, and so they bowed and
robbed the Egyptians.

Thus toke the chylidren of Israel theyr
iourney from Rameses to Succoth. And hun-
dred thousande men of foote, besyde chyl-
idren. And muche common people went al-
so with them, and shepe and oxen, and cat-
tell exceeding much. And they baked swete
cakes of the doughe whiche they brought
oute of Egypte, for it was not soured, be-
cause they were thrust oute of Egypt and
coude not tary, neither had they prepared
any other prouision of meate.

And the tyme of the dwellinge of the
chylidren of Israel which they dwelled in Eg-
ypte was iii. c. and xxx. yere. And when
the.iii. hundred and .xxx. yeres was expy-
red, even the selfe same daye departed al
the hostes of the Lorde oute of lande of Eg-
ypt. This is a nyghte to be obserued to the
Lorde, because he brought them oute of the

lande of Egypte. This is a nyghte of the
Lorde, to be kepte of al the chylidren of Is-
rael and of theyr generacions after theyr.

And the Lorde sayde vnto Moses and A-
aron: this is the maner of passeouer: there
shall no straunger eate thereof, but all the
seruautes that are bought for mony shall
ye circumsise, and then let them eate ther-
of. A straunger and a hyed seruaunte shall
not eate thereof. In one house shall it be ea-
ten. Ye shall eate none of the fleshe oute
at the dores: moreover see that ye breake
not a bone thereof. All the multitude of the
chylidren of Israel shall obserue it.

If a straunger dwell amonge you, and
wyl holde passeouer vnto the Lorde, lette
hym circumsise al that he males, and then
let hym come and obserue it, and be taken
as one that is borne in the lande. No vn-
circumcised person shall eate thereof. One
manner of lawe shall be vnto them that are
borne in the land, and vnto the straungers
that dwell among you. And al the chylidren
of Israel did as the Lorde commaunded Mo-
ses & Aaron. And euen the selfe same daye did
the Lorde bring the chylidren of Israel out of
the land of Egypt with theyr armies.

The .xiii. Chapter.

The first begotten must be sanctified vnto
the Lorde. The memorial of theyr deliuerance, whi-
cher were caried through the wilderness. The
bones of Joseph. The pylle of the cloud.

And the Lorde spake vnto Moses say-
inge: Sanctify vnto me all the first
borne that open all manner maner
creatures amonge the chylidren of Israel, as wel
of men as of beastes, for they are myne. And
Moses sayde vnto the people, thinke on
this daye in whiche ye came out of Egypt
and out of the house of bondage: for with
a myghtye hande the Lorde broughte you
oute from thence. Se therefore, that ye eat
no leuened bread. This daye come ye out of
Egypt in the moneth of Abib.

When the Lorde hath brought the into
the lande of the Canaanites, Hittites, A-
moorites, Hittites and Jebusites, whi-
che he swaie vnto thy fathers that he wold
geue thee a lande wherein mylke and honye
floweth, then se that thou kepesthis cere-
monie in this same moneth. Seven dayes
thou shalt eate swete breade: and the
eighth daye shall be feastfull vnto the Lorde.
Therefore thou shalt eate swete breade, vnto
the eighth daye, and se that there be no leuened bread sene
nor yet leue among you in al your quarters.

And thou shalt shew thy sonne at that tyme
sayinge: this is done, because of that whi-
che the Lorde dyd vnto me when I came
oute of Egypte. Therefore it shall be a signe
vnto thee vpon thine hand, and as a remem-
braunce betwene thine eyes, that the Lorde
lawe maye be in thy mouth. For with a
strong hande the Lorde brought the out of Eg-
ypt, se thou kepe therefore this ordinaunce
in his season from yere to yere. Moreover
whē the lord hath brought the into the land

Thom. ii. d

Whole & ac-
borne in the
land, or on-
ly those & be
not deserv-
ing of the
booke & ty-
nage of Is-
rael. And
the straun-
gers were
those that
dwelt as
mong the
Israelites,
& were not
borne among
them.

Sanctifye,
that is to
say offer.
Se howe
many cer-
monies were
commaunded
the Jewes,
only to in-
crease and
punte in
theyr myndes
the memo-
ry of theyr de-
liuerance.
& What is
of Apoll

Deut. v. d

God wyl
be cause of
ceremonie
be declared
at the tyme
of the resur-
rection
thereof.
* Looke,
Ex. xxxi. d

of the Canaanites, as he hath sworn vnto the and to thy fathers, and hath giuen it thee, then thou shalt appoynte vnto þe Lord all that openeth the matryce, all the firste borne amonge the beastes whiche thou hast if they be males. And al the firste borne of the asses thou shalt redeme with a sheepe: if thou redeme him not, then breake his necke. But all the firste borne amonge thy children shalt thou bryng out.

And when thy sonne aske the in tyme to come, sayinge: what is this? thou shalt saye vnto him: with a mighty hande the Lord broughte vs out of Egypte, out of the house of bondage. And when Pharaos was lothe to let vs go, the Lord slew all the first borne in the land of Egypt: as well the first borne of manne as of beastes. And therfore I sacrifice vnto the Lord all the males that open the matryce, but all the first borne of my children I muste redeme. And this shal be as a token in thine hande, and as a tpyngge hangyd vpon thine eies because the Lord broughte vs out of Egypte with a mighty hande.

When Pharaos had let the people goo, God carped the north to the land of the Philistines. though it were a nic way, thin kynge that the people myght haue * repente when they se warre, and so tume agayne to Egypte: therefore God led them aboute thowme the wyldernesse, that boryeth on the redde sea. The chyldren of Israel mente barned out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israel sweate, sayinge: God myll surely vset you, take my bones therefore away hence wth you. And they toke thei journey from Succoth, and pitched they tentes in Etham in the edge of the wyldernesse. And the Lord went before them by day in a pyllet of a cloud, to leade them the way: and by nyghte in a pyllet of fyre to geue them lycht, that they myght go both by day and nyghte. And the pyllet of the cloude neuer departed by day, nor the pyllet of fyre by nyght out of þe peoples syght.

The.xiii. Chapter.

Pharaos here is hardened, & he followeth the Israelites with all his hoste, and is drowned. The Israelites grudge. They go thowgh the red sea.

Then the Lord spake vnto Moses sayinge: byd the chyldren of Israel that they tume and pitch their tentes before the entering of Egypte: but wene Egypte and the sea toward Baalzephon: euen before that shal pe pitch vpon the sea. For Pharaos myll saye of the chyldren of Israel: they are inuegled in the lande, the wyldernesse hath shutte them in. And I will harden his herte, that he shall folowe after them, to thynente I may gette me honoure vpon Pharaos and vpon al his host, that the Egypcyans maye knowe that I

am the Lord. And they dyd euen so.

And when it was tolde the kynge of Egypte that the people fled, then Pharaos hert & al his seruants turned agaynst the people & sayd: why haue we this done, þe we haue let Israel go out of our serupce? And he made ready his charrettes and toke his people with him, & toke .vi. hundred chosen charrettes and al the charrettes of Egypte, and capteyns vpon all his people. For the Lord hardened the herte of Pharao king of Egypt, that he followed after þe chyldren of Israel. whiche neuer thelesse wente out of thowme an hys hand, and þe Egypcyans followed after them, and ouertooke them wher they pitched by the sea, with all the hoises and charrettes of Pharaos and with his horsemen and his host: fall by the enterynge of Biton before Baall zephon. And Pharaos drewe nye, and when þe chyldren of Israel lyft vp they eyes, and saw that the Egypcyans folowed after them, they were sore asfapde, and cryed oute vnto the Lord.

Then sayde they vnto Moses. Were there no graues for vs in Egypte, but thou muste bryng vs awaye to dye in the wyldernesse: wherfore hast thou serued vs thus to carpe vs out of Egypte? Dyd not we tel the this in Egypte saying, let vs be in rest and serue the Egypciā? For it had ben better for vs to haue serued þe Egypciā, then to die in þe wyldernesse. And Moses sayde to the people: feare not but stand styll & beholde howe the Lord shal saue you this day: for the Egypciā whome ye se this daye, ye shall neuer se more for euer. The Lord shall fycht for you, and ye shall be styll.

The Lord sayd vnto Moses: Wherfore criest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretch forth thy hande ouer the sea, and byurde it a sondre, that the chyldren of Israel maye goo on drye grounde, thowme the myddest thereof. And beholde, I will harden the hertes of the Egypciā that they maye folowe you. And I will get me honoure vpon Pharaos and vpon all his host, vpon his charrettes, & vpon his horsemen. And the Egypciā shal knowe þe I am the lord whē I haue gotte me honoure vpon Pharaos, vpon his charrettes, and vpon his horsemen.

And the sungen of God whych went before the host of Israel, remoued, & tume behind the. And the cloude pyllet that was before them, remoued & stode behind them & went betwene the host of the Egypciā & the host of Israel. It was a darcke cloude & gaue lycht by nyght: so that all the night long the one could not come at the other.

When Moses stretched forth his hand ouer the sea, the Lord carped away the sea with a strong east wynde that blew all nyght, and made the sea drye land, and the water deuyded it selfe. And the chyldren of

Looke in
pl. xxxv. b.

* That is,
you shall be
in rest: and
quyenes.

To cry to
the Lord, is
to pray vnto
him with
full herte, &
seruente des-
yre, as Mo-
ses here did
& yet spake
never a
wynde. And
so both this
wynde cry-
inge, & ma-
king a noise
signifie,
thowmoute
at þe psalms
as in the
ps. v. s.

Job. ii. b
and iii. b
aud. v. b
pl. lxxviii. b
Eccl. xxi. s.

By this is
declared the
great wele-
ness, even of
that people
for whom
God hadde
wrought so
many won-
ders, & also
þe wolde
not wylle
so many wo-
ders as the
amonge the
philistines
but only vpon
þe Egyp-
tians, who
by þe tene-
mentes going
thowme the
wyldernesse
toke occa-
on to folow
vpon them,
& to weare
þe gloire of
God ouer
the women in
the red sea.

Israell wente in thowre the myddeste of the sea vpon the dye grounde. And the water was a wall vnto them bothe on the right hande and on the left. And the Egyptians folowed, and wente in after them to the myddest of the sea, wth al pharaos horses and his charettes and hys horsmen. And in the mornynge watche the Lord looked vnto the hooke of the Egyptians oute of the fierpe & cloudy pyller, and troubled theyr hooke, and smote of theyr charette wheles, and cast them down to the ground. Then sayde the Egyptians: Lette vs flee from Israell, for the Lord fygtheth for them agaynste vs. Then sayde the Lord vnto Moses: Stretche forth thy hande ouer the sea, that the water maye come agayne vpon the Egyptians, vpon theyr charettes and horsmen.

The laste
plage.

Then stretched forth Moses his hande ouer the sea, and it came agayne to his course earlye in the mornynge, and the Egyptians fledde agayne. Thus the Lord ouerthrew the Egyptians in the myddeste of the sea, and the water returned and couered the charettes and the horsmenne: so that of all the host of pharaos that came in to the sea after the remayned not one. But the chyldren of Israell went vpon dry land in the midst of the sea, and the water was a wall to them, both on the right hande of them and also on the left.

Esa. xl. b

* Thus the Lord deliuered Israell the selfe same daye oute of the hande of the Egyptians, and Israell sawe the Egyptians deade vpon the sea syde. And when Israell sawe that myghty hande, whiche the lord hadde shewed vpon the Egyptians, they feared the Lord, and beleued both the lord and also his seruante Moses.

Psa. cx. b

The .xv. Chapter.

Moses and the people with the womē syng. At the prayer of Moses, the bytter waters were swete. God muste be heard, They come to Elim.

A songe to
the lord

Then Moses and the chyldren of Israell sange this songe vnto the Lord, and sayde. Lette vs synge vnto the Lord, for he is become glorious, the horse and hym that rode vpon hym, hath he ouerthrowne in the sea. * The Lord is my strength and my songe, and is become my saluacion.

Psa. cxviii. b.
Esa. xlii. a.

He is my God and I wil glorify him, he is my fathers God, and I wil saye hym vp on high. The Lord is a man of warre. * al myghty is hys name. pharaos charettes and his host hath he cast into the sea. His ioyle captaynes are drowned in the red sea the deepe waters haue couered them: they sonke to the botom as a stone. Elone hand Lord is glorious in power, thine hand lord hath al to dashed the enemy. And with thy greafe glorie thou hast destroyed thine aduersaries, thou setest forth thy wrath, and it consumed them as stubbell. Wp the brethe of thyne anger the water gathered together, and the fluds fode as a rocke

John ex. xi

and the deepe water congeled together in the myddest of the sea.

13

The enemy sayde: I wyl folowe and ouertake them, and wyl deuyde the spoyle: I wyl satysfye my luste vpon them: I wyl drawe my swerde, and myne hande shal destrye them.

Thou bluest with thy breath, and the sea couered them, and they sancke as leade in the myghty waters. Who is lyke vnto the Lord, amonge goddes: who is lyke the, so glorious in holynesse, fearefull, laudable, and that shewest wonders? Thou stretchedest out thy right hande, and the earth swallowed them. And thou carpedst wth thy mercie vnto thy people whiche thou deuydest, and broughtest them wth thy strength vnto thy holy habitacion. The nations hearde, and were aspayde, danges came vpon the philistines. Then the dukes of the Edomites were amazed, and trembling came vpon the myghty of the Egyptes, and all the inhabitants of Canaan wared fawnte hearted. Let feare and dread fall vpon them thowre the greatnesse of thyne arme, and lette them be as asyll as a stone: whyle thy people passe thowre, O Lord, whyle the people passe thowre, whiche thou hast gotten. Bynge them in, and plante them in the mountaynes of thyne inheritance, the place Lord whiche thou hast made for to dwel in, the sanctuary Lord whiche thy handes haue prepared.

John ix.
Job. xl. a

The Lord's regne euer and alwaie. For pharaos wente in on horsebacke with his charettes and horsmen into the sea, and the Lord broughte the waters of the sea vpon them. And the chyldren of Israell went on dry land thowre the myddeste of the sea. And Miriam a prophetesse the syster of Aaron, toke a tymbrill in her hande, and all the women came out after her with tymbrills in a daunce. And Miriam sange before them. Sing ye vnto the Lord, for he is become glorious in dede: the horse and hys ryder hath he ouerthrowne in the sea. Moses brought Israell from the redde sea, and they went oute into the wilderness of Sur. And they wente thre dayes long in the wilderness, and could synde no water. At last they came to Mara: but coulde not drynke of the waters for bitternesse, for they were bitter, therefore the name of the place was called Mara. Then the people murmured agaynst Moses saying: what shal we drinke? And Moses cried vnto the Lord, and he shewed him a tree which he cast into the waters and they wared swete.

Cor. iij. a
euer and al
waie, is a ma
ner of spea
king of the
heauen
which syng
neth the
out end: he
cause euer
is to be a
time, whose
end is not a
pointed, &
not for al
waie, * am
Exod. xii. c.

There he made vnto them an ordinaunce and a lawe, and there he proued them, and sayd: If ye wil hearken to the voyce of the Lord your God, and do what he saith, and geue eare to his commaundementes, and kepe al his ordinaunces, I wyl put none of these dyseases vpon you, whiche I broughte vpon the Egyptians, for I am the Lord God your surgeon.

John. v. c
ec. xxiij. a

I promise.

* We must
do what which
is righte in
gods sight,
and as he
woulde tea
cheth vs, &
not after
our owne
imagynace.

The .xvi. Chapter.

l. m. The

The Israelites come into the desert of Sin.
It raineth quailles & Manna. They grudge.

Ad as they came to Elim, where were
xii. welles of water, and .lxx. date
trees, and they pitched there by the
water. And they took their journey from
Elim, and all the hole company of the chil-
dren of Israel came to the wilderness of
Sin, where the spirit bytwene Elim and
Sinai, the .xv. daye of the .ii. moneth after
that they were come oute of the lande of
Egypte. And the hole multitude of the
chylidren of Israel murmured agaynst
Moses and Aaron in the wilderness,
and sayed vnto them: woulde God wee
had dyed by the hande of the Lorde in the
lande of Egypte, when we sate by the flesch
pottes, and ate breade out belies ful: for ye
haue brought vs out into this wilderness
to kill this hole multitude for hunger.

Then said the Lorde to Moses: beholde
I wyl rayne bread from heauen downe to
you, and let the people go out, and gather
day by day that I may proue the whether
they wyl walke in my lawe or no. The .vi.
day let them prepare that which they wil
byngne in, and let it be as muche as
they gather dayly. And Moses and Aaron
sayed vnto all the chylidren of Israel: at
euen ye shal knowe that it is the Lorde, whi-
che broughte you out of the land of Egypt,
and in the mornynge ye shall see the glory
of the Lorde, because he hath herd your grud-
gynge agaynst the Lorde: for what are
we that ye should murmure agaynst vs?
And moreover Moses said. At euen the Lorde
wyl geue you flesh to eat, and in the mor-
nyng breade ynough, because the Lorde
hath heard your mutmure which ye mur-
mure agaynst hym: for what are we? your
moutmynge is not agaynst vs, but a-
gaynst the Lorde.

And Moses said to Aaron: say to all
the companye of the chylidren of Israel,
come forth before the Lorde, for he hath heard
your grudgynge. And while Aaron spake
vnto the hole multitude of the chylidren of
Israel, they looked toward the wilder-
nesse: and beholde the glory of the Lorde
appeared in a cloude. And the Lorde spake
to Moses, sayinge: I haue herd the mur-
mynge of the chylidren of Israel, tel the
therfore and saye that at euen they shall
eate flesh, and in the mornynge they shall
be fylled wth breade, and ye shall knowe
that I am the Lorde your God. And at e-

uen the quailles came and couered the ground
where they lay: And in the morning the
laye round about the host. * And when the
dew was fallen, behold it lay vpon the ground
as small and rounde as thin
nathelesse fast on the ground. When the chil-
dren of Israel saw it, they said one to ano-
ther: what is this? For they wist not what
it was. And Moses sayde: this is the
bread which the Lorde hath geuen you to

eat. This is the byngne which the Lorde
hath commaunded that ye gather euery
man ynough for hym to eat: a gomer full
for a man according to the number of you,
and gather euery man for them whiche
are in his tence.

And the chylidren of Israel dyd so, and
gathered some more, some lesse, and dyd
more it wth a gomer. * And to hym that
gathered much was no superfluite, and to
hym that hadde gathered lytle, was no
lacke, but euery man had gathered suffici-
ente for his eatynge. And Moses sayed to
them: se that no man let ought remayne of
it tyll the mornynge. For wthstandynge
they obeyed not Moses: but some of them
left of it tyll mornynge, and it was full
of wormes and ranke, and Moses was an-
grye wth them.

And they gathered it all mornynge: e-
uery man as muche as sufficed for his eat-
ynge, for as soone as the heate of the sunne
came it mould. And the .vi. day they gather-
ed twyse so muche bread, that is to wyte,
two gomets for one man, and the rulers of
the multitude came and told Moses. And
he said vnto them, this is that whiche the
Lorde hath sayd: to morrow is the Sabothe
of the holy rest of the Lorde, bake that ye
wyl bake, and seeth that ye wyl seeth,
and that remayneth laye vp for you: kepe
it tyll the mornynge. And they layde it vp
till the mornynge as Moses had, & it stode
not, neither was there any wormes there-
in. And Moses said: eate this to daye, for
to daye it is the Lordes Saboth: to daye ye
shall fynde none in the felde. Sixe dayes ye
shall gather, for the .vii. is the Saboth: in
it shall be none.

For wthstandynge there went oute of
the people in the .vii. daye to gather, but
they founde none. Then the Lorde sayed to
Moses: howe longe shall it be ere ye wyl
keepe my commaundemets and lawes? * Se,
because the Lorde hath giuen you a Saboth,
therfore he grueth you the .vi. daye bread
for two dayes. Abode therfore euery man
at home, and let no man go out of his place
the .vii. daye. And the people rested the se-
uenth daye. And the house of Israel cal-
led it manna. * And it was lyke vnto
Coriander seed, and whyte, and the taste of
it was like vnto wafers made wth honny.

Moses sayde: this is that the Lorde com-
maunded, spyll a Gomer of it that it maye
be kept for your chylidren after you, & they
maye see the bread wher wth he fed you in wil-
dernes, when he had broughte you out of
the land of Egypt. And Moses sayed vnto
Aaron: take a cruze, and put a Gomer ful of
manna therein, & lay it vp before the Lorde to
be kepte for your chylidren after you, as the
Lorde commaunded Moses. And Aaron lay-
ed it vp before the testimony ther to be kept
* And the chylidren of Israel eate manna .xl. yere
vntill they came to a lande inhabited. So
they eate manna till they came to the borders
of

The glory
of the Lord
is here take
for the light
was a light
that was
seen in the
cloude. Of
which glo-
rye the Apo-
stle maketh
mencion.
11. 10. 11. c. d

Gen. xvi. 13.

Exod. x. 10.

Rum. x. 10.

11. 10. 11. c. d

Judit. v. 1.

of the land of Canaan. Truly a Bomo; is
the tenth part of an Ephs.

The. xlii. Chapter.

The Israelites come into Raphidym.
They grudge, water is given them out of
the rock. Moses holdeth up his hands,
and they overcome the Amalechites.

A And all the company of the children
of Israel went on their journeyes from
the wilderness of Synne at the com-
mandement of the Lorde, and pitched
in Raphidym: where was no water for the
people to drinke who chode wth Moses
and sayd: Giue vs water to drinke. Moses
sayde vnto them: Why chyd ye wth me,
and wherefore do ye tempte the Lorde? So
the people thirsted for water, and murmu-
red against Moses, and sayde: wherefore
hast thou broughte vs out of Egypte, to
kill vs, and our children and our cattell
with thirst?

* To tempt
the lord, is
to prouoke
the lord to
be angry w
him, as in
Deut. 1. 1.

So Moses cried to the lord saying, what
shal I do vnto this people? they be almost
redye to stone me. When the Lorde sayd to
Moses: go before the people, & take wth
the of the elders of Israel, and thy rodde
wherewith thou smotest the riuer take in
thine hand and go. Beholde I wyl stande
ther vpon a rocke in Horeb: and thou shalt
smite the rocke, and ther shal come water
out therof, that the people may drinke.

Ex. 17. 1.
Ps. 124. 1.
1. Cor. 10. 1.

* And Moses dyd so before the elders of
Israel: And called the name of the place
Massa, and Meriba, because of the chiding
of the children of Israel, and because they
tempted the Lorde, sayinge: Is the Lorde
amonge vs or not?

Ex. 17. 1.
1. Cor. 10. 1.

Then came Amalech and foughte wth
Israel in Raphidym. And Moses sayd vnto
Joshua: chose out men, and go fyghe wth
Amalech. To morowe I wyl stand on the
top of the hill, and the rod of God in mine
hand. And Joshua dyd as Moses bade him,
and foughte wth the Amalechites. And
Moses, Aaron and Hur went vp to the top
of the hille, And when Moses held up his
hande, Israel hadde the better. And when
he late his hande downe, Amalech hadde
the better.

When Moses hands were weary, they
toke a stone and put it vnder hym, and he
satte downe thereon. And Aaron and Hur
stayed by his handes, the one on the one
syde, and the other on the other syde. And
his handes were stedfast vntill the sunne was
downe. * And Joshua discomfited Amalech
and his people wth the edge of his sword.

Ex. 17. 1.
Deut. 32. 1.

And the Lorde sayde vnto Moses, write
this for a remembrance in a booke, and tel
it vnto Joshua, for I wyl put out the reme-
mbrance of Amalech vnder heuen. And Mo-
ses made an altar, and called the name of it
Jehovah Nissi, for he said: the hand is on the
syghte of the Lorde, that the Lorde wyl
haue warre wth Amalech throughtoute
all generacions.

Ex. 17. 1.
Deut. 32. 1.

The. xlii. Chapter.

Jerhios counsel is receyued of Moses.

Jerhio the priest of Madyan Moses sa-
thet in lawe herde of all that God had
done to Moses and Israel bys people,
that the Lorde had broughte Israel forth
of Egypt. And he toke Jethro a Moses wife
after he was sent backe. her two sonnes,
of whiche the one was called Gerson, for
he sayde: I haue ben an alien in a strange
lande. And the other was called Eliezer,
for the god of my father was myne helpe,
and deliuered me from the swerde of Pha-
rao. So Jerhio Moses father in lawe came
wth his two sonnes and bys wife to Mo-
ses in the wilderness: where he had pye-
ched his tent by the mount of God. And he
sent worde to Moses: I thy father in lawe
Jerhio am come to the, and thy wyfe also,
and her two sonnes wth her. And Moses
went forth to mete his father in lawe, and
bowed himselfe and kyssed hym, and they
saluted eche other and came into the tent.

Ex. 18. 1.
and. 18. 1.

And Moses tolde his father in lawe
all that the Lorde had done vnto Pharao
and to the Egyptians for Israels sake,
and all the traunple that hadde happen-
ed them by the waye; and howe the
Lorde hadde deliuered them. And Je-
thio extolled ouer all the good whiche the
Lorde had done to Israel, and that he had
deliuered them out of the hande of the E-
gyptians. And Jerhio sayde: blessed be the
Lorde, whiche hath deliuered you out of the
hand of the Egyptians, & out of the hand
of Pharao, and hath deliuered bys people
from the power of the Egyptians. Nowe
I knowe that the Lorde is greater then al
Goddess, because they deale prouderly
wth them. And Jerhio Moses father in
lawe offered burnt offeringes and sacrifici-
ces to God. And Aaron and all the elders
of Israel come to eate bread wth Moses
father in lawe before God.

And it chanced on the morowe that Mo-
ses satte to iudge the people, and the people
stode about Moses from morninge til eue.
When bys father in lawe sawe all that he
dyd vnto the people, he sayd: What is this
that thou doest vnto the people? why sittest
thou thy selfe, and lettist al the people stand
about the from morninge vnto euen? And
Moses said vnto his father in lawe, because
the people came vnto me to seeke counsel of
God. For when they haue a matter, they
come to me, and I must iudge betwene eue-
ry man and bys neighbour, and must shew
them the ordynances of God and bys
lawes.

Ex. 18. 1.
and. 18. 1.

And his father in lawe sayde to hym: It
is not well that thou doest. Thou dost we-
wifely, and also this people that is wth
the, because the thing is to greuous for the,
& thou art not hable to do it thy selfe al-
one. But heare my vorce, and I wyl shew
the counsell, and God shall be wth the.
Be thou vnto the people as Godwarde
and

Deut. 1. 1.

Moses: Exodus:

* To gods
ward, & to
to save in
gods neede
gods vnto
they wylge
than what
they oughte
to do.

* To iudge
toke in
Gen. xij. c.

and byng the causes vnto God, and pro-
urbe them ordinaunces and lawes, and
showe them the waye wherby they muste
walke and the workes that they muste do.
Mozouer seke out amonge all the people
men of actiuite, whych fear God, and men
that are tru, & hate couetousnes: and make
them heades ouer the people, rulers ouer
thousandes, ouer hundredes, ouer fiftie, and
ouer ten. And let them iudge the people
at all seasons: If ther be any great matter
let them byng that vnto the, and let them
iudge all smal causes them selues, and ease
thy selfe, and let them beare wyth the. If
thou shalt doo thys thyng, then thou shalt
be able to endure that whiche God char-
geth the wythall, and all thys people shall
go to theyr places quyetlye.

And Moses hearde the voyce of hys fa-
ther in lawe, and dyd all that he had saide,
and chose actiue men out of all Israel, and
made them heades ouer the people, cap-
taines ouer thousandes, ouer hundredes,
ouer fiftie, and ouer tenne. And they iud-
ged the people at all seasons, and broughte
the harde causes vnto Moses, and iudged
all smalle matters them selues. And then
Moses let his father in lawe departe, and
he went into hys owne lande.

The xix. Chapter.

The children of Israel come to the mounte
Synay. The people of God are holy and
aroyal pfecthod. He that toucheth the hyll
dyeth. God appeareth to Moses on the
mount in thondre and lychtenyng.

The thirde moneth after the thyliden
of Israel were gone out of Egypte,
the same day they came into the wyld-
ernes of Synay. * For they were depar-
ted from Raphidim, and were come to the
deserte of Synay, and had pitched theyr tes-
tes in the wyldernes. And then Israel pic-
ched before the mount. And Moses wente
vp to God, And the Lord called to hym oue
of the mountayne, sayinge: thus say to the
house of Jacob, and tel the chyldren of Is-
rael: ye haue sene what I dyd to the Egi-
ptians, and howe I toke you vp vpon egles
wynges, and haue broughte you vnto my
selfe. Now therfore if ye wil heare my voice
and kepe myne appoyntemente, ye shall be
myne owne aboute all nacyns, for all the
erth is myne. Ye shall be vnto me a kyng-
dome of priestes, and an holre people, these
are the wordes whych thou shalt say vnto
the chyldren of Israel.

t. Pet. ii. d

And Moses came and called for the el-
ders of Israel, and layde before them all
these wordes, whych the Lord had com-
maunded hym. And the people answered
al together and said: Al that the Lord hath
said, we will doo. And Moses broughte the
wordes of the people vnto the Lord. And
the Lord said vnto Moses: Lo I wil com
vnto the in a thicke cloude, that the people
may heare when I talke wyth the, and also

The xix. Chapter

blesse the for euer. So Moses shewed the
wordes of the people vnto the Lord. And
the Lord sayd vnto Moses: Go vnto the
people, and sanctifye them to daye and to
morrowe, and let them washe theyr clo-
thes, that they may be redye agaynst the
thyrd daye. For the thyrd daye the Lord
will come downe in the sygh of all the peo-
ple vpon mounte Synai. And sette markes
round aboute the people, and saye: beware
that ye go not vp into the mount, and that
ye touche not the borders of it, for whoso-
euer toucheth the mounte, shall surely dye.
Where shall not an hand touch it, but that
he shall either be stoned or els shot thorow:
whether it be beaſt or man, it shall not lue:
when the hoine bloweth, then let the come
vp into the mountayne.

And Moses went downe from the mounte
to the people, and sanctified them, & they
washed theyr clothes. And he sayd vnto the
people. be redye agaynst the thyrd daye, &
se that ye come not at your wyues. And the
thyrd day in the mornynge ther was thyn-
der, and lychtenyng, and a thicke cloude vpon
the mount, and the voyce of the hoine was
exceedyng lowde, and all the people that
was in the host was afrayed. And Moses
brought the people out of the tres to mete
wyth God, and they stode vnder the hyll.

And mounte Synai was altogether on
a smoke: because the Lord descended down
vpon it in fyre. And the smoke therof ascen-
ded vp, as it hat bene the smoke of a hyll,
and all the mount was exceedyng feareful.
And the voyce of the hoine blew and war-
ed lowder, and lowder. Moses spake, and
God answered hym and that wyth a voyce.
And the Lord came downe vpon mounte
Synai, euen in the top of the hyll, and cal-
led Moses vp into the top of the hyll. And Mo-
ses wente vp.

And the Lord sayd vnto Moses: Go downe
and charge the people, that they please not
vp vnto the Lord to se hym, least so many
of them pearyſhe. And let the priestes also
whych come to the Lords presence, sancti-
fy them selues, least the Lord smite them.
Then Moses layde vnto the Lord: the peo-
ple can not come vp into the mount Synai,
for I chargede vs, sayinge: set markes a-
boute the hyll, and sanctifye it. And the Lord
sayd vnto hym: away, and get the doone,
and come vp agayne both thou and Aaron
wyth the. But let not the priestes and the
people presume to come vp vnto the Lord,
least he smyte the. And Moses wente downe
vnto the people, and tolde them.

The xx. Chapter.

The ten commaundementes are giue. The
allace of earth.

And God spake all these wordes and
sayde: I am the Lord thy God, whiche
haue brought the out of the land
of Egypte, and out of the house of bondage.
Thou

The wash-
yng of the
clothes is
but a moni-
tion to puri-
fy the
heartes.

Reuerence.

C

Thys pro-
ueth not p
wedlocke to
an vnholre
thyng, but
wyllyng to
in tyme of
prayer & se-
rious medita-
tion to se-
quester our
myndes from
all pleasure,
and desires
according
to Pauls
monition.
1. Co. vii. ca

D

Deut. v. a.
Psal. lxxv. b
Leuit. xv. c.
Psal. xvi. a.

Leu. xxi. c.
Deu. xxi. b
Mat. v. f

lay to his charge, and he shall pay as the dayes men appoynt hym. But if any misfortune solowe, then shall he paye lyfe for lyfe, eye for eye, to the fortorbe, hand for hand, foote for foote, butynge for butynge, wound for wound, & stripe for stripe.

If a manne smyte hys seruante or hys mayde in the eye, and put it out: he shall let theym go free for the eyes sake. Also if he smyte out his seruantes or hys maydes tothe, he shall let them go out free for the tothes sake. If an ore goze a man or a womā & they dye, then the ore shall be stoned, and hys flesh shall not be eaten, and his master shall go quyte.

If the ore were wonte to runne at men in tymes past, and it hath bene tolde hys master, & he hath not kepte hym, but that he hath kille a man or a woman, the ore shall be stoned, and his master shall dye also. If he be sette to a summe of money, the

he shall gve for the delpuraunce of hys lyfe, accordynge to al that is put vnto him. And whether he hath gozed a sonne or a daughter, he shall be serued after the same maner. But if it be a seruante or a maide that the ore hath gozed, then he shall gve vnto thet master the summe of thyrty shylles, and the ore shall be stoned.

If a man open a wel or bygge a pyt, and couer it not, but & an ore or an asse fall ther in, the owner of the pytte shall make it good, and gve money vnto thet master, and the dead beast shall be hys.

If one mannes ore hurte an other that he dyeth, then they shall sell the lyue ore, and deuyde the money, and the deade ore also they shall deuyde. But if it be knowen that the ore hath yfed to pish in tymes past, thet because hys master hath not kepte hym, he shall paye ore for ore, and the dead shall be hys owne.

The.xxi. Chapter.

Suche lyke lawes as are in the chapter above.

Yf a man steale an ore or a shepe and split it or sell it, he shall restore spue or en for an ore, and foure sheepe for a shepe. If a theste be founde breakynge vp, and he smitten that he dye, there shall no bloude be shedde for hym, except the sunne be vp when he is founde, then there shall be bloude shedde for hym.

A theste that make restitution: If he haue not wherewith, he shall be soude for hys theste. If the theste be found in hys hande alpye (whether it be ore, asse, or shepe) he shall restore double. If a man do hurt feld or bynne arde, so that he put in his beast to fede in an other mans feld, of the beste of his owne feld, and of the beste of his owne bynne arde, shall he make restitution.

If fyre breake oute and cathe in the thornes, so that the stakkes of corne or the stading corne or feld be consumed therwith, he & kindled & fyre shall make restitution.

If a man delpue his neyghbour moneye or stuffe to kepe, and it be stolen out of his house: If the theste be found, he shall paye double. If he theste be not found, then the good man of the house shall be brought vnto the goddes and swete, whether he haue put his hand vnto his neyghbours good.

And in all maner of trespasse, whether it be ore, asse, shepe, tayment, or anye maner loke thynge whiche an other chalengech to be hys, the cause of both partys shall come before the Goddes. And to whome the Goddes condemne, the same shall paye double vnto hys neyghbour.

If a man delpue vnto hys neyghbour to kepe, asse, ore, sheepe, or what so euer beast it be, and it die, or be hurte, or bypue away, and no man se it, then shall a iuror of the Lord go bytment them, whether he haue put his hand vnto hys neyghbours good, and the owner of it shall take the oth and the other shall not make it good: If it be stolen from hym, then he shall make restitution vnto the owner: If it be tozned by world beastes, then let hym bynne tyme of the taryng, & he shall not make it good. When a mā borroweth ought of his neyghbour, if it be hurte or els dye, and if the owner thereof be not by, he shall make it good: if & owner thereof be by, he shall not make it good, namelpe if it be an byted thynge and came for byte.

If a man begyle a mayde that is not betrothed and lye with her, he shall endowe her, and take her to his wife: If her father refuse to gve her vnto hym, he shall paye money, accordynge to the dowry of virgyns.

Thou shalt not suffer a wytyd to lyue. Whosoever lieth with a beast, shall be slain for it. He that offereth vnto any gods saue vnto the Lord onely, let him dye without redemption. * There nor a stranger, neyther oppresse hym, for ye were strangers in the land of Egypt. * Ye shall trouble no widow, nor fatherles chylde. * If ye shall trouble them, they shall crye to me, & I wyl surely heare their crye, and then wyl I mynne the watre botte, and I wyl kill you with the swerde, and your children fatherlesse.

If thou lsd money to anye of my people & is poore by the, thou shalt not be an vsurer vnto hym, neyther shalt oppres him wth usury. If thou take thy neyghbours raimēt to plege, se & thou deliuer it vnto him agayne by & the sūne go dothne. For that is his couerlet only, eue the raimente for his skyn, wherein he leperth, or els he wil cry vnto me and I wil heare him, for I am merciful. * Thou shalt not raille vpon the goddes, neither curse the ruler of thy people.

Thy tithes and first frutes se thou kepe not backe. The first borne sonne thou shalt gve me: lyke wyle shalt thou do of thyne oren, and of thy shepe. Seue dayes it shall be wyth the dame, and the viii. daye thou shalt

Goods deli
urred to
kepe.

* An oth is
the ende of
stryfe & de
uotion, the
whiche is
lawfull to
be done,
whē it is re
ther to the
glorye of
god, or pro
fite of oure
neighbour,
or for the co
mon wealthe
of the nati
on.

Wytches,

* Leu. xix. g

Isa. vii. c.

Let all op
pressors of
the poore
take heed to this
texte.

Usurie.

Pledges.

Act. xiii. a

* By tithes
and fyrste
frutes, or
understand
giving of
shalt

God so ab
horreth
murther, &
the vnclean
noble bestes
muste dye
therefore,
theet fleshe
caste away.

Whiche, of
ter the eye
bynes is an
ouner: but
after & gre
tes and la
etnes, it is
but fourth
part of an
ouner, & is
coinceth. &
get as in
Exod. xxi. b
which is. x.
pes sterling
or there a
bout.

These

Lawes, Exodus

Temporal. Cha. xxi. Fo. xxxi.

thanks,
whereby the
heart know
ledgeth &
confesseth
to have rec
eived of
God, as in
1. Tim. ii. a.

False wite
nes.

*De xxi. a
Enemies
of.

Judges
may take
no bydes
Deu. xvi. d
xxii. d
Eccl. xx. d.

Sabbath day.

Where not
by other
goddes.
Ezer xxv.

*Ex. xxi. d
Deu. xvi. d

*Ex. xxi. d

*Ex. xxi. d

*That is
Walt not

Walt give it me. Ye shall be holy people vn
to me, & therefore shall ye eat no flesh, that
is tasted of beastes in the fildes: But shall
cast it to dogges.

The. xxi. Chapter.

Wpures lawes and polypque ordynances.

Thou shalt not receiue a vaine tale, nei
ther shalt put thine hand with þ wic
ked to be an vnrighuous wptnesse.

Thou shalt not folow a multitude to do e
uill: neither answere in a matter of pier, lest
thou willing to folow manie, turne asyde
fro the truth, neither shalt þ paint a poore
mans cause. * When thou mete thine ene
mies ore or asse goynge astrape, thou shalt
bring them to him again. If thou se thine
enemies asse synke vnder his burthe, thou
shalt not passe by & let him alone: but shalt
helpe him to lifte him vp agayne.

Thou shalt not hynde the righte of the
poore that are amonge you in the p lute.

Kepe the farre from a false matter, and the
innocent and righuous: se thou slep not,
for I wil not iustifie þ wicked. Thou shalt
take no gyftes, for gyftes blind the iudicet,
and peruerthe the wordes of the righuous.

Thou shalt not oppresse a straunger, for
I know the heart of a straunger, because pe
were straungers in Egypt. Sixe peres thou
shalt sowe thy land, and gather in the frui
tes therof: And the seventh pere thou shalt
let it rest and lye still, that the poore of thy
people may eate, and what they leaue, the
beastes of the felde shall eate: In lyke ma
ner thou shalt do with thy vynesarde and
thyne olyue trees.

Sixe dayes thou shalt do thy worke, and
the seventh day thou shalt kepe holy daye,
that thyne ore and thyne asse may rest, and
the sonne of thy mayde, and the straunger
maye be refreshed. And in all thinges that
I haue sayd vnto you, be circumspect. And
pe shall not sweare by the names of strange
Gods, neither let any man heare them out
of your mouthes.

Thre feastes thou shalt holde vnto me in
a pere. * Thou shalt kepe the feast of swete
bread, that thou eat vnkauend bread seven
dayes longe, as I commaunded the in the
tyme appoynted of the moneth of Abib,
for in that moneth thou camest oute of E
gypt: * and se that no man appeare before
me emptye. And the feast of haruest, when
thou repest thy fruite frutes of thy labou
res, whych thou haste sowe in the fild And
the feast of ingathering in the ende of the
peare: when thou hast gathered in thy la
bours out of the fildes.

Thre times in a pere shall al thy men chil
dren appeare before the Lorde God.

* Thou shalt not offer the bloude of my sa
crifice with leuend bread, neither shall þ
fat of my feast remayne tyll the morning.

* The first of the fruite frutes of thy lande
thou shalt bring into the house of the Lorde
thy God, thou shalt also not seth a * kyd
in thy mothers milke.

Behold I send myne aungel before the,
to kepe the in the way, and to bring the in
to þ place whych I haue prepared. Beware
of him, and heare his voice, and angre him
not, for he will not spare poure mysdedes,
pea & my name is in him. But if thou shalt
hearken vnto hys voyce, and kepe al that I
shall tell the, then I wyl be an ennemy vn
to thyne ennemies, and an aduersary vn
to thyne aduersaries. When myne aungel
goeth before the, and hath brought the vn
to the Amontes, Bethites, Pherezites, Ca
nantes, Deuptes, and Jebusites, and I
shall haue destroyed them, se thou worship
not they: Gods, neither serue them, ney
ther do after the works of them, but ouer
throwe them, and breake downe the places
of them. And se that pe serue the Lorde your
God, and he shall blesse thy breade, and thy
water, and I wyl take all specknelles away
from you.

Moreover ther shall be no woman child
lesse or vnfruitful in thy land, and the num
ber of thy daies I wil fulfil, I wil send my
seate before the, and wil kill al the people,
whycher thou shalt go. And I will make al
thyne ennemies turne their backs vnto the,
and I will send * hornets before the, & they
shall dyspue out the Hewites, the Cananites,
and the Bethites before the. I wil not cast
them out in one peare, lest the lande growe
to a wyldernesse, and the beastes of the fild
multiply vpon the. But by litle and litle I
wyl dyspue them out before the, tyl thou be
increased, that thou mayest ennerpte the
lande. And I wyl make thy coastes fro the
red sea, vnto the sea of the Ishidines, and
from the desert vnto the ryuer. I wyl deli
uer the inhabitants of the lande into thyne
hande, and thou shalt dyspue the out before
the. * And thou shalt make none appoynt
ment with them, nor with their gods, lest
ther shall they dwelle in thy lande, lest they
make the syn agaynst me, for if thou serue
they: Goddes * it wyl surely be thy decay.

The. xxii. Chapter.

Moses goeth vnto the mounte, and wyl
seth the wordes of the Lorde. The bloud of
the couenante. The elders of Israel iudge
the people.

And he said vnto Moses: come by to
the lord, thou & Aaron, Nadab & Abi
hu, & the. lxx. elders of Israel, & wor
ship a facce of. And Moses went himself a
lone vnto the lorde, but they came not nye,
neither came þ people by with him. * Mo
ses then came & told the people al the wor
des of the Lorde, and al the lawes. And all
the people answered with one voyce & said:
al the words which the Lorde hath sayd, I
wil we do. Then Moses wrote all the wor
des of the Lorde, and rose vpearlye, & made
an altar vnder the hil, and. xii. pillars accor
ding to þ numbze of þ. xii. tribes of Israel,
& sent pong men of the childre of Israel to
sacrifice burnt offrys, & to offer peace of
frys of open vnto the lord. And Moses
k. i. take

sech it so
long as
it souchech,
or as some
thynke, they
should not
lyll both
the dam and
the byd.

The bles
syng of god

* 7 hornes
is lyke a
walpe the
is of a moze
venemus na
ture & dys
geth moze so
ter: as in.
Deut. vii. c.
E
Jos. xiii. d

* De. vii. a.
Ex. xxiii. d

* Exod. x. b.

* Exod. xxi. a

The blood
of the cou-
saunt.

toke halfe of the bloude, and putte it in bas-
sens, and the other halfe he spynckled on
the aulter.

And he toke the boke of the appointmēt,
and red it in the audieñce of the people. And
they sayd: All that the Lord hath sayd, we
will do and heare. And Moyses toke þ bloud,
and spynckled it on the people, and sayd:
behold, this is the bloud of the apointmēt,
which the Lord hath made with you vpon
all these wordes.

Then went Moyses and Aaron, Nadab &
Abihu, and the lxx. elders of Israel vp, &
sawe the God of Israel, and vnder his rete
as it were a buca worke of Saphir, and as
it were the fashion of heauē whē it is clere,
and vpon the nobles of the children of Is-
rael he set not hys hande. And when they
had sene God, they ate and dronke.

And the Lorde sayed to Moyses: come vp
to me into the hyl, and be there, and I wil
gve the 2 tables of stone, and a law & com-
mandements which I haue wyttē to teach
them. Then Moyses rose vp, and his miny-
stre Josua, and Moyses went vp into the hyl
of God, and sayd vnto the elders: tarpe ye
here tll we come agayn vnto you: And be-
holde here is Aaron and Hur with you. If
any man haue any maters to do, lette hym
come to them. When Moyses was come vp
to the mount, a cloud couered the hyl, and
the gloie of the lorde abode vpon mounte
Sinai, and the cloud couered it sixe dayes.
And the seuenth day he called vnto Moyses
out of the cloude. And the fashion of þ glo-
ry of the Lord was like consuming fyre on
the toppe of the hyl in the sight of the chil-
dren of Israel. And Moyses wente into the
mountaine. And Moyses was in the mount
fourtye dayes and fourtye nyghtes.

The xxv. Chapter

The Lord sheweth Moyses the fashion of the
holp place and the thinges pertaining thereto.

And the lord talked with Moyses say-
inge: Speake to the children of Is-
rael, that they giue me first fruits: of
euerye man that gyueth it willingly wpth
his hert, þe shall take it. And these thynges
be they which þe shall take of them: gold, sil-
uer and brasse: and flacincte coloure, scar-
let, purple, byrte, and gores heere: rammes
skins that are red, and the skyns of capre,
and Sethim wod, ople for lightes, and spy-
ces for anoyntynge ople, and for swete offe.
Onyx stones, & let stones for the Ephod, &
for the brest lap.

And they shall make a sanctuary, that I
may dwel amonge them. And I shall shewe
the, the fashion of the habitaciō, and of all
the ornamentes thereof, euen so se that þe
make it in all thynges. And they shall make
an arke of Sethim wood, two cubites and
an halfe longe, a cubyte and a halfe brode,
and a cubit and a halfe hpe. And thou shalt
ouerlap it with pure gold, both within and
wythout, and shalt make an hpe vpon it a
croune of golde roundeabout. And thou

shalt caste foure rynges of golde for it, and
put them in the foure corners thereof, two
rynges on the one syde of it, and two on the
other. And thou shalt make stauēs of Set-
him wood, and couet them with gold, and
put the stauēs of the rynges alonge by the
sydes of the arke to beare it wythall. And
the stauēs shall abyde in the rynges of the
arke, and shall not be taken awaye. And
thou shalt put in the arke, þ wytnes which
I shall gve the.

And thou shalt make a mercy seat of pure
gold, two cubites and a halfe longe, and a
cubyte & a halfe brode. And make two che-
rubins of thycke gold on the two endes of
the mercy seat, and set the one cherub on
the one end, and the other on the other end
of the mercy seat: so se that thou make the
on the two endes thereof. And the cherubins
shall stretch their wynges abroad ouer on
high, and couet the mercy seat with their
wynges, and their faces shall loke one to an-
other: to the mercy seat ward, shall the faces
of the cherubins be. And thou shalt put the
mercy seat aboue vpon the arke, and in the
arke thou shalt put the wytnes whiche I
will gve the.

There I wil mete the, and will commun
with the vpon the mercy seat, betwene the
two Cherubins, whiche are vpon the arke of
wytnesse, of all thing whiche I will gve
the in commaundement vnto the children
of Israel.

Thou shalt also make a table of Sethim
wood of two cubites long, and one cubyte
brode, and a cubit and an halfe hpe. And co-
uet it with pure golde, and make thereto a
croune of golde roundabout. And make vn-
to that an hoope of foure rynges brode,
roundabout. And make a golden croune
also to the hoope roundabout. And make
for it foure rynges of golde, and put them
in the corners þ are on the foure cete ther-
of: hard vnder the hoope shall the rynges be,
to put in stauēs to beate the table wythall.
And thou shalt make stauēs of Sethim-
wood, & ouerlap them wpth gold, that the
table maye be bozne with them. And thou
shalt make his dishes, spones, pottes, and
flat peces to pour out wythal, of fine gold.
And thou shalt set vpon the table shewbread
before me alwaye.

And thou shalt make a candelsticke of
pure thycke gold with his shaft, braunches,
bolles, knoppes, and floures. procedynge
there out. Sixe braunches shall procede out
of the sydes of the candelsticke, thre oute
of the one syde, and thre oute of the other.
And there shall be thre cuppes like vnto als-
mondes, with knops and floures vpon e-
uery one of the sixe braunches that procede
out of the candelstick, and in the candelstick
selfe, four cuppes like vnto almonds with
their knoppes and floures: that there be a
knoppe vnder euery two braunches of the
sixe that procede out of the candelstick. And
the knoppes and the braunches shall be all
together

Cherubins

shew bread
because it
was alway
in the pre-
sence of the
lord.

They sawe
god, that is
they sawe
certainly þ
he was there
present, and
they sawe
him as in a
vision, not
in his god-
likenesse,
but as it
were by a
certaine re-
velacion.
Tables of
stone.

Of this
gloie is
spoken of a
foyer in the
psal. chap. 6.

Moyses say-
eth. ch. 1.
data.

Ephod is
a garmente
like an e-
phod.

together one peece of pure thycke golde.

And thou shalt make. vii. lampes, & put them an hye thereon, to geue lighte vnto þ other side þ is ouer against it, with snuffers and spere pynnes of pure golde. And a talent of fyne gold shall make it with all the appa-
A talent is an hundred and fifty sixe shyl-
 lings. vii. l. vii. s. vii. d.

And let that thou make them after the fashion that was shewed the in the mount.

The xxvi. Chapter.

¶ This chapter also describeth the thynges pertynyng to the holy place.

And thou shalt make an habitacion with ten curtaynes of twyned bysse. * Faciende, scarlet, and purple, and shalt make the with cherubins of brodyed worke. The length of a curtain shall be xxii. cubites, and the bredth foure, & they shall be all of one measure: five curtaynes shall be coupled together one to another, and the other fyue likewise shall be coupled to-
* Faciende, is a flower þ we call byssie, & it is also a pious ouerstone of þ colour, but here it is taken on ly for the colour of Faciende, of þ which colour þ courtynes shall be, as is shewed in þ. xxv. a.

gether one to another. Then shalt thou make loupes of Faciende colour, along by þ edge of the one curtaine euen in the seluge of þ couplyng curtaine. And likewise shalt thou make in þ edge of the uttermost curtayn, that is coupled therewith on the other syde. Fiftye loupes shalt thou make in the one curtaine, & fiftye in the edge of the other, þ is coupled therewith on the other syde: so that the loupes be one ouer against another. And thou shalt make fifty buttons of golde, and couple the curtaynes together wth the buttons, that it maye be an habitacion.

B And thou shalt make eleuen curtaynes of gores heere, to be a tente to couer the habitacion. The length of a curtain shall be. xxx. cubites, and the bredth foure, and they shall be all eleue of one measure. And thou shalt couple fyue by them selues, and the other sixe by them selues, & shalt double the spete in the fore fronte of the tabernacle. And thou shalt make fifty loupes in the edge of the uttermost curtayne on the one side, eue in the couplynge curtayne: and as manye in the edge of the couplyng curtaine on the other syde. And thou shalt make fiftye buttons of brasse, and put them on the loupes, and couple the tent together with all, that there maye be one couerynge.

And the remnaunt that cetheth in the curtaynes of the tent, the bredth of halfe a curtaine that remaineth, shall be lefte on the backsydes of the habitacion: a cubite on the one syde, and a cubite on the other syde, of that, that remaineth in the lengthe of the curtaynes of the tabernacle, which shall remaine of either syde of the habitacion, to couer it with.

And thou shalt make another couerynge for the tente of rammes skynnes dyed red, and yet another aboue all of taxus skyns.

And thou shalt make bordes for the habitacion of Setim wood to stande by right, ten cubytes longe shall euery bord be, and a cubite and a halfe brode. Two feete shall one bord haue to couple the together with

and so thou shalt make vnto all the bordes of the tabernacle.

And thou shalt make twenty bordes for the habitacion on the south syde, and thou shalt make xl. sockettes of syluer, and put them vnder the twenty bordes, two sockettes vnder euery borde for the two feete. In lyke maner in the north syde of the habitacion, thou shalt make twenty bordes and xl. sockettes of syluer: two sockettes vnder euery borde.

And for the west ende of the habitacion shalt thou make fyue bordes, and two bordes mo for the two West corners of the habitacion: so that these two bordes be coupled together beneth, and likewise aboue with clamps. And so shall it be in both the corners. And so they shall be eight bordes in all, and sixtene sockettes of syluer, two sockettes vnder euery borde.

And thou shalt make barres of Setim wood, fyue for the bordes of the one syde of the tabernacle, and fyue for the other side, and fyue for the bordes of the west ende. And the myddle barre shall go along thow the myddes of the bordes, & barre them together from the one ende vnto the other. And thou shalt couer the bordes with gold, and make golden rynges for them to putte the barres thow, and shalt couer the barres with golde also. And tere by the habitacion accordinge to the fashion thereof þ was shewed the in the mounte.

And thou shalt make a baple of Faciende, of scarlet, purple, and twyned bysse, & shalt make it of brodyed worke, and full of cherubins. And hange it vpon foure pylles of Setim wood covered with golde, and that their knoppes be covered with golde also, and stand vpon foure sockettes of syluer. And thou shalt hange by the baile with rynges, and shalt byng in within the baile the arke of wytnes. And the baile shall be vnder the holp from the * mooste holpe. And thou shalt put the mercy seat vpon the arke of wytnes in the holpest place. And thou shalt put the table wthout the baple, and candle stycke ouer agaynst the table vpon the south syde of the habitacion, and put the table on the north syde.

And thou shalt make an hanging for the doore of the tabernacle, of Faciende, of scarlet, of purple & of twyned bysse wroughte with needle worke. And thou shalt make for the hanging, fyue pylles of Setim wood, and couer both them and their knoppes, with gold, and shalt caste fyue sockettes of brasse for them.

The xxvi. Chapter.

¶ Yet mo thynges pertynyng to þ holy place.

And thou shalt make an altare of Setim wood: fyue cubites long, and fyue cubites brode, that it be four square, and the cubites hygh. And make it hornes procedynge oute in the foure corners of it, and couer it wth brasse. And make hyes of þ aulnes, shepannes, howels, basens, fleshyokes, howes.

h.ii.

fyue.

Bordes of the tabernacle.

Corner borde and sockettes.

E

* The most holy place, was the sanctuary, and in warde place of the sanctuary, where Gods arke and mercy seat, into which none but the priestes onely might come, & that but once a yere.

The figure of which thing is declared in þ. lxxv. ix. a. iii. lxx. vi. c. The forme of þ aulnes shepannes, howels, basens, fleshyokes, howes.

spiepannes, and all the appartenaunces, of brasle, and thou shalt make a gredern also lyke a net, of brasle: vpon whose foure corners, shalbe foure brasen rings: and the gredyern shall reache vnto the myddes of the altare. And thou shalt make stauies for the altare of Setim woode, and couer the with brasle, and let them be put in rynges alonge by the sydes of the altare to beare it with, and make the altare holowe wth bordes: as it was shewed the in the mount, so let them make it.

B And thou shalt make a court vnto the habitation, whiche shall haue in the south syde, hangynge of twined bysse, being an .x. cubites long, and .xx. pillers the of, with their .xx. sockettes of brasle: but the knoppes of the pillers & their howpes shalbe siluer. In lyke wyse on the north syde, ther shall be hangynge of an .x. cubites longe, & .xx. pillers with their sockettes of brasle, and the knops and the howpes of syluer. And in the bredth of the court westward, there shal be hangynge of fyfte cubites long, and ten pillers, with their ten sockettes. And in the bredth of the court eastward, toward the ryng of the sunne, shalbe hangynge of .l. cubites.

C So ther shalbe hangynge of .xx. cubites in the one syde of it, with thre pillers, and thre sockettes: and likewise on the other side shal be hangynge of fyftene cubites, wth thre pillers, and .iii. sockettes.

And in the gate of the court shalbe a baile of twenty cubites: of Iacincte, scarlet, purple, and twined bysse wrought with needle worke, & .iii. pillers with their .iii. sockettes. At the pillers round about the court, shall be howped wth siluer, & their knops of siluer, and their sockettes of brasle. The length of the court shalbe an hundred cubites, and the bredth .l. and the height syue, and the hangynge shalbe of twined bysse, and the sockettes of brasle. And all the vessels of the habitation to al maner seruike, and the pyennes thereof: pea and the pinnes also of the shalbe brasle.

D And thou shalt make the brestlap of iudgement with broderd worke: euen after the worke of the Ephod, shalt thou make it: of gold, iacincte, scarlet, purple and twined bysse shalt thou make it. Four square it shalbe, and double, an hand bred long, & an hand bred brode. And thou shalt fill it wth .iii. rowes of stones. In the first rowe shalbe Sardios, a Topas, and an Emerald. The second rowe: a Rubie, Saphir and Diamonde. The thirde Ligurios, an Achat and Amatis. The fourth: a Zircas, Onix, and Jaspis. And they shal be set in gold in their enclousers. And the stones shalbe grauen, as signets be grauen: with the names of the children of Israel eue with twelue names, euerye one wth his name accordynge to the twelue trybes.

wyse harted, which I haue fylled with the spirit of wisdom: that they make Aarons raimente to consecrate him with, that he maye minister vnto me.

These are the garmentes which they shall make: a brestlapp, Ephod, a tunicle, a strapt cote, a mptel and a gyrdell. And they shall make holpe garmentes for Aaron thy brother, and his sonnes, that he maye minister vnto me.

And they shall take thereto gold, Iacinct, scarlet, purple, and bysse. And they shall make the Ephod of gold, iacincte, scarlet, purple and white twined bysse with broderd work. The two sydes shall come together, closed vp in the edges thereof. And the gyrdell of the Ephod shalbe of the same workman-ship and of the same stuffe, euen of gold, iacinct, scarlet, purple and twined bysse.

And thou shalt take two Onix stones, and graue them in the names of the childre of Israel: sixe in the one stone, & the other sixe in the other stone, according to the order of theyr birth. After the worke of a stone graue, euen as signettes are grauen, shalt thou graue the two stones with the names of the childre of Israel, and shalt make them to be set in ouches of golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, and they shalbe stones of remembrance vnto the children of Israel. And Aaron shal beare their names before the Lord vpon his two shoulders for a remembrance. And thou shalt make hokes of golde, and two cheynes of syne golde: lyke worke and wythed, and fasten the wythed cheynes to the hokes.

And thou shalt make the brestlap of iudgement with broderd worke: euen after the worke of the Ephod, shalt thou make it: of gold, iacincte, scarlet, purple and twined bysse shalt thou make it. Four square it shalbe, and double, an hand bred long, & an hand bred brode. And thou shalt fill it wth .iii. rowes of stones. In the first rowe shalbe Sardios, a Topas, and an Emerald. The second rowe: a Rubie, Saphir and Diamonde. The thirde Ligurios, an Achat and Amatis. The fourth: a Zircas, Onix, and Jaspis. And they shal be set in gold in their enclousers. And the stones shalbe grauen, as signets be grauen: with the names of the children of Israel eue with twelue names, euerye one wth his name accordynge to the twelue trybes.

And thou shalt make vpon the brestlap, two fastenynge cheynes of pure gold & wyth then worke. And thou shalt make likewise vpon the brestlapp two rynges of golde, & put them on the edges of the brestlap, and putte the two wythed cheynes of golde, in the two rynges, whiche are in the edges of the brestlapp. And the two endes of the two cheynes, thou shalt fasten in the two rynges, and putte them vpon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make .ii. rynges of gold,

* Brestlap
or brestlap
is liche a
flap, as it
is in the brest
of a cope.

* Some
rebe a car-
bunke.

Four rowes
of stones.
* Some
rebe a car-
bunke.

* It is cal-
led the tab-
ernacle of
witness, be-
cause ther
in was con-
firmed the
couenaunce
and witness
wherunto
god would
the child-
ren of Is-
rael should
trust, as he
saith. iiii. c.

The xxviii. Chapter.

Aarons apparell, and his sonnes.

AND take thou vnto the Aaron thy brother and his sons with him, forth of the childre of Israel, that he may minister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holpe raiment for Aaron thy brother, bothe honourable and glorious. Moreover speke vnto al that are

and put them in the two edges of the breastlap even in the borders thereof toward the insyde of the Ephod that is ouer agaynst it. And yet two other rynges of golde thou shalt make, and put them on the two spades of the Ephod, beneth ouer agaynst the breastlap, alowe whete the spades are ioynted together vpon the bordered gyrdell of the Ephod. And they shall bynde the breastlap by hys rynges, vnto the rynges of the Ephod, wpth a lace of Jacincte, that it may be close vnto the bordered gyrdell of the Ephod, that the breastlap be not losed from the Ephod.

And Aaron shall beate the names of the chyldren of Israell, in the breastlap of iudgemente, vpon his herte, when he goeth in to the holy place, for a remembraunce, before the lord alwaye. And thou shalt put in the breastlap of iudgemente * Clippin and Chumme that they be vpon Aarons herte, when he goeth in before the lord, and Aaron shall beate the ensample of þe chyldre of Israell vpon his herte, before the lord alwaye.

And thou shalt make the tunicle vnto the Ephod, al together of Jacincte. And there shall be an hole for the head, in the middes of it, and let there be a bond of wouen worke rounde about the coler of it, (as it were the coler of a partlet) þe it rent not. And beneth vpon the hem, thou shalt make pomgranates of Jacinct, of scarlet, of purple, round aboute the hem, & belles of golde betwene them round about: that they be euer a golden bell and a pomgranate, round aboute vpon the hem of the tunicle. And Aaron shall haue it vpon him when he ministereth, that the sound may be heard, when he goeth into the holy place, before the lord, and when he cometh out, that he dye not.

And thou shalt make a plate of pure gold, and graue thereon, (as signettes are graued) the holynesse of the lord, and put it on a lace of Jacincte, and tye it vnto the mitre vpon the forefront of it, that it be vpon Aarons forehead: that Aaron beate the spenne of holy thynges which the chyldre of Israell haue halowed in all their holpe gyftes. And it shall be alwayes vpon Aarons forehead, þe they may be accepted before the lord. And thou shalt make an albe of bysse, and thou shalt make a mitre of bysse, and a gyrdle of needle worke.

And thou shalt make for Aarons sons albe cotes, gyrdels and bonettes honourable & glorious, & thou shalt put the vpon Aarons brother, and on hys sons with him and thou shalt annoint them, and splay their hands, & consecrate them that they may minister vnto me. And thou shalt make them linen byches to couer their prauities: from the loynes vnto the thies that they reach. And there shall be vpon Aaron and hys sons, whet they go into the tabernacle of wytnesse, or whet they go vnto þe altar to minister in holines, that they beate no spenne, and so die. And it shall be a lawe for euer vnto Aaron and hys

seed after him.

The xxix. Chapter.

The consecration of Aaron and his sonnes.

This is the thyng that thou shalt do vnto the when thou halowedest them to be my prestes. Take one oxe and two rammes that are without blemish, and unleuended bred, & cakes of swete bred tempered with oyle, and wafers of swete bred, annointed with oyle (of wheten flour shalt thou make them) and put the in a maunde and bynge them in the maunde wpth the oxe, and the two rammes.

And bynge Aaron and hys sonnes vnto the doore of the tabernacle of wytnesse, & wash them wpth water, and take the garments, & put vpon Aaron the scaple cote & the tunicle of the Ephod, & the Ephod, and the breastlap: and gyrdle the to him, with the bordered gyrdle of the Ephod. And put the mitre vpon his head, & put the holy crown vpon the mitre. Then take the annointing oyle, and powre it vpon his head & annointe him. And bynge hys sons, and put albes vpon them, and gyrdle them with gyrdels: as wel Aaron as hys sons. And put the bonettes on them: that the prestes offyce may be theirs for a perpetual lawe.

And splay the hands of Aaron & of hys sonnes, & bynge the oxe before the tabernacle of wytnesse. And let Aaron and hys sonnes put their hands vpon his head, and kill him before the lord in the doore of the tabernacle of wytnesse. And take of the blood of þe oxe & put it vpon the hornes of the altar wpth thyngar and powre all the bloude vpon the botome of the altar, and take al the fat that couereth the inwardes, and the kyll that is on the lyuer, and the two kyndres with the fat that is vpon them: and burne them vpon the altar: But the fleshe of the oxe & hys skyn and hys donge shalt thou burne with fyre wpthout the host, for it is a syn offering.

Then take one of the rammes, & let Aaron and hys sonnes put the thyr hands vpon the head of the ram, & cause him to be slayn and take of his blood, & splay it rounde aboute vpon the altar, & cut the rammes peeces, and wash the inwardes of him and hys legges, and put them vnto the peeces, and vnto hys head, and burne the hole ram vpon the altar. For it is a burnt offering to the lord and a swete sauour of the lordes sacrifice.

And take the other ram, and let Aaron & hys sons put their handes vpon his head, & let him thil be killed. And take of his blood and put it vpon the top of the right eare of Aaron and of hys sons, & vpon the thombe of the right handes, and vpon the great to of their right fete, and splay þe blood vpon the altar round about.

Then take of the blood, that is vpon the altar, and of the annointing oyle, & splay

* Clippin & Chumme, are wordes that signifieth light & humilitie. And þe one were stons that did glorie, & had light in the & the other clere stons as cristall. And þe light be to the right of Gods word & the purenesse, cleane living accordyng to the lawe, & was the top called the ensample of the chyldren of Israell, because it put the in remembrance to the goddes word & to do the other.

* The holy name of the lord was a name of god made w. iii. letters, whiche the Hebrewes durst not name for he moue which they had to God in the lawe of the Lord. And the syn for the offering made for the lawe.

A

B

C

Del it vpon Aaron, and his bestiments, and vpon his sonnes, and vpon their garments also. Then is he and his clothes holy, and his sonnes, and their clothes holy also.

Then take the fat of the ramme, and his rompe, and the fat that couereth the inwardes, and the kail of the luer, and the two kidneys, and the fatte that is vpon them, and the right shoulder (for that ram is a full offering) and a spinnell of bread, & a cake of opled bread, and a wafer out of the basket of swete bread that is before the lorde, and put all vpon the handes of Aaron, and on the handes of his sonnes: and waue the in and out a waue offering vnto the lord. Then take it from of their handes, & burne it vpon the altar: euen vpon the burnt offering, to be a sauoure of sweetnesse before the lorde. For it is a sacrifice vnto the lorde.

When take the best of the ram that is Aarons full offering, and shalt sanctifie it an offering before the lorde, and let that be the part. And sanctifie the breste of the waue offering, and the shoulder of the heue offering, which is the full offering of Aaron, and of his sonnes. And it shall be Aarons and his sonnes due for euer, of the children of Israel, for it is an heue offering. And the heue offering shall be the Lords due of the children of Israel: euen of the sacrifice of their peace offerings, which they haue vnto the lorde. And the holy garments of Aaron shall be his sonnes after him, to anoint them therein, and to fill their hands therein. And that sonne that is priest in his steede after him, shall put them on seven daies: that he goe into the tabernacle of witness, to minister in the holy place.

When take the ram that is the full offering, and set his flesh in an holy place. And Aaron and his sonnes shall eat the flesh of him, & the bread that is in the basket: eue in the doore of the tabernacle of witness. And they shall eat them, because the attonement was made therewith to fill their hands, & to sanctifie them: but a stranger shall not eat thereof, because they are holy.

Asought of the flesh of the full offerings, or of the bread remain vnto the morning, thou shalt burne it with fire: for it shall not be eaten, because it is holy. And se thou doe vnto Aaron & his sonnes, euen so in all things as I haue commaunded thee: that thou fill their hands seven daies, and offer euery day an oxe for a syn offering to reconcile with. And thou shalt hallow the altar, when thou reconcilest it, and shalt anoint it, to sanctifie it. Seven daies thou shalt reconcile the altar, and sanctifie it, that it maye be an altar most holpe: so that no man may touche it but they that be consecrate.

This is that thou shalt offer vpon the altar, two lambes of one yeare olde, day by day for euer, the one thou shalt offer in the morning, & the other at eue. And vnto the one lambe take a tenth deale of flour mingled with the fourth part of an hin of beate oile, &

the fourth part of an hin of wine, for a drink offering. And the other lamb thou shalt offer at euen, and shalt do thereto accordinge to the meat offering and drinke offering in the morninge, to be an odoure of a sweet sauoure of the sacrifice of the lorde. And it shall be a conepnual burnt offering amonge you children after you, in the doore of the tabernacle of witness before the lorde, where I will mete you, to speake vnto you there. There I will mete with the children of Israel, and will be sanctified, in mine honoure. And I will sanctifie the tabernacle of witness, and the altar: and I will sanctifie also both Aaron and his sonnes to be my priestes. And moreover I will dwell amonge the children of Israel, and will be theyr God. And they shall knowe that I am the lorde theyr God, that brought them oute of the land of Egypte, to dwelle amonge them: euen I the lorde their God.

The xxx. Chapter.
The altare of incense. The hyalen laver. The anoyntment oyle.

Ad thou shalt make an altar to burne incense therein, of setim wood: a cubite longe, & a cubite broade, euen foure square shall it be, and two cubits hye: with hornes proceeding out of it, and thou shalt overlape it with fine golde, both the roffe, and the walles rounde about, and his hornes also, and shalt make vnto it a crowne of golde round about, and two golden rynges on either syde, euen vnder the crowne, to put haues therein, for to beate it withal. And thou shalt make the haues of setim woode, and couer them with golde. And thou shalt put it before the vayle, that hangeth before the arcke of witness, and before the mercy seate that is before the witness, where I will mete thee.

And Aaron shall burne thereon sweete cense euery morninge, when he dresseth the lampes: and likewise at euen, when he setteth vp the lampes, he shall burne cense perpetually before the lorde, thoroughout your generations. Ye shall putte no strange cense thereon, neether burnt sacrifice, nor meat offering, neether pour any drinke offering thereon.

And Aaron shall reconcile vpon the hornes of it, once in a yeare, with the blood of the synne offering of reconciliation: euen once in the yeare shall he reconcile it thoroughout your generations. And so is it most holy vnto the lorde.

And the lorde spake vnto moyses, saying: * When thou takest the summe of the children of Israel, and tellest them, they shall geue euery man a reconciling of his soule vnto the lorde, that there be no plague among them when thou tellest the. And thus much shall euery man geue that goeth in the number: halfe a shele, after the shele * of the sanctuary. A shele is xx getas: and an halfe shele shall be the heue offering vnto the lorde. And all that are numbred of them that are

* What a sweete sacrifice is, you shall finde in Lev. i. c. Ex. x. f.

Num. i. a.

Lev. x. d. Num. iii. g. Ex. x. f.

Note in Gen. xvi. a.

Twenty petyr eide and about, shall gve an heue offering vnto the Lorde. The tpeche shal not passe, and the pore shal not go vnder halfe a tpeche, when they gve an heue offering vnto the Lorde, for the attonement of theyr soules. And thou shalt take the reconceyunge money of the children of Israell, and shall put it vnto the vse of the tabernacle of wytnes, as it shalbe a memoriall of the chyldren of Israell, before the Lorde, to make an attonement for theyr soules.

E And the Lord spake vnto Moyses saying: ***Exo. xl. d.** Thou shalt make a laver of brasse, & pps fore also of brasse to washe with, and shalt put it betwene the tabernacle of wytnes & the altar, and put water therein: that Aaron and his sons may wash both theyr hands and theyr fete therout, when they go vnto the tabernacle of wytnes, or when they go vnto the altar, to minister & to burne the Lordes offering, lest they dye. And it shalbe an ordinaunce for euer vnto him and his seide among your chyldren after you.

And the Lord spake vnto Moyses saying: take principall spices, of pure myrrour spue hundred sicles, of swete cinamom halfe so much, two hundred & fiftie sicles: of swete calamite, two hundred & fiftie. Of cassia, two hundred & fiftie, after the holy sicle, & of oyle olpue, an hyne. And make of the ho-
***This bo-**ly anointing oyle, euen an oyle compound
li anointing after the craft of the apotecarpe. And a vointe
oyle, both to the tabernacle of wytnes therewith, & the
gure & ver-atke of wytnes, and the table with al his ap-
ue of the ho-partenaunce, & the candelsticke with al his
ly shal, be-ordinaunce, and the altare of incense, and
clared by thethe alter of burnt sacrifice & all his vessel, &
word of godthe lauer & his foote. And sacrifice the that
& defendingthey may be most holy. so that no man touche
downe fytthe, but they that be halowed. And anoynt
on the headAaron and his sonnes, and consecrate they
of Aaron,to minister vnto me.
which is

***This bo-**ly anointing oyle, both to gure & ver-ue of the ho-ly shal, be-clared by the word of god & defending downe fyt on the head of Aaron, which is a hynd, & co-sequently by on the Apo-les & al the faithful as in Psalm. cxxxi. d.

And thou shalt speake vnto the chyldre of Israell, saying: This shalbe an holy anointing oyle vnto me, thowme out your generaci-
Dons. No mans flesch shalbe annointed therewith: neyther shal ye make any other after the making of it, for it is holy, se therfore that ye take it for holre: Whosoever maketh like that, or whosoever putteth any of it vpon a straunger, shall perishe from his people.

And the lord sayd to Moyses take to the swete spices: stacte, otucha, swete galbanu, and pure frankencens, of eche like muche: and make encense of the compounde after the craft of the apotecarpe, mingled together, that it may be made pure & holre. And beate it to powder, and put it before the wytnesse in the tabernacle of wytnesse, where I wyl mete the, but let it be vnto you holy. And let that ye make none after the makinge of that, but let it be vnto you holre for the lorde. And whosoever shal make like vnto that, to smel thereto, shal perishe from his people.

The xxxi. Chapter.

The callinge of Bezaleel and Aholiab the woikemen. The Sabbath is commaunded. The tables of stone are givyn Moyses.

A And the Lord spake vnto Moyses, say-
ing: Behold. I have called by name Bezaleel, the sonne of Uri, sonne to Hur, of the tpeche of Juda. And I haue spiled hym with the spirite of God, with wisdom, vnderstandyng, and knowledge euen in al maner of woik to fynd out sotie feaptes, to woike in gold, siluer, and brasse and wyth the crafte to graue stones, to set and to carue in fumber, and to woike in all maner workmanshipp. And behold, I haue givyn hym to be companion, Aholiab, the sonne of Ahisamach of the tpeche of Dan, and in the hertes of all that are wyse hearted, I haue put wysdome to make all that I haue commaunded the: the tabernacle of wytnesse, and the atke of wytnes, & the metey seate that is therevpon al the ordna-
Bmentes of the tabernacle, & the table wyth his ordinaunce, & the pure candelsticke with al his apparet, and the alter of incens, and the alter of burnt offerings, with al his vessels, & the lauer with his foote, and the vesselmentes to minister in, and the holy garmentes for Aaron the pny, and the garmentes of his sonnes to minister in, and the anointyng oyle, and the swete cense for the sanctuary: according to al that I haue coma-
Cunded the, shal they do.

And the lord spake vnto Moyses saying: speake vnto the chyldre of Israell, and say: In any wise, se that ye kepe my Sabbath: for it shal be a signe betwene me and you, in your generacions, for to knowe, that the Lord do sanctifie you. Kepe my Sabbath therfore, that it be an holy thing vnto you. He that defileth it shalbe slayne therfore. For whosoever woiketh therein, the same soule shal be rote out from his people.

Sixte daies shal men woike, but the seventh day is the Sabbath, of the holre rest of the Lord: so that whosoever doth any woik in the Sabbath day, shal dye for it: Wherfore let the chyldren of Israell kepe the Sabbath, that they obserue it thowme out theyr generacions, that it be an appoyntment for euer. For it shalbe a signe betwene me and the chyldre of Israell for euer. For in syxte dayes the lord made heauen & earth and the seventh day he rested and was refreshed.

And when he had made an ende of com-
myning with Moyses vpon the mount Sinai, he gaue him two tables of wytnes: which were of stone, and witten with the fpynger of God. The xxxii. Chapter.

D And the Lordes woikshipp the golden calf. Moyses prayeth for them, puttynge God in remembraunce of his pmyse. The breake-
beth the tables for anger. The thyrde daye. The Idolaters are slayne. Moyses prayeth god to forgive them, or to put him out of the booke of lyfe.

***The saba-**both beid p
it seereth to come & hear
the woik of
god, and to see his wil
and to offer & recone le
them selues to god. It
was a signe vnto the al-
so, & dyd put them in re-
membrance, that it was
god & sanc-tified them
with his ho-ly spirit, and
not they the selues with
their holy woikshipp.

***Gene. i. d.**
***Ex. xxiii.**
c. & xxiii. d.
***With the** finger of
god & is the spirit of
god, or with the power
of god as in Luke. x. c.

A And when the people saw that it was longe of Moyses came downe of the mountayne, they gathered them selues together, and came vnto Aaron, & said vnto hym. * Arise and make vs a God to go before vs: for of this Moyses thy felowe that brought vs out of the land of Egypt, we wote not what is become.

And Aaron sayd vnto them: plucke of the golden earynges, whych are in the eares of your wyues, your sons and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, that were in their eares, and brought them vnto Aaron. And he receiued them of their handes, and fashyoned it wth a grauel, and made it a calfe of molten metall. And they sayde: * This is thy God O Israel, whiche broughte the oute of the lande of Egypte.

And when Aaron sawe that, he made an altare before it, and made a proclamation, sayinge: Tomorrow shall be holy daie vnto the Lord. And they rose vp in the morninge & offered burnt offerings, & brought offerings of attonement also. * And then they sat them downe to eate and drinke, & rose vp agayne to playe.

Then the Lord sayd vnto Moyses: * go get the downe, for thy people whiche thou broughtest out of the lande of Egypte haue marred all, they are turned at once oute of the waye, whych I commaunded them: * I haue made them a calfe of molten metall, & haue worshipped it, and haue offered thereunto, and haue sayed: This is thy God thou Israel, which hath brought the oute of the lande of Egypte. And the Lord sayd vnto Moyses: beholde, * I se this people & it is a stiffnecked people, & nowe therefore suffice me & my wrath maye waxe hote vpon them, and that I maye consume them: and then will I make of the a mighty people.

Then Moyses besought the Lord his god and sayd: O Lord, Whyp should thy wrath waxe hote vpon thy people whiche thou hast brought out of the land of Egypt with great power and with a mighty hande? * wherfore shouldest thou speake & say: For a mischefe dyd he bring them out: euen to slea them in the mountaynes, and to consume them from the face of the earth? Turne fro thy ferefull wrath, and haue compassion ouer the wickednesse of thy people. Remember Abraham, Isaac and Israel thy seruautes, to whom thou sworest by thyne owne selfe, and saydest vnto the:

* I will multiplye your seede as the starrs of heauen, and all this land whiche I haue sayd: I will geue vnto your seede, and they shall inheret it for euer. And the Lord repented hym selfe from that euill, whiche he sayde, he wolde do vnto his people.

And Moyses turned his backe, and wente downe from the hyl, and the two tables of wytnesse in his hand: which were witten on both the leaues, and were the worke of

God, and the wytyng was the wytyng of God, grauen vpon the tables. And when Josua hearde the noyse of the people as they shouted, he said vnto Moyses: ther is a noyse of warre in the hoste. And he sayed: it is not the crye of them that haue the masterye, nor of them that haue the waye: but I do heare the noyse of synngng.

And asone as he came nigh vnto the hoste and sawe the calfe and the daunsyng, his wrath waxed hote, and he caste the tables out of his hand, and brake the euen at the hyl fote. And he toke the calfe whiche they had made, and burned it with fire, & stampet it vnto powder, & strawed it in the water, & made the chylidren of Israel dryncke. And then Moyses sayde vnto Aaron: What dydsthy people vnto the, & thou hast broughte so great a synne vpon them?

And Aaron sayde: let not the wrath of my Lord waxe ferefull, thou knowest the people, that they are euen set on mischefe: they sayd vnto me: Make vs a God to go before vs, for we wote not what is become of Moyses thy felow, that broughte vs oute of the lande of Egypte. And I sayed vnto them: Let them that haue gold, take and byngge it me: And I cast it into the fyre, and therof came out this calfe.

When Moyses sawe that the people were naked (for Aaron hadde made them naked vnto their shame, when they made insurrection) he wente and stode at the gate of the hoste, and sayed: If anye man pertaine vnto the Lord, let hym come to me. And all the sons of Leui gathered themselves together, & came vnto hym. And he sayd vnto the: Thus sayth the Lord god of Israel: * But euerye man his swerde by his syde, & go in and out from gate to gate thorowout the hoste: and slea euerye man his brother, euerye man his frende, and euerye man his neighbour. And the chylidren of Leui did as Moyses had said. * And there were slaine of the people the same daye, aboute thre thousand men. Then Moyses said: spyl your handes vnto the Lord this daie, euery man vpon his sonne & vpon his brother: to bring vpon you a blessing this daie.

And on the morow, Moyses sayed vnto the people: Ye haue sinned a greafe synne. But now I will goo vp vnto the Lord, to wryt whether I can make an attonement for your synne.

And Moyses went agayne vnto the Lord, & sayd: Oh, thy people haue sinned a greafe synne, and haue made them a God of gold: yet forgue them their synne. I praye the: I feare not a wyprae me out of thy booke whiche thou hast witten. And the lord sayd vnto Moyses: I will put hym oute of my booke & I haue sinned agaynst me. But go & bring the people vnto the land whiche I sayed vnto the: behold, myne aungell shall go before the. & euerye the later in the daie when I byset, I will byset their synne vpon them. And the Lord plagued the people, because they

a) To wype him out of the booke, is to put hym out of the number of the chosen and to cast him cleane out from God, as Rom. ix. a (b) To byset their syn is to haue their syn in remembrance to punish it: as in Gen. ii. 16

they made the calfe wherch Aaron made.

The xxxiii. Chapter.

The lord sendeth an angel before his people. The lord benyeth to go up with his people. The people lament their synne. Moses talleth with the lord, and bespeth to se his face: & is commaunded to stande vpon the rocke.

And the Lord said vnto Moses: departe and go hence: both thou & the people, which thou hast brought out of the land of Egypt, vnto the land wherch I swore vnto Abraham, Isaac and Jacob, saying: vnto thy seed I will giue it. And I will sende an angell before thee, and will cast oute the Canaanites, the Amorites, the Hethytes, the Pherezites, the Iseuites, & the Jebusites: that thou mayest go into a land that floweth with milke & honny. But I will not go amonge you my selfe, for ye are a stiffnecked people: lest I consume you by the way. And whie the people heard this euill tidings, they sorowed: and no man dyd put on his best rayment.

And the Lord spake vnto Moses: Saye vnto the children of Israel: ye are a stiffnecked people, I must come once sodenly vpon you, & make an end of you. But now putte your goodly rayment from you, that I may wete what to do vnto you. And the children of Israel layde their goodly rayment from them euery vnder the mount Horeb.

And Moses toke the tabernacle & pitched it without the host a farte of from the host, & called it the tabernacle of witnesse. And all that wold aske any question of the lord, went out vnto the tabernacle of witnesse, which was without the host. And whie Moses wente oute vnto the tabernacle, all the people rose vp, and stode euery man in his tent doore, and looked after Moses, vntill he was gone into the tabernacle. And as soon as Moses was entred into the tabernacle, the cloude pillar descended, and stode in the doore of the tabernacle, and he talked wth Moses. And when all the people saw the cloude pillar stande in the tabernacle doore, they rose vp and worshipped: euery man in his tent doore.

* To se God, or to speke to God, face to face, is to haue a mans selfe & a sure knowledge of him as in se. xxxiii. g.

And the Lord spake vnto Moses: face to face, as a man speaketh vnto his friend. And when Moses turned agayne into the host, the lad Josua his seruante the sonne of Nun departed not oute of the tabernacle. And Moses said vnto the Lord: See, thou saydest vnto me: lead this people forth, but thou shewest me not whom thou wilt send with me. And hast said moreover: I knowe the by name, & thou hast also founde grace in my sight: Now therefore, if I haue found fauour in thy sight, shew me thy waye, and let me knowe the: that I maye fynde grace in thy sighte. And loke on this also, how that thys nation is thy people.

And he sayde: my presence shall go wth thee, and I will giue thee rest. And he sayde: If thy presence goe not with me, carpe vs not hence, for how shall it be knowne now

that both I and thy people haue found fauour in thy sighte, but in that thou goest with vs: that both I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the lord saied vnto Moses: I will do this also that thou hast sayde, for thou hast founde grace in my sighte, and I knowe the by name.

And he sayde: I beseeche thee, shewe me thy glorie. And he sayde: I will make at my good goo before thee, and I will be called in thys name Jehouah before thee, and will shewe mercie to whom I shewe mercie, and will haue compassion on whom I haue compassion. And he sayde furthermore: thou maiest not se my face, for ther shall no man se me and lyue.

And the Lord sayde: Beholde, there is a place by me, and thou shalt stande vpon a rocke, and whyle my glorie goeth forth, I will put the in a clyfte of the rocke, & will put myne hand vpon the whyle I passe by. And then I will take awaye myne hande, and thou shalt se my backe partes: but my face shall not be seene.

The xxxiii. Chapter.

The tables are renewed. The mercie of god. To haue fellowship wth the gentiles is forbidden, and ther vtolatrye also. The feaste of sweete bread. The first begott. The Sabbath. The feaste of the weekes. The first fruytes. Moses fast. Moses face glistereth.

And the Lord said vnto Moses: hewe the two tables of stone, like vnto the fyrste, that I maye write in them the wordes which were in the first two tables, wherch thou brakest. And be redy agayne the morryng that thou mayest come by etly vnto the mount of Sinai, & stand by me ther vpon the top of the mount. But let no man come by with thee, neyther let any man be seene thorow out all the mount, neyther let shepe nor oren fede before the hyll.

And Moses hewed two tables of stone lyke vnto the fyrst, and rose vp early in the morryng, and went vnto the mount of Sinai as the Lord commaunded him, and toke in his hande the two tables of stone. And the Lord descended in the cloude, and stode with him there: and he called vpon the name of the Lord. And when the Lord walked before him, he cryed Lord: Lord god, full of compassion and mercie, whiche arte not lightly angrey, but aboundant in mercie and truth, and kepest mercie in store for thousands, & forguest wyckednesse, trespass, and synne: for there is no man innocent before thee, and visitest the wickednesse of the fathers vpon the children, & vpon childrens children, euery vnto the thirde and fourth generacions. And Moses bowed himselfe to the earth quickly, and worshipped, & sayde: If I haue founde grace in thy sight, O Lord, then let my Lord go with vs (for it is a stubburne people) and haue mercie vpon our wyckednes and our synne, and let vs be thyne inheritaunce.

* There shall no man se my face & lyue. Not the face of god wherch is the face of lyte, is the cause of death to the that se it: for the saints & are in hea- uen do in orde se it. But none that liueth in the bodye can se nor se. I prebend the maner of his face: but must be first purified by death as I haue sayd clarely. Ex. xxxiii. g.

* Ex. xxxiii. g.

13

And

And he sayd: behold, I make an appointment before all this people, that I will do marvelles, such as have not bene done in all the world, neither among any nation. And al the people among which thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee: kepe al that I commaunde thee this day, & behold, I will cast out before thee the Amontes, Canaanites, Hethites, Pherezites, Hevites, and Jebulites. * Take heede to thy selfe, that thou make no league with the inhabitants of the land whether thou goest, leaue it because of ruine among you. But ouerthrow their altars, and breake their pilers, and cut downe their groues, for thou shalt worship no straunge God. For the Lord is called gelous, because he is a gelous god: least if thou make an agreement with the inhabitants of the land, when they go a hooing after their Goddes, and do sacrifice vnto their Goddes, they call thee, and thou rate of their sacrifice: and thou take of their daughters vnto thy sons, & when their daughters go a hooing after their goddes, they make thy sonnes go a hooing after their Goddes also.

Thou shalt make the no Gods of metal, the feast of sweete bread shalt thou kepe, & seven daies thou shalt eat unleuend bread (as I commaunded thee in the time appointed in the moneth of Abib: for in the moneth of Abib, thou camest out of Egypte) Al that breaketh by the matrice, shall be pure, and al that breaketh the matrice of thy catel, if it be male: whether it be ore or a shepe. But the spitt of the asse, thou shalt bye out with a shepe, or if thou redeme him not, see thou breake his necke. All the spitt borne of thy sonnes, thou must nedes redeme. * And see that no man appeare before me emptye.

Six daies thou shalt worke, and the seventh thou shalt rest: both from earinge & reappng. * Thou shalt obserue the feast of weekes with the first frutes of wheat herewe, and the feast of ingathering at the peeres ende. Thou shalt in a peare haue al your men children appeare before the Lord omnipotent God of Israel: for I will cast out the nations before thee, and will enlarge thy coastes, so that no man shall desire thy land, while thou goest vp to appeare before the face of the Lord thy God, thysle in syere.

* Thou shalt not offer the bloud of my sacrifice with leuended breade: neptier shall ought of the sacrifice of the feast of pascouer be left vnto the morning. The first of the first frutes of thy land, thou shalt bring vnto the house of the Lord thy God. And see, thou seth not a kydde in hys mothers milke.

And the Lord said vnto Moses: Wryte these words, for vpon these words I haue made a couenaunt wth thee, and with the children of Israel. * And he was ther with the Lord xij. daies, and xij. nightes, and neither ate breade nor dranke water. And he

wrote in the tables the wordes of the couenaunt: euenten herles.

And Moses came downe from mounte Sinai, and the two tables of wptnesse in his hande, and wist not that his face shone wth beames of hys commenyng with the Lorde.

And when Aaron and al the children of Israel looked vpon Moses, and saw that the skynne of his face shone with beames, they were afrayed to come nigh him. But he called them to him, & then Aaron & al the chiefe of the company came vnto hym, and Moses talked with them.

And at last all the children of Israel came vnto hym, and he gaue commandement vnto them of al that the Lord had sayd vnto him in mount Sinai. And as soon as he had made an ende of talkyng wth them, he put a couerpage vpon hys face. But when he wente before the Lord to speake wth hym, he toke the couering of, but when he came out, he came out and spake vnto the children of Israel, that which he was commaunded. And the children of Israel saw the face of Moses, that the skyn of hys face shone with beames, but Moses put a couerpage vpon hys face, till he wente in to commun with hym.

The xxxv. Chapter.

The Sabbath. The first frutes are required. The readiness of the people to offer. Bezalel and Aholiab are praisyd of God for their worke.

And Moses gathered al the company of the children of Israel together, & sayd vnto them, these are the thynges which the Lord hath commaunded to doo. Six daies ye shall worke, but the seventh day shall be vnto you the holy Sabbath of the Lords reste, so that whosoever doeth any worke therein, shall dye. Moreouer ye shall kinde no fyre thorowe out al your habitacions, vpon the Sabbath day.

And Moses spake vnto al the multitude of the children of Israel, saying: * this is the thyng which the Lord commaunded, saying: * Brue from among you first frutes vnto the Lord.

All that are wyllyng in their hartes, shall bring first frutes vnto the Lord: gold, siluer, brasse, Iacinet, scarlet, purple, bysse, & goates herte: rammes skynnes red, & fawus skynnes, and Setim woode: and oyle for lychtes and spices, for the anointyng oyle and for the swete encense: and Onyx stones, and flones to be set for the Ephod and for the brestlappe.

And let al the people that are wyllyng harted amonge you, come and make all that the Lord hath commaunded: the habitacion, and the tente thereof with his couerpage & hys ringes, bordes, battes, pylers, and sockettes, the arke and the staues therof with the mercy seate, and the baile that couered it, the table and his staues, wth all that pertayneth thereto and the shewbread, the candel-

Deut. xlii. a
iii. xix. xl. a

Exo. xlii. c
Ex. xlii. a
Deut. xli. c

Exo. xlii. c

Ex. xlii. c
Deut. xli. c

Ex. xlii. c

Exo. xlii. a

13

candelsticke of light with his furnyngge and his lampes, and the oyle for the lightes, the incense alter and his staves, the anointyng oyle, and the sweete incense, and the hangyng before the tabernacle doore, the altare of burnt sacrifices, and hys brasen grebiron that longeth therto with his staves and all his ordynance, and the iacuer & hys fote: the hangyngs of the court with his pillars and their sockets, and the hangyng to the doore of the court: the pyennes of the habitacon, and the pyennes of the court with their borders: the ministring garments to minstre within holynes, and the holy vestmentes of Aaron the puelle, and the vestments of his sonnes, to minstre in.

And al the company of the children of Israel departed from the presence of Moyses. And they went (as many as their hearts couaged them, and as many as their spirittes made them willinge) & brought heueoffringes vnto the lord, to the makinge of the tabernacle of wyrtneffe, and for all his uses, & for the holy vestments. And the men came with the women (eue as many as were willing herted) and brought bracelets, earpynges, rpynges and gyrdels, & all maner Jewels of golde. And all the menne that waued waucoffringes of gold vnto the Lord & euey man with whom was founde Facincte, Scarlet, purple & bysse or goates heate or red skynnes of Hammes or fapys lappes, brought it. And al þ houe by golde or brasse, brought an heueoffryng vnto the Lord. And al mē with whom was found Sethum woode mete for anye maner worke, or scrupce, brought it.

D And al the women that were wise herted to worke with their hands, span & brought the sponne worke, both of Facincte, scarlet purple and bysse. And all the women that excelled in wysdome of herte, span the goates lappes. And the lordes brought Ourestones and setstones for the Ephod, and for the brestlappes, and spyrce and oyle, both for the lightes and for the anointyng oyle and for the sweete incense. And the chyldren of Israel brought wyllyngge offerynges vnto the Lord, both men and womenne, as many as their hertes made them wyllyngge to bypnye, for all maner workes whiche the lord had commaunded to make by the hande of Moyses.

Exo. xxxi. And Moyses sayd vnto the children of Israel, behold, * the Lord hath call by name Bezaleel the son of Urie the sonne of Iur of the trybe of Juda, and hath fylled hym with the spyrte of God, wpth wysdome, vnderstanding and knowlege, euen in al maner worke, & to fynd out curpous workes, to worke in golde, syluer and brasse, & with grauing of bones to set, and with keruynge in wood, and to worke in al maner of cote workes. And he hath putte in hys herte the grace to teache, both hym and Ahaliab the son of Ahisamach of the tribe of Dan hath

he fylled wpth wysdome of hert, to worcke al maner of graue worke, they are also byderers and workes with nedle, In Facinct Scarlet, Purple and Bisse, and at weuers that can make all maner worcke, and can deuyse luttel workes.

The xxxvi. Chapter.

The thynges that Bezaleel and Ahaliab made for the holy place of the Lord.

And Bezaleel wrought and Ahaliab & al wylse herted men, to whō the lord had gyuen wysdome and vnderstanding, to knowe howe to worcke all maner worke for the helpe scrupce, in all that the Lord commaunded.

And Moyses called for Bezaleel, Ahaliab, and al the wise herted men, in whose herts the lord had put wysdome, euen as many as their herts were encouraged to come vnto the worke to worke it. And they receiued of Moyses all the heueoffrynges, whiche the chyldre of Israel had brought for the work of the holy scrupce, to make it withal. And they brought besyde that wyllyngge offerynges euery moynyng.

And al the wylse men that wrought all the holy worke, came euery man fro his worke whiche they made, and spake vnto Moyses, sayyng: the people bring to much, & aboue that is prought to serue for the work whiche the Lord hath commaunded to make. And then Moyses gaue a commaundment, and they caused it to be proclaimed thorow out the host sayyng, le that neither manne nor woman ptepare any more worke for the holy heueoffryng, & so the people were forbodden to bypnye, for the stuffe they hadde was sufficient for them vnto al the worke, to make it, and to much.

And al the wylse herted men among them þ wrought in the worke of the habitacon, made euen ten curtaynes of twyned bysse, Facincte, Scarlet, and Purple, and made thē full of Cherubins with broderd worke. The length of one curtayne was. xxviii. cubytes, and the breyth foure, and were al of one spse. And they coupled foure curtaynes by the selues, and other foure by the selues. And they made loupes of Facincte alonge by the edge of the furdest curtayne, euen in the seluege of the couplyng curtayne. And likewise they made on the spde of the furdest couplyng curtayne on the other spde, fiftie loupes they made in the one curtayne, and fiftie in the edge of the couplyng curtayne on the other spde, so that the loupes were one ouer agaynst another.

And they made fiftie rpynges of gold, and coupled the curtaynes one to another with the rpynges, and so was it made a dwelling place.

And they made xi curtaynes of goates lappes to be a tent ouer the tabernacle, thirtie cubytes long a pece, and foure cubites brode, and they al xi. of one spse. And they coupled foure by themselves, and spce by themselves, & they made fiftie loupes & long by the

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whether it
be spke of
lynen.

Ceremonyes. Exodus.

the border of the furdest coupling curtaine on the one syde, & l. in the edge of the coupling curtaine on the other syde. And they made .l. ringes of brasse to couple the tente together that it myghte be one. And they made a covering vnto the tente of rammes skyns red, and yet another of Taurus skynnes aboute all.

AND they made borders for the dwelling place of Sethim woode, that stode vpright euery boorde ten cubites longe, and a cubyte and a halfe bryde. And they made two fete to euery boorde of the dwelling place to couple one to another. And they made twenty boordes for the southsyde of the habitacion, and .xl. sockettes of syluer vnder the .xx. boordes two sockettes vnder euery boorde, euen for the two fete of them. And for the other syde of the dwelling place toward the North, they made other twenty boordes with fouerty sockettes of syluer, two sockettes vnder euery boorde. And behynde in the end of the tabernacle toward the west, they made six boordes and two other boordes for the corners of the habitacion behynde, and they were ioined close both beneth and also aboute with clamps, and thus they dyd to both the corners: so they were in all eight boordes and .xvi. sockettes, vnder euery boorde two sockettes.

AND they made barres of Sethim woode .b. for the boordes of the one syde of the habitacion, and twe for the other, and .b. for the boordes of the west end of the habitacion. And they made the myddel barre to quete the howe the boordes: from the one ende to the other, and ouerlappe the boordes wth golde, & made them ringes of gold to fasten the barres thow, and couered the barres with gold. And they made an hangyng of Iacinct, of Scarlet, purple & twyned byss of Cherubins of broderd worke. And made therunto foure pillers of Sethim woode, & ouerlaide them with golde. The knoppes were also of gold, and they cast for the .iiii. sockettes of syluer. And they made an hangyng for the tabernacle doore of Iacinct, Scarlet, purple and twyned byss, of needles worke, and the pillers of it were spue wth their knoppes, and ouerlappe the heades of them and the hopes with golde, wth their spue sockettes of brasse.

The xxxvii. Chapter.

The arke of wyntyle. The mercy seate. The table. The candelsticke. The lyghtes. The altar and the incense.

AND Bezaleel made the arke of Sethim wood two cubites and an halfe long, and a cubite and a halfe bryde, and a cubite and an halfe hygh: and ouerlappe it with fyne gold both within & without, and made a crowne of golde to it round aboute, and cast for it foure ringes of gold for the foure corners of it: two ringes for the one syde, and two for the other, and made staues of Sethim woode, and couered them wth golde, and put the staues in

Chapt. xxxvii.

the ringes alonge by the syde of the arke to beare it with.

And he made the *mercy seate of pure gold, ^{*The mercy seate, was vpon the arke fro whence God spake. It was a figure of Christ.} two cubites and a halfe longe & one cubyte & a halfe bryde, and made two Cherubins of thicke golde vpon the two endes of the mercy seate: One cherub on the one ende, & an other Cherub on the other ende of the mercy seate. And the Cherubins spread out their winges aboute an hygh, and couered the mercy seate therewith. And their faces were one to another: towardes the mercy seate, were the faces of the Cherubins.

And he made the table of Sethim wood two cubytes long and a cubyt bryde, and a cubyte and a halfe hygh, and ouerlappe it with fyne gold, and made thereto a crowne of gold round aboute, and made thereto an hope of an hande brydth round aboute, and made vnto the hope a crowne of gold round aboute, and cast for it foure ringes of gold, and put the ringes in the foure corners by the fete: euen vnder the hope to put staues in to beare the table with. And he made staues of Sethim woode, and couered them with golde to beare the table with, & made the vesselles that were on the table of pure golde, the dishes, spones, flatpeeces & pottes to poure with.

And he made the candelstick of pure thicke golde: both the candelsticke and his staff: with branches, bolles, knops & floures proceeding out of it. Foure branches proceeding out of the sides therof, thre out of the one side, & thre out of the other. And on euery branch were thre cups lyke vnto almondes with knoppes and floures thowout the six branches that proceeded out of the candelstick. And vpon the candelstick selfe were foure cuppes, after the fashion of almondes with knops & floures: vnder euery two branches a knoppe. And the knops, and the branches proceeded out of it, & were all one peece of pure thicke gold. And he made seven lampes thereto, & the snuffers therof, and firepannes of pure golde. An hundred weight of pure golde made both it and all that belonged thereto.

And he made the altar of incense, of Sethim wood of a cubyte longe, and a cubyt bryde: euen four square, and two cubites hygh wth hornes proceeding out of it. And he couered it with pure golde, both the top and the sydes round about, and the hornes of it, and made vnto it a crowne of golde round about.

And he made two rings of gold vnto it, euen vnder the crowne vpon eether syde of it, to put the staues in for to beare it with: & made staues of Sethim woode, & ouerlaide them wth golde. And he made the holp anointyng oyle and the swete pure incense after the Apothecaries crafter.

The xxxviii. Chapter.

The altar of burnt offryngs. The brasen laver. The summe of that the people offered to the buyldyng of the habitacion of the Lord.

And

And he made the burnt offering al-
tace of sethim wood, fyue cubytes
longe, and fyue cubytes brode: euen
all square and the cubytes hygh. And he
made voyces in the foure corners of it pro-
ceedynge out of it, and ouerlaid it with
brasse. And he made all the vessels of the al-
tace: the cauldrons, bowls, basins, dishes,
hookes, and colepannes, all of brasse.

And he made a brasen gredyon of net
worke into the altace roundabout. Alond
beneith under the compasse of the altace: so
that it reacheth vnto halfe the altace, a salt
fourcynge of brasse, for the foure ends of
the gredyon to put stauces in. And he made
stauces of sethim wood, and couered them
with brasse, and put the stauces in the cyn-
ges alonge by the altace fyde to beare it,
and made the altace halowe with borders.
And he made all the lauer of brasse and the
fore of it also of brasse, in the sighte of them
that byd warde before the doore of the ta-
bernacle of wytnesse.

And he made the court with hangynge
of twyned wyffe, of an hundred cubytes
longe vpon the southside, and twenty pyl-
lers with twenty sockettes of brasse: but
the knoppes of the pylers, and the hoopes
were of siluer. And on the northside the han-
gynge were an hundred cubytes long with
twenty pylers, and twenty sockettes of
brasse, but the knoppes and the hoopes of
the pylers were of siluer. And on the
west fyde, were hangynge of fyue cubytes
longe, and x. pylers with x. sockettes
of brasse, and the knoppes and the hoopes
of the pylers were of siluer. And on the
east fyde toward the sunne ryfonge,
were hangynge of fyue cubytes: þe han-
gynge of the one fyde of the gate were fyue
cubytes long, and there pylers thre
with thre sockettes. And of the other
fyde of the court gate were hangynge
also of x. cubytes longe, and there pylers
thre with thre sockettes. Now all the han-
gynge of the court roundabout, were
of twyned wyffe, and the sockettes of the
pylers were of brasse: but þe knoppes and the hoopes
of the pylers were of siluer, and the beades were ou-
erlaid with syluer, and all the pylers of
the court were hooped about with siluer.
And the hangynge of the gate of the court
was needleworke, of Jacynthe, Scarlette,
Purple, and twyned wyffe, twenty cubytes
longe, and fyue in the bredth, according
to the hangynge of the court. And the pyl-
lers were foure with foure sockettes of brass,
and the knoppes of siluer, and the bea-
des ouerlaid with syluer, and hooped a-
bout with syluer, and all the pyunes of
the tabernacle and of the court round-
about were of brasse.

This is the summe of the habytacion of
wytnesse, whiche was counted at the com-
mandement of Moyses: and was the of-
fice of the Leuytes by the hande of Aha-

mae sonne to Aaron the piteffe. And Bezai
leelonne of Geth, sonne to Gur of the tribe
of Iuda, made all that the Lorde com-
manded Moyses, and with hym Aha-
iab sonne of Ahyfamahe of the tribe of
Dan, a cunning grauer, and a worker of
needleworke in Jacynthe, Scarlette, Pur-
ple and Wyffe.

All the golde that was occupied vpon all
the worke of the holpe place (in whiche was
the golde of the waueoffering) was xlii
hundred myghte, and seven hundred
and thirtie scyles, according to the holpe
scyle. And the summe of syluer that came
of the multitude was true score hundred
myghte, and a thousand seven hundred
and lxxv. scyles of the holpe scyle. Eue-
ry manne offering halfe a sicle after the
trength of the holpe scyle amonge them
that were to be numbred from twentys
yeare olde and aboue, amonge vne hun-
dred thousand and thre thousand, and true
hundred and fyfety men.

And the true score hundred myghte of
syluer went to the casting of the sockettes
of þe sanctuary & the sockettes of the vable:
an hundred sockettes of the true score hun-
dred myghte, an hundred myghte to euery
sockette. And the thousand seven hundred
and lxxv. scyles made knoppes to the pylers
and ouerlaid the beades and hooped the.

And the brasse of the waueoffering was
lxx. hundred myghte, and two thousande,
and foure hundred scyles. And therewith
he made the sockettes to the doore of the
tabernacle of wytnesse, and the brasen al-
tace, and the brasen gredyon that longeth
thereto, and all the vessels of the altace, and
the sockettes of the court roundabout,
and the sockettes of the court gate, and all
the pyunes of the habytacion, and all the
pyunes of the court roundabout.

The xxxix. Chapter.

The makinge of Aaron and his sonnes ap-
parell. At that the Lorde commaunded was offered.

And of the Jacynthe, Scarlette, Purple,
and twyned wyffe, they made the
vestiments of ministracion to do ser-
uice in the holpe place, and made the holpe
garmentes that pertayned to Aaron, as
the Lorde commaunded Moyses.

And they made the Ephod of golde, Ja-
cynthe, Scarlette, Purple, and twyned wyffe.
And they beate the golde into thynne pla-
tes and cut it into wyres to worke it in þe
Jacynthe, Scarlette, Purple, and the Wyffe,
with broded worke. And they made the
spdes come together, and closed them by
wyres. And the byddynge of
the gyrdelle that was vpon it, was of the
same stuffe, and after the same worke of
Golde, Jacynthe, Scarlette, Purple and
twyned Wyffe, as the Lorde commaun-
ded Moyses.

And they brought Onix stones closed in
ouches of golde, and graued as signettes
Li. are

are grauen with the names of the children of Israel, and put them on the shoulders of the Ephod that they should be a remembrance of the children of Israel, as the Lord commanded Moses.

And they made the breastplate of cunning work, after the work of the Ephod, even of Gold, Jacynthe, Scarlet, Purple & typered Wyllow. And they made it four square and double, an hande breadth long and an hande breadth broad. And they spild it with four rowes of stones, the first rowe Sardon, a Topas, and a Smaragdus: the seconde rowe, a Ruby, a Saphir and a Diamonde: the thirde rowe, a Iagurion, an Achat, and an Amethyste: the fourth rowe, a Turcas, an Onix and a Jaspes) closed in ouches of golde in their inclosures. And the .xii. stones were grauen as signettes with the names of the children of Israel, euery stone with his name, according to the .xii. tribes.

* On a mercaube.
* On a sac bundle.

And they made upon the breastplate, two fastenings chelines of motherl wyke and pure gold. And they made .ii. hooks of gold and two golde rynges, and put the two rynges upon the two corners of the breastplate. And they put the two chelines of golde in the two rynges, in the corners of the breastplate. And the two endes of the two chelines they fastened in the two hooks, and put them on the shoulders of the Ephod upon the forefront of it.

And they made two other rynges of golde, and put them on the two other corners of the breastplate longe upon the edge toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golden rynges, and put them on the two sydes of the Ephod, beneath on the fore syde of it, euen where the shoules goe togyther, aboue upon the brydging of the Ephod, and they scaped the breastplate by his rynges vnto the rynges of the Ephod, with a lace of Jacynthe, that it myghte be faste vpon the brydging of the Ephod, and should not be loosyd from of the Ephod, as the Lord commanded Moses.

And he made the Tunicke vnto the Ephod of woun wyke, and all togyther of Jacynthe, and the head of the Tunicke was in the myddell of it as the collar of a parlet, with a bond round aboute the collar that it shuld not rent. And they made beneath vpon the hemme of the Tunicke, Pommegranettes of Jacynthe, Scarlet, purple and typered Wyllow. And they made spile belles of pure goulde, and put them amonge the Pommegranates rounde aboute vpon the edge of the Tunicke a belle and a Pommegranate, a belle and a Pommegranate rounde aboute the hemmes of the Tunicke, to mynster in, as the Lord had commanded Moses.

And they made coates of bylle of woun wyke for Aaron and his sons, and a my-

tee of Wyllow, and goodly bonettes of Wyllow, and lynnen breeches of typered Wyllow, and a girdell of typered Wyllow, Jacynthe, Scarlet and purple, euen of redde wyllow, as the Lord commanded Moses.

And they made the plate of the holpe crowne of fyne gold, and wor vnto it with grauen work, the volutes of the Lord, and tyed it to a lace of Jacynthe to fasten it on hygher vpon the myster, as the Lord commanded Moses.

Thus was all the work of the habytacion of the tabernacle of witness finished. And the children of Israel byd accordinge to all that the Lord hadde commaunded Moses.

And they brought the habytacion vnto Moses, the tente and all the furniture thereof, the buerous, boordes, battes, pyllets and sockettes, and the couerpage of Rammes skynnes red, and the couering of Tarus saynnes, and the hangynge baple, and the arcke of wytnesse with the staues thereof, and mercy seate: and the table and all the ordynance thereof, and the shewbread, and the pure candellsticke, and the lampes prepared thereto, with all the vessels therof, and the oyle for lyghtes, the golden altare, and the annoyntinge oyle and the smere incense, and the hanging of the tabernacle doore, and the brasen altare, and the gredyroun of brasse longynge ther vnto with his bars and all his vessels, and the lauer with his sore, and the hangynge of the court with his pyllets and sockettes, and the hangynge to the court gate, his boordes and pinnes, and all the ordynance that seruerth to the habytacion of the tabernacle of witness, and the mynsterpage vestimentes to serue in the holy place, and the holy vestimentes of Aaron the prestre, and his sonnes saymenes to mynster in, accordinge to all that the Lord commanded Moses, euen so the children of Israel made all the wyke. And Moses bebride all the wyke, and he, they had done it euen as the Lord commaunded, and then Moses blessed them.

The. xli. Chapter.

The tabernacle is seced vnto the gloire of the Lord appereth in a cloude couering the tabernacle.

As the Lord spake vnto Moses, sayinge: In the firste daye of the firste moneth shalt thou sette vp the habytacion of the tabernacle of witness, and put therein the arcke of witness, and couer the arcke with the baple, and bring in the table and apparelle it, and bring in the candellsticke and put on his lampes, and set the cense altare of golde before the arcke of witness, and put the brydging of the doore vnto the habytacion. And set the burreofferynge altare before the doore of the tabernacle of witness, and set the lauer betweene the tabernacle of witness

and the altare, and put water therein, and make the court rounde aboute, and set vp the hangynge of the court gate.

Exod. xxx. c.

* And take annopnyng oyle and anoint the habitacyn, and all þat is therein, and baslowe it, and all that belongeth thereto: that it may be holy. And anoint the altare of the burnt offeringes, and all hys vessels, and sanctifye the altare that it maye be moste holye. And annointe also the tabernacle and hys fore, and sanctifye it.

Then bynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and washe them with water. And put vpon Aaron the holy vestments, and annoint hym and sanctifye hym that he maye inprynt

Num. vii. c.

ster but to me, that theyr annointynge maye be an entelastynge yreasthode vnto the thowome oute theyr generacyons. * And Moses bydd accordynge to al that the Lord commaunded hym.

Thus was the tabernacle reared vp the first day, in the first moneth, in the seconde yere. And Moses reared vp the tabernacle and fastened his sockettes, and set vp the bordes, and put in theyr battes, and reared vp the pilles, and spread abroad the tente ouer the habitacyn, and put the couerynge of the tente on hygh aboue it: as the Lord commaunded Moses.

And he toke and put the testimony in þe arcke, and set the statutes to the arcke, and put the mersey seate on hygh vpon the arcke, and brought the arcke into the habitacion, & hanged vp the vail and couered the arcke of wytnesse, as the Lord commaunded Moses.

And he put the table in the Tabernacle of wytnesse in the Northside of the habitacion wythoute the vail, and sette the breade in order before the Lord, such as the Lord had commaunded Moses.

And he put the candelstykke in the tabernacle of wytnesse ouer agaynst the table in the southsyde of the habitacion, and set vp the lampes before the Lord: as the Lord commaunded Moses.

And he put the golden altare in the tabernacle of wytnesse before the vail, and brennt sweete incense thereon as the Lord commaunded Moses.

And set vp the hangynge in the doore of the habitacion, and set the burnt offering altare before the doore of the tabernacle of wytnesse, and offered burnt offeringes and meat offeringes thereon: as the Lord commaunded Moses.

Exod. xxx. c.

* And he sette the lauer betwene the tabernacle of wytnesse and the altare. & poured water therein to washe with. And both Moses, Aaron and his sonnes washed their handes and theyr feete therat: both when they went into the tabernacle of wytnesse, and when they went to the altare, as the Lord commaunded Moses.

And he reared vp the court round about the habitacion and the altare, and sette vp

the hangynge of the court gate: and so Moses synished the worke.

* And the cloude couered the tabernacle of wytnesse, and the glorie of the Lord fylled the habitacion, so that Moses coulde not entre into the tabernacle of wytnesse, because they coulde not abide therein, & the glorie of the Lord fylled the habitacion.

When the cloude was taken vp from of the habitacion, the chyldren of Israel toke their iourneyes as ofte as they had iourneyed. And if the cloude departed not, they iourneyed not, till it departed: for the cloude of the Lord was vpon the

habitacion by day and by nyghte, in the syght of all the house of Israel in all their iourneyes.

The ende of the seconde booke of Moses.

A prologe in to the thirde booke

of Moses called Le-

uiticus

xv. c.



The ceremonies which are described in the booke following, were chiefly ordeyned of God, as I said in the ende of the prologe vpon Exod. to occupy the myndes of þe people the Israelites, and to kepe the from

scapynge of God after the imaginacyō of thier blynd zeale and good intēt: that theyr consciences might be stablished and they sure that they pleased God therein, which were impossible if a man byd of his owne head that whych was not commaunded of God nor ordeyned of anye appoyntment made betwene him and God.

Such ceremonies were vnto the as an A. B. C. to leaue to spell and reade, and as a nurse to fede them with mylke and pap, and to speke vnto them after theyr owne capacitye, and to lipe the wordes vnto them accordynge as the lawes and chyldren of that age myghte soude them agayne. For all that were before Christ were in the infancy and chylthode of the world, and saw that sunne whyche we see openlye, but thowwe a cloude, and hadde but feble and weake imaginacyons of Christ, as chyldren haue of mens deades, a fewe prophetes except whyche per descreyted hym vnto other in wordes, and darke and straunge speakynge, vntill the full age were come that God woulde shewe hym openly vnto the whole worlde, and

l. ii.

descrey

and the altare, and put water therein, and make the court rounde aboute, and set vp the hangynge of the court gate.

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Num. vii. c.

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And he toke and put the testimony in þe arcke, and set the statutes to the arcke, and put the mersey seate on hygh vpon the arcke, and brought the arcke into the habitacion, & hanged vpon the vaille and couered the arcke of wytnesse, as the Lord commaunded Moses.

And he put the table in the Tabernacle of wytnesse in the Northside of the habitacion wythoute the vaille, and sette the breade in order before the Lord, such as the Lord had commaunded Moses.

And he put the candelstykke in the tabernacle of wytnesse ouer agaynst the table in the southsyde of the habitacion, and set vp the lampes before the Lord: as the Lord commaunded Moses.

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The ende of the seconde booke of Moses.

A prologe in to the thirde booke

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xv. c.



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l. ii.

descrey

The Prologe

Deliver them from theyr shadowes and clove the
lyghte and the heathen oute of theyr bracke shap
of darke blynde ignorance. And as the Ma
dowe danceth awaye at the comynge of the
lyghte, even so do the ceremonies and Sacry
fices at the comynge of Christ, and are hence
forth no more necessarie then a token lesse in re
membraunce of a bargayne, is necessary when
the bargayne is fulfilled. And though they seme
playne chylde, yet they bee not altogether
scrutinisable as the popes and manner of ty
ples whiche mother's permitte unto theyr yonge
chylde be not all in vaine. For albeit that such
phantasies be permitted to satisfy the chylde's
lusts, yet in that they are a mother's gift, and be
done in place and tyme at byr commaundement,
they keep the chylde in awe, and make them
know the mother and also make them more apt
agayne like a more stronger age, to obey in theyr
gode of a greater carnelle.

And more over though the sacryfices and cere
monies can be no ground of foudatō to build
upō: that is, though we can promise nought with
them: yet when we have once founde out Christ
and his mysteries, then we maye borrowe signi
ficates, that is to say allegories, symplitudes of en
samples to open Christ and the secretes of god
hye in Christ even unto the quicke, & to declare
them more spually and sensibly woth them, then
with all the wordes of the world.

For thus liether have more vertue and pow
er woth them: then bare wordes, and lead a man
wories further into the pythe and marpe, and
spirituall understandinge of the thyng, then
all the wordes that can be imagined. And though
also that all the ceremonies and sacryfices have
as it were a shew of light of Christ, yet some ther
be that have as it were the lyghte of the bracke
dawe a lytle before the sunne rysinge, and ex
pelle hym and the circumstaunces and vertue
of his death, so playnly as if we shoulde playe
his passion on a scaffold or in a stage play opens
ly before the eyes of a people. As the scape goate
the braken serpent, the ore burne wythout the
hoile, the pascouer lambe, &c. In so muche that
I am fully perswaded, and can not but beleue
that God hath shewed Moses the secretes of
Christe and the very manner of his death before
hande, and commaunded hym to ordeyne them
for the conpyng of our faithes whiche are
now in the cleare day lyght. And I beleue also,
that the Prophetes whiche folowed Moses to
conpyne his prophesies and to magnifye
his doctryne unto Christes comynge, were mo
ued by suche thynges to searche further of Chri
stes secretes. And though God would not have
the secretes of Christ generally knowne, save
unto a fewe familie frendes whiche in that
fancy he made of mans wytt to helpe the other
babes: yet as they had a generall promise that
one of the seede of Abraham shoulde come and
blesse them, even so they had a generall faith, that
God would by the same man save them, though
they wyl not by what means, as the very apo
stles wold it was oft told them: yet they coulde ne
ver expounde it, till it was fulfilled in dede.

And beyond all this their sacryfices and ce
rimonies as farforth as the promise annexed
unto them extende, so farforth they saved them
and fulfilled theym, and sode them in the same
freede as our Sacramentes doo us: not by the
power of the Sacryfice or dede it selfe, but by
the vertue in the faith, in the promise whiche
the sacrifice or ceremonies preached and where
of it was a token or sygne. For the ceremonies

The Prologe

and sacryfices were lesse woth them and com
maunded them to kepe the promise in remem
braunce, and to waite by theyr faith. As it is
not enough to send manne on a candell and to
tel them what they shal doo, but they must have
a remembraunce woth them, and it be but a ring
of a ring aboute one of theyr fyngers. And as it
is not enough to make a bargayne woth wordes
only, but we muste put thereto an oth and give
easell to conpyne the faith of the person woth
whom it is made. And in like manner if a manne
promise, whatsoever triful it be, it is not bele
ved except he holde up his finger also, such
is the weaknes of a word. And therfore Christ
him selfe dyd of tymes dyverse ceremonies in
curyng the syke, to sturke up their faithe woth
all. As for an ensample, it was not the bloude of
the lame that saved them in Egypt when the an
gell smote the Egyptians: but the mercy of god
and his trithe wherof that bloude was a to
ken and remembraunce to sturke up theyr faithes
wythall. For though God make a promise, yet
it sauerh none synnall, but them that longe for
it, and praye God woth a stronge faith to fulfill
it for his mercy and truth only, and knowe
ledge theyr unworthynesse. And even so oure sa
cramentes if they be truly ministered, p. eache
Christ unto us and lead our faithes unto Christ
by which faith oure synnes are done away, and
not by the dede or worke of the Sacramente.
For as it was impossible that the bloude of cal
ves shoulde put away synne: even so is it impos
sible that the water of the founte shoulde wash our
hertes. For whiche the sacraments cleanse us
and absolue us of oure synnes, as the pyestes
do in preachyng of repentaunce and sayeth, for
whiche cause either other of them were ordeined:
but if they preach not, whether it be the pyeste
or the sacramente, so profyte they not.

And if a man allege Christe Joban in the .iiij.
chapter, sayng: Except a man be borne againe
of water and the holpe gooste he can not see the
kingdome of god, and wyl therefore that the
holpe goost is present in the water and therefore
the very dede of worke doeth put away synne.
then I wyl send hym unto Paul whiche writeth
his Galathians whether they receyved the ho
ly goost by the dede of the law or by preachyng
of faith, and there concludeth that the holpe goost
accompanyeth the preachyng of faith, & in the word
of faith, entereth the harte and purgeth it wher
the thou mayst also understand by saint Pauls
sayng: ye are borne a new out of the water tho
row the word. So now if baptysme be a
washing in Christes bloude, so doth the holpe
goost accompanye it, and that dede of preachyng
thow sayth doth put away my synnes. For
the holpe goost is no dūme god nor no god
goeth a mummyng. If a manne say of the sacra
ment of Christes body, & bloude, that it is a sacri
fice, as well for the dead as for the quicke, and
therefore the very dede it selfe iustifyeth and put
teth away synne, I answer that a sacryfice is
the seynge of the body of a beast or a man: wher
fore if it be a sacryfice, then is Christes bodye
there layne and his bloude there shed: but that
is not so. And therefore it is properly no sacry
fice, but a sacramente and a memorialis of
that eternall sacryfice once for all
whiche he offered upon the crosse nowe up
on a fiftene hundred yeres ago, and pre
acheth onely unto them that are alive. And
as for them that be dead, it is as profitabell
to them as is a candell in a lantern wothoute
lyght, unto them that walke by the waye in a

dark night, and as the gospel song in latine is
vnto them that vnderstand none at all, and as
a sermon preached to him that is dead and hea-
reth it not. It preacheth vnto them that are a
lyue only: or they that be deade, if they dyed in
the faith which that sacrament preacheth, they
be late and are past all recovery. For when
they were at the they harted toward the lawe of
God and therefore synned not, and were soye
that their members synned, and were moued to
synne, and therefore thow sayth it was forge-
uen them. And now they synnefull members
be dead, so that they can now synne no more,
wherefore it is vnto them that be dead neither sa-
crament nor sacrifice: But vnder the pretence
of theyr soule health, it is a seruant vnto our
spynalltyes holre consciences, and an ex-
componer, and a bryder of abayce, colleges
of synners, cathedral churches wth the gotten
good, a y^e tyure, a poller, & a bottemleake bag.

Some men wold hapely say, that the prayers of
the masse helpe muche: not theyr synne onl^y,
but also the deade. Of the vntowle of their fir-
uent praye, when consumed: faster then at the
worlde is alle to bringe sacrifice, I haue s^ude
sufficientlye in other places. Howe be it it is
not possible to bringe me in beleue that the
prayer which helpeth her owne master vnto no
vertue, should purchase me the forgiveness of
my synnes. If I saw that theyr prayers had ob-
tained them grace to leue synne at le as god-
des worde did not rebuke, then coulde I s^ude
be borne in hande that what soeuer they aske of
God theyr prayers should not be in vayne. But
now, what good can he wth he me in his pray-
ers that enureth me I must the sode and the life
of my soule: What good can he wth me whose
herse cleaueth a sounde for payne when I am
taught to repent of my euill.

Furthermore because that fewe knowe the
vse of the olde testamēt, and the mooste parte
thinke it nothyng necessarie, but to make alle
goyses, whiche they sayne euer man after his
owne bypne & wyl, at al aduenture without any
certayne rule: therefore though I haue spoken
of the in another place yett lest I shoulde come not
so at mens vnde that wth read this, I wil speke
of them here also a worde or twaine.

We had neede to take heede euer where that
we be not begyled wth false allegories, whether
they be drawne out of the new testamēt, or the
old, either out of any other storie, or of the crea-
tures of the world, but mainly in this booke.
Here a man had neede to put on al his spectacles
& to arme him selfe agaynst inuysible spectres.

First allegories proue nothyng and by alle
goyses vnderstande examples or similitudes
borrowed of straunge matters, and of an other
thyng than that thou entreated of. As though
circumcision be a figure of baptysme, yet thou
canst not proue baptysme by circumcision. For
this argument was very feble, the Israelites
were circumcised, therefore we must be baptised.
And in the same maner though the offering of I-
saac were a figure or ensample of the resur-
rection, yet is this argument no ghte, Abrah-
ham wold haue offered Isaac, but god deliue-
red him fro deeth, therefore we shall r^ele agayne,
and so forth in al other.

But the very vse of allegories is to declare
and open a terte that it maye be the better per-
ceyued and vnderstande. As when I haue a
cleare terte of Christe and of the Epoules, that
I must be baptised, then I maye borrowe an en-
sample of circumcision to expresse the nature

power and frute or effecte of baptysme. For as
circumcision was vnto them a comen badger, sig-
nifyinge that they were at lowdyars of God to
warre wth war, and to paraynge them from al o-
ther naeyons dyshobed vnto God: such so
baptysme is our comen badger & surerren. It and
perpetuall memorpalle that we pertaine vnto
Christ, and are separated from al that are not
Christes. And as circumcision was a tolde cer-
tifyinge them that they were receyued vnto the
fauour of God and theyr synnes forgiven them;
euen so baptysme certifieth vs that we are wash-
ed in the blende of Christ, and receyued to fa-
uour for his sake, and as circumcysion signi-
fied vnto them the cutting away of theyr owne
lutes and fearng of theyr free wyl as they
cal it, to folow the wyl of God: euen so baptysme
signifieth vnto vs repentance, and the mor-
tyfing of our vncleane members & body of synne,
to walke in a newe styte and so forth.

And lykewyse though the sayings of
Isaie and of them that were wth hym in the
flap, thowse water, is a figure, that is to saie
an example and likenesse of baptysme, as we
ter maketh it, De iii. Yet I can not proue bap-
tysme ther wth, I haue described it only. For as I shal
saie the in the water thowse forth, that they
beleeued God, and as the other that vould not be-
lieue were perished, euen so baptysme saith vs
thowse the word of faith, whiche is preacheth
vnto all the world of the vnbelyuyng perisherth.
And Paul I Cor maketh the sea and the cloude
a figure of baptysme, by whiche and a thousand
mo I myght declare it but not proue it. Paul
also in the sayd place maketh the rocke oute of
whiche Moyses broughte water vnto the chy-
ldren of Israel a figure or example of Christ, vnto
not to proue Christ, for that were impossible,
but to describe Christ only, euen as Christ him
selfe, Joh. iii. b^y owerth a similitude or figure
of the brazen serpente to lead synners fro
his rathe imag nation into the spirituall vni-
derstandyng of Christ, saynge. As Moyses lif-
ted vp a serpent in the wyldernes, so muste the
sonne of manne be lifted vp, that none that be-
leue in hym perishe, but haue euerslastyng life by
whiche I saye the vertue of Christes deathe
is better described then thou couldest declare
it wth a thousand wordes. For as those murmur-
ers agaynst god as sone as they repented were
healed of their deadly woundes thowse lepyng
on the brazen serpente only, without medicine or
any other helpe, yea, and without any other re-
s^u, but that god had said it shoulde be so, & not to
murmure agayne, but to leaue theyr murmuringe:
euen so all that repente and beleue in Christ
are saved from euerslastyng deathe of pure grace
without and b^y toze theyr good workes, and not
to synne agayne, but to synne agaynst synne, &
therefore to synne no more.

Euen so wth the ceremonies of this booke
thou canst proue nothyng save describe and
declare onely the putting away of our synnes
thowse the deeth of Christ. For Christ is Iaro-
s^u and Iarons sonne and al that offer the sacri-
fyce to purge synne. And Christ is all maner
offeringe that is offered: he is the oxe, the shepe,
the goate, the hydde, & the lambe: he is the oxe that
is burne without the holle, and the scapegoate
that carryed all the synne of the people away in-
to the wyldernes, for as they pouged the peo-
ple fro their worldly vncleannes thowse blood
of the sacrifices, euen so doth Christ purge
vs from the vncleannes of euerslastyng deathe
wth his owne bloude, & as theyr woulde syn-
l.iii. nre

The prologe

There could be none otherwyse be purged then by bloude of sacrifice, euen so can oure synnes be no otherwyse forgiven then thow the bloud of Christ. All the dedes in the world, save the bloude of Christ, can purchase no forgiveness of synnes: for oure dedes do but heale oure neyghboure, and mortifye the helpe, and helpe that we sinne no more, but and if we have synned, it must be frely forgiven thow p b. ud of Christ or remaine ever.

And in lyke maner of the leapers thou canste pprove nothynge: thou canste never confesse oute confession thence, how be it thou haste an honest example there to open the byndynge and lawynge of our prestes with the bape of goddes wordes: for as they made no man a leper, euen so oures haue no power to commaunde any man to bee in synne, or to go to purgatorie or hel. And therefore in as muche as byndynge and lawynge is one power, as those prestes healed no man, euen so oures can not of their invisible and domine power drive any mannes synnes aways, or deliuer him from hell or earned purgatorie: how be it, if they preached gods word purely which is the authorite that Christ gaue them, then they shoulde brude and leuse, hyl and make alpe againe, make vailens and cleane agayne, and sende to hell and sette thence agayne, so myghte be Gods word: for if they preached the lawe of God, they shoulde bynd the consciences of sinners with the bonds of the pyntes of hell, and bynge them vnto repentance. And then if they preached them the merce that is in Christ, they shoulde leuse them and quiet theyr ragynge consciences and terrify them of the fauoure of God, and that theyr synnes be forgiven.

Finallie beware of allegories, for there is not a more handsome or apte thyng to begyle wythal then an allegory, nor a more subtle and perspicuous thyng in the world to perswade a false matter then an allegory. And contrarie wyse, there is not a better, behemmer, or myghtier thyng to make a man vnderstand withal then an allegory. For allegories make a manne quicke wytted and pynne wylde in hym, and make it to abyde, where bare wordes goo but in at the one eare, and oute at the other. As thys wyth such lyke saynges: put lalle to all your sacrifices, in steade of thys sentence, do all your dedes wyth discretion, graue and byerth (if it be vnderstande) more then playne wordes. And whā I saie in steade of these wordes both not your selve of your good dedes, rate neyther bloud nor the fatte of your sacrifice, there is an greates difference betwene them as there is distance betwene heauen and earth. For the lyfe and beauty of all good dedes is of God, and we are but the caren leane, we are only the instrumente wherby god worketh onely, but the power is hys. As god created Dauid a newt, poured hys wylde in him, gaue him myghte, and promysed hym that his grace shuld neuer faile hym, and al with our deservynge, excepte that murderynge the sayntes and makynge them curse and rayle on Christ be mercurious. Howe as it is beaue to eat the flour or fawe of any sacrifice,

is it not (thynke ye) damnable to robbe God of his honour, and to glorifyr selfe with his honour?

The ende of the prologe.

The thirde booke of Moses called Leuiticus.

The first Chapter.

The order of burnt offerings, whether it be of smal or great cattel or fowles.



And the Lorde called Moses, and spake vnto him oute of the tabernacle of wytnes, sayinge: Speke to the chyldren of Israel, and saie vnto them: whoso euer of you shall bynge a gyfte vnto the Lorde, shal bynge it of the cattel: euen of the oren of p shepe.

If he bynge a burnt offering of the oren, he shal bynge a male without blemyshe, and shal byng hym to the doore of the tabernacle of wytnes, that he maye be accepted before the Lorde. And let hym put hys hande vpon the heade of the burnt sacrifice, and fauoure shal be geuen hym to make an attonement for him, and let him kill the oren before the Lorde. And let the prestes Aarons sonnes bynge the bloud, and let them spynkle it rounde aboute vpon the alter, that is before the doore of the tabernacle of wytnes. And let the burnt offerings be stripped and beueld in peces. And then let the sonnes of Aaton the pyest put fyre vpon the alter, and put wood vpon the fyre, and let them laye the peces wyth the head and the fat vpon the wood that is on the fyre in the aultare. But the intrayles and the legs ther shal washe in water, and the pyeste shal burne all together vpon the aultare, that it be a burnt sacrifice, and an offering of a sweete odour vnto the Lorde.

If he wyl offer a burnt sacrifice of the shepe, whether it be of laves or of the gates he shal offer a male without blemyshe. And let hym kill it on the north syde of the aultare before the Lorde. And let the prestes, Aarons sonnes spynkle the bloud of it rounde aboute vpon the aultare. And let it be cutte in peces, euen to the head and hys fat; and lette the pyeste put them vpon the woode that lyeth vpon the fyre in the aultare. But lette him washe the intrayles and the legges wyth water, and then bring all together and burne it vpon the alter: that is a burnt offering, and a sacrifice of sweete fauoure vnto the Lorde.

If he wyl offer a burnt offering of the fowles, he shal offer ether of the turtle doves, or of the pounge pygeons. And the pyeste shal bynge it vnto the aultare, and bynge the necke a funder, and burne it on the aultare, and lette the bloude runne oute vpon the sydes of the aultare, and plucke awaye his croppe and hys feathers

thers, and caste them besyde the aulter on the East parte vpon the heape of ashes, and breake hys wnges, but pluckethem not a sonder. And then let the priest burne it vpon the aulter: euen vpon the wood that lyeth vpon the fyre, a burnt sacrifice, and an offering of a sweete sauoure vnto the Lorde.

The ii. Chapter.

The order of meateofferings, of sweete cakes, of fyne flower, of frankensence &c. wythoute leuen, and wythoute honye, but not wythoute salte.

If any soule will offer a meate offering vnto the Lorde, his offering shalbe fyne flour, and he shal poure thereto oyle, and putte frankensence thereon, and shal bynge it vnto Aarons sonnes the priestes, And one of them shal take thereout hys handfull of the flour, and of the oyle with all the frankensence, and burne it for a remembraunce vpon the aulter: an offering of a sweete sauoure vnto the Lord. And the remaunte of the meateoffring shalbe Aarons and his sonnes, as a thing most holy of the sacrifices of the Lorde.

If anye man bynge a meate offering that is baken in the oven, lette hym byng swete cakes of fyne flour mingled with oyle and vbleuened wafers anointed with oyle. If thy meateoffring be baken in the frynge panne, then it shal be of swete flour mingled with oyle. And thou shalte mpyce it small, and poure oyle thereon: and so it is a meate offering.

If thy meateoffring be a thynge broyled vpon the greddyn, of flour mingled with oyle it shalbe. And thou shalt bynge the meate offering that is made of these thynges vnto the Lorde, and shalte deliuer it to the prieste, and he shal bynge it vnto the aulter, and shal hene vpepaart of the meate offering for a memorial, and shal burne it vpon the aulter: an offering of a sweete sauoure vnto the Lorde. And that is left of the meateoffring shalbe Aarons, and his sonnes, as a thinge that is moste holy of the offerings of the Lorde.

At the meateofferings which ye shal byng vnto the Lord, shalbe made without leuen. For ye shal neither burne leuen nor hony in any offering of the Lord: notwithstanding ye shal byng the firste frutes of them vnto the Lord: but they shal not come vpon the aulter, to make a sweete sauoure.

At thy meateofferings thou shalt salt with salt: nether shalt thou suffer the salt of the couenaunt of thy god to be lacking fro thy meateoffring: but vpon all thine offerings thou shalt bringe salte.

If thou offer a meateoffring of the fyre ripe frutes vnto the Lorde, then take that whiche is yet grene, and drye it by fyre, and beate it small, and so offer the meateoffring of thy fyre ripe frutes, And the poure oyle thereto, and putte frankensence thereon: and so it is a meateoffring. And

the prieste shal burne parte of the beate corn, and parte of that oyle with all the frankensence, for a remembraunce, that is an offering vnto the Lorde.

The third Chapter.

The order of peaceofferings, which were offered for the keepinge of peace, made of oxen, shepe, lamdes and goates.

If anye man bynge a peaceoffering of the oxen: whether it be male or female, he shal bynge such as is withoute blemish before the Lorde and let hym putte hys hande vpon the heade of his offering and kyll it before the doore of the tabernacle of witnessse. And Aarons sonnes the priestes shal spynkle the bloude vpon the aulter rounde aboute. And they shal offer of the peace offering to be a sacrifice vnto the Lorde: the fatte that couereth the inwardes, and all the fat that is vpon the inwardes: and the two kidneis, with the fat that lyeth vpon the loynes: and the kyll that is on the spuer they shal take awaye with the kidneis. And Aarons sonnes shal burne them vpon the aulter with the burnt sacrifice which is vpon the wood on the fyre: that is a sacrifice of a sweete sauoure vnto the Lorde.

If a man bynge a peace offering vnto the Lorde frome the flocke, whether it be male or female, it shalbe without blemish. If he offer a lambe, he shal byng it before the Lorde, and put his hande vpon his offeringes head, and kill it in the doore of the tabernacle of witnessse, and Aarons sonnes shal spynkle the bloude thereof rounde aboute the aulter.

And of the peace offering they shal bynge a sacrifice vnto the Lord: the fatte therof and the romys altogether which they shal take of, harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneis with the fat that lyeth vpon them and vpon the loynes, and the kyll that is vpon the spuer, he shal take awaye with the kidneis. And the priest shal burne them vpon the aulter, to fede the Lords of ferynge with.

If the offering be a goate, he shal bynge it before the Lord, and put his hand vpon the head of it, and kyll it before the tabernacle of witnessse, and the sonnes of Aaron shal spynkle the bloude therof vpon the aulter rounde aboute. And he shal bynge therof his offering vnto the Lordes sacrifice: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kidneis, and the fat that lyeth vpon them, and vpon the loines and the kyll that is vpon the spuer, he shal take awaye with the kidneis. And the priest shal burne them vpon the aulter, to fede the Lordes sacrifice with, and to make a sweete sauoure. And thus shal all the fatte be the Lordes, and it shalbe a law forever among your generacions after you in your dwelling.

Cerimonies. Leviticus.

lynge places: That ye eate neyther fatte
nor bloude.

The.iii. Chapter.

The offeringe made for synne done of ig-
norance.

And the Lord spake vnto Moses, say-
inge: Speke vnto the children of Is-
rael and saye, when a soule spanneth
thorowe ignorance, and hath done anye
of those thynges whiche the Lord hath
forbiddē in hys commaundements to be
done: If the priest that is anoynted, spyn
and make the people to do amysse, he shall
byngge for hys synne whiche he hath done:
an Oxe without blempe vnto the Lord
for a synne offeringe. And he shall byngge
the Oxe vnto the doze of the tabernacle of
witness before the Lord, and shall putte
hys hande vpon the Oxe head, and kyll him
before the Lord.

And the priest that is * anoynted shall
take of the Oxe bloude, and byngge it into
the tabernacle of witness, and shall dyppe
hys synger in the bloud, and synckle ther
of seven tymes before the Lord: euen be-
fore the hangynge of the holpe place. And
he shall put some of the bloud vpon the hor-
nes of the altare of sweete incense before
the Lord, whiche is in the tabernacle of
witness, and shall poure all the bloude of
the Oxe vpon the bottome of the altare
of burnt offeringes, whiche is by the doze
of the tabernacle of witness. And he shall
take awaye all the fatte of the Oxe that
is the synne offeringe: the fatte that co-
uereth the intestines, and all the fat that
is aboute them, and the two kidneys with
the fat that lyeth vpon them and vpon the
lornes, and the kyll vpon the synner lette
them take awaye also with the kidneys,
as it was taken from the Oxe of the peace
offeringe, and let the priest burne them
vpon the altare of burnt offeringes. But
the skin of the Oxe and all hys skyn with
his heade, his legges, his entrails with his
donge, shall he carpe al together out of the
host vnto a cleane place: where the ashes are
poured out, and burne him on woode with
fyre: euen vpon the heape of ashes.

If the hole communaltie of the chyldren
of Israel synne thorowe ignorance, and
the byngge be hyd from theyr eyes: so that
they haue committed any of these thyng-
es whiche the Lord hath forbiddē
to be done in hys commaundementes,
and haue offended, and the synne whiche
they haue spynned be afterwarde known,
then shall they offer an Oxe for a synne of-
feringe, and shall byngge hym before the ta-
bernacle of witness, and the elders of the
multitude shall put theyr handes vpon hys
heade before the Lord.

And the priest that is anoynted, shall
byngge of hys bloud into the tabernacle of
witness, and shall dyppe hys synger into the
bloude: and synckle it. vii. tymes before
the Lord, euen before the vail. And shall put

The.iii. Chapter

of the bloude vpon the hornes of the alter,
whiche is before the Lord in the taberna-
cle of witness, and shall poure al the bloude
vpon the bottome of the altare of burnt of-
feringes, whiche is by the doze of the taber-
nacle of witness, and shall take all his fat
from hym, and burne it vpon the altare, and
shall do with hys ox as he did with the same
offeringe ore. And the priest shall make an
attonement for them, and so it shall be for-
geuen them. And he shall byngge the Oxe
without the hooste and burne hym as he
burned the spynner: so is this the synne of-
feringe of the communaltie.

When a Lord synneth, and commit-
teth thorowe ignorance any of these thyng-
es whiche the Lord hys God hath for-
biddē to be done in his commaundements
and hath so offended: when hys synne is
shewed vnto hym whiche he hath spynned
he shall byngge for hys offeringe, an hee
goote without blempe, and lay hys hand
vpon the heade of it, and kyll it in the place
where the burnt offeringes are kyled be-
fore the Lord: this is a synne offeringe.
Then let the priest take of the bloude of
the synne offeringe with hys synger, and put
it vpon the hornes of the burnt offeringe
altare, and poure hys bloude vpon the bot-
tome of the burnt offeringe altare, and
burne all hys fatte vpon the altare, as he
doth the fat of the peace offeringes. And
the priest shall make an attonement for
hym as concernynge hys synne, and so it
shall be forgeuen hym.

If one of the common people of the lād
synne thorowe ignorance, and committe
any of the thynges whiche the Lord hath
forbiddē in hys commaundementes to be
done, and so hath trespassed, when hys
synne whiche he hath spynned is come to
hys knowledge, he shall byngge for hys of-
feringe a she goate without blempe for
hys synne whiche he hath spynned, and lay
hys hande vpon the heade of the synne of-
feringe, and kyll it in the place of burnt of-
feringes. * And the priest shall take of the
bloude with hys synger, and put it vpon
the hornes of the burnt offeringe altare,
and poure al the bloude vpon the bottome
of the altare, and shall take awaye all hys
fat as the fat of the peace offeringes is ta-
ken away. And the priest shall burne it vpon
the altare for a sweete sauour vnto the Lord,
and the priest shall make an attonement
for hym: and it shall be forgeuen hym.

If he byngge a lambe, and offer it for a
synne offeringe, he shall byngge a femal with-
out blempe, and lay hys hande vpon the
heade of the synne offeringe, and kyll it in
the place where the burnt offeringes are
kylled. And the priest shall take of the bloud
of the synne offeringe with hys synger,
and put it vpon the hornes of the burnt of-
feringe altare, and shall poure al the bloud
thereof vnto the bottome of the altare. And
he shall take awaye all the fatte thereof,

as the fatte of the sheepe of the peace offerings was taken away. And the priest shall burne it vpon the aulter of the Lordes sacrifice, and the priest shall make an attonement for his synne, and it shall be forgiven hym.

The .v. Chapter.

Of othes. The cleansing of him that toucheth vncleane thyngs. The purgation of an othe of synne done by ignorance.

Vhen the soule hath synned, and heard the voyce of cursynge, and is a wylfulnesse, whether he hath sene or knowen of it, if he haue not uttered it, he shall beare his synne. Either when a man toucheth any vncleane thyng: whether it be the carion of an vncleane beaste, or of vncleane cattell or vncleane wyne, and is not ware of it, he is also vncleane, and hath offended. Either when he toucheth any vncleanness of man (whatsoeuer vncleanness it be, that a man is defiled with) and is not ware of it, and after cometh to the knowledge of it, he is a trespasser.

13 Either when a soule sweareth, so that he pronounceth with his lippes to do euyl, or to do good (whatsoeuer it be that a manne pronounceth) with an othe: and the thyng be oute of his mynde, and afterwarde cometh to the knowledge of it then he hath offended in one of these. Then when he hath synned in one of these thynges, he shall confesse that wherein he hath synned, and shall bringe his trespass offering vnto the Lord for his synne which he hath synned. A female from the flocke, whether it be a lambe, or a she goate, for a synne offering. And the priest shall make an attonement for hym for his synne. * But if he be not hable to bringe a sheepe, then let hym bringe for his trespass which he hath synned two turtle Doves, or two ponge pigeons to the Lord, one for a synne offering, and an other for a burnt offering. And he shall bringe them vnto the priest, whiche shall offer the synne offering first, and wrynge the necke a sonder of it, but plucke it not cleane of. And let him sprinkle of the bloude of the synne offering vpon the side of the aulter, and lette the reste of the bloude blede vpon the bottoome of the aulter, and then it is a synne offering. And let hym offer the second for a burnt offering as the maner is: and so shall the priest make an attonement for him for the synne which he hath synned, and it shall be forgiven hym.

And yet if he be not hable to bringe two turtle Doves or two ponge pigeons, then lette him bringe his offering for his synne: * the tenth part of an Ephah of fine flour for a synne offering, but put none oyle thereto, neyther putte any frankincense thereon, for it is a synne offering. And lette hym bringe it to the priest, and the priest shall take his handfull of it, and burne it vpon the aulter for a remem-

braunce, to be a sacrifice for the Lord: that is a synne offering. And let the priest make an attonement for him for his synne (whatsoeuer of these he hath synned) & it shall be forgiven. And yet remaunt shall be the priestes as it is in the meat offering.

And the Lord communed with Moyses, sayinge: When a soule trespasseth and synneth thorowe ignorance in anye of the hye thynges of the Lord, he shall bringe for his trespass vnto the Lord a Ramme without blempe oute of the flocke valued at two sheles, after the spele of the sanctuary, for a trespass offering. And he shall make amendes for the harme that he hath done in the holie thyng, and put the fyfte parte more too, and geue it vnto the priest. And the priest shall make an attonement for hym with the ramme of the trespass offering, and it shall be forgiven hym.

When a soule synneth and committeth anye of these thynges whiche are forbydden to be done by the commaundementes of the Lord, though he wylle it not, he hath yet offended and is in synne, and shall bringe a ramme without blempe oute of the flocke that is esteemed to be worthe a synne offering, vnto the priest. And the priest shall make an attonement for hym for the ignorance whiche he did, and was not ware, and it shall be forgiven hym: This is a trespass offering, for he trespassed agaynst the Lord.

The .vi. Chapter.

Of the offerings for synnes whiche are don wyllynge. The law of burnt offerings. The lawe must abide euermore vnto the altar. The offerings of Aaron and his sonnes.

And the Lord commaunded Moyses sayinge: When a soule synneth, and trespasseth agaynst the Lord, and is denyed vnto his neyghboure that whiche was taken hym to kepe, or that was putte vnder his hande, or that whiche he hath violently taken away, or that whiche he deceyued his neyghboure, or with subtiltye, or hath founde that whiche was losse and denpeth it, and sweareth falsly in whatsoeuer thyng it be that a man dothe, and synneth therein.

Then when he hath synned or trespassed, he shall restore agayne that he took violently away, or the wynges whiche he did, or that whiche was deceyued him to kepe, or the losse thyng whiche he founde, or whatsoeuer it be aboute whiche he hath sworne falsely, he shall * restore it agayne in the hole summe, and adde the fyfte parte more thereto, and geue it vnto hym to whome it pertayneth, the same daye that he offereth for his trespass, and shall bringe for his trespass offering vnto the Lord a ramme without blempe oute of the flock that is esteemed worthe a trespass offering vnto the priest. And the priest shall make an attonement for hym before the Lord.

Restitucion muste be made vnto our neyghboure by satisfaction, and vnto god by restitution.

Leu. vii. 6.
Rube. ii. 10.

Exod. x. 25.

Lord and it shall be forgiven him, in what soeuer thinge it be that a manne doth and trespasseth therein.

And the Lord spake vnto Moses saying: Commande Aaron and hys sonnes, saying: this is the lawe of the burnt offering. The burnt offering shall be vpon the hearth of the altar all upght vnto the morninge, and the fyre of the altar shall burne therein. And the prieste shall putte on hys linnen albe, and hys linnen breeches vpon hys fleshe, and take awaye the ashes whiche the fyre of the burnt sacrifice in the altar hath made, and putte them besyde the altar, and then put of hys raimente, and put on other, and carpe the ashes wth out the hooke vnto a cleane place.

The fyre that is vpon the altar shall burne therein, and not go out. And the priest shall put wood on the fyre every morninge, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peace offerings. The fyre shall euer burne vpon the altar, and neuer go oute.

This is the lawe of the meate offering: Aarons sonnes shall bryng it before the Lord, vnto the altar: and one of them shall take hys handfull of the flour of the meate offering and of the oyle wth al the frankincense whiche is thereon, and shall burne it for a remembrance vpon the altar, to be a sweete sauoure of the memoriall of it vnto the Lord. And the rest thereof, Aaron and hys sonnes shall eat vnto leuend: it shall be eaten in the holpe place: euen in the court of the tabernacle of witness they shall eat it. The parte whiche I haue geuen them of my sacrifice shall not be bakyn with leuen, for it is mooste holpe, as is the synne offering, and trespase offering. All the males amonge the chyldren of Aaron shall eat of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lord: neyther shall any man touche it, but he that is halowed.

That is appointed to minister.

And the Lord spake vnto Moses, saying: this is the offering of Aaron and of hys sonnes whiche he shall offer vnto the Lord in the daye when they are anointed: the tenth parte of an epha of flour: whiche is a dayly meate offering perpetual: halfe in the morninge and halfe at nyght: and in the fyinge panne it shall be made with oyle. And when it is fyled, thou shalt bryng it in as a baken meate offering mynsed small, and shalt offer it for a sweete sauoure vnto the Lord. And that prieste of hys sonnes that is annointed in hys steade shall offer it: and it shall be the Lordes dutye for euer, and it shall be burnt altogether. For all the meate offerings of the priestes shall be burnt altogether, and shall not be eaten.

And the Lord talked with Moses, saying: speake vnto Aaron and vnto his sons and saye. This is the lawe of the synne offering. In the place where the burnt-

offeringe is kylled, shall the synne offering be kylled also before the Lord, for it is moost holpe. The prieste that offereth it, shall eat it in the holpe place: euen in the court of the tabernacle of witness. No man shall touche the fleshe thereof save he that is halowed. And if anye raimente be spynckled therewith, it shall be washed in the holpe place, and the earthen pottle that it is soden in, shall be broken. If it be soden in brasse, then the pottle shall be scoured and rynsed in water. All the males amonge the priestes shall eat thereof, for it is moost holpe. Notwithstandyng no synne offering that hath hys blood brought into the tabernacle of witness to reconple wth in the holpe place, shall be eaten: but shall be burnt in the fyre.

Leuit. xv. b

The. vii. Chapter.

Trespase offerings, synne offerings and peace offerings. The fatte and the bloude maye not be eaten.

This is the lawe of the trespase offering whiche is mooste holpe. In the place where the burnt offering is kylled, the trespase offering shall be kylled also, and hys blood shall be spynckled round aboute vpon the altar. And al the fat that couered the inwardes and the two kidneis wth the fatte that lyeth on them and vpon the lynes, and the kail on the luer, shall be taken awaye wth the kidneis: and the priest shall burne them vpon the altar, to be an offering vnto the Lord: this is a trespase offering.

A trespase offering is that whiche was made for the people as well as for the synners as well as for the saint god, as for neyghbours.

All the males amonge the priestes shall eat thereof in the holpe place, for it is moost holpe. As the synne offeringe is, so is the trespase offeringe, one lawe serueth for bothe. And it shall be the priestes that reconpleth therewith. And the priest that offered a mannes burnt offering shall haue the skynne of the burnt offering whiche he hath offered. And all the meate offerings that are bakyn in the oven, and all that is dressed vpon the gadron and in the fyinge pan, shall be the priestes that offereth them. And al the meate offerings that are mingled with oyle or dype, shall pertayne vnto al the sons of Aaron, and one shall haue as much as an other.

This is the lawe of the peace offerings whiche shall be offered vnto the Lord. If he offer to geue thanks, he shall bryng vnto hys thanke offering, sweete cakes mingled wth oyle and sweete wafers annointed with oyle, and cakes mingled with oyle of fyne flower fyled, and he shall bryng hys offering vpon cakes made of leuend bread vnto the thank offering of hys peace offering and of them all, he shall offer one too be an heaue offering vnto the Lord, and it shall be the priestes that spynckleth the bloude of the peace offerings. And the flesch of the thanke offering of hys peace offerings shall be eaten the same daye, that it

is offered, and there shall none of it be laid
up vnto the morrowe.

That is a If it be a * boue of a fre wpll offeringe
gyfte accu- that he bringeth, that same daye that he of-
fomed to be fereth it, it shall be eaten, & that remaneth
offered to shal be eaten on the morrowe, but as much
god bi some of the offered fleshe as remaneth vnto the
outward ce thirde daye, shall be burnt wth fyre. For
remayne, if anye of the fleshe of the peace offerings
be eaten in the thirde daye, then shall he be
cut off from his people, neither shall he be re-
turned vnto him, but shall be an abhominati-
on, and the soule that eateth of it, shall be cut
off from the synne thereof.

C The fleshe that toucheth anye vnclene
thyng, shall not be eaten, but burnt wth
fyre: and al that be cleane in their flesh, may
eate fleshe. If anye soule eate of the fleshe
of the peace offerings that pertaine vnto
the Lorde, and hys vnclennesse yet be
vpon hym the same soule shall perishe oute
of hys people. Moreover if a soule toucheth
anye vnclene thyng, whether it be the vn-
clennes of man, or of anye vnclene beast,
or anye abhominacion that is vnclene, and
then eate of the fleshe of the peace offerings
which pertaine vnto the Lorde, that soule
shall perishe from his people.

And the Lorde spake vnto Moses, say-
inge: speake vnto the chyldren of Israel,
and saye: ye shall eate no manner fatte of
Oten, shepe, or gootes: yet the fatte of the
beaste that dyeth alone, and the fat of that
whiche is torne wth wilde beastes, may
be occupied in all manner vses: but ye shall
in no wyse eate of it. For whosoever ea-
teth the fatte of the beaste of whiche men
bring an offeringe vnto the Lorde, that
soule that eateth it, shall perishe frome
hys people.

Leu. xlii. d. Moreover ye shall eate no manner of
bloude wheresoever ye dwell, whether it
be of soule or of beaste. What soever soule
it be that eateth anye manner bloude, shall
perishe from hys people.

And the Lorde talked wth Moses, say-
inge: speake vnto the chyldren of Israel,
and saye: he that offereth hys peace offe-
ringe vnto the Lorde, shall bringe his
gyfte vnto the Lorde of his peace offeringe:
his owne handes shall bringe the offeringe
of the Lorde: euen the fatte vpon the brest
he shall bringe wth the brest, to waue it as
a waue offeringe before the Lorde. And the
priest that burne the fatte vpon the altar,
and the brest shall be Aarons and hys sons.
And the righte shoulder they shall geue vnto
the priest, to be an heue offeringe, of
their peace offerings. And the same that
offereth the bloud of the peace offerings &
the fat amonge the sonnes of Aaron, shall
haue the righte shoulder vnto his part, for
a waue brest & a heue shoulder I haue take of
the chyldre of Israel, eue of their peace offe-
rings. I haue geue it vnto Aaron the priest,
and vnto his sonnes: to be a dutye for euer

of the chyldren of Israel.

This is the annointyng of Aaron, and
of the sacrifices of the Lorde, in the daye
when they were offered to the pyres vnto
the Lorde, whiche the Lorde commaun-
ded to be geuen them in the daye when he
annoynted them, of the chyldren of Israel,
and to be a dutye for euer amonge theyr
generacions. This is the lawe of waue of-
feringes, of meate offerings, of synne of-
feringes, of trespass offerings, of full offer-
ings, of peace offerings, whiche the Lorde
commaunded Moses in the mount Synay,
in the daye when he commaunded the chy-
ldren of Israel to offer their offerings vnto
the Lorde in the wyldernes of Synay.

The viii. Chapter.

The annointyng and consecration of A-
aron and hys sonnes.

AND the Lorde spake vnto Moses, A
sayinge: take Aaron and his sonnes
wth hym, and the bestures and the
annointyng oyle, and an Oie for a synne-
offeringe, and two rammes, and a baskette
of sweete breade: and gather al the commen-
tye together vnto the doore of the taberna-
cle of witnessse. And Moses dydde as the
Lorde commaunded hym, and the people ga-
thered them selues together, vnto the doore
of the tabernacle of witnessse. And Moses
sayde vnto the people: this is the thing whiche
the Lorde commaunded to do.

And Moses broughte Aaron and hys
sonnes and washed them with water, and
putte vpon hym the albe, and girded hym
wth a gyrdell, and put vpon hym the tu-
nicle, and put the Ephod thereon, and girded
hym wth the broidred gyrdle of the
Ephod, and bounde it vnto hym therewith.
And he putte the brestlap thereon, and put
in the brestlap Urim and thummim. And he
put the mitre vpon hys head, and put it vpon
the myter, euen vpon the forefront of it
the golden plate of the holy crown, as the
Lorde commaunded Moses.

And Moses toke the annointyng oyle,
and annoynted the habitacion and all that
was therein, and sanctified them, and
sprinkled thereof vpon the altar seuen
 tymes, and annoynted the altar and al hys
 vessels, and the lauer with the faine, to sanc-
tifie them. And he poured of the annom-
tyng oyle vpon Aarons head, and annoynted
him to sanctifye him. And he broughte A-
arons sonnes, and put albes vpon them, and
girded them wth gyrdles, and putte bo-
nettes vpon their heades: as the Lorde
commaunded Moses.

And the synne offeringe was broughte,
And Aaron and his sonnes put their hands
vpon the heade of the Oie of the synne of-
fering. And when it was slayne, Moses
toke of the bloude, and put it vpon the hor-
nes of the altar round about wth his fin-
ger, and purified it, and poured the bloude
vpon

Ceremonies : Leuiticus.

bypon the bottome of the aulter, and sanctified it, and reconpled it. And he took all the fatte that was bypon the inwardes, and the kail that was on the liver, and the two kidneys wth their fatte, and bourned it bypon the aulter. But the Ore, the lpyde, hys fleshe and hys Dunge, he burnt wth fyre wthoute the hooße, as the Lorde commaunded Moyses.

D And he brought the ramme of the blent offering, and Aaron and his sonnes putte their handes bypon the heade of the ramme, and it was kylled. And Moyses spynckled the bloude bypon the aulter rounde aboute, and cutte the Ramme in peces, and blent the heade, the peces and the fatte, and washed the inwardes and the legges in water, and burnt the ramme euery whyle bypon the aulter. That was a burnt sacrifice of a sweet sauoure, and an offering vnto the Lorde, as the Lorde commaunded Moyses.

And he brought the other ram that was the full offering, and Aaron and hys sonnes putte their handes bypon the heade of the Ramme, and when it was slayne, Moyses took of the bloude of it, and putte it bypon the lpyde of Aarons ryghte eare, and bypon the thombe of hys ryghte hande, and bypon the grete toe of his ryghte foote.

Then wer Aarons sons brought: and Moyses putte of the bloude on the lpyde of the ryghte eare of them, and bypon the thombs of their ryghte handes, and bypon the grete toes of their ryghte feete, and spynckled the bloude bypon the aulter rounde aboute.

And he took the fatte and the rompe, and all the fat that was bypon the inwardes, and the kail of the lpyer, and the two kidneys wth their fatte, and the ryght shoulder. And out of the basket of sweete breade that was before the Lorde, he took one swete cake of oyled breade and one wafer, and put them on the fatte, and bypon the ryghte shoulder, and put altogether bypon Aarons handes, and bypon hys sonnes handes, and waured it a waue offering before the Lorde.

A And then Moyses took them from their handes again, and burnt them bypon the aulter, even bypon the burnt offering: these are the full offerings of a sweete sauoure, and a sacrifice vnto the Lorde. And Moyses took þe best, and waured it a waue offering before the Lorde: of the Ramme of the full offerings: and it was Moyses part, as the Lorde commaunded Moyses.

And Moyses took of the anoynting oyle, and of the bloude which was bypon the aulter, and spynckled it bypon Aaron, and bypon hys vestimentes, and bypon his sonnes, and on their vestimentes wth hym, & sanctified Aaron and his brethren, and his sonnes & hys sonnes vestures also. Then Moyses sayed vnto Aaron and hys sonnes: bop the fleshe in the doore of the tabernacle of wytnesse, and there eate it wth the breade that is in the baskette of full offerings, as the

The. viii. Chapter.

Lorde commaunded, sayinge: Aaron and his sonnes shall eate it: and that whiche remaineth of the fleshe and of the breade, burne it wth fyre.

And se ye departe not from the doore of the Tabernacle of wytnesse seven dayes longe, till the dayes of your full offerings be at an ende. For seven dayes muste your handes be spiled, as they were this day, when the Lorde hath commaunded to do so, till ye be reconciled. Therefore ye shall byde in the doore of the tabernacle of wytnesse seven dayes long: and kepe the watche of the Lorde that ye departe not, for so I am commaunded. And Aaron & hys sonnes byd at that the Lorde commaunded by the handes of Moyses.

The. ix. Chapter.

The synne offerings of Aaron, for hym self, and for the people. Aaron himselfe and the people. The glory of the Lorde shal be seen. And he is coming to do aboute comynly the sacrifice.

A And the firste daye, Moyses called Aaron and hys sonnes, and the elders of Israel, and sayde to Aaron, take a calfe for a synne offering, a ramme for a burnt offering, both wthoute blemish, and bynge them before the Lorde. And vnto the elders of Israel he spake, sayinge: take ye an he goate for a synne offering, and a calfe and a lambe bothe two of a yere old and without blemish for a burnt sacrifice, and an ore and a ram for a peace offering to offer before the Lorde, and a meate offering mingled wth oyle, for to daye the Lorde wyl appeare vnto you.

And they brought that whiche Moyses commaunded vnto the tabernacle of wytnesse, and all the people came and stode before the Lorde. And Moyses sayde, this is that the Lorde commaunded ye should do: and then the glory of the Lorde shal appeare vnto you. And Moyses sayde vnto Aaron: Go vnto the aulter, and offer thy synne offering, and make an attonement for þe and the people, and reconcile them also, as the Lorde commaunded Moyses.

And Aaron went to the aulter, and slew the calfe that was hys synne offering. And the sonnes of Aaron brought the bloud vnto hym, and he dypt hys spnger in the bloude, and put it bypon the hornes of the aulter, and poured the bloude vnto the bottome of the aulter. And the fat and the two kidneys wth the kail of the lpyer of the synne offering he burnt bypon the aulter, as the Lorde commaunded Moyses. But the fleshe and the lpyde, he burnt wth fyre wthoute the hooße. Afterwarde he slew the burnt offering, and Aarons sonnes brought the bloud vnto him, and he spynckled it rounde aboute bypon the aulter. And they brought the burnt offering vnto him in peces, and the heade also, and he burnt it bypon the aulter, and byd waue the inwardes, and the legges, and burnt them also bypon

upon the burnt offering in the aulter.

And then he brought the peoples offering and toke the gote that was þ peoples syn offering, and slewe it, and offered it for a syn offering: as he dyd the first. And then brought the burnt offering, & offered it as the maner was. & brought the meat offering and filled his hand therof, and burnt it upon the aulter, beside the burnt sacrifice in the morning.

Then he slewe the ore and the ram that were the peoples peace offerings. & Aarons sonnes brought the bloude vnto him, and he spyruckled it vpon the aulter round about, and toke the fat of the ore and of the ram: the rumpe and the fat that couereth the inwardes and the kidneies and the kail of the luer, & put them vpon the breasts, and burnt it vpon the aulter: but the breasts and the right shoulders Aaron waied before the Lorde, as the Lorde commaunded Moses. And Aaron lyfte vp his hand ouer the people and blessed them, and came downe fro offering of syn offerings burnt offerings and peace offerings. The Moses and Aaron went into the tabernacle of witness, and came out agayne and blessed the people, and the glory of the lord appeared vnto al þ people. And there came a fyre out from the lord, and consumed vpon the alter, the burnt offering and the fat. And all the people sawe it, and shoted, and fel on their faces.

The x. Chapter

Nadab and Abihu are slayne. Israel mourneþ for the. The priestes are forbidden wine. The residue of the sacrifice the priestes eat.

* Good incense shall be made without the wynde of god.

* That is, honoured and obeyed.

And * Nadab and Abihu the sons of Aaron toke either of theyn his censur, and put fire therein, and put censur vpon, & broughte straunge fyre before the Lorde, wherof he commaunded them not: and ther went a fyre out from the Lorde, and consumed them, and they dyed before the lord. Then Moses sayd vnto Aaron: this is that the lord spake saying: I will be sanctified in them that come npe me, and before al the people I will be glorified. And Aaron helde his peace. And Moses called Misael and Elaphan the sons of Oziel the vncle of Aaron, and sayd to them: Go and carrye your brethren from the holpe place out of the host. And they went to them and carried them in theyr albes out of the host as Moses bad.

And Moses sayd vnto Aaron and Elazar and Jthamar his eldest sons. Vncouer not your head, neither rent your clothes, lest ye die, and wiath come vpon al the people. let your brethren the hole house of Israel be wepe the burninge whiche the Lorde hath burnt. But go ye not out by the doore of the tabernacle of witness, lest ye dye: for the anoyntinge oyle of the lord is vpon you. And they did as Moses bad.

And the Lorde spake vnto Aaron, saying: Drynke no wyne ne stronge drinke, neither

thou nor thy sons with the when ye go in to the tabernacle of witness, lest ye die. And let it be a lawe for ever vnto your children after you, that ye maye put difference betwene holy and unholy, betwene vncleane and cleane, and that ye may teach the children of Israel al the ordinaunces whych þ Lorde hath commaunded them by the handes of Moses.

And Moses sayd vnto Aaron, and vnto Elazar and Jthamar his sonnes that wer left. Take þ meat offering that remaineth of the sacrifices of the lord, and eat it with out leuen besyde the aulter, for it is moste holy: eat it therfore in the holy place, because it is thy due and thy sons due of the sacrifice of the Lorde: for so I am commaunded. And the wauebrest & heue shoulder eat in a cleane place: both thou and thy sons, and thy daughters with the. For it is thy due, and thy sons due wth the, of the peace offerings of the chyldren of Israel. For the heue shoulder, and the wauebrest whych they bunge wth the sacrifices of the fat, to waue it before the Lorde shall be thyne, and thy sonnes wth the: and be a lawe * for ever, as the Lorde hath commaunded.

And Moses sought for the gote that was the syn offering, and se it was burnt. And he was angry with Elazar and Jthamar the sons of Aaron, wherof he wrote alpeur, saying: wherefore haue ye not eate the syn offering in the holy place, seing it is moste holy: and for as much as it is geuen you to beate the syn of the people, and make agreement for them before the lord? Behold, the bloude of it was not brought in within the holy place, therfore hold ye haue eate it in the holy place, as I commaunded. And Aaron sayd vnto Moses: behold, this dai haue they offered the syn offering and they burnt offering before the Lorde, & it is chaunced me after this maner. * If I holde eate of the syn offering to day, wold the lord be content with al? And when Moses heard that he was contente.

The xi. Chapter

Of beastes which be cleane and which be vncleane.

And the lord spake vnto Moses & Aaron, saying: speake vnto the chyldren of Israel, & say: these are the beastes whych ye shal eate amonge al the beastes þ are on þ earth: what soeuer hath hofe & deueth it into two clauies, and cheweth cud, among þ bestes, þ shal ye eate. But these shal ye not eate of the that chewe cud and haue hofes. The Camell, for he cheweth cud, but he deueth not the hofe into two clauies, therfore he is vncleane vnto you. And the cony, for he cheweth the cud, but deueth not the hofe into two clauies, therfore he is vncleane to you. And the hare, for he like wyse cheweth the cud, but deueth not the hofe into two clauies, he is therfore vncleane.

* That is, as long as the lawfull use of such sacrifice shal continue.

* The syn offering must be eate with gladnes, but Aaron could not but mourne for his sons.

The Camel

The Cony

The Hare

m. i. cleane

Ceremonies. Leviticus

Chap.xii.

The swyne

cleane to pou. And the swyne, for though he deuide the hofe into two clawes, yet he cheweth not the cud, and therefore is vncleane to pou. Of their flesh se ye eate not, and their carcases se ye touch not, for they are vncleane to pou.

These.
 Fowles.

These shal ye eate, of al that are in the waters: whatsoeuer haue finnes and scales in the waters, seas & riuers, that shal ye eate. And al that haue not finnes and scales in the seas and riuers of al that moue & lue in the waters shal ye abhorre. Se ye eate not of their flesh, and also that ye abhor the carcases: for all that haue no finnes nor scales in the waters, shal be abomination vnto pou. These are þ fowles which ye shal abhor, and which shal not be eaten, for they are abomination. The Eagle, the go Hauke the cormorant, the kite, the vultur and al his kind, and al kind of rauens, the crich the nightcrow, the cockowe, the sparrow-hauke and al the kynde: & the litle oule, the Roocke, the great oule, the backe, the pellicane, the ppe, the heron, the iape wpyth the kind, the lapwng, and the swallowe. And al fowles that crepe and go vpon all foule, shal be an abomination vnto pou.

* These be creeping and swelling beasts, which the lawe forbiddeth them to eat. do not know.

Yet these may ye eate of al the fowles that moue and goo vpon four fete: euen those þ haue no knees aboue vpon theyr fete to leape withal vpon the earth: euen those of the ye may eate. the Arche and al his kynde the Selaam with al his kynde: the Hargoll and al the kynde, the Hagab & al his kynde. All other fowles that moue and haue four fete, shal be abomination vnto pou. In such ye shal be vncleane, whosoever touch þ carcase of them. shal be vncleane vnto the euen, and whosoever beareth the carcase of them shal washe his clothes, and so shal be vncleane vntil euen.

Among al maner beastes they þ haue hofes and deuide them not into two clawes, or þ chew not the cud, shal be vncleane vnto pou & al that toucheth them shal be vncleane. And al that goeth vpon his handes among al maner beastes that go on al four fete, are vncleane vnto pou: & as many as touche theyr carcases, shal be vncleane vntil the euen. And he that beareth the carcases of them, shal washe his clothes, and be vncleane vntil the euen, for such are vncleane vnto pou.

Clempne.

And these are also vncleane to pou among the thynges that crepe vpon the earth: the weasel, the mouse, the tode, and al his kynde the hedgehog, the lio, the licerte, the snayl, and the moule: these are vncleane to pou among al that moue: and al that touche the when they be dede, shal be vncleane vntil the eue. And whatsoeuer any of the dead carcases of them fall vpon, shal be vncleane whatsoeuer vessel of wode it be, or tapment, or skin, or bag, or whatsoeuer thyng it be that anye worke is wroughte withail. And they shal be plunged in the water, & be vncleane til the euen, & they shal be cleane againe.

Al maner of earthen vessel wherinto any of them falleth is vncleane with al that ther in is and ye shal breake it. Al maner meat that is eaten, if any such water come vpon it, it shal be vncleane. And al maner drinke that is dronke in al maner such vessels shal be vncleane. And whether it be on a ketle it shal be broken. For they are vncleane, & shal be vncleane vnto pou. Howbeit the fountains and welles, and poudes of water, shal be cleane til. But whosoever toucheth theyr carcases, shal be vncleane.

* Lev. vi. b and. xv.

If the deade carcase of any such fall vpon a ny seed bled to sowe, it shal yet be vncleane til: but if any water be poured vpon the seed and afterward the dead carcase of the fall thereon, then it shal be vncleane vnto pou.

If any beast of which ye may eate, dre, he that toucheth the carcase shal be vncleane til the euen. And he that eateth of any such dead carcase, shal washe his clothes, & remayne vncleane til the euen. And he also þ beareth the carcase of it, shal washe his clothes and be vncleane til euen.

Al that scrauleth vpon the earth, is abomination, & shal not be eaten. And whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon four omo fete, among al that scrauleth vpon the earth, of that se ye eate not: for they are abominable.

Make not pour soules abominable wpyth nothyng that crepeth, neither make pour sons vncleane with them: that ye should be defiled therby. For I am the lord pour god, & be sanctified therfore that ye may be holy, for I am holy: & defile not pour soules with anye maner thyng that crepeth vpon the earth. For I am the lord that brought pou out of the land of Egypt to be pour God: be holy therfore, for I am holy.

B

* Lev. xix. b. i. p. vii. d.

E

This is the law of beast & foule, & of al maner thyng that lueteth and moueth in þ water, & of all thynges that crepe on the earth, that ye may put difference betwene vncleane and cleane, and betwene the beasts that are eaten, and the beasts that are not eaten.

The. xii. Chapter.

Calawe howe women shulde be purged after theyr deliuerance.

And the lord speake vnto Moses, and sayd. speake vnto the chyldren of Israel, and saye: when a woman hath conceived, and hath borne a man chyld, she shal be vncleane seven dayes: euen in lyke maner as when shee is put a parte in tyme of her natural disease. And in þ eight day the flesh of the chyldes foreskyn shal be cut awape. And she shal continue in the bloude of her purifying xxiiij. dayes, & she shal touche no halowed thyng, nor come into the sanctuarie, vntil the tyme of her purifying be out. If she beare a mayde chyld, then she shal be vncleane two weekes as when she hath her naturall disease. And she shal continue in the bloude of her purifying lxviij. dayes.

A

B

* And when the dayes of her purifying are out

* Lev. xii. b.

Oute: whether it be a son or a daughter, the
shal bring a lamb of one yere old for a burnt-
offering, and a pong pigeon or a turtle dove
for a synoffering vnto the doze of the taber-
nacle of wytnes, vnto the pnest: which shal
offere them before the lord, and make an at-
tonement for him, and so the shal be purged
of hye pñe of bloude. * This is the law for
him that hath borne a child, whether it be male
or female. But if she be not able to bring a
shepe, then let her bring two turtles, or two
pong pigeons: the one for the burnt offering,
and the other for the synoffering. And the
pnest shal make an attonement for her, and
she shal be cleane.

The xiii Chapter.

The pnestes are appoynted to iudge who
are leprose.

And the lord spake vnto Moses, and
vnto Aaron, saying: when ther appe-
reth a rpsing in a mans flesh, ept her
a scab, or a glistering whyte: as though the
plage of leprose were in the skinne of hye
flesh, let him be brought vnto Aaron the pnest,
or vnto one of his sonnes the pnestes. * And
let the pnest loke on the soze that is in the skin
of hye flesh. If the herre in the soze be tur-
ned vnto whyte, & the soze also seme to be
lower then the skin of his flesh, then it is
surely a leprose, and let the pnest loke on
hym, and iudge him vncleane.

If ther be but a white plecter in the skin
of hye flesh, and seme not to be lower then
the other skin, nor the herre thereof is tur-
ned vnto whyte, then let the pnest shut him
vp seven daies. And let the pnest loke vpon
him the seventh day: if the soze seme to him
to abyde still, & to go no further in the skin,
then let the pnest shut him vp yet. vii. daies
mo. And let the pnest loke on him again the
seueth day. When if the soze be waxed black-
ish, & is not growen abrode in the skinne,
let the pnest make him cleane, for it is but a
skint. And let him wash his clothes, & then
he is cleane: But if the scab grow in the skin
after that he is sene of the pnest againe: if
the pnest se that the scab be growen abrode
in the skin, let him make him vncleane: for
it is surely a leprose.

If the plage of leprose be in a mā, let him
be brought vnto the pnest, & let the pnest se
him. If the rising appere whyte in the skin,
& haue also made the herre whyte, and there
be rawe flesh in the soze also, then it is an
old leprose in the skin of his flesh. And the
pnest shal iudge him vncleane, and shal not
shut him vp, for he is vncleane.

If a leprose breake out in the skin, & co-
uer al the skin from the head to the fote o-
uer all, wherfoeuer the pnest loketh, the let
the pnest loke vpon him. If the leprose haue
couered al his flesh, let him iudge & disease
him cleane, for in as muche as he is altogther
whyte, he is cleane. But if there be raw flesh
on hym when he is sene, then he shal be vn-
cleane. Therefore when the pnest seeth the
rawe flesh, let the pnest iudge hym vncleane.

For in as muche as his flesh is rawe, he is
vncleane. And it is surely a true leprose. But
if the rawe flesh depart againe, & chaunge in
to whyte, let him come to the pnest, &
let the pnest se him. If the soze be changed
vnto whyte, let the pnest iudge the disease
cleane, and then he is cleane.

When ther is a blem in the skinne of any
mans flesh, and is healed, and after in the
place of the blem there appere a whyte rps-
ing, ept her a rpsing whyte, somwhat le-
sser, let him be sene of the pnest. If when
the pnest seeth him, it appere lower then the
other skin, and the herre thereof be chaun-
ged vnto whyte, let the pnest iudge hym vn-
cleane: for it is a verp leprose, that is brokē
oute in the place of the blem. But when
the pnest loketh on it, ther be no whyte her-
res therein, neither the scab lower then the
other skin, and be somwhat blackish, then
the pnest shal shut him apart seven daies.
If it spread abrode in the neane season, let
the pnest iudge him vncleane: for it is a
leprose. But if the glistering whyte abide
still in one place, and go no further, then it
is but the pñe of the blem, and the pnest
shal iudge hym cleane.

When the skin of any mans flesh is burnt
with fyre that it be raw, and ther appere in
the burning a glistering whyte that is som-
what redde, or altogther whyte, let the
pnest loke vpon it. If the herre in & bright-
nesse be chaunged to whyte, & it also appere
lower then the other skin, then it is a lepro-
se that is broken out of the place of the
burning. And the pnest shal iudge hym vn-
cleane, for it is a leprose. But if (when the
pnest loketh on it) he see ther is no whyte
herre in the brightnes, & that it is no lower
then the other skin, and that it is also black-
ish, then let the pnest shut him vp seven
daies. And if, when the pnest loketh on him
the seventh day, it be growen abrode in the
skin, let him iudge him vncleane: for it is a
leprose. But if that brightnesse abyde still
in one place, and go no further in the skin
and be blackish, then it is but a rpsing in
the place of the burning, and the pnest shal
make him cleane: for it is but the pñe of
the burning onely.

When ept her man or woman hath a bre-
king out vpon the head or the beard, let the
pnest se it. And if it appere lower then the
other skin, and there be therein golden her-
res and thynne, let the pnest iudge him vn-
cleane, for it is a breakinge out of leprose
vpon the head or beard. If (when the pnest
loketh on the breakinge out) he se it is no
lower then the other skinne, and that there
are blacke herres therein, let hym shut hym
vp seven daies. And let the pnest looke on
the disease the seventh day: and if the brea-
king out be gone no further, nept her be a-
ny golde herres therein, neither the scab be
lower then the other skin, then let hym be
chaunen, but let him not haue the scab: and
let the pnest shut him vp. vii. daies mo. And
let

Leviticus. xiii. b
Luk. ii. d

* Annes
doctryne is
the same to
the soule, &
leprose is to
the body.

* Cleane
because the
humors is
come out of
the flesh, &
resteth on
the skinne.

Ceremonyes Leuytycus

let the priest loke on the breakinge oute the
but day again: If the breaking out be gone
no further in the skynne, nor more lower
then thother skyn, then let the priest iudge
hym cleane, and let hym wash his clothes,
and then he is cleane.

If the breaking out grow in the skynne
after he be ones iudged cleane, let the priest
se him. If it be growen abroade in dede in
the skynne, let the priest seke no further for
any golden herres, for he is vncleane. But
if he se the scabbe stand still, and that ther
is blacke herre growen vp there; then the
scabbe is healed, and he is cleane: and the
priest shall iudge hym cleane. If there be
founde in the skynne of the fleshe of man
or woman a gylstering whyte, let the priest
se it. If there appeare in their fleshe a gyls-
tering whyte, somewhat blackish, then it is
but freckles growen vp in the skynne: and
he is cleane.

If a mans herre fall of hys heade, then he
is headbald & cleane. If his herre fall before
in his forehead, then he is foreheadbald and
cleane. If ther be in the bauldhead, or bauld
forehead a red or whyte scabbe, then ther is
leprosy spronge vp in hys bauldhead, or
bauld forehead. And let the priest see it, and
if the rising of the sore be red or whyte in
hys bauldhead or forehead, then the manner
of a leprosy in the skynne of the fleshe, the
he is a leper, and vncleane: & the priest shall
iudge him vncleane, for þe plage of his head.
And the leper in whō the plage is, shall haue
his clothes rent, and his head bare, and his
mouth mofeld, and shall be called vnclean.
And as long as the disease lasteth vpon him,
he shall be vncleane, for he is vncleane: & shall
therefore dwel alone, and euen without the
host shall his habitation be.

When the plage of leprosy is in a cloth,
whether it be linnen or wollen, pease & whe-
ther it be in the warpe or wole of the linnen,
or of the wollen; epyther in a skyn, or any
thyng made of skyn, if the disease be pale
or somewhat red in the cloth or skynne:
whether it be in the warpe or wole, or any
thyng that is made of skyn, then it is a be-
rry leprosy, and muste be shewed vnto the
priest. And when the priest seeth the plage,
let him shut it vp seuen dayes, & let him loke
on the plage the seuenth daye. If it be in-
creased in þe cloth, whether it be in the warp
or wole, or in a skynne, or in any thing that
is made of skyn, the plage is a freating
leprosy, and it is vncleane: and that cloth
shall be burnt, epyther warpe or wole, whe-
ther it be wollen or linnen, or any thyng
that is made of skyn wherein the plage is,
for it is a freating leprosy, and shall be
burnt in the fyre.

If the priest se that the plage hath freate
no further in the cloth: epyther in the warpe
or wole, or in whatsoeuer thyng of skynne
it be, then let the priest commaund them to
wash the thyng wherein the plage is, and
let hym shut it vp seuen dayes and mo. And

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let the priest loke on it agayn after that the
plage is washed. If þe plage haue not chaun-
ged his fashion, though it be spred no fur-
ther abroad, it is yet vncleane. And se þe burn
it in the fyre, for it is freate inward: whether
in part or in all. But if the priest se it som-
what blackish after it is washed, lette him
rent it out of the cloth, or out of the skyn,
or out of the warpe or wole.

And if it appeare any more in the cloth ei-
ther in the warpe, or in the wole, or in any
thyng made of skynne, then it is a waging
plage. And se þe burne that with fur where
in the plage is. Moreouer the cloth epyther
warpe or wole, or whatsoeuer thyng of
skynne it be whiche thou hast washed, & the
plage be departed from it, shall be washed
ones agayne, and then it is cleane. This is
the lawe for the plage of leprosy in a cloth,
whether it be wollen or linnen: either whe-
ther it be in the warpe or wole, or in any
thyng made of skynne, to iudge it cleane
or vncleane.

The xiiii. Chapter.

The cleansing of the leper, and of the house
that he is in.

And the lord spake vnto Moses, say-
ing: This is the lawe for a leper whē
he shall be cleansed: he shall be brought
vnto the priest, and the priest shall go forth
wthout the hoste and loke vpon hym. If
the plage of leprosy be healed in the leper,
then shall the priest commaund that ther be
brought for him that shall be cleansed two li-
uing byrds that are cleane, and cedar wood,
and a piece of purple cloth & plope. And the
priest shall commaund that one of the byrdes
be kylled in an earthen vessel wth renning
water. And the priest shall take the lpyng
byrd and the cedar wood, & the purple, and
the plope, & shall wype them and the lpyng
byrd in the bloude of the kylled byrd, & in
the renning water, and sprynckle it vpon
him that must be cleansed of hys leprosy se-
uen times, and cleanse hym, and shall let the
lpyng byrd go fre into the fieldes.

And he that is cleansed shall wash his clo-
thes, and haue of al hys herre, & wash hym
self in water, and then he is cleane. And after
that he shall come into the host, but shall ta-
pe without his tent seuen dayes. When the
seuenth day is come, he shall haue of al his
herre, both vpon hys head, and hys beard, &
on hys browes, and euen all the herre that
is on him, shall be shauen of. And he shall
wash his clothes and hys fleshe in water,
and then he shall be cleane.

And when the eyght daye is come, let hym
take two lamnes without blemyshe, and a
pewelamb of a yeare old without blemyshe,
and thye tenth deales of fyne floure, for a
meat offering mingled wth oyle, and a
logge of oyle. Then let the priest & make
hym cleane, bring the mē that is made cleane
with those thynges be fore the doore vnto
the doore of the tabernacle of witness. And
let the priest take one of the lambs, & offer
pente.

Exod. xlii. &
Leuit. x. &
Nume. v. &
vii. &

B

* Logge is
a measure
containing
sixe egges,
in grece cal-
led sextarius
and is about a
pente.

Leprosy in
cloth.

hym for a trespass offering, and the logge of ople: and waue them before the Lord. And then let them sle the lamb in the place where the spnoffering and the burnt offering were slayne: euē in the holy place. For as the spnoffering is, euē so is the trespass offering of the priestes, for it is most holy.

E Then let the priest take of the bloud of the trespass offering, & put it vpon the tpy of the right eare of him that is clesed, & vpon the thombe of his right hand, and vpon the great toe of his right fote. The priest take of the logge of ople, and poure it into the palme of his left had, and dip his right spnger in the ople that is in the palme of his left hand, & let him spunkle it with his finger seuen times before the Lord. And of the rest of the ople that is in his hand, shall the priest put vpon the tpy of the right eare of him that is clesed, & vpon the thombe of his right hand, and vpon the great toe of his right fote: euē vpon the bloud of the trespass offering. And the rest of the ople is in the priestes hand, he shall poure vpon the head of hym that is clesed: and so shall the priest make an attonement for him before the Lord.

Then let the priest offer the spnoffering, & make an attonement for him that is clesed for his uncleynesse. And then let the burnt offering be slayne, and let the priest put both the burnt offering and the meat offering vpon the altier: and make an attonement for him, and then he shall be cleane. If he be poore & can not get so much, then let him bring one lamb for a trespass offering to waue it, and to make an attonement for him, & a tenth deale of fine flour mingled with oyle for a meat offering, and a logge of ople, and two turtle doves or two yonge pignons which he is able to get, and let thone be a sin offering, and thother a burnt offering. And lette hym bringe them the righte daye for his cleansing vnto the priest to the dole of the tabernacle of wytnesse before the Lord.

D And let the priest take the lamb that is the trespass offering, and the logge of the ople, and waue them before the Lord. And when the lambe of the trespass offering is kplied, the priest shall take of the bloud of the trespass offering, and put it vpon the tpy of his right eare that is clesed, and vpon the thombe of his right hand, & vpon the great toe of his right fote. And the priest shall poure of the oyle into his right hand, & shall spunkle with his spnger of the ople that is in his left hand seuen tymes before the Lord.

And the priest shall put on the ople that is in his hand (vpon the tpy of the right eare of him that is clesed, and vpon the thombe of his right hand, and vpon the great toe of his right fote: euē in the place where the bloud of the trespass offering was put. And the reste of the ople that is in his hand, he shall poure vpon the head of him that is clesed: to make an attonement for him before

the lord. And he shall offer one of the turtle doves, or of the yonge pygions, such as he can get: the one for a spnoffering, and thother for a burnt offering vpon the altier. And so shall the priest make an attonement for him that is clesed before the lord. This is the law of him that hath the plague of leprosy, whose hand is not able to get that belongeth to his cleansing.

And the lord spake vnto Moyses & Aaron, saying: when ye come vnto the land of Canaā, whiche I geue you to possesse: if ye put the plague of leprosy in the house of the lade of your possesid, let him sheweth the house go & tell the priest, saying: me thynke that ther is as it were a leprosy in this house. And the priest shall commaund them to wydde all thyng forth of the house, before the priest, enter to see the plague: that he make not all that is in the house vncleane, and then the priest shall go in, and see the house.

If the priest se that the plague is in the walles of the house, & that ther be holow crakes pale or red, whiche seme to be lower then the other partes of the wall, then lette the priest go out at the house doores, and shutte vp the house for vii dayes. And let the priest come again the seventh day and se it: if the plague be increased in the wals of the house, let the priest commaund them to take away the stones in which the plague is, and let the cast them in a foule place wthout the ctyte, & scrape the house wthin roundabout: and poure out the dust without the ctyte in a foule place. And let them take other stones, and put them in the places of these stones, and other morter, & plaster the house wth. If now the plague come agayne, and breake out in the house, after that they haue taken awaye the stones, and scraped the house, and after that the house is plastered anewe: lette the priest come and se it. And if then he perceyue that the plague hath eaten further in the house, it is a fretting leprosy that is in the house, & it is vncleane. Then they shall breake downe the house: both stones, timbre, and al the morter of the house, and carreyt forth of the ctyte vnto a foule place. Moreouer he that goeth into the house all the whyle it is shut vp, shall be vncleane tyll nyghte. And he that slepeth in the house, shall washe his clothes, and he also that eateth in the house, shall wash his clothes.

But if the priest come and see that the plague hath spred no further in the house after it is new plastered, then let him make it cleane, for the plague is healed. And let hym take to cleanse the house with: two byrdes, cedar wood, and purple cloth, & psope. And let hym kply one of the byrdes in an earthen vessell wth runninge water: and take the cedar woode, the psope, the purple, and the lypung byrde, and dippe them in the bloud of the slayne byrde, and in the running water, and spunkle vpon the house seuen tymes, and cleanse the house wth the bloude

m.iii. of the

*By leprosy is vncleane, as in the section, such as by leprosy.

A

B

Ceremonyes, Leuiticus.

of the byrde, and with the running water, and with the lypunge byrde, and with the cedar wood, and the plope, and the purple cloth. And he shall let the lypunge byrde fly forth of the towne into the wilde felde, & so make an attonement for the house, and it shall be cleane. This is the law for a manner plage of leprosy and breaking out, and of the leprosie of cloth and house, and of ringes, scabbes, and glisteringe whyte, to teache when a thing is vncleane or cleane. This is the law of leprosy.

The .xv. Chapter.

The manner of purging the vncleane both of men and women.

AND the Lorde spake vnto Moyses & Aaron, saying: Speake vnto the chyldre of Israel, & say vnto them: euery man that hath a running pſſue in his fleshy, is vncleane by reason of his pſſue. And hereby shall it be knowen when he is vncleane. If his fleshy runne, or if his fleshy congele by the reason of his pſſue, then he is vncleane. Euery couche wheron he lyeth, and euery thyng wheron he sitteth, shall be vncleane. He that toucheth his couche, shall washe his clothes, and bath him selfe with water, and be vncleane tyll the euen.

He that sitteth on that wheron he lye, shall washe his clothes, and bath hym selfe wth water, & be vncleane vntill the euenyng. And he that toucheth his fleshy, shall wash his clothes, and bath hym selfe in water, and be vncleane vnto the euen. If any such spyt vpon him that is cleane, he must washe his clothes, and bath hym selfe in water, and be vncleane vntill euen.

Whatsoever sabel that he rydeth vpon shall be vncleane. And whosoever toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he that beareth any such thynges, shall washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen: & whosoever he toucheth (if he haue not first washed his handes in water, must washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euenyng. And if he touche a vessel of earth, it shall be broken: and al vessels of woode, shall be rſed in water.

When he that hath an pſſue is clenſed of his pſſue, let him numbre seven daies after he is cleane, and washe his clothes, & bathe his fleshy in running water, and then he is cleane. And the eighth day let hym take two turtle doves, or two ponge pygpons, and come before the Lorde vnto the doore of the tabernacle of witness, and giue them vnto the priest. And the priest shall offer them: the one for a spynne offering, and the other for a burnt offering: and make an attonement for him before the Lorde concerning his pſſue.

If any mans sede departe from him in his slepe, he shall wash his fleshy in water, and be vncleane vntill euen. And al the clothes of fures, wheron such sede changeth, shall

Chapter .xv.

be washed with water, and be vncleane vnto the euen. And if a woman lye wth such person, they shall washe themselves wth water, and be vncleane tyll euen.

When a womans natural course of blood runneth, she shall be put aparte .vi. dayes: & whosoever toucheth her, shall be vncleane vnto the euen. And all that she lyeth or sitteth vpon as long as she is put apart, shall be vncleane. And whosoever toucheth her couche, shall wash his clothes, & bath him selfe with water, & be vncleane vnto the eue. And whosoever toucheth any thyng that she lye vpon, shall wash his clothes, & wash him selfe also in water, and be vncleane vnto the euen: so whether he touch her couche or any thyng wheron she hath sptten, he shall be vncleane vnto the euen: and if a man lye wth her in the meane tyme, he shall be put aparte as well as she, and shall be vncleane seven dayes, & al his couche wheron he slepeth shall be vncleane.

When a womans bloude runneth longe tyme, beyond the tyme of her natural course: as long as her vncleannes runneth, she shall be vncleane, after the manner as when she is put aparte. Al her couches wheron she lyeth as long as her pſſue lasteth, shall be vncleane to her as her couche, when she is put apart. And whosoever she sitteth vpon, shall be vncleane as is her vncleannes when she is put apart. And whosoever toucheth them, shall be vncleane, and shall wash his clothes, and bath him selfe in water, and be vncleane vnto the euen.

But if she be cleane of her pſſue, let her count her .vi. dayes, after that she is cleane. And the eighth day let her take two turtles or two ponge pygpons, and bring them vnto the priest vnto the doore of the tabernacle of witness. And the priest shall offer the one for a spynne offering, and the other for burnt offering: and so make an attonement for her before the Lorde, concerning her vncleane pſſue. Make the chyldren of Israel to kepe themselves from their vncleannes, that they dye not in their vncleannes: when they haue despyled my habitation that is amonge them.

This is the law of hym that hath a running soze, and of hym whose sede runneth from hym in his slepe, and is despyled therewith, & of her that hath an pſſue of bloude as long as she is put aparte, and of whosoever hath a running soze, whether it be man or womanne, and of hym that slepeth wth her that is vncleane.

The .xvi. Chapter.

What Aaron muste do or be entre into the holy place. Of the cleansing of the sanctuary of holy place. Of the feast of cleansing. Aaron shall offer the synnes of the chyldren of Israel over the lye goate and putteth them vpon his heade.

AND the Lorde spake vnto Moyses after the death of the two sons of Aaron, when they had offered before the Lorde

Lord and dyed: And he sayde vnto Moses: Speake vnto Aaron thy brother, that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercy seat, which is vpon the arke that he dye not. For I wyll appeare in a cloude vpon the mercy seat.

B But on this maner shal Aaron go into the holy place: with a bullocke for a synofferyng and a ram for a burntofferyng. And he shal put the holy linnen albe vpon hym, and shal haue a linnen breeche vpon his fleshe, & shal gird hym wth a linnen gyrdel, and put the linnen mytre vpon his head: for they are holy raymentes. And he shal wash his fleshe with water, and put them on. And he shal take of the multitude of the children of Israel two he goates for a synofferyng and a ram for a burntofferyng.

And Aaron shal offer the bullocke for his synofferyng, & make an attonement for him and for his house. And he shal take the two goates, and present them before the Lord in the doore of the tabernacle of wytnesse. And Aaron shal caste lots ouer the two goates: one lot for the Lord, & an other for a scapegoate. And Aaron shal bynge the goate vpon which the Lords lot fel, and offer him for a synofferyng. But the goate on which the lot fel to escape, he shal set alyue before the Lord to reconple wth, and to let hym goe into the wyldernesse. And Aaron shal bynge the bullocke of his synofferyng, and make attonement for him selfe and for his householde, and kyll hym.

And then he shal take a censet ful of burntynng coles out of the altare that is before the Lord, & his handfull of sweete incense beaten smal and byng them within the vayle, and put the incense vpon the spie before the Lord: that the cloude of the incense maye couer the mercy seat, that is vpon the wytnesse that he dye not. * And he shal take of the blood of the bullock, & spynkle it with his synger before the mercy seat eastward: euen seuen tymes.

Then shal he kyll the goate that is the peoples synofferyng, & bynge his blood wth in the vayle, & do wth his bloude as he did with the blood of the bullock, and let hym spynkle it toward the mercy seat, and before the mercy seat: and reconple the holy place from the vncleynesse of the chyldren of Israel, and from theyr trespasses and all their syns. And so let him doo also vnto the tabernacle of wytnesse that dwelleth wth them, euen among theyr vncleynesses.

* And ther shalbe no person in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, till he come forth again. And he shal make an attonement for hym selfe and his householde, and al the multitude of Israel. When he shal go forth vnto the aultare that standeth before the Lord, and cense it, and shal take of the bloude of the bullock, and the goate, and put vpon the hornes of the altare roundabout,

and spynkle of the blood vpon it with his synger seuen tymes, and cense it, & halowe it from the vncleynesse of the chyldren of Israel.

And when he hath censed the holy place & the tabernacle of wytnesse and the altare, let hym byng the lyeue goate, and let Aaron put both his handes vpon the head of the lyeue goate, and confesse ouer him al the misdedes of the children of Israel, & their trespasses and all their syns: and let him put the vpon the head of the goate, and send him away by the handes of one that is acquainted in the wyldernesse. And the goate shal beare vpon him al their misdedes into the wyldernesse, and he shal let the goate go fre in the wyldernesse.

And let Aaron go into the tabernacle of wytnesse, and put of the linnen clothes which he put on when he wet into the holy place, and leaue them ther. And let him wash his fleshe wth water in the holy place, and put on his owne raiment, and then come out & offer his burnt offering & the burnt offering of the people, and praye for him selfe & the people, and the fat of the sinne offering let him burne vpon the altare. And let him that carryed forth the scapegoate, wash his clothes and bath his fleshe in water, and then come into the host agayne.

And the bullocke of the synofferyng and the goate of the synofferyng (whose bloude was brought in to make an attonement in the holy place) let one carpe forth wthout the host and burne with fyre: both theyr skynnes, their fleshe and their donge. And let him that burneth them, walsh his clothes and bath his fleshe in water, and so come into the host agayne. And this shalbe an ordinaunce for euer vnto pou. And eue in the tenth day of the seuenth moneth, ye shal humble your soules and shal do no worke at al: whether it be one of your selues or a straunger that sojourneth among pou, for that day shal an attonement he made for pou to cense you from al your synnes before the Lord, and ye shal be cleane. It shal be a Sabbath of rest vnto pou, and ye shal humble your soules, and it shal be an ordinaunce for euer.

And the priest that is anoynted and whose hand was fylled to minister in his fathers seide, shal make the attonement and shal put on the holy linnen clothes and holy vestmentes, and shal repourge the holpe sanc tuary and the tabernacle of wytnesse and the aultar, and shal make attonement also for the priestes and al the people of the congregacion. And this shal be an euertlasting ordinaunce vnto pou to make attonement for the chyldren of Israel for all theyr synnes ones & pere, and it was done eue as the Lord commaunded Moses.

The xvi. Chapter.

¶ A sacrifice must be brought to the doore of the tabernacle. No deuis may they not offer. Blud and al that is forbidden them.

m.iii. And

* Deut. xl. c. and. x. a.

* Luke. i. a.

AND the lord talked with Moyses, saying: speake to Aaron and his sons, and vnto all the chyldren of Israel, and tel them, this is the thing which I lord charged, saying: whatsoeuer he be of the house of Israel, he killeth an oxe, lambe or goat, in the hoost or out of the hoost, he synneth them not vnto the doze of the tabernacle of wytnes, to offre an offering vnto the lord, before the dwelling place of the lord, bloude shall be imputed vnto that man, as though he had shedde bloud, and that man shall perishe from his people.

Wherefore let the chyldren of Israel bring their offerings, that they offre in the wild field, vnto the lord: even vnto the doze of the tabernacle of wytnes, & vnto the priest, and offer them for the peace offerings vnto the lord. And the priest shall spynckle the bloude vpon the altar of the lord in the dooze of the tabernacle of wytnes, & burne the fat to be a swete sauoure vnto the lord. And let them no more offre theiſ offerings vnto deupls, after whom they go an hopynge. And this shall be an ordinaunce for euer vnto you, thowenoute your generations.

* That is
let no man
offer to any
other, or in
any other
soyety than
scripture
teacheth.

And thou shalt say vnto them: whatsoeuer man it be of the house of Israel, or of the strangers that sojourne amonge you, that offereth a burnt offering, or any other offering, and bringeth it not vnto the doze of the tabernacle of wytnesse to offre vnto the lord, the same shall perishe from his people. And whatsoeuer man it be of the house of Israel, or of the strangers that sojourne amonge you he eateth any maner of bloud, I wyl set my face agaynst that soule that eateth bloude, and wyl destroye hym oute of his people, for the lyfe of the fleshe is in the bloud, and I haue giuen it vnto you vpon the altar, to make attonement for poure soules, for bloude shall make attonement for the soule. And therfore I sayd vnto the chyldren of Israel: se no soule of you eate bloud, ne any stranger that sojourneth amonge you.

* 3 bone. iii
6.

Whatsoeuer man it be of the chyldren of Israel, or of the strangers that sojourne amonge you: that hunteth and catcheth any beast or foule that may be eaten, he shall poure out the bloud and couer it with erth, for the lyfe of all fleshe is in the bloud, therfore I sayd vnto the chyldren of Israel: ye shall eat the bloude of no maner of fleshe, for the lyfe of all fleshe is in his bloude, and whosoever therfore eateth it, shall perishe. And whatsoeuer soule it be that eateth he which died alone or that whiche was forne with wild beasts: whether it be one of your selues or a stranger, he shall wash his clothes, and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But if he wash them not, nor wash his fleshe, he shall beare his synne.

The.xvii. Chapter.

What degrees of hyured may warpe toge-
ther and what not.

AND the lord talked with Moyses, saying: speake vnto the chyldren of Israel, & shew them, I am the lord your God. Wherefore after the doynges of the land of Egypt wherein ye dwelt, se ye do not after the doynges of the land of Canaan, whither I wyl bringe you: neyther walke ye in theiſ ordynaunces, but do after my iudgementes, and kepe myne ordynaunces, to walke therein. For I am the lord your God. Kepe therfore myne ordynaunces, and my iudgementes, whiche if a man do, he shall lyue thereby: for I am the lord.

* Rom. 8. 4
Gala. 3. 12.
Ezech. 20. 11.

Se ye go to none of pour nyghest kynred, for to vncouer theiſ secretes, for I am the lord. The secretes of thy father, and thy mother, se thou vnhylle not: he is thy mother, therfore shalt thou not thou dyscouer hyſ secretes. The secretes of thy fathers wyfe, shalt thou not dyscouer, for they are thy fathers secretes. Thou shalt not dyscouer the pruptie of thy syster, the daughter of thy father or of thy mother: whether she bee bozne at home or wythout. Thou shalt not vncouer the secretes of thy sonnes daughter or thy daughters daughter, for that is thynne own pleuntie: thou shalt not vncouer the secretes of thy fathers wiues daughter, whiche she bare to thy father, for she is thy sister: thou shalt therfore not dyscouer hyſ secretes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not dyscouer the secretes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go in to his wyfe, for she is thynne awnte. Thou shalt not dyscouer the secretes of thy daughter in lawe, she is thy sonnes wyfe: therfore vncouer not hyſ secretes. Thou shalt not vnhylle the secretes of thy brothers wyfe, for that is thy brothers pruptie. Thou shalt not dyscouer the prupties of the wyfe & hyſ daughter also, neither shalt thou take hyſ sons daughter, or hyſ daughters daughter, to vncouer theiſ secretes, they are hyſ nexte kynne, it were therfore wyckednesse. Thou shalt not take a wyfe and hyſ syster thereto, to bere hyr that thou wouldest open hyſ secretes as long as she liueth. Thou shalt not go vnto a woman to vncouer hyſ pruptie, as long as she is put apart for hyſ vncleannesse. Thou shalt not lye with thy neighbours wyfe, to despile thy selfe with hyr. Thou shalt not giue of thy seide to offer it vnto a Moloch, that thou despile not the name of thy God, for I am the lord.

Leuit. 19. 17.

* Hebe figs
a fleshe chylde

Thou shalt not lye with mankind as with a womankynd, for that is abhominacion.

Thou shalt lye with no maner of beast, to defile thy selfe therewith, neither shall any woman stand before a beast to lye downe thereto, for that is abhominacion.

Despile not your selues in any of these

thynges.

things, for with all these things are these
nations defiled which I cast out before you,
and the land is defiled, and I will visit the
wickedness thereof upon it, and the lande
shall spewe out her inhabitants. * Keepe ye
therefore mine ordinances and iudgements
and se ye do none of these abominations:
neither any of you nor any stranger that
sojourneth among you: for all these abho-
minations haue the men of the land done
which were there before you, and the lande
is defiled: lest the land spewe you out whe-
re ye haue defiled it, as it spewed out the na-
tions that were there before you. For whoso-
uer shall commit any of these abominations
the same soules that do therein shall perishe
from the people. Therefore se ye keepe
myne ordinances, that ye commit none
of these abominable customs whiche
were committed before you: that ye despile
not your selues therewith for I am the Lord
your God.

The Notes.

Idoloch. (a) Under the name Idoloch, is forbidden all
manner of Idolatry, specially the offeringe of
children therunto for that was abominable be-
fore the Lord. Idoloch was an Idole of phili-
dyn of Ammon, whose Image was holow, hau-
ing in it, vii. closets. The first was to offer there
in fine flour, an other for turtledouers, the third
for a shepe, the fourth, for a ram, the fift for a
calf, the sixth for an ox. And for him that wold
offer his son, was opened the vii. closet. And the
face of this Idole was like the face of a calf,
his hand made playne ready to receiue of them,
that rode by.

The xix. Chapter.

Exposition of certaine lawes pertaininge
to the ten commandmentes. A consideration
for the poore. How we ought to iudge righti-
ly. How we ought not to be auenged: witch-
craft is forbidden.

And the Lord spake vnto Moses, say-
ing: speake to all the multitude of the
children of Israel, and say vnto the:
* Be holp for I the Lord your God am ho-
ly. Se ye fear euery man his father and his
mother, and that ye keepe my Sabbathes,
for I am the Lord your God. Ye shall not
turne vnto the idols nor make you gods
of metal: I am the Lord your God.

When ye offer your peace offerings vn-
to the Lord, ye shall offer them that ye maye
be accepted. And it shall be eaten the same
day ye offer it and on the morow, but what
soeuer is left on the third day shall be burnt
in the fyre. If it be eaten the thirde daye, it
shall be vncleane and not accepted. And he
that eateth it shall beare his sinne, because
he hath defiled the halowed things of the
Lord, and that soule shall not perishe from
his people.

Le. xiii. d * When ye reape downe the ripe corne of
your land, ye shall not reape downe the vt-
termoste borders of your felde, neyther
shall thou gather that is left behinde in the
haruest. Thou shalt not plucke in all thy vi-
garde cleane, ne gather in the grapes that

are not reaped. But thou shalt leave them
for the poore and stranger. I am the Lord
your God.

Ye shall not steale neyther the, neyther
deale faulselpe one with another. * Ye shall
not sweare by my name faulselpe, that thou be-
stidest not the name of thy God, I am the
Lord. Thou shalt not breghe thy neyghbour
with calumnies, neither rob him violent-
lye, neyther shall the workmans labour
abide with thee until the morning. Thou shalt
not curse the deafe, neyther put a stone
blinde blocke before the blinde, but shalt
fear the Lord. I am the Lord. Ye shall con-
uerge rightuoufnes in iudgemente. * Thou
shalt not fauour the poore nor honour the
mightye, but shalt iudge thy neyghbour
rightuoufly.

Thou shalt not go by and downe a preiue
accuse a man, neyther shalt thou
helpe to be the bloud of thy neyghbour.
I am the Lord. * Thou shalt not hate thy
brother in thine heart, but shalt in any wise
rebuke thy neyghbour, that thou be not
spyn for his sake. * Thou shalt not auenge
thy selfe nor beare hate in myner agaynst
the children of thy people, but shalt loue
thy neyghbour as thy selfe, I am the Lord.

Kepe mine ordinances. Let none of thy
castel gender with a contrary kind, neither
sowe thy felde with mingled seede, neither
shall thou put on any garment of women.
If a man haue to do with a woman that is
bound and hath bene medled withal of an-
other man whiche neyther is boughte nor
freedome giuen her, there shall be a payne
vpon it, but they shall not dye, because she
was not made free. And he shall haue for
his trespass offeringe vnto the Lord, e-
uen vnto the doore of the tabernacle of wit-
nesse, a ramme for a trespass offeringe.
And the priest shall make attonement for
him with the ramme of the trespass offe-
ringe before the Lord, for his synne whiche
he hath done, and it shall be forgiven
him, concerninge the synne whiche he
hath done.

And when ye come to the lande, and haue
planted al manner of trees wherof men eate
ye shall hold them vncircumcised as concei-
ving their fruite, euen thre yere shall they be
vncircumcised vnto you, and shall not be eaten
of, and the fourth yere al the fruit of them
shall be holp and acceptable to the Lord.
And the fift yere maye eate of the fruit of
them and gather in the increase of them: I
am the Lord your God. * Ye shall eate
nothinge wth the bloude, ye shall vse no
witchcraft, nor obserue dayes,
ye shall not round the lockes of your heads
neither shalt thou mar the tuftes of thy
bearde.

Ye shall not rent your fleshe for any soules
sake, nor pinte any markes vpon you: I am
the Lord. Thou shalt not pollute thy dough-
ter, thou woldst maintayne her to be an
hoore: lest the lande fall to whoordome, and
waxe

* Mat. v. f
Exod. xx. b.
Deut. v. a.

* Deut. i. c.
and. x. b
Iaco. i. b

* I Th. ii. d
and. iii. c

* ma. xii. c
and. xvi. d

* We maye
not mingle
our good
wo. with
hypocryse
nor false
doctrine
with true

* Le. xviii. d

* Le. xviii. d

Ceremonies. . . Leviticus

were full of wprkednesse. Se ye keepe my sabbthes and feare my sanctuary. I am the lord. Turne not to them that worke wprk spures, ne regardethem, that offende di- mal dayes, that ye be not defiled by them, for I am the lord your God.

Thou shalt rise up before þe house of the lord, and reuerence the face of the old man, and dread the god, for I am the Lord.

Exo. xx. c.

If a stranger be sojourne by the in your land, se ye bete him not: But let the stranger that dwel- leth wprk you, bee as one of your felowes, and loue hym as thy selfe, for ye were stra- gers in the land of Egypt. I am the Lord your God.

Ye shall do no vnpight counses in iudge- ment neyther in meteure, weight or mea- sure. But ye shall haue true balances, true weyghtes, a true epha, and a true bpn: I am the lord your God whiche brought you forth of the land of Egypt, that ye shoulde obserue all myne ordinaunces and iudge- ments and kepe them: I am the lord.

The. xx. Chapter.

They that shal of thers seke to knowe the will of the lord shal do as the lord sayeth. And the goodly lawes, necessary to be used in common wealthe.

And the lord talked with Moses, say- ing, tel the children of Israel, whoso- euer he be of þe children of Israel, or of the strangers that dwel in Israel, that gi- ueth of his seide vnto Moloch he shall dye for it: the people of the land shall stone hym with stones. And I will set my face vpon þe fellow, and wyl destroye him fro his people because he hath giuen of his seide vnto Mo- loch, to defile my sanctuary, & to pollute my holpe name. And though he the people of the land hideth his eyes from that fellow, when he giueth of his seide vnto Moloch, so that they kyl him not yet I wyl put my face vpon that man and vpon his generation, and wil destroye him and all that go a horpuge wprk hym and comit horpdom wprk Mo- loch from their people.

If any soule turne hym to enchanters or expounders of tokens and go a horung af- ter them, I wil put my face vpon þe soule & wil destroye him from his people. Sancti- fy your selues therfore, and be holy, for I am the lord your God. And se ye kepe mine ordinaunces and do them. For I am the lord which sanctifie you.

Whosoeuer curseth his father or mother shall dye for it, his blud on his head, because he hath cursed his father or mother.

He that breaketh wedlocke with an other mans wife shall die for it, because he hath broke wedlocke wprk his neighbours wife, and so shall she lykewise.

If a man lye wprk his fathers wife, & vn- couer his fathers secretes, they shall bothe dye for it, their blud be vpon their heads.

If a man lye wprk his daughter in lawe they shall dy bothe of the, they haue brought abhominacion, their blud vprk their heads.

Chap. xx.

If a man lye wprk mankynd after the ma- ner as with woman kynde, they haue both committed abhominacion and shall dye for it, their bloud be vpon their heads.

Suggere.

If a man take a wife and her mother ther- to, it is wprkednes. Then shall burne wprk fire both hym and her, that they be no more kyndnes among you.

If a man lye with a beaſt he shall dye, and he shall sle the beaſt.

If a woman go vnto a beaſt & lye downe thereto, thou shalt kyl the woman and the beaſt also, they shall dye, and their bloud be vpon their heads.

If a man take his sister, his fathers daugh- ter or his mothers daughter & se her secretes and she se his secretes also, it is a wprked thing. Therefore let them perish in the sight of their people, he hath sene his sisters se- cretes, he shall therfore beate his spine.

C

If a man lye with a woman in tyme of her floures, and vncouer her secretes and open her fountayne, and she also open the foun- tayne of her bloud, they shall bothe perpe the from the people.

Incest,

Thou shalt not vncouer the secretes of thy mothers sister, nor of thy fathers sister, for he that doth so, vncouereth his nexte kyn: and they shall beate their misdoynge.

If a man lye with his vncles wife, he hath vncouered his vncles secretes, they shall beate their spine, and shall dye chyldeles.

If a man take his brothers wife, it is an vnclene thyng, he hath vncouered his bro- thers secretes, they shall be chyldeles ther- fore.

Se ye kepe therfore all mine ordynaun- ces and all my iudgements, and that ye do them, that the land whither I bynge you to dwel therein, spew you not out. And se ye walcke not in the manners of the nacions which I cast out before you, for they comit- ted all these thyngs, and I abhorred them.

Le. xviii. d

But I haue sayed vnto you, that ye shall enioy their land, and that I wyl giue it vnto you to possesse it: a land that floweth wprk mylk and honp. I am the lord your God, which haue diuided you from other nacions.

Le. xvi. f.

þe shall put difference betwene cleane beaſtes and vnclene, and betwene vnclene foules, and them that are cleane. Make not your foules therfore abhominable wprk beaſtes and foules, and with all maner thyng that creepeth on the ground, which I haue seuered vnto you to hold them vnclene. Be holy vnto me, for I, the lord am holy, and haue seuered you from other nacions: that ye should be myne.

If there be a man or woman that wor- keth with a spryte or that expoundeth to- kens, they shall dye for it. And shall stone them wprk stones, and their bloud shall be vpon them.

De. xviii. b.

Le. xviii. c.

a.

The. xxi. Chapter.

The pſeſſe is forbydden to be at the death of any of his people, a ſewe of his hynde excepte. wprk a maye not be shewen neyther on þe head

ne

nor on the beard. The priestes wyfe must be a mayde. The priestes daughter maye not be an harlot.

*The prie-
sts muste
stand onely
to thep
own voca-
cyon.

AND the Lorde sayed vnto Moyses:
Ipeake vnto the priestes, the sonnes
of Aaron, & say vnto the. A priest shal
not despyle himselfe at the death of any of
his people, but vpon his kyn that is nigh
vnto him: as his mother, father, son, dought-
er & brother: & on his sister as longe as she
is a mayde and dwelleth nigh him, & was ne-
uer gyven to a man: on her he maye despyle
him selfe. But he shal not make him self vn-
cleane vpon a tular of his people to polute
him selfe withall.

They shal make them no baldnesse vpon
their heades, or shawe of the lockes of their
beardes, nor make anye markes in thep
flesh. They shal be holp vnto their god, and
not polute the name of their god, for the sacri-
fices of the lorde, & the breade of their God
they do offer: therfore they must be holp.

They shal take no wyfe that is an hooze
or polluted, or put from her husband: for a
priest is holp vnto his God. Sanctifie hym
therfore, for he offereth vp the bread of god:
he shal therfore be holpe vnto the, for I the
Lorde which sanctifye you, am holp.

If a priestes daughter fall to play the hore
she poluteth hyr father: therfore she shal be
burnt with fire.

He that is the high priest among hys bre-
thren, vpon whose head the anointing oyle
was poured, and whose hand was filled to
put on the vestiments, shal not uncover his
head, nor rent his clothes, neither shal go to
any dead body, nor make him self vnclene:
not on his father or mother, neither shal go
out of the sanctuary, that he despyle not the
holp place of his god, for the crowne of the
anointinge oyle of God, is vpon him. I am
the Lorde. He shal take a maide vnto hys
wyfe: but no widow nor deuorced, nor defile-
d hooze. But he shal take a maide of hys
owne people to wyfe, that he defile not his
seede vpon his people: for I am the Lorde
which sanctifye hym.

AND the Lorde spake to Moyses, sayinge:
Ipeake to Aaron, and saye: No man of thy
seede in their generacions that hath any de-
formitie vpon him, shal preace to offer the
bread of hys God: for none that hath anye
blempe shal come neate: whether he be
blynd, lame, crooked, or that hath anye
misshappen membre, or broken footed, or bro-
ken handed, or crooke backed, or perleyd, or
gogeleped, or maungpe, or skaulde, or hath
hys stones broken.

No man that is deformed of the seede of
Aaron the priest, shal come nigh to offer the
sacrifices of the Lorde. If he haue a defor-
mitie, he shal not preace to offer the bread
of his God. Notwithstanding he shal eat
the breade of hys God: even as well of the
most holp, as of the holp: but shal not goo
in vnto the vayne, nor come nigh the au-
tare, because he is deformed, that he polute

not my sanctuary, for I am the Lorde that
sanctifie the. And Moyses tolde it vnto Aa-
ron, and to his sonnes, and vnto al the chil-
dren of Israel.

The. xxi. Chapter.

What maner persons oughte to abstayne
from eatyng the thyngs that were offered. How
what, and when they shulde be offered.

AND the Lorde comened with Moyses,
sayinge: bid Aaron & his sonnes that
they absteyne from the halowed thyng-
es of the chyldren of Israel which they
haue halowed vnto me, & they polute not
my holp name: for I am the lorde. Say vnto
them: whosoever he be of all poure seede a-
mong your generacion after you, that go-
eth vnto the halowed thynges whiche the
chyldren of Israel shal haue halowed vnto
the Lorde, his vnclennes shal be vpon him:
& that soule shal perish forth of my sighte.
I am the Lorde.

No one of the seede of Aaron that is a leper
or that hath a running soze, shal eat of the
halowed thyngs tyll he be cleane. And whos-
soever toucheth any vnclene soule, or man
whose seede runneth from hym by nyght, or
whosoever toucheth any worme that is vn-
clene to him, or man that is vnclene to him
whatsoever vnclennesse he hath: the same
soule that hath any such thyng, shal be vn-
cleane vntill euen, and shal not eat of the
halowed thyngs vntill he haue washed his
flesh wth water. And then when the sun
is downe, he shal be cleane, and shal after-
ward eat of the halowed thynges: for they
are hys fode. * Of a beast that dyeth alone
or is tent wth wilde beastes, he shal not
eat, to despyle hym selfe therewith: I am
the Lorde. But let them kepe therfore mine
ordynance, leaste they lade synne vpon
them, and dye therein, when they haue de-
spyled themselves: for I am the Lorde which
sanctifye them.

Exo. xxi. 11.
Exo. xxi. 12.

Where shal no straunger eat of the halo-
wed thyngs, neither the priestes get, or his
hyred seruaunte. But if the priest bye anye
person with money, he maye eat of it, and
he also that is borne in his house, maye eat
of hys bread. If the priestes daughter be ma-
ryed vnto a straunger, she may not eat of
the halowed heueofferyngs. * Of wythdran-
nyng if the priestes daughter be a widowe
or deuorced, and haue no chyld, but is retur-
ned vnto hys fathers house agayne, she shal
eat of hir fathers bread as well as she dyd in
hir pouth. But ther shal no straunger eat
therof. If a mā eat of the halowed thyngs
vntowittingly, he shal put the fift part ther-
to, & make good vnto the priest the halowed
thyng. And let the priestes se, that they de-
spyle not the halowed thynges of the chy-
ldren of Israel, whiche they haue offered vn-
to the Lorde, lest they lade themselves with
misdoynge and trespass in eatyng thep
halowed thynges, for I am the Lorde whiche
halowe them.

And the Lorde spake vnto Moyses, sayinge:
speake

Ceremonyes, Leviticus.

I speake to Aaron and his sonnes and to all the children of Israel and saie vnto them, whatsoeuer he be of the house of Israel or a stranger in Israel that will offer his offering: whatsoeuer vowe or fre wyl offering it be whiche they will offer vnto the Lord for a burnt offering to reconcele them selues, it must be a male without blemish of the open, shepe, or goates, let them offer no thinge that is deformed, for they shall get no fauoure.

If a man wyl offer a peace offering vnto the Lord, and seporate a vowe or a fre wyl offering of the open or the flocke, it must be without deformitie, & it may be accepted.

There maye be no blemish therein: whether it be blinde, broken, wounded, or haue a wenne, or be maunged or scabbed, see ye offer no such thinge vnto the Lord, nor put an offering of any such thinge vpon the altare vnto the Lord.

D An oxe or a shepe that hath any membre oute of proportion, mayest thou offer for a fre wyl offering: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lord that is bruised, broken, plucked oute or cut awaie, neither shalt thou make any such thinge in your land, neither of a strangers hand shall ye offer an offering to your God of any such thinge. For they marre all in that they haue deformities in them, and therefore can not be accepted for you. And the Lord spake vnto Moses, saying: when an oxe, a shepe, or a goat is broughte forth, it shall be seuen dayes vnder the dame. And from the eighth daye forth, it shall be accepted vnto a gift in the sacrifice of the Lord. And whether it be oxe or shepe, ye shall not kyll it and he poyng both in one daye.

* That is, geue thankes, prayse & magnifye the Lord.

When ye will offer a * thank offering vnto the Lord, ye shall so offer it, that ye maye be accepted. And the same day, it must be eaten vp, so that ye leaue none of it till the morowe. For I am the Lord, kepe now my commaundementes and do them, for I am the Lord. And polute not my holy name, that I maye be halowed amonge the children of Israel. For I am the Lord whiche halowe you, and broughte you oute of the land of Egypte, to be your God: for I am the Lord.

The. xlii. Chapter.

Of the holy dayes, as the Sabbath, Easter, whylsomtyde, the feast of the first frutes, the feast of cleaunge, the feast of Trompettes, the feast of the tabernacles.

AND the Lord spake vnto Moses, saying: speake vnto the children of Israel, and saie vnto them. These are the feastes of the Lord whiche ye shall call holy feastes. Sixe dayes ye shall worke, and the seventh is the Sabbath of rest an holpe feast: so that ye maye do no worke therein, for it is the Sabbath of the Lord, wherfoeuer ye dwell. These are the feastes of the Lord, whiche ye shall proclaime holy in their seasons. * The. xlii. day of the full

Exod. xlii. c. Au. xlii. b.

Chapter. xlii.

moneth at euen is the Lordes * passeouer. And the firste daye of the same moneth is the feast of swete breade vnto the Lord, seuen dayes ye must eate unleuened bread. The first daye shall be an holpe feast vnto you, so that ye maye do no laborouse worke therein. But ye shall offer sacrifices vnto the Lord seuen dayes, and the seventh daye also shall be an holpe feast, so that ye maye do no laborouse worke therein.

And the Lord spake vnto Moses, saying: **I** speake vnto the children of Israel, & saie vnto them: when ye be come in to the lande whiche I geue vnto you and reape doune your harvest, ye shall bringe a shefe of the * first frutes of your harvest vnto your priest, and he shall waue the shefe before the Lord to be accepted for you: and eue the morowe after the Sabbath the priest shall waue it. And ye shall offer that daye when he waue the shefe, a lamb without blemish of a yere olde for a burnt offering vnto the Lord: and the meat offering therof, two tenth deales of fyne flour mengled with oyle to be a sacrifice vnto the Lord of a swete sauoure: and the drinke offering thereto, the fourth deale of an hynde of wyne. And ye shall eate neither breade, nor parched corne, nor anyment of new corne: vntill the selfe same daye that ye haue brought an offering vnto your God. And this shall be a lawe for euer vnto your children after you, wherfoeuer ye dwell.

* First frutes & tythes are the frutes of the land, wherby we acknowlege of whome we receiue them.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye brought the shefe of the waue offering, seuen weekes complete: euen vnto the morowe after the seuen weekes, ye shall number the firste dayes. And then ye shall bringe a newe meat offering vnto the Lord. And ye shall bringe out of your habitacions two waueloues made of two tenth deales of fyne flour leuened and baken, for first frutes vnto the Lord. And ye shall bringe wth the bread seuen lambes without deformitie of one yere of age, and one yonge oxe, and two rams, which shall serue for burnt offerings vnto the Lord, with meat offerings, and drinke offerings longynge to the same, to be a sacrifice of a swete sauour vnto the Lord.

And ye shall offer an he goate for a syn offering: and two lambes of one yere olde for peace offerings. And the priest shall waue them wth the bread of the first frutes before the Lord and wth the two lambes. And they shall be holpe vnto the Lord, and be the priestes. And ye shall make a proclamation the same daye, that it be an holpe feast vnto you, & ye shall do no laborous worke therein: And it shall be a lawe for euer thow out all your habitacions vnto your children after you.

* When ye reape doune your harvest, thou shalt not make cleane riddance of thy felde, neither shalt thou make anye aftergathering of thy harvest: but shalt leue the same vnto the

the poore and the stranger, I am the Lord your God.

And the Lord spake unto Moses, saying, speak unto the children of Israel and saye. The first daye of the seventh moneth shall be a rest of remembrance unto you, to blowe homes in, an holy feast it shall be, and ye shall do no laborious worke therein, and ye shall offer sacrifice unto the Lord.

And the Lord spake unto Moses saying: also the tenth daye of the selfe seventh moneth, is a daye of attonement, and shall be an holy feast unto you and ye shall humble your soules and offer sacrifice unto the Lord. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humblyeth not hymselfe that daye he shall be destroyed from bys people. And what soeuer soule doo anye manner worke that daye, the same I will destroye from my people. For ye do no manner worke therein. And it shall be a law for ever unto your generations after you in al your dwellings. A Sabbath of rest it shall be unto you and ye shall humble your soules. The .ix. daye of the moneth at even and the .x. daye from even to even agayne, ye shall keepe your Sabbath.

That is chastise thy body by abstinence and affliction

The feast of tabernacles of booths.

And the Lord spake unto Moses, saying: speak unto the children of Israel, and saye: the .xv. daye of the same seventh moneth, shall be the feast of tabernacles vii. dayes unto the Lord. The first daye shall be an holy feast, so that ye shall do no laborious worke therein. Seven dayes ye shall offer sacrifice unto the Lord, and the .viii. shall be an holy feast unto you, and ye shall offer sacrifice unto the Lord. It is the ende of the feast, and ye shall doo no laborious worke therein.

These are feastes of the Lord whiche ye shall proclame holy feastes, for to offer sacrifice unto the Lord, but no offeringes meate or offerynges and drynke or offerynges euer ye daye: besyde the Sabbathes of the Lord, and besyde your gyftes, and al your vowes, and all your frewill offeringes whiche ye shall give unto the Lord.

Moreover in the .xv. daye of the seventh moneth after ye haue gathered in the frutes of the lande, ye shall keepe holy daye unto the Lord seven dayes longe. The first daye shall be a daye of rest, and the eighth daye shall be a daye of rest. And ye shall take you the first daye, the frutes of goodly trees, and the branches of palme trees, and the homes of chycke trees, and wyllowes of the brooke: and shall reioyse before the Lord seven dayes. And ye shall keepe it holy daye unto the Lord seven dayes in the year. And it shall be law for ever to your children after you, that ye keepe that feast in the seventh moneth. And ye shall dwell in booths seven dayes: even all that are Isra-

elytes borne shall dwell in booths that your children after you maye knowe howe I made the children of Israel dwell in booths, when I brought them out of the lande of Egypt: for I am the Lord your God. And Moses told al the feastes of the Lord unto the children of Israel.

The. xxiiij. Chapter.

The oil for the lampes and lyghtes of the brade of remembrance of shewbread the which must be stoned he that killeth shall be hylled, etc.

And the Lord spake unto Moses, saying: commaunde the children of Israel that they bringe unto the, pure oyle olyue beaten for lyghtes to putte in to the lampes alwaye, withoute the vaile of myracle within the tabernacle of myracle. And Aaron shall dresse them both even and morning before the Lord alwayes. And it shall be a law for ever among your children after you. And he shall dresse the lampes upon the pure candelsticks before the Lord perpetuallye.

And thou shalt take synecoure & bake twelve wafers thereof, two tenth partes shall be. And make two rowes of them, stre on a rowe upon the pure table before the Lord, and put pure frankincense upon the rowes. And it shall be bread of remembrance, and an offeringe to the Lord. Euer Sabbath he shall put therein in cornes before the Lord euermore, giuen of the children of Israel, that it be an everlastynge covenante. And they shall be Aaron and his sonnes, and they shall care therein in the holy place. For they are most holye unto him of the offeringes of the Lord, and shall be a due ty for ever.

That is shewbread, or halowed loaves.

And the son of an Israelite the worse whose father was an Egyptian, went out among the children of Israel. And this sonne of an Israelite his wife and a man of Israel stroue together in the host. And the Israelite the womans sonne blasphemed the name of the Lord and cursed, & they brought him unto Moses. And his mothers name was Samlath, the daughter of Dibir of the tribe of Dan: and they put him in a garde, that Moses should declare unto the what the Lord saide thereto. And the Lord spake unto Moses saying, bringe that blasphemed without the host and let al the children put their handes upon his head, & let al the multitude stone him. And they brought him unto the children of Israel saying, Whosoever curseth the Lord, shall beate his sinne: And he that blasphemeth the name of the Lord, shall dye for al the multitude shall stone him to death. And the stranger as wel as the Israelite if he curse the name, shall dye for it.

That is blasphemye gaineth by the lawes. Cursing.

He that killeth any man, shall dye for it, but he that killeth a beaste shall paye for it beaste for beaste. If a man mayne bys neyghboure, even as he hath done, so shall

Blasphemye

it be done to hym agayne: broke for broke, eye for eye and to the for to the: euen as he hath harmed a manne, so shall he be mapmed agayne. So now he that kylleth a manne, shall dye for it. Ye shall haue one maner law amonge you: euen for the straunger as wel as for one of your selues for I am the Lord your God

And Moses tolde the chyldren of Israel that they should bypunge hym that had cutted, out of the booste, and stoupe hym wyth stones. And the chyldren of Israel dyd as the Lord commanded Moses.

The.xv.Chapter.

A The Sabbath of the seuen peeres and of þ peere of iohelle, otherwys called þ fiftiþ peere.

And the Lord spake vnto Moses in mount Sinai, sayinge: speake vnto children of Israel, and say to them. When ye be come into the land whiche I gyue you let the land rest a Sabbath vnto the Lord. Six peeres thou shalt sowe thy speld, and six peere thou shalt cut thy vynes and gather in thy scutes. But the seuenth peere shall be a Sabbath of rest vnto the lande. The Lordes Saboth he it shall be and thou shalt neither sowe thy speld, nor cut thy vynes.

B The coyne that groweth by it selfe thou shalt not reape, neyther gather the grapes that growe wythout thy byessynge: but it shall be a Sabbath of rest vnto the lande. Neuerthelesse the Sabbath of the lande shall be meate in you: euen for the and thy seruaunte, and for thy mayde and for thy byed seruaunte, and for the straunger that dwelleth with the: and for thy catel, and for the beastes that are in thy land, that al the encrease thereof be meate. Then numbze seuen (a) weekes of peeres, that is, seuen times seuen peere: and the space of the seuen weekes of peeres myll be vnto the .xlii. peere. And then thou shalt make an hoine blowe: euen in the tenth day of the seuenth moneth which is the day of attonement. And then shalt ye make the hoine blow, euen thowout all your lande. And ye shall halowe the spfrierþ peere, and proclayme lybertie thowtome out the lande vnto all the inhabyters thereof. It shall be a peere of (b) iubely vnto you, and ye shall retourne: euery man vnto his possession, and euery man vnto his kyndred agayne. A peere of iubely shall that spfrierþ peere be vnto you.

Ye shall not sowe neyther reape the coyne that groweth by it selfe, nor gather þ grapes that growe wythout thy labour, for it is a peere of iubely and shall be holpe vnto you: howe be it, yet ye shall eate of the encrease of the felde. And in this peere of iubely ye shall retourne, euery man vnto his possession agayne.

When thou sellest ought vnto thy neyghboure or byelle of thy neyghbours hand,

ye shall not oppresse one an other: but accordynge to the number of peeres after the (c) iubely peere, thou shalt bye of thy neyghboure, and accordynge vnto the number of scute peeres, he shall sel vnto the. Accordynge vnto the multitude of peeres, thou shalt encrease the pryce thereof, and accordynge to the fewnesse of peeres, thou shalt mynyshe the pryce: for the number of the scute he shall sel vnto the. And le that no man oppresse his neyghboure, but feare thy God. For I am the Lord your God. Wherefore doo after myne ordynauces, and keepe my lawes, and doo them, that ye maye dwelle in the lande in safetye. And the lande shall gyue her scute, and ye shall eate your fill and dwell therein in safetye.

It ye shall say: what shall we eate the seuenth peere, in as muche as we shall not sowe nor gather in our encrease. I will sende my blessinge vpon you in the syxte peere, and it shall byynge loth fruite for thre peeres: and ye shall sowe the eyght peere, and eate of olde scute vntill the nynthe peere, and euen vntill bet scutes come, ye shall eate of olde store.

Whether the lande shall not be sold for euer, because that the lande is myne, and ye but straungers and sojourners with me and ye shall thowtome oute all the lande of your possession, let the lande goo home free agayne.

* When thy brother is waxed poore, and hath sold of his possession: if anye of his kin come to redeme it, he shall bye out that whiche his brother solde. And though he haue no man to redeme it for hym, yet if his hande can gette sufficient to bye it oute agayne, then lette hym counte howe longe it hath be solde, and deluyt the rest vnto hym to whome he solde it, and so he shall retorne vnto his possession agayne. But if his hande cannot get sufficient to restore it to hym agayne, then that whiche is sold shall remayne in the hand of hym that hath bought it, tyl the Jubely: and in the peere of Jubely it shall come out, and he shall retourne vnto his possession agayne.

If a man sel a dwelling house in a walled cytye, he maye bye it oute agayne any tyme within a hole peere after it is solde: and that shall be the space in which he may redeme it agayne.

But if it be not bought oute agayne wylch in the space of a full peere, then the house in the walled cytye shall be stablyshed for euer vnto hym that boughte it, and to his successours after him, and shall not go out in the peere of Jubely. But the houses in byllages whiche haue noo walles rounde aboute theym shall be counted lyke vnto the felde of the countrey, and maye be boughte oute agayne at any season, and shall goo oute free in the peere of Jubely.

Notwithstandynge the cytyes of the

uptes and the houses in the ctyes of the p^ro-
p^ressions, the Leuites may redeme at al
seasons. And if a man purchase oughte of
the Leuites: wherbet it be house or ctye
that they possesse, the bargayne shall goo
oute in the yere of Jubelpe: for the houses
of the ctyes of the Leuites, are they
possessions amonge the chyldren of Is^rael.
But the felde that lye roundabout the
ctyes, shall not be boughte: for they are
they possessions for euer.

If thy brother be wared poze and fallen
in decay wth the, receyue hym as a stran-
ger or a sojourner, and lette hym lye by
the. * And thou shalt take none v^rsurpe of
hym nor gaires. But shalt feare thy God,
that thy brother may lye wth the. Thou
shalt not lende hym thy money vpon v^rsur-
pe, nor lende hym of thy sode to haue gaires
by it: for I am the Lorde your God which
haue brought you forth of the lande of E-
gypt, to geue you the land of Canaan and
to be your God.

If thy brother that dwelleth by þ were
poze and sell him selfe vnto the, thou shalt
not let hym labour, as a bondseruaunte
doth: but as an hyred seruaunte, and as a
sojourner he shall be wth the, & shall serue
the, vnto the yere of Jubelpe, and then shall
he departe from the: both he and his chy-
ldren wth hym, and shall retourne vnto his
owne kynted agayne and vnto the posses-
sions of his fathers: for they are my seruan-
tes whych I broughte oute of the lande
of Egypt, and shall not be sold as bōdmē.

So thetfore thou saygne not ouer hym
cruellye, but feare thy God. If thou mylt
haue bondseruautes and maydens, thou
shalt be the of the beahten that are
rounde aboute you, and of the chyldren
of the straungers that are sojourners a-
mong you and of they generacions þ are
wth you; whych they begate in your land.
And ye shall possesse them and geue them
vnto your chyldren after you, to possesse
them for euer: and they shall be your bond
menne. * But ouer your brethren the chy-
ldren of Is^rael, ye shall not rapne one o-
uer another cruellye.

When a stranger and a sojourner war-
eth wth þ the, and thy brother that dwel-
leth by hym warth poze and sel him selfe
vnto the stranger that dwelleth by the, or
to any of the straungers kynne: after that
he is solde he may be redemed agayne: vnto
of his brethren maye bpe hym or to the
ther it be his vncle or his vncles sonne, or
any that is vnto of the vnto hym of his
kynted: eyther y^r his hand can get so much
he may be loosed.

And he shall cecken wth hym þ bought
hym from the yere in whych he was sold,
vnto the yere of Jubelpe, and the price of
hys bypge shall be accordyng to the num-
ber of yeres, and he shall be wth hym as
a hyred seruaunte. If ther be yet man y^r
les behynde, accordyng vnto them, he shall

geue a gapne for þ & delpuaunce, of the
money that he was solde for.

If there remayne but fewe yeres vnto
the yere of Jubelpe, he shall counre wth
hym, and accordyng vnto hys yeres geue
hym agayne for his redemption, and shall
be wth hym yere by yere as an hyred ser-
uaunte, and the other shall not saygne cru-
elly ouer him in thy spghte. If he be not
bought free in the mean tyme, then he shall
go out in the yere of Jubelpe and hys chy-
ldren wth hym: for the chyldren of Is^rael
are my seruautes whych I broughte
out of the land of Egypt.

The Notes.

(a) Sumtyme a weke is taken for the numbre
of vii. dayes, as afore. xlii. c. Sumtyme for the weke.
nūber of vii. yeres, as here, & in Daniel the x.
l. and. g.

(b) The word Jubelpe cometh of this word
Jobel an Hebrew word, which signifieth a t^rū
pet. And the word, Jubelpe signifieth an yere of
singular mirth, ioy, and much feste, wherein all
they coine and frutes came forth withoute sow-
yng, tillinge, or anye other labour.

(c) By this Jubelpe was betokened þ restoring
of all thyngs to hys perfection, whych shall be
after the last Judgemente in that fourtyng
word when the chosen shall be admitted into hys
deriye, from all wretchednes, pouerty, angursh
and oppression, when all shall be fully restoyed
agayne in Christ that thowre the yone of hys
syd man was taken awaye.

The xxvi. Chapter.

Images are forbydden. Blessed are they þ
kepe the thynges that God byddeth & mōt
curled are they that kepe them not.

I am the Lorde your God. Ye shall make
you no Idolles nor grauen ymage, ney-
ther teate you vp any pyllet, neyther ye
shall set vp any ymage of stone in your lade
to bowe your selues thereto: for I am the
Lorde your God: kepe my Saboths and (a)
feare my sanctuary for I am the Lorde.

If ye shall walk in mine ordinaunces &
kepe my cōmaūdements and do them, the
I will send you rayne in the tyme season,
& your land shall yeld her increase, and the
trees of the feld shall geue their frute. And
the chiefringe shall reach vnto wyne har-
ueste, and the wyneharuest shall reach vnto
sowpge time, and ye shall eat your bread
in plenteousnes, and shall dwell in your lade
peasably. And I will sende peace in your
lande, that ye shall slepe, and no man shall
make you a scape.

And I will cōd out euil beastes out of your
lande, and there shall no swerde go thowm
out your lande: And ye shall chase your ene-
myes, and they shall fall before you vnto the
swerde. And hye of you shall chare an hun-
dred, and an hundred of you shall put tenne
thousand to flight, and your enemies shall
fall before you vpon the swerd. And I will
touch vnto you and encrease you and mul-
tiple you, and set by my testamēt wth you.
And ye shall eat olde store, and cast out the

Ceremonies : Leviticus.

Th. i. Chapter:

olde forplenteousnes of the new: * I wyl
 11. Cor. 8. d make my dwelling place among you, and
 20. 22. 23. 24. 25. my soule shall not lothe you. And I wyl
 walcke among you, and wyl be your God,
 and ye shall be my people. For I am the
 Lorde your God, which broughte you out
 of the Lande of the Egypcyans, that ye
 shoulde not be theyre bondmen, and I
 brake the bowes of your pokes, and made
 you go wynght.

De. xlviii b
 Mala. ii. a.

* But if ye wyl not hearken vnto me,
 nor wyl do al these my commaundements
 or if ye shall despise my ordinaunces, eue-
 ther if your soules refuse my lawes, so that
 ye wyl not doo all my commaundements
 but shall breake myne appoyntemente:
 then I wyl doo bys agayne vnto you: I
 wyl vsette you wth veracions, swell-
 lunge and feuers, that shall make your
 eyes welell, and wth sorowes of hearte.
 And ye shall sowe your seede in vayne, for
 your enemies shall eate it. And I wyl sette
 my face agaynst you. And ye shall fall before
 your enemies, and they that hate you shall
 ragge ouer you, and ye shall be when no man
 pursueth you.

(b) And if ye will not yet for all this he-
 ken vnto me, then wyl I punishe you se-
 uen tymes more for your synnes, and wyl
 breake the pride of your strengthe. For I
 wyl make the heauen ouer you as harde
 as yron, and your Land as hyrde as bras.
 And so your labour shall be spent in vaine.
 For your Land shall not geue her en-
 crease neyther the trees of the land shall
 geue their frutes.

And if ye walke contrary vnto me, I wyl
 not heken vnto me, I wyl bynge seven ty-
 mes mo plagues vpon you according to your
 synnes. I wyl send in wilde beastes vpon
 you, which shall spoyle you of your chyldren
 & destroy your catel, and make you so fewe
 in number that your high wayes shall grow
 to a wilderness.

And if ye wyl not be learned yet, for all
 this, but shall walke contrary vnto me, then
 wyl I also walke contrary vnto you, and
 wyl punishe you yet (c). vii. tymes for your
 synnes. I wyl send a sword vpon you, that
 shall auenge my testamente wth you. And
 when ye are fled vnto your ctytes, I wyl
 send the pestilence among you, ye shall be ge-
 uen into the handes of your enemies. And
 when I haue broken the staffe of your
 bread, that your wyues shall bake your bread
 one ouen and men shall deliuer you your
 bread agayne by weight, then shall ye eate
 and shall not be filled.

And if ye wil not yet for all this heken
 vnto me, but shall walke contrary vnto me,
 then I wyl walke contrary vnto you also,
 wth fullpe and wyl also punishe you se-
 uen tymes for your synnes: so that ye shall
 eate the flesh of your sonnes and the flesh
 of your daughters. And I wyl destroy
 your altars buyt vpon hygh hylles, and

ouerthrowe your Images, and caste your
 carcases vpon the bodies of your Idols,
 and my soule shall abhorre you. And I wyl
 make your cities desolate and bynge your
 sanctuaries vnto naughte, and wyl not
 smel the sauours of your swete odours.

And I wyl bynge the lande vnto a wyl-
 dernesse, so that your enemies which dwell
 therein, shall wondre at it. And I wyl straw
 you amonge the heathen, and wyl drawe
 oute a sword after you, and your land shall
 be wast, and your cities desolate. When the
 land shall reopse in her sabbother, as long
 as it lyeth void & ye in your enemies land,
 euen then shall the land keepe holpe daye
 and reopse in her sabbother. And as long
 as it lyeth void it shall reaste, for that it
 coude not reaste in your sabbother, when
 ye dwelt therein.

And vpon them that are left alpye of
 you I wyl sende a fayntnesse into theyr
 heartes in the lande of theyr enemies: so
 that the sounde of a lease that talleth shall
 chase them, and they shall flee as though
 they fledde a swerde, and shall fall, noo
 manne folowinge them. And they shall fall
 one vpon an other, as it was before a swerd
 no manne pursuynge them, and ye shall
 haue no power to stand before your ene-
 mies. And ye shall perishe amonge the hea-
 then, and the lande of your enemies shall
 eate you vpper.

And they that are left of you, shall pine
 awaye in theyr vnght councelle, euen in
 theyr enemies Lande, and also in the
 mysdoes of theyr fathers shall they con-
 sume. And they shall confesse theyr mys-
 dedes, and the mysdedes of theyr fathers
 in theyr trespasses whiche they haue tres-
 passed agaynst me, and for that also that
 they haue walcked contrary vnto me.

Therefore I also wil walke contrary vn-
 to them, and wyl bynge them into the
 land of theyr enemies. And then at lease
 wape their vnght hertes shall be ta-
 med, and then then they shall make an at-
 tement for theyr mysdedes.

And I wil remember my bond with Ja-
 cob and my covenant with Isaac, and my
 testamente with Abraham and wil thynke
 on the lande. For the Lande shall be left
 of them and shall haue pleasure in her sab-
 bother, while they shall waste wthoute
 them, and they shall make an attement
 for theyr mysdedes, because they despised
 my lawes and theyr soules refused my
 ordinaunces. And yet for all þ when they
 be in the Lande of theyr enemye, * I wil
 not so caste them away, nor my soule shall
 not so abhorre them, that I wyl utterpe
 destroye them, and breake myne appoynte-
 mente wth them, for I am the Lorde
 theyr God. I wyl therefore remem-
 bre vnto them the olde couenaunte made
 when I broughte them oute of the Lande
 of Egypte in the sight of the heathen to be
 there

then God: for I am the Lord.

These are the ordinaunces, iudgements and lawes whiche the Lord made between hym and the chyldren of Israel in mount Synai, by the hande of Moyses.

The Notes.

(a) To feare the Sanctuary, is diligently to performe the true worshyppe and seruyce of God, to leaue of nothyng, to obserue and keepe the purenes both of bodye and mynde be truly and not hypocritically to beleue that he knoweth, beholdeth, doth and ruleth all thynges: to beware of offendynge hym, and with all feare and diligence to walke in the pathes of hys lawes.

(b) When men se that God punyssheth them for theyr iniquyte, and yet wyl not repente and seke hys mercy, but be as menne fully against God and his fatherly chastityment: then wyl God encrease hys plagues, and at the length destroye them utterly, that he maye be knowne to be the almyghty Lord agaynste whome none can praye.

(c) By thys number seven, vnderstand here all erunes, as in thys Chap. x.

(d) The speakynge of the staffe of breadye, is the mynyng of the plenty therof, so that ther be scarcety of vytayls.

The xxvii. Chapter.

Of dedycate bowes and redempcyon of the same. Of tythes. &c.

AND the Lord spake vnto Moyses, sayenge, speake vnto the chyldren of Israel, and saye vnto them: If any man wyl geue a synaguler vowe vnto the Lord accordyng to the value of hys soule then shall the male from twenty yere vnto lx. be set at .l. * cycles of syluer, after the scale of the Sanctuary, and the female of .xxx. cycles. And from syue yeres to twenty the male shall be set at .xx. cycles, and the female at .x. cycles. And from a moneth vnto .v. yeres, the male shall be set at .v. cycles of syluer, and the female at thre. And the man that is .lx. and aboue, shall be valued at .xx. cycles, and the woman at .x. If he be to pore so to be set, the let hym come before the prest: and let the prest value him accordyng as the hande of hym that vowd is hable to gette.

Ram. iii. g.

If it be of the beastes of which me bring an offering vnto the Lord: all that any man geueth of such vnto the Lord, shall be holpe. He may not alter it nor change it: a good for a bad or a bad for a good. If he change beest for beest, the bode of same beest & it al so wherwith it was changed shall be holp. If it be any maner of vnclene beest of whiche me may not offer vnto the Lord, let him bring the beest before the prest and let the prest value it. And whether it be good or bad as the prest setteth it, so shall it be. And if he wyl bye it agayne, let hym geue the fyft part more to that it was set at.

If any man dedycate his house, it shall be holp vnto the Lord. And the prest shall see whether it be good or badde, and as the prest hath set it, so it shall be. If he that sanctified it, wyl redeme hys house, lette him geue the fyft parte of the moneys that

it was iudged at thereto, and it shall be his.

If a man halow a pece of his inherited laud vnto the Lord, it shall be set accordyng to that it beareth. If it beare an homer of barley, it shall be set at fyfte cycles of syluer. If he vowe hys land forthyth from the pece of Jubely, it shall be more accordyng as it is esteemed. But if he halowe hys feld after the trumpet yere, the prest shall recken the pryce wth hym accordyng to the yeres that remaine vnto the next yere, and thereafter it shall be lower set.

If he that sanctified the feld wyl redeme it agayne, let hym put the fyfte part of the pryce that it was set at therunto, & it shall be his, if he wyl not, it shall be redemed no more. But when the feld goeth oute in the pece of Jubely, it shall be holpe vnto the Lord: euen as a thyng dedycated, and it shall be the prestes posselion.

If a man sanctify vnto the Lord a feld, which he hath bought, and is not of hys inheritaunce, then the prest shall reaken wth hym what it is worth vnto the pece of Jubely, and he shall geue the pryce that it is set at the same day, & it shall be holp vnto the Lord. But in the pece of Jubely, the feld shall retorne vnto him of whom he bought it, whose inheritaunce of land it was.

And all setyng shall be accordyng to the holy scale. One scale maketh .xx. Becas.

But the syfte bove of beastes that pertaine vnto the Lord, maye no man sanctify: whether it be ore or shepe, for they are the Lordes alreadye. If it be an vnclene beest, then let him redeme it as it is set, & geue the fyft part more thereto. If it be not redemed the let it be sold as it is rated.

Notwithstandyng no dedycated thyng that man dedicateth vnto the Lord of all hys good, whether it be manne or beest or land of his inheritaunce, shall be sold, or redemed: for al dedycate thynges are most holp vnto the Lord. No dedycate thyng therefore that is dedycate of man, may be redemed, but must needs dye.

All these tythes of the lande, whether it be of the corne of the feld or frute of the trees, shall be holpe vnto the Lord. If any man wyl redeme ought of his tythes, lette him adde the fyfte parte more thereto. And the tythes of oxen and shepe and of al that goth vnder the herde mans keepynge, shall be holp tythes vnto the Lord. Men shall not looke if it be good or badde nor shall change it. If any man chaunge it then both it and that it was chaunged wthall shall be holpe, and maye not be redemed.

These are the comaundemens which the Lord gaue Moyses in charge to geue vnto the children of

Israel in mounte Synai

The ende of the thyde booke of Moyses.

n. li.

then God: for I am the Lord.

These are the ordinaunces, iudgements and lawes whiche the Lord made betwene hym and the chyldren of Israel in mount Synai, by the hande of Moyses.

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(b) When men se that God punyssheth them for theyr iniquyte, and yet wyl not repente and seke hys mercy, but be as menne fully agaynst God and his fatherly chastityment: then wyl God encrease hys plagues, and at the length destroye them utterly, that he maye be knowne to be the almyghty Lord agaynste whome none can praye.

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If any man dedycate his house, it shall be holp vnto the Lord. And the prest shall see whether it be good or badde, and as the prest hath set it, so it shall be. If he that sanctified it, wyl redeme hys house, lette him geue the fyft parte of the moneys that

it was iudged at thereto, and it shall be his.

If a man halow a pece of his inherited laud vnto the Lord, it shall be set accordyng to that it beareth. If it beare an homer of barley, it shall be set at fyfte cycles of syluer. If he vowe hys land forthwith from the yere of Jubely, it shall be more accordyng as it is esteemed. But if he halowe hys feld after the trumpet yere, the prest shall recken the pryce wth hym accordyng to the yeres that remaine vnto the next yere, and thereafter it shall be lower set.

If he that sanctified the feld wyl redeme it agayne, let hym put the fyfte part of the pryce that it was set at therunto, & it shall be his, if he wyl not, it shall be redemed no more. But when the feld goeth oute in the yere of Jubely, it shall be holpe vnto the Lord: euen as a thyng dedycated, and it shall be the prestes posselion.

If a man sanctify vnto the Lord a feld, which he hath bought, and is not of hys inheritaunce, then the prest shall reaken wth hym what it is worth vnto the yere of Jubely, and he shall geue the pryce that it is set at the same day, & it shall be holp vnto the Lord. But in the yere of Jubely, the feld shall retorne vnto him of whom he bought it, whose inheritaunce of land it was.

And all setyng shall be accordyng to the holy scale. One scale maketh .xx. Becas.

But the syfte bove of beastes that pertaine vnto the Lord, maye no man sanctify: whether it be ore or shepe, for they are the Lordes alreadye. If it be an vnclene beest, then let him redeme it as it is set, & geue the fyft part more thereto. If it be not redemed the let it be sold as it is rated.

Notwithstandyng no dedycated thyng that man dedicateth vnto the Lord of all hys good, whether it be manne or beest or land of his inheritaunce, shall be sold, or redemed: for al dedycate thynges are most holp vnto the Lord. No dedycate thyng therefore that is dedycate of man, may be redemed, but must needs dye.

All these tythes of the lande, whether it be of the corne of the feld or frute of the trees, shall be holpe vnto the Lord. If any man wyl redeme ought of his tythes, lette him adde the fyfte parte more thereto. And the tythes of oxen and shepe and of al that goth vnder the herde mans keepynge, shall be holp tythes vnto the Lord. Men shall not looke if it be good or badde nor shall change it. If any man chaunge it then both it and that it was chaunged wthall shall be holpe, and maye not be redemed.

These are the commaundments which the Lord gaue Moyses in charge to geue vnto the children of

Israel in mounte Synai

The ende of the thyde booke of Moyses.

n. li.

The Prologe

A prologe in to the fourth booke of Moses called Nu merre.



In the second and thirde booke they receyved the law. And in this iii. they begynne to worke & to practyse. Of whiche practysynge ye see many good ensamples of unbelieve & what freewill doeth, when the law is in hande to

kepe þe law of his own power without helpe of faith in the promyses of God: howe the leueth by masters carchades by the wage in the wyldernes, and byngeth them not into the lande of rest. Why coulde they not enter in? Because of theyr unbelieve Hebrewes. iii. For had they beleued, so had they bene vnder grace, and theyr old synnes had bene forgivenen them, and power shuld haue ben geuen them to haue fulfilled the lawe thenceforth, and they shuld haue bene kept from al temptacions that had bene to stronge for them. For it is wyrtten. Johan. i. He gaue them power to be the Sonnes of God, thow they beleuyng in his name.

Howe to be the Sonne of God is to loue God and his commaundementes and to walke in his waye after the ensample of his Sonne Christe. But these people loue vpon them to worke without faith as thou seest in the first of this booke, where they woulde fight and al so did without þe word of promise: euen whē they were warned that they shoulde not. And in the xvi. agayne they woulde please god with theyr holý sayntlike workes for where Gods woide is not, ther can be no faith, but the type of God consumed theyr holý workes, as it dyd Nadab & Abihu Leuit. x. And fro these unbelievers turne theyr eyes vnto the wharffes whiche before the comynge of Christe in his fleisch had layd the fundacion of freewill after the same example. Whereon they built holý workes after theyr owne imaginacion without faith of the woide, so seruentlye that for the greates sake of them they slew the king of al holý workes, and the Lorde of freewill whych onely thowme his grace maketh the will free and leueth his frende bondage of syn, and geueth his loue and lustes vnto the lawes of god, and power to fulfill them. And so thowme theyr holý workes done by the power of freewill, they excluded themselves out of the holi rest of forgiveness of sins by faith in þe blood of Christ.

And then loke on our hypocrites whiche in like maner folowynge the doctryne of Apystolic and other heathen paganes, haue agaynst al the scripture set by free will agayne, vnto whose power they ascribethe the keepynge of the commaundementes of God. For they haue sette by wilful poutte of another maner then anye is commaunded of God. And the chastite of matrimony utterly dysped, they haue set by another wilful chastite not requiered of God, whiche they sweare, vow and professe to geue god,

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whether he will geue them or no, and compel al their disciples therunto, sayng that it is in the power of every mans freewill to obserue it, contrary to Christe to his Apostle Paule.

And the obedience of God and maner extorted, they haue bowed another wilful obedience to becomed of al the scripture whiche they wil yet geue God whether he wil or wil not.

And what is become of theyr wilful poutte? hath it not robbed the whole woide, & brought all vnder them? Can there be anye kynge or Emperoure or of whatlocuer degree it be, except he will holde of them and be sworne vnto them to be theyr seruante, to go and come at theyr luste, and to defende theyr quarelles bee they false or true? Theyr wilful poutte hath alreadye eaten vpe the whole woide and is yet syl greabyr then euer it was, in so muche that ten worldes mo were not inough to satisfye the hunger thereof.

Wherfore besides dayly corrupcion of other mens wits and open whordom, vnto what abominacions to falshe to be spoken of hath their voluntary chastite brought them?

And as for theyr wilful obedience, what is it, but the disobedience and the detraunce, both of al the lawes of god and man in so muche that if anye synne begynne to execute anye lawe of man vpon them, they curse him vnto the bottome of hel, and proclame him no right kynge, and that his lordes ought no longer to obey him, & interbrete his communt people as they were heathen turkes or Saracyns. And if any man prech the Gods law, him they make an heretike & burne him to ashes. And in steede of Gods law & mans, they haue set by one of theyr owne imaginacions whiche they obserue with dispensacions.

And yet in these workes they haue so greates contydence that they not onelye truste to be saued thereby, and to be higher in heauen then they that be saued thowme Christe: but also promyse to al other forgiuenesse of theyr syns thowme the merites of the same. Wherin they rest and teach other to rest also, excludynge the whole woide from the rest of forgiveness of synnes thowme faith in Christes blood.

And nowe saynge that faith onely letteth a man in vnto rest, and unbelieve excludeth him, what is the cause of his unbelieve? hee cleve no synne that the woide seeth, but a pope holpnes and a rightuounes of their owne imaginacion as Paule saith Roma. x. They be ignorant of the rightuounes wherewith God iustifieth and haue set by a rightuounes of their owne making thowme hath they be obedient, vnto the rightuounes of god. And Christe rebuketh not þe ha- riles for grosse sins whiche the woide lawe, but for those holý dedes whiche so blearde the eyes of the woide that they were taken as gods: euen for long prayers, for fasting, for tithing so diligent ly that they left not so much as theyr herbes vntouchid: for theyr cleannesse in washing before meate and for washing of cuppes bythes, and all maner vessels, for buydyng the Prophets, Sepulchres, and for keepynge the holy daye, & for turnynge the heathen vnto the fayth, and for geuyng of almes.

For vnto suche holý dedes they ascribede rightuounes, & therfore when the rightuouness of god was preached vnto them, they could not but persecute it, the deuill was so stronge in them whiche thynge Christe well describeth Luke. xi. saynge that after the deuill is caste out, he cometh agayne and fyndeth his house swepte and made gay, and then taketh seven worse wyse

hem selfe, and dwelleth therein, and so is the end of that man worse then the beginninge. That is, when they be a lytle cleansed frome Grosse synnes whiche the worlde seeth and then made gape in theyr owne lyghte with the ryghteousnes of tradicions, then cometh leuen that is to save the whole power of the Deuyll, for leuen with the Hebrewes signifieth a multitude with oute number and the extremite of a thing, and is a speache borrowed (I suppose) oute of Genesis where is so ofte mention made of leuen.

Where I woulde save: I wyl punishe the that all the worlde shall take an example of the: there the Jewe woulde save, I wyl circumcise the or baptise the leuen tymes. And so here by leuen is mente all the deuylls of hell and all the might and power of the Deuil. For vnto what further byndnes could all the deuylls in hell byynge them, to make them beleue that they were iudged thowre theyr owne good workes.

For when they once beleued that they were purged from theyr synnes and made righteous: howe theyr owne holpe workes, what rowme was there left for the ryghteousnesse that is in Chyistes bloude Meddyng? And therefore whē they be fallen into thys byndnes they can not but hate and persecute the lyghte. And the more cleare and euidently theyr deedes be rebuked, the furiouslyer and malyciouslyer bynde are they vntyl they breake out into open blasphemy and synnyng agaynst the holpe Wholpe, whiche is the malycyouse persecutynge of the cleare trowth so manifestly proued that they can not once hysse agaynst it. As the Pharises persecuted Chyist because he rebuked theyr holpe deedes. And when he proued hys Doctryne with the scrptures and miracles, yet thought they could not improue him nor reaso agaynst him they thought that the scrpture must haue some other meaning because hys interpretacion vndermynded theyr foundacion and plucked vp by the rootes the trees whiche they had planted, and they ascribed also hys myracles to the deuyll. And in lyke maner though oure hypocrites canne not deny but thys is the scrpture, yet because there can be none other sence gathered thereof, but that ouer thoweth theyr byldyngs, therefore they euer shyke that it hath some other meaning then as the woordes sounde and that no manne vnderstandeth it or bid vnderstand it sence the time of the Apostles.

Or if they thynke the same that wrote vpon it sence the Apostles vnderstoode it: they yet think that we in lyke maner as we vnderstand not the text it self, so we vnderstand not the meaning of the wordes of the doctoure.

For when thou layest the iustifyinge of holpe workes, and denyst the iustifyinge of faythe, howe canst thou vnderstande Sapientia, Peter, Ihon, and the Actes of the Apostles or anye scrpture at all, saynge the iustifyinge of faythe is almoste all that they entred to proue.

Finally, concernyng bowes wherof thou readest Chapter. xix. there maye be many questions, wherunto I answer thusly, that we oughte to putte salte to al oure offerynges: that is, we oughte to minister knowledge in all oure workes, and to do nothyng wherof we could not geue a reason of gods worde.

We be nowe in the daye lyghte, and al the secretes of God and all hys counsaile and wyl is opened vnto vs, and he that was promysed shoulde come and blesse vs, is come already and hath the Meddyngs bloude for vs, and hath the bles-

sed vs with all manner blessinges and hath obtained all grace for vs, and in hym we haue al. Wherefore God heretofore wyl receyue no more sacrifice of beastes on vs, as thou readest. Hebrew. x. If thou burne vnto God the bloude or fatte of beastes, to obtayne forgiveness of synnes thereby, or that God shoulde the better heare thy request, then thou doest wrong vnto his bloude of Chyist, and Chyist vnto the is deade in vayne. For in hym God hath promysed not forgiveness of synnes onely, but also what socer we aske to kepe vs from synne and temptacion wythal. And what if thou burne frankensence vnto him what if thou burne a candle, what if thou burne thy chastyte or vyrgynyte vnto hym for the same purpose, doest thou not lyke rebuke vnto Chyistes bloude?

Moreover, if thou offer golde, syluer or anye other good for the same entent, is there any difference? And eue so, if thou go in pilgrimage or fastyst, or goest wolwarde, or spyghelst thy selfe with holpe water or els whatsoeuer dede it is, or obseruest what socer ceremonies it be, for lyke meaninge, then it is lyke abhomyntation. We must therefore bynge the salte of the knowledge of Goddes worde with all oure sacrifices, or else we shall make no swete sauour vnto God thereof. Thou wylt aske me, shall I bowe nothyng at all? Yes, Goddes commaundement whiche thou hast bowed in thy baptism. For what entente verely for the loue of Chyiste whiche hath boughte the with hys bloude, and made the sonne and heire of God with hym, that thou shouldest waite on his wil and commaundement and purify thy members accordyng to the same doctrine that hath purged thyne hearte, for if the knoweledge of gods worde haue not purified thyne hearte so that thou consentest vnto the lawe of God that it is righteous, and good, and lawefulle, that thy members moue the vnto the contrary, so hast thou no parte with Chyist.

For if thou repente not of thy synne, so it is impossible that thou shouldest becometh Chyist he had deliuered the from the daunger thereof. If thou beleue not that Chyiste hath deliuered the, so is it impossible that thou shouldest loue gods commaundement.

If thou loue not the commaundementes, so is Chyistes hope not in the, whiche is the earnest of forgiveness of synnes and of Saluation.

For scrpture teacheth, for thy repentance then sayth in Chyiste, that for hys sake shouldest thou be forgiven to them that repente: then good workes, whiche are nothyng save the commaundementes of God onely. And the commaundementes are nothyng elsse save the healyng of oure neyghbours at theyr neede and the coming of oure members that they myght be pure also as the hearte to pure thowre hate of vice and loue of vertue, as Goddes worde teacheth vs, whiche workes must procede oure of fayth: that is I must do them for the loue whiche I haue too God for that grente mercye whiche he hath shewed me in Chyiste, or elsse I doo them not in the syght of God. And that I cannt not in the pain of the slepyng of the synne that is in my fleshe, myne heale is the promyse of the assistance of the power of God, and the comforte of the reward too come whiche reward I ascribe vnto the goodnesse, mercye, and truthe of the promysor that hath choise me, called me, taught me and geuen me the earnest thereof, and not vnto the merites of my doynges or sufferynge. For

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all that I do and suffer it but the way to the reward, and not the deservynge thereof. As if the kynge's grace shoulde promysse me to defend me at home in myne owne reame: yet the waye ther is thowwe the sea, wherein I myghte have suffer na litle trouble. And yet for al that, if I myghte lyue in rest when I come thither, I woulde thynke and so woulde other saye, that my paynes were well rewarded, whiche reward and benefite I woulde not proude ascribe vnto the merites of my paynes, taking by the way, but vnto the goodnes, mercifulnes, and constant traueth of the kynge's grace whose gyfte it is, and to whome the p. aple, and thanke theys of belougeth of due and righte. So now as reward is a gyfte geuen feele of the goodnes of the geuer, and not of the deservynge of the receyuer. Thus it appereth, that if I bow what socer it be, for any other purpose then to tame my members and to be an ensample of vertue & edifyinge vnto mine neighbour, my sacrifice is falshe and cleane wythoute salte, and my Lampe wythoute oyle, and I one of the falshe byrnys, and shalbe shut out from the feare of the hydegrome when I thynke my selfe mooste sure to entre in.

If I bowe voluntarie powerie, this muste be my purpose, that I will be contente with a competent lypunge whiche cometh vnto me by succession of mine elders or whiche I gette truelye with my labour in mynysstryng and doyng service vnto the comune wealthe in one offyce or in an other, or in one occupacion or other, because that riches and honour shal not corrupte my mynde and drawe myne hearte from God, and to geue an ensample of vertue & edifyinge to other, and that my neighbour may have a living by me as well as if I make a cloke of dissimulation of my bow, laying a net of flattery and beggerie to catch a superfluous abundance of riches and hye degrees, and authoritye, and thowwe the estimation of false holynesse to fede and mynne myne scrupulous conscience with the sweate, labour, and bandes, and tentes of other men after the ensample of oure spiritualtye robbing them of theyr saythe, and God of his honoure tournynge vnto myne bypocrisye that confidence whiche shoulde be geuen vnto the promyses of God onely, am I not a wolfe fore, and ravenynge wolfe in a lambe skynne, and a painted sepulchre, saye wythoute and fylthy wythyn. In lyke manner though I seke no worldly promotion therby, yet if I do it to be iustified therewith & to get an hyer place in heauen, thynke that I do of myne owne natural strengthe and of the naturall power of my trewe and that euery man hathe myghte enen so to doo and that they doo it not is theyr faulte and negligence and so with the proud pharisee in comparison of my self, despie the synful publicans: what other thynge doo I, then eat the bloude and fat of my sacrifice deuourynge that my selfe whiche shoulde be offered vnto God alone and his Chylde. And shoulde whatsoeuer a man doeth of his natural gyftes or of his natural wit, wisdom, vnderstanding, reason, wyl, & good intent before he be otherwile & cleane contrary taught of gode spirit, and haue receiued other wyte, vnderstandinge, reason, and wyl, his fleshe, worldly, and wrought in abominable byndenes, with whiche a man can but sear him self, his own profit, glorie, and honoure, euen in very spiritual matters. So if I were alone in a wyldernesse wher no man were to see profite or paye of, yet if I woulde seke

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trauen of God there, I coulde of mine owne natural gyftes lacke it none other waye then for the merites and deservynge of my good works and to enter therein by an other waye then by the doore of Chylde, whiche were verie theste, for Chylde is Lord ouer al, and a haiforner any man wyl haue of God, he muste haue haue it geuen him selfe for Chylde's sake.

Nowe too haue heauen for myne owne deservynge, is myne owne praye, and not Chylde's. For I canne not haue it by fauoure and grace in Chylde and by myne owne merites also: for fre gyfynge and deservynge, canne not stande together.

If thou wilt bow of thy goodnes vnto God, thou must put salte vnto this sacrifice: that is, thou must minister knowlege in thy beede as Peter teacheth. i. i. Thou must put oyle of Gods word in thy lampe, and do it according to the knowlege, if thou wylte for the coming of the hydegrome too enter in with hym into his reke. Thou wylte hang it aboute the image to moue men to deuotion. Deuotion is a seruente vnto Goddes commaundmentes and a desyre to be with God, and with his euery lastynge promyses. Nowe shall the syght of such ryches as are shewed at saynte Thomas Myne or at Wallingham moue a man to loue the commaundmentes of God better, and to desyre too be loosed frome his fleshe and to be with God, or shall it not rather make his poxe better syghte because he hath no luche at home and too wythe parte of it in an other place.

The priest shall haue it in Gods reade.

Shall the priest haue it? If the priest be bought with Chylde's bloude, then he is Chylde's seruante, and not his own, and ought therefore to fede Chylde's flocke with Chylde's doctryne, & to minister Chylde's sacramentes vnto them purgynge for very lout, & not for fylthy lout's sake, or too be Lord ouer the as Peter teacheth. i. i. Paul. act. x. Besides this Chylde is oure & is a gyfte geuen vs, and we be heyes of Chylde, of al that is Chylde's. Wherfore the priest's doctryne is oure, & we heyes of it, it is the foode of oure soules. Wherfore if he men serue him truly and feele vnto vs wythoute sellynge, he is a thiefe and a soule murderer, and euen so is he if he take vpon him to fede vs & haue not wherewith. And for a lyke conclusion because we are so wyth al that we haue be Chylde's, therfore is the priest's heye wyth vs also, of al that we haue receiued of God, wherfore in as mouche as the priest wylte on the woorde of God, and is oure seruante therein, therfore of right we are betters and owe too hym a sufficient lypunge of oure goodnes, and euen therto a wife of oure Doughter owe we vnto hym if he requyre hye. And nowe when we haue appoynted hym a sufficient lypunge, whether in thynges, tentes in percy wages, he ought too be content to requyre no more, nor yet to receyue any more, but to be an example of sobernes & of despising worldly things to pensple of his parishioners.

Wylt thou bowe to offer vnto the poxe people that is pleasaunte in the syghte of God, for they be left here to do oure almes vpon in chylde's need, & they be the righte heyes of all oure abundance and ouerplus. Wherfore we muste haue a schole to teach Gods woode in (though it neded not to be so costly) and therfore it is lawful to bowe vnto the buydynge or mayntenance thereof, & vnto helpynge of all good works. And we oughte to bowe too paye custome, tolle, rent & al maner of duties and whatsoeuer

We owe for that is Gods commaundment.

If thou wilt come pylvgrimage, thou muste put salte thereto in like maner if it shal be accep- ted, if thou come to go and visit the poe or to heare Gods worde or whatsoever edifyeth thy soule unto love & good worke after knowledg, or whatsoever God commaundeth, it is well done and a happye that savoureth well: pe wilt happelye save, that pe wilt goo to thys or that place because God hath chosen one place more then another, and wilt heare youre petycon more in one place then in another. As for youre prayer it muste be accordyng to Gods worde.

Ye maye not despye God to take vengeance on hym whom Gods worde teacheth you to praye and to praye for. And as for that other gloie that god wilt heare you more in one place then in another. I suppose it, that in satisfaction, salt bnsauce, for if it were wyle done home coude be excuse the death of Steven. Act. vii. whiche dyed for the temple that God dwelleth not in temples made with handes. We that beleeve in god are the temple of god such Paul, if a man love God & kepe his worde he is the temple of God & hath p'sently dwelleth in hym, as we see with Christ. John. xiii. sayinge: If a manne love me he wilt kepe my word, & then my father wilt love hym and we wilt come unto hym and dwell with hym. And in the xv. he sayeth if ye abide in me and my wordes also abide in you, the more what ye wilt & pe shal have it.

If thou beleeve in Christ & hast the promyses whiche God hath made the in thys heret, then go on pylvgrimage unto thys owne heret and there praye, and God will heare the for his mercye and trouthes sake, and for hys love Christes sake, and not for a fewe bones, saies. What careth God for the temple? The very beastes in that they have lyfe in them be muche better, the an heape of stones couched together.

To speake of chastite, it is a grise not given unto al personnes, testifich boeth Christ and also hys Spoule Paule, wherfore all personnes maye not have it. Wherfore ther be causes wherfor manye persons maye better live chaste at one tyme the at another. Manye more live chaste at wyde & thys for certayne neddis as folowinge theyn, whiche at xl. when they heath is come, can not do so. Manye be occupied with wyld phantasies in theyr yowth, that they care not for mariage, which same when they be wakened shal be greatlye delirious, it is a daungerous thing to make spaine where none is, and to forswear the benefite of god and to bynde the selfe under payne of damnacion of the soule & thou wouldeste not be the remedye that God hath created if nede requyred.

In other thyng is thys, beware that thou get the not a false learned chastyte made with the ungodly perswasions of capric kytom or of Quene in hys synners boke of the remedye agaynste love, least when thou art suche imaginacions have utterly despised, desied, and at laste all woman kynde, thou come into suche case thou art the scarce waye of God, that thou callest neither live chaste, nor find in thy heret, so to be compelled to fall into the abhominacions of the pope against nature and kynde.

Wherfore God is a wylle father, & knoweth all the infymities of hys children, and also mercifull, and therfore hath created a remedye with oute spaine and given thereto hys fauoure and blessinge. Let us not be wiser then God with our imagination, nor tempt hym, for as godly chastite is not every mans gift: so he that

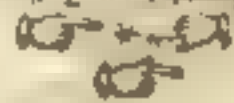
hath it to day hath not power to continue in it at his owne pleasure, neyther hath God promysed to give it hym selfe & to cure hys infymities withoute hys naturall remedye, no more then he hath promysed to sticke hys long: & withoute meate, or thirst withoute drynke.

Wherfore other let al thyngs bide free and as God hath created them, and nother voue that whiche God requyred not, nor forswear that whiche God permitted the with hys fauoure and blessinge also: or els if thou wilt needes voue, then voue Godly & vnder a condicio, that thou wilt continue chaste, so long as God graceth the that gyfte, and as long as neyther thine owne necessitye, neyther charite towards thy neighbours, nor the authoritye of them vnder whose power thou art bound unto the contrarye.

The purpose of the voue muste be lated al- so with the wil dome of God. Thou muste not voue to be unlyfied thereby or to make saynt- faction for thy lyones or to wyne heauen nor an hys place: for then dydest thou wyng vnto the bloude of Christ & thy voue were playne Idolatry & abhominable in the sight of God. Thy voue must be only to the furtherance of the commaundments of god, whiche as I have sayd nothing but the taming of thy members & the fre- wyng of thy neighbours: that is if thou maye thy backe to weake for thy burthe of wylliche, that thou canst not rule thy wyll, thy chylde, thy seruantes, & make prouision for them godly & withoute ouermuche bulvynge and unquytinge thy selfe, and brownyng thy selfe in wylliche bulynesse unchristianly or that thou canst seeue thy neygh- boure in some office better beynge chaste then married. And then thy voue is good and lawefull. And thus must thou voue abstinence of meate and drynke so far to thys as it is prout- table unto thy neighbours and unto tanyng of thy selfe: But thou muste voue nys- ther of thys vnto the streng of thy bedde. As Paule commaundeth Timothe to be nys to wine and no more water because of hys dycaises.

Thou wilt say that Tymothe had not happye lyf forsworne wyne. I thanke the same and for the Spoules forsworne not wedlocke: though manye of them lyued chaste, nother yet anye waste of drynke, though they abstayned from them, and that it were good for vs to folowe their example. How be it though I do and swere, and thinke on none exception, yet is the by thyng of Gods commaundments except, and al chaunces that hang of God. As if I swere to be in a certayne place, at a certayne houre to make a lone daye withoute exception yet if the wyng in the meane tyme commaunde me any other waye, I muste go by Gods commaundment, and yet bryake not mine oth. And in thys case if my father and mother be syche and re- quyre my presence, or if my wyfe, chylde, or housholde be vnto, that my audience be re- quyred, or if my neyghbours house be a fyre at the same houre and a thousande suche chaunces: in whiche all I bryake myne oth and

am not forsworne and so forth. And Gods word belyngent with a good herte and it shal teach y al thyngs.



The fourthe boke of Moyses called Numen.

The fyrste Chapter.

All that are apte for battell are numbred.
The tribe of Leuy is appoynted to mini-
ster to the tabernacle.



Ad the Lorde spake vnto Moyses in the wilderness of Sinai, in the tabernacle of witness, the first day of the second moneth and in the second pere after they were come out of the lande of Egypte. sayinge: * Take the summe of the hole multitude of the childre of Israel, in theyr kyndes and households of theyr fathers, and numbre them by name all that are males. polle by polle, from .xx. pere and aboue: euen all that are hable to go forth to war in Israel, thou and Aaron shal numbre them in theyr armes. and with you shalbe of euery tribe a headman in the house of his father.

Exod. xxx. b.
Nu. xxxii. a

And these are the names of the men that shal stande wth you, of Ruben, Elizur the sonne of Sedeur, of Simeon, Selumi- all the sonne of Suri Sadai, of the tribe of Iuda, Nahasson the sonne of Aminadab, of Iachar, Nathanael the sonne of Zuar, of Zabulon, Eliab the sonne of Helon.

Among the children of Joseph of Ephraim, Elisama the sonne of Amihud, of Manasse, Gamaliel the sonne of Jahadazur of Ben Jamin, Abidan the son of Bedeoni, of Dan. Amiezur the sonne of Ammi Sadai of Aser, * Bagiel the son of Ocran, of Gad, Elisaph the sonne of Deguell, of Rephthal, Ahita the sonne of Enan.

Of Reuben

These were the counsaillers of the congregacion, * Lordes in the tribes of theyr fathers and captaynes ouer thousandes in Israel. And Moyses and Aaron took these men aboue named and gathered at the congregacion together, the fyrste daye of the seconde moneth, and reckened them after theyr byrthe and kyndredes and houses of theyr fathers by name from twenty pere & aboue, hed by hed, as the Lorde commaunded Moyses: euen so he numbred them in the wilderness of Sinai.

Of Ruben.

And the children of Ruben Israels eldest sonne in theyr generacions, kyndes and houses of theyr fathers, when they were numbred euery man by name, all that were males from .xx. pere and aboue, as many as were hable to go forth in warre, were numbred in the tribe of Ruben. xlv. thousande and .v. hundred.

Of Simeon

Among the children of Simeon: theyr generation in theyr kyndes and houses of theyr fathers, when euery mannes name was tolde (of all the males from .xx. peres & aboue as many as were mete for the warres

The .i. Chapter:

were numbred in the tribe of Simeon .lx. thousande and three hundred.

Amonge the children of Gad: theyr generation in theyr kyndes and households of theyr fathers, when they were tolde by name from twenty pere and aboue, all that were mete for the war: were numbred in the tribe of Gad. xlv. thousande, fyve hundred, and fyfthe.

Amonge the childrene of Iuda: theyr generacion in theyr kyndes and houses of theyr fathers (by numbre of names) from .xx. pere and aboue, all that were hable to war were tolde in the tribe of Iuda. lxviii. thousande and fyve hundred.

Of Iuda;

Amonge the children of Issachar, theyr generation in theyr kyndes and houses of theyr fathers (when theyr names were accounted) from twenty pere and aboue, whatsoeuer was apte for warre, were numbred in the tribe of Issachar. lxxii. thousande and fyve hundred.

Of Issachar

Among the children of Zabulon: their generation in theyr kyndes & houses of their fathers (after the numbre of names) .xx. pere & aboue, whosoever was mete for the warre were counted in the tribe of Zabulon. lxxv. thousande and liii. hundred.

Of Zabulon,

Amonge the children of Joseph: fyfthe amonge the children of Ephraim: their generation in their kyndes and houses of their fathers (when the names of all that were conueniente to the warre were told (from twenty peres and aboue: were in number in the tribe of Ephraim fourty thousande and sixe hundred.

Of Joseph

Among the children of Manasse: their generation, in their kyndes & houses of their fathers (when the names of all that were fyfthe to warre were tolde from twenty and aboue were numbred in the tribe of Manasse xxxii. thousande and two.

Of Manasse

Among the children of Ben Jamin their generation, in their kyndes and houses of theyr fathers (by the tales of names) from twenty pere and aboue of all that were mete for warre, were numbred in the tribe of Ben Jamin fyve and thytty thousande and foure hundred.

Of Ben Jamin

Among the childre of Dan: theyr generation in their kyndes and houses of their fathers in the summe of names) of all that were apte to warre from .xx. pere and aboue, were numbred in the tribe of Dan. lxv. thousande and vii. hundred.

Of Dan:

Among the children of Aser, theyr generation in theyr kyndes and houses of their fathers (when they were summed by name from twenty peres aboue, all that were apte to warre were numbred in the tribe of Aser one and fouretty thousande; and fyve hundred.

Of Aser

Among the children of Rephthali: theyr generation, in theyr kyndes and houses of their fathers (when theyr names were tolde) from .xx. peres and aboue, whatsoeuer was mete to warre: were numbred in the

Of Re-
phthal.

the tribe of Rephthali .iii. and fiftie. and foure hundred.

These are the numbers whiche Moses and Aaron numbred with the twelue princes of Israel: of euen house of their fathers a manne. And all the numbers of the chyldren of Israel, in þ houses of theyr fathers frome twentye yere and aboue, what so euer was mete for the warre in Israel, drew vnto the summe of .vi. C. and .iii. thousand fye hundred and fiftie. But the Leuites in the tribe of theyr fathers, were not numbred amonge them.

And the Lorde spake vnto Moses sayinge: onpe se thou numbre not the trybe of Lewi, ne take the summe of theym amonge the chyldren of Israel. But thou shalt appointe the Leuites vnto the habytacyon of wytnes, and to al the garnymment therof, and vnto all that longerth thereto. For they shall beareth the tabernacle, and all the ordinaunce therof, and they shall minister it and shall pitch theyr tentes round about it. And when the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is pitched, they shall sette it vp: for if any straunger come nere, he shall dye. And the chyldrene of Israel shall pitch theyr tentes euerye man in his owne compaigne, and euerye man by his owne standarde thowow out all theyr hostes. But þ Leuites shall pitch round aboute the habytacyon of wytnes, that ther shal no wrath be vpon the congregacion of the chyldren of Israel and the Leuites shall warpe vpon the habytacyon of wytnes. And the chyldren of Israel did accordynge too all that the Lorde commaunded Moses.

The seconde Chapter.

The order of the pitchinge of the tentes round about the tabernacle of wytnes. The heades and chiefe Lordes of the hundredes of Israel are named.

And the Lorde spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pitch euery man by his owne standard, with the armes of his fathers houses, away from the presence of the tabernacle of wytnesse.

On the east side toward the rising of the sunne, shall they of the standard of the host of Iuda pitch with their armies. And Nahshon the sonne of Aminadab shall be captayne ouer the sonnes of Iuda. And his host and the numbre of them thre score and fourtene thousand, and spre hundred. And nexte vnto hym, shall the trybe of Issachar pitch, and Nathanael the son of zuer, captayne ouer the chyldren of Issachar, his host and the numbre of them .liii. thousande and foure hundred.

And then þ tribe of Zabulon: with Eliab the son of Helon, captayne ouer the chyldren of Zabulon, and his hoste in the numbre of .xl. thousand. and foure hundred. So that al they that pertayne vnto the hoste of Iuda, are an hundred thousand. lxxvi. thou-

sande and foure hundred in theyr compaignes: and these shall goo in the forefront, when they iourne.

And on the south syde, the standard of þ host of Ruben shall be wth theyr compaignes, and the captayne ouer the sonnes of Ruben, Elizur the son of Sebeur, and his host and the numbre of them .xli. thousand, and fye hundred.

And last by hym shall the tribe of Simeon pitch, and the captayne ouer the sonnes of Simeon, Salumiell the son of zuri Sadai and his hoste, and the numbre of them .lix. thousand, and thre hundred. And þ tribe of Gad also. And the captayne ouer the sonnes of Gad, Eliazaph the sonne of Deguell and his hoste, and the numbre of them .xlv. thousande, spre hundred, and fiftie. So that all the number that appertayne vnto host of Ruben, are an hundred and .ii. thousand, four hundred and fiftie, wth theyr compaignes. and they shall be the seconde in the iourne.

And the tabernacle of wytnes with þ host of the Leuites, shall go in the middes of the host, as they lye in theyr tents, eue so shall they procede in the iourney: euery man in his quarter aboute the standerdes.

On the west syde, the standard & the hoste of Ephraim shall lye with their compaignes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his host, and the numbre of them .xl. thousand and fye hundred.

And last by hym the tribe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaieell the sonne of Beda zur and his host, and the numbre of them were .xxii. thousande and two hundred. And the tribe of Ben Iamin also, and the Captayne ouer the sonnes of Ben Iamin, Abysan the sonne of Sedion, and his hoste, and the numbre of them .xxv. thousande. and foure. C. All the number that belonged vnto the host of Ephraim, were an hundred thousand eight thousand and an hundred in theyr hostes: and they shall be the thyrde in the iourney.

And the standard and the hoste of Dan shall lye on the North syde wth theyr compaignes: and the Captayne ouer the chyldren of Dan, Ahietzer the sonne of Ammi Sarai: and his hoste, and the numbre of them thre score and two thousande and seven hundred. And last by hym shall the tribe of Aser pitch: and the Captayne ouer the sonnes of Aser, Isagiell the sonne of Ocran: and his hoste, and the numbre of them .xli. thousande and fye. C.

And the tribe of Rephthali also, and the Captayne ouer the chyldren of Rephthali: Ahira the sonne of Enan, and his hoste, and the numbre of them .liii. thousand and foure hundred. So that the hole number of al that pertained vnto the hoste of Dan, was an hundred. lvi. thousande and spre hundred. And they shall be the last in that iourney.

The Armye Numery.

ioyned wpth thep: standerdes.

These are the summes of the children of Israel in the houses of thep: fathers: euen al the numbres of the hoostes wpth thep: compaynes fpre hundred thousande, three thousande fpre hundred and fyttye. And yet the Leuites were not numbred among the chyldrene of Israel as the Lorde commaunded Moyses. And the chyldren of Israel dyd accordynge too all that the Lorde commaunded Moyses, and ppyched wpth thep: standerdes, and they iourneyed eue ry man in hys kynred, and in the household of his father.

The.iii. Chapter.

The leuitis are not numbred to go to battell, but to minister to the holpe place of sanctuary. They must also pitch thep: tents next to the habitation.

These are the generations of Aaron & Moyses, when the Lorde spake vnto Moyses in mounte Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazer and Ithamar. These are the names of the sonnes of Aaron, whiche were priesstes annoynted and thep: hands filled to minister: but Nadab and Abihu died before the Lorde, as they brought straunge fpre before the Lorde in the wilderness of Sinai, and had no children. And Eleazer and Ithamar ministered in the sight of Aaron thep: father.

* Leuit. x. a
Nu. xvi. g

And the Lorde spake vnto Moyses, sayinge: bringe the tribe of Leui, and set them before Aaron the priesst, and let them serue hym and waite vpon him, and vpon al the multitude before the tabernacle of witness to do the seruce of the habitacion. And they shal waite vpon all the garnymente of the tabernacle of wptnesse, and vpon the chyldren of Israel, to do the seruce of the habytacpon. And thou shalt geue the Leuites vnto Aaron and hys Sonnes, for they are geuen vnto hym of the chyldrene of Israel. And thou shalt appoynte Aaron and hys sonnes to waite on thep: priesstes office: and the straunger that cometh nye shal dye for it.

And the Lorde spake vnto Moyses, sayinge: Beholde * I haue taken Leuits of the children of Israel for al the first borne that openeth the matrice among the children of Israel, so that the * Leuites shal be myne: because all the first borne are mine: for the same daye that I smote all the first borne in the Lande of Egypte, I halowed vnto me al the first borne in Israel, bothe man and beaste: and mine they shal be: for I am the Lorde.

Leuit. Agg.
in ffirst borne
time only a
minister of
seruante, as
here.

And the Lorde spake vnto Moyses in the wilderness of Sinai, sayinge: Number the chyldren of Leui in the houses of thep: fathers and kynreds, all that are males from a moneth olde and aboue. And Moyses numbred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui, Gerson, Cahath,

The.iii. Chapter.

and Merari. And these are the names of the chyldren of Gerson in thep: kynreds: Libna and Semei. And the Sonnes of Cahath in thep: kynreds were: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in thep: kynreds were: Maheli and Mushi. These are the kynreds of Leui in the houses of thep: fathers.

And of Gerson came the kynrede of the Libnites and the Gersonites, which are the kynreds of the Semeites. And the summe of them (when all the males were tolde) from a moneth olde and aboue were seven thousand and fpre. C. And the kynreds of the Gersonites ppyched behynde the habytacion westwarde. And the captain of the most auncient house among the Gersonites, was Eliasaph the sonne of Aael.

And the office of the chyldren of Gerson in the tabernacle of wptnesse was to keepe the habytacpon, and the tente wpth the couerynge thereof, and the hangynge of the doze of the tabernacle of wptnes, and the hanginges of the courte, & the curtayne of the doze of the courte: which court wente, rounde about the dwelling, and the aultet, and cordes that perteyned vnto all the seruce therof.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites and of the Hebronites, and of the Ozielites. And these are the kynreds of the Cahathites. And numbre of all the males from a moneth olde and aboue, was eight thousand and fpre hundred: whych were waped on the holpe place.

And kynred of the chyldren of Cahath ppyched on the southsyde of the dwelling. And the captayn in the most auncient house of the kynreds of Cahathites, was Eliasaph the son of Oziel, and thep: office was to keepe the arcke, the table, & candlesticke, & the aultet, and the holpe vessels to mynyster wpth, and the vayne wpth all that serued thereto, and Eleazar the sonne of Aaron the priesst, was Captayne ouer all the Captaynes of the Leuites, and hadde the ouerspyghte of them that waped vpon the holpe thynge.

And of Merari came the kynreds of the Mahalites, and of the Mushites: and these are the kynreds of the Merarites. And the numbre of them (when al the males from a moneth old and aboue was tolde) drewen to fpre thousand, and two hundred. And the captayn of the most auncient house among the kynreds of the Merarites, was Zuriel son of Abihael whych pitched on the northsyde of the dwelling.

And the office of the sonnes of Merari was to keepe the bordes of the dwelling, and the barres, pylers with the socketes therof, and al the instruments thereof, and al that serued thereto: and the pylers of the court rounde aboute, and thep: sockettes wpth thep: pylnes and cordes. But on the forefront of the habitacion, & before the tabernacle

of

of wptnesse eastwarde,shal Moyses & Aarō & hys sons pitch, & wayte on the sanctuary in Rede of the chyldren of Israel. And the straunger that cometh nye, shall dye for it. And the hole sum of the Leuites which Moyses & Aaron numbred, at the comaundmēt of the Lord thowwe out theyr kyndes, & uē of al the males of a moneth old & aboue was. xxi. thousand.

And the Lord said vnto Moyses: Numbze al the first bozne that are males among the chyldren of Israel, from a moneth old and aboue, and take the nūber of their names. And thou shalt appoynt the Leuites to me the Lord, for al the first bozne amonge the chyldren of Israel, and the cattel of the Leuites for the first bozne of the chyldre of Israel. And Moyses numbred as the Lord commaunded him al the fyrst bozne of the chyldren of Israel. And al the first bozne males in the summe of names, from a moneth old and aboue, were numbred two and twenty thousand, two hundred, and thye scoze and thyrtyene.

And the Lord spake vnto Moyses, sayinge: Take the Leuites for all the fyrst bozne of the chyldren of Israel, and the cattel of the Leuites for theyr catell: and the Leuites shal be myne whych am the Lord. And for the redempcyon of the two hundred and thye scoze and thyrtyene, whych are mo then the Leuites in the first bozne of the chyldren of Israel, take. v. sicles of euery piece * Ex. xxi. b. Le. xxi. d. Ex. xlv. d. after the sicle of the holpe place, twentye geras the sicle. And giue the money wher w the od numbre of them is redemed, vnto Aaron and his sonnes.

And Moyses toke the redempcyon money of the ouer plus that were mo then the Leuites, among the fyrst bozne of the chyldren of Israel, and it came to a thousande, thye hundred, and thye scoze and fye sycles, of the holp sicle. And he gaue that redempcyon money vnto Aaron and his sonnes at the word of the Lord, lyke as the Lord comaunded Moyses.

The. iiii. Chapter.

The office of the Leuites, euery one after the Roche that he came of.

And the Lord spake vnto Moyses and Aaron, & bad theym take the sum of the chyldren of Cahath fourth of the sones of Levi in theyr kyndes & houses of theyr fathers from thyrtye yere and aboue vntyll fyftye all that were hable to warre to do the worke in the tabernacle of wtnes. This shal be the office of the chyldren of Cahath in the tabernacle of wtnes whych is most holp. And when the host remoueth, Aaron and his sonnes shal come and take down the bable, and couer the same of wtnes therewith, & shal put thereon a couering of taxus skynnes, and shal spred a cloth that is al together of Jacincte aboue all, and put the stauess therof in. And vpon the shewe table they shal spred a brode cloth of Jacincte and put thereon the dysches, spones, flat pie

des, and pottes to poure wyth, & the dayly bread shal be thereon: & they shal spred vpon the a couering of purple, and couer the same with a couering of taxus skynnes, and put the stauess therof in.

And they shal take a cloth of Jacincte and couer the candelsticke of lyghte, and her lampes and her snoffers, and fyre pans, & al her oyle vessels whych they occupy about it, and shal put vpon her and on al her instrumentes, a couering of taxus skynnes, & put it vpon stauess. And vpon the golden aulter they shal spred a cloth of Jacinct, and put on her stauess.

And they shal take all the thynges whych they occuppe to minister wyth in the holpe place, & put a cloth of Jacinct vpon them & couer the wyth a couering of taxus skins, and put the on stauess. And they shal take away the ashes out of the aulter, and spred a scarlet cloth thereon. and put about it, the fyre pannes, the fleshe hooks, the shouels, the blasens, & all that belongeth vnto the aulter, & they shal spred vpon it a couering of taxus skynnes, & put on the stauess of it. And when Aaron and his sonnes haue made an ende of couering the sanctuary & al the thynges of the sanctuary, against that the host remoue, then the sons of Cahath shal come in to beare, and so let them not touch the sanctuary lest they die. And this is the charge of the sons of Cahath in the tabernacle of wtnes. And Eleazar the sonne of Aarō the priest, shal haue the charge to prepare oyle for the lights and the vete sence, and the dayly meat offering and the amounting oyle, and the ouer syght of al the dwelling and of al that therein is, both ouer the sanctuary and of al that pertapneth thereto.

And the Lord spake to Moyses and Aaron, sayinge: Destroy not the trybe of the the kynreds of the Cahathites, from amonge the Leuites. But thus do vnto them that they maye lyue and not die, when they go vnto the most holp place. Aaron and hys sonnes shal go in and put them euery man vnto his serupce and vnto hys burthen. But let the not go in, to se when they couer the sanctuary, lest they dye.

And the Lord spake to Moyses, sayinge: Take the sum of the chyldren of Gerson, in the houses of theyr fathers and in theyr kyndreds: from thyrtye yere and aboue, til fiftie al that are able to go forth in war to do serupce in the tabernacle of wtnes. And this is the seruce of the kyndes of the Gersonites to serue and to beare. They shal beare the curtaynes of the tabernacle, & the coofe of the tabernacle of wtnes and hys couering, & the couering of taxus skynnes that is on high aboue vpon it, & the hanging of the doore of the tabernacle of wtnes & the hanging of the court, & the hanging of the gate of the court that is rounde about the dwelling, and the aulter, and the cords of them, and al the instrumentes that serue vnto theym, and al that is made for them

And at the mouth of Aarō and his sonnes, shall all the service of the chyldren of the Berfonites be done, in all their charges, & in all their serupce, and ye shall appoynte them vnto all their charges, that they shall waite vpon. And this is the serupce of the kyndred of the chyldren of the Berfonites in the tabernacle of witnes, and they shall be vnder the hand of Jthamar the sonne of Aaron the pnest.

And thou shalt numbre the sonnes of Merari in their kyndredes, and in the houses of their fathers, from thyrty yeres & aboue vnto fiftye: euen all that is able to go forth in warre, to do the serupce of the tabernacle of wptnesse.

D And this is the charge that they must waite vpon in al that they must serue in the tabernacle of wptnesse: The bordes of the tabernacle, and the barres, pylers and sockettes therof, and the pylers of the counte roundabout, and their sockettes, pinnes, and cordes, with all that pertapneth and serueth vnto them.

And by name ye shall reckon the thyngs that they must waite vpon to beare. This is the serupce of the kyndreds of the sonnes of Merari in all their service in the tabernacle of witnes vnder the hande of Jthamar the sonne of Aaron the pnest.

And Moyses and Aaron, and the prynces of the myltitude numbred the sons of the Cahathites in their kyndes and houses of their fathers, from thyrty yeres and aboue vnto fiftye, all that were able to go forth in the hoste, and to do service in the tabernacle of wptnes. And the numbre of them in their kyndredes, were two thousande, seven hundred, and fiftye. These are the numbres of the kyndredes of the Cahathites, of all that did service in the tabernacle of witnesse, which Moyses and Aarō did numbre at the commaundement of the lord by the hande of Moyses.

And the sonnes of Gerson were numbred in their kyndredes, and in the houses of their fathers, from thyrty yere vnto fiftye, al that were able to go forth in the hoste to do service in the tabernacle of wptnesse. And the numbre of them in their kyndredes, & in the houses of their fathers, was two thousande, syxe hundred, and thyrty. This is the numbre of the kyndreds of the sonnes of Gerson, of all that dōd serupce in the tabernacle of witnes, which Moyses and Aaron dōd numbre at the commaundement of the lord.

And the kyndredes of the sonnes of Merari were numbred in their kyndredes, and in the houses of their fathers, frō thyrty yere vnto fiftye, all that were able to go forth with the hoste, to do serupce in the tabernacle of witnes. And the numbre of them was in their kyndredes thre thousande and two. This is the numbre of the kyndredes of the sons of Merari, which Moyses & Aarō numbred at the cōmaundement of the lord, by the hand of Moyses.

The hole summe whiche Moyses, Aaron & the lordes of Israel numbred amonge the Levites in their kyndredes & householdes of their fathers, from xxx. yere vnto fiftye, euerie man to do his office and service, & to beare his burthen in the tabernacle of witnes, was eight thousand, siue hundred and foure score, which they numbred at the cōmaundement of the lord by the hand of Moyses, euerie man vnto his service and burthen: as the lord commaunded Moyses.

The.v. Chapter.

Who they be that ought to be cast out of the host. The knowledging of syn. The cleansing of synne done of ignorance. The lawe of the spyte frutes, and of gelousye.

A And the lord spake to Moyses, saying: I commaunde the chyldren of Israel that they put forth of the host, al lepers, and al that haue pssues, & al that are defiled vpon the dead, whether they be males or females: ye shall put them out of the host, & they defile not the tentes among which I dwell. And the chyldren of Israel dōd so, and put them out of the hoste, as the lord commaunded Moyses, so dōd the chyldren of Israel. And the lord spake to Moyses, saying: Speake vnto the chyldren of Israel: whether it be man or woman, whē they haue sinned any man are syn which a mā doth, wherewith a man's trespasseth against the lord: for the soule hath doone amysse: then they knowledge their synnes which they haue done, and restore againe the hurt that they haue done in the hole, and put the fiftie part of it more thereto, & giue it him who he hath trespassed against. But if he that maketh the amendes haue no man to do it to, then the amendes that is made shall be the lordes, and the pnestes, besyde the ram of the attone-ment offeryng, wherewith he maketh attone-ment for hym selfe. And al the frutes frutes whiche the chyldren of Israel brynge vnto the pnest, shall be the pnestes, & euerie mans halowed thynges shall be hys owne, but whatsoeuer any man gyueth the pnest, it shall be the pnestes.

And the Lord spake to Moyses, saying: **13** Speake to the chyldren of Israel, & shewe them. If any man inuies wife goo asyde and trespace against hym, so that another man lye with hir as wyfe, and the thyng be hēd from the eyes of hir husbāde, and is not come to light that she is defiled (for ther is no witnes agaynst hir) in as muche as she was not taken wpth the maner, and (b) the spirit of gelousie cometh vpon hym, and he is gelouse ouer his wife, and she defiled, or happely the spirit of gelousie cometh vpon hym, and he is gelouse ouer his wife, & she yet vndefiled. Then let hir husband bryng hir vnto the pnest, and brynge an offeringe for hir: the tenth part of an epha of barley meale, but he shall poure none oyle therinto, nor put frankensens thereon: for it is an offeryng of gelousie, and an offeringe that maketh remembrance of synne.

And

And let the priest bring hye and sette hit before the Lord, & let him take halfe water in an ethe vessel, & of the dust that is in the floure of the habitacio, and put it into the water. And the priest shal set þ wife before the lord, and uncover hir head, and put the memorial of the offering in hye hands whiche is the gelousye offering, and the priest shal haue bitter and cursing water in his hand, and he shal conuere hit, and shal saie vnto hir. If no man hath lpen with the, neither hast gone asyde and defiled thy self behynd thy husbände, then haue thou no harme of this bytter cursing water.

But if thou hast gone asyde behind thine husband, and art despyled, and some other mā hath lpen with the besidethine husbād (let the priest conuere hit with the conuersion of the curse, & saie vnto hir) the lord make the a curse & a conuersion amōg thy people: so that the lord make thy thyghs rotte, & thy bely swell, and this bitter cursing water go into the bowels of the, that thy belly swell, and thy thygh rotte, & the wyfe shal saie: (e) Amen, Amen.

D And the priest shal wyte this curse in a bill and waite it oute in the bitter water. And when the cursing water is in hir, then let the priest take the gelousye offering out of þ wifes hand, and waite it before the Lord, and bringe it vnto the altar: & he shal take an handfull of the memorial offering, and burne it vpon the aulter, and then make hir drinke the water: If she be defiled, and haue trespassed against hye husband, then shall the cursing water go into hir, & she shall rotte, and her belly shall swell, and she shall be a curse among hir people: That if she be not defiled but is cleane, then she shall haue no harme, but that she maye conceiue.

This is the law of gelousye, when a wife goeth asyde behind hir husband and is defiled, or when the spirit of gelousye cometh vpon a man, so that he is gelouse ouer hye wife, then he shal bring hir before the lord, and the priest shal minstre al this law vnto hir, and the man shal be guiltlesse, & the wife shall beare hye synne.

The Notes.

Trespace. (a) This trespace is wherewith we hurt oure neyghbour in woeldele goodes (as they call them) and therefore muste the hurte be redressed and the lyste parte made thereto. If the party repayed not, to whom the restitution was due, nor any of hye lawfull heyyes: then muste it be the priestes wages, whych at that tyme had non other lyeuolod.

Jealousye. (b) The whole lawe of gelousye seemeth to be a leace and a certayne nurture of wyues, that they shoulde be obedyente to thei husbādes, chaste, manerly, and saynfull, and such as giue none occasyon to be suspecte, and thereto serued this lawe whyle it kepte them vnder, and gaue them no lyceuce to goe at large, wherby they myght haue come in some suspicie, and so haue come to this great shame before the congrege.

(c) Amen is an Hebrew worde, and signifieth such to be it, or be it false and lye, approuynge and allowynge the sentence goynge before: and when it is doubled, it augmenteth the congrege, as in manye Psalmes, and John. v. and vi.

The vi. Chapter.

The law of the Nazarites that toke vpon them abstinence. The maner of blessing the people.

These are signifieth an absterner.

And the lord spake vnto Moyses, saying: speake vnto the children of Israel, and say vnto them: when a man or woman appoynteth to vowe a vow of abstinence for to abstaine vnto the lord, he shal abstaine from wine and strong drinke, & shal drinke no vinegre of wine or of strong drinke, nor shal drinke whatsoever is pressed out of grapes: & shal eat no freshe grapes, neither yet dried as long as his abstinence endureth. Moreover he shal eat no thing þ is made of the vine tre, not so much as the kernels or the huske of the grape.

And as long as the vowe of his abstinence endureth, there shall no rasure or weeres come vpon hye head, vntil his daies be run out, which he fasted vnto the Lord, and he shall be holp, and shall let the lockes of his herte growe. As long as he abstaineth vnto the Lord, he shal come at no dead body: he shall not make hym self uncleane at the death of his father, mother, brother or sister: for the abstinence of his God is vpon hye head. And therefore as long as his abstinence lasteth, he shall be holpe vnto the Lord.

And if it fortune that any mā by chaunce dye sodenly before him, & despyle the head of his abstinence, then must he shawe his head the day of hye cleansing: euen the seuenth daye he shall shawe it. And the eighth daye he shall bringe two turtles, or two pong pigeons to the priest, vnto the doore of the tabernacle of wytnesse. And the prieste shal offer thone for a synneoffering and thother for a burnt offering, and make attonement for hym in that he sinned vpon the dead: & shal also halowe his head the same daye, & shall absteyne vnto the lord the tyme of hye abstinence, and shal bringe a lambe of a yere old for a trespassoffering: but þ daies that were before are losse, because his abstinence was defiled.

This is the lawe of the absterner, when the tyme of hye abstinence is runne out he shall be brought vnto the doore of the tabernacle of wytnesse, and he shall bringe his offering vnto the Lord: an he lambe of a yere olde wpythout spotte for a burnt offering, and a she lambe of a yere old wpythout blemyshe for a synneoffering, a ram wpythout blemyshe also for a peaceoffering, and a baskette of swete bread of fyne floure myngled wpyth ople and waters of swete bread, appoynted wpyth ople, wpythincense, offeringes and drynke offeringes that be longe thereto.

Here it appereth that a vowe is after the olde testamente, which was a figure of the vowe þ a Christian man ought to doo, veyning & drinke at ag hym self vnto god, as it is spoken. Rom. xlii.

To haue abstinence of god vpon his head is a token of refusing the care of bodily thinges by þ he letta not be the heere of his head or by trimming of his bush or beard, which thing the world lo greatly esteemeth.

The offering. Numeri

And the priest shall bunge him before the lord, and offer his spnoffering & his burnt-offering, and shall offer that ramme for a peaceoffring vnto the Lord with a basket of sweete bread, and the priest shall offer also his meatoffring, & his drinkeoffring. And the absteiner shall haue his head in the dore of the tabernacle of witness, and shall take the herte of his sober head & putte it in that spye, which is vnder the peaceoffring.

Then the priest shall take the sobre Mulder, of the ramme and one sweete cake oute of the basket, and one sweete water also, & put them in the hande of the absteiner, after he hath shawen his abstinence of, and the priest shall waue them vnto the Lord, which offering shall be holp vnto the priest, with the wauebest and heue shoulder: and then the absteiner maye dryncke wine.

Whips is the lawe of the Nazaree, whiche hath vowed hys abstinence vnto the lord for his abstinence, besydes that hys hand can get. And accordyng to the bowe which he vowed, so he must do in the lawe of hys abstinence.

And the lord talked with Moyses, saying: speake to Aaron and his sons, saying: of this wise ye shall blesse the chyldren of Israel, saying vnto them.

The Lord blesse the and kepe the.

The lord make his face shyne vpon the and be merciful vnto the.

The lord lyfte vp his countenance vpon the, and geue the peace. For ye shall put my name vpon the chyldren of Israel, that I maye blesse them.

The. lii. Chapter.

The offeringe of the lordes and heades of Israel, when the tabernacle was set vp.

And when Moyses had full set vp the habitacyn, and anointed it & sanctified it, and all the vessels therof, and had anointed and sanctified the altar also, and all the vessels therof: then the prynces of Israel, heades ouer the houses of theyr fathers, which were the lordes of the tribes that stode and numbred, offered & broughte their giftes before the lord in couered charyttes and. in open: two & two a charytte and an oxe euerie man, and they broughte them before the habitacion.

And the lord spake vnto Moyses, saying: take it of them, and let the be to do the seruyce of the tabernacle of witness, & geue them vnto the Levites, euerie man after his offyce. And Moyses toke the charyttes & the oxen, and gaue them vnto the Levites, two charyttes and foure oxen he gaue vnto the sons of Gerson, accordyng vnto their offyce. And foure charyttes and eight oxen he gaue vnto the sons of Merari, accordyng vnto theyr offces, vnder the handes of Ithamar the sonne of Aaron the priest. But vnto the sonnes of Zabath, he gaue none, for the offyce that pertayned to them, was holpe: and therfore they muste beate vpon shouldres.

Chapter. vii.

And the prynces offered vnto the dedp-**B**ratyng of the altar in the day that it was anointed, and brought their giftes before the altar. And the lord seied vnto Moyses: let the prynces bunge theyr offringes, euerie daye one pryncer, vnto the dedpbratyng of the altar.

He that offered his offering the first daye, was Natheson the son of Aminadab of the tribe of Iuda. And his offering was a siluer charger, of an hundred and thirtie sicles weight: and a siluer boule of thre score and ten sicles of the holy sicle, both of the full of fyne wheten floure, mingled with oyle for a meatoffring: & a sponne of ten sicles of golde ful of incense: and a bullocke, a ramme & a lambe of a yere olde for burntofferings and an he goate for a synneoffring: and for peaceofferings two oxen, fyue rammes, fyue he goates, & fyue lambes of a yere olde. And this was the gifte of Natheson the sonne of Aminadab.

The second daye did Nathaneel offer, the sonne of Iuar captaine ouer Iazachar. And his offering which he brought was a siluer charger of an hundred & xxx. sicles wepght and a siluer boule of thre score & x sicles of the holy sicle: & both ful of fyne floure mingled wth oyle for a meatoffring: & a golden sponne of ten sicles, ful of incense. And a bullock, a ram and a lambe of a yere olde for burntofferings, and for peaceofferings two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Nathaneel the sonne of Iuar.

The thyrdaye, Eliab the sonne of Delon the chiefe among the chyldren of Zabud brought his offeringe. And his offering was a siluer charger of an hundred and thirtie sicles weight: & a siluer boule of thre score and ten sicles of the holpe sicle, and both full of fyne floure mingled with oyle for a meatoffring: and a golden sponne of ten sicles full of incense: and an oxe, and a ram, and a lambe of a yere olde for burntofferings, and an he goate for a synnoffering: and for peaceofferings, two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Eliab the sonne of Delon.

The fourth daye, Elizur the son of Sedeur, the chiefe among the chyldren of Iu-**B**ben, brought his offeringe. And hys offering was a siluer charger, of an hundred & thirtie sicles weight, and a siluer boule of thre score and. x sicles of the holpe sicle, & both full of fyne floure mingled with oyle for a meatoffring: and a golden sponne of x. sicles ful of incense: and a bullock, a ramme and a lambe of a yere olde for burntofferings, and an he goate for a synneoffring: and for peaceofferings, two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fift daye, Selamuel the sonne of Iuar
Sabbat

The offeringe of Natheson.

The offeringe of Nathaneel.

The offeringe of Eliab.

The offeringe of Elizur.

* That is gene the token of his loving kindnes.

Sadai, chiefe lord among the chyldren of Simeon, offered: whose offering was a silver charger of an hundred and .xxx. speckles weyghte, and a silver boule of thre score and ten sicles of the holy spele: And both ful of fyne floure, myngled with oyle for a meate offering, and a golden sponne of .x. speckles full of incense. And a bullock, a ram, & a labe of a peare old for burntofferings, & an he goate for a synoffring: and for peaceofferings two oxen, .v. rammes, .v. he goates, and .v. lammes of a peare olde. And thys was the offeringe of Selumiel the sonne of Zuri, Sadai.

The offeringe of Elasaph. The first dape Elasaph the sonne of Deguel, the chiefe among the chyldren of Gad, offered: whose gift was a silver charger of an hundred and .xxx. speckles weyghte, and a silver boule of thre score and .x. speckles of the holpe spele: and both full of fyne floure myngled with oyle for a meate offering: and a golden sponne of ten speckles full of incense, And an oxe, a ramme, and a lambe of a peare olde for burntofferings, and an he goate for a synoffring. And for peaceofferings two oxen, fyve rammes, fyve he goates, and fyve lammes of one peare olde, and thys was the offeringe of Elasaph the sonne of Deguell.

The offeringe of Elisama. The seventh dape Elisama the son of Amrud, the chiefe lord among the chyldren of Ephraim, offered: and his gift was a silver charger of an .C. and .xxx. speckles weyght: & a silver boule of thre score and .x. speckles of the holy sicle, & both ful of fyne floure myngled with oyle for a meate offering: and a golden sponne of .x. sicles full of incense. And a bullock, a ramme, and a lamb of a peare old for burntofferings, and an he goate for a synoffring, and for peaceofferings, two oxen, .v. rammes, fyve he goates, and fyve lammes of a peare olde. And thys was the offeringe of Elisama the sonne of Amrud.

The offeringe of Gadai. The eight dape, offered Gadai the son of Gedazur, the chiefe Lord among the chyldren of Gad, offered: and his gift was a silver charger of an hundred and thirtie sicles weight: and a silver boule of thre score and ten speckles of the holy spele, and both full of fyne floure, myngled with oyle for a meate offering: and a golden sponne of ten sicles full of incense. And a bullocke, a ramme, & a lamb of a peare old for burntofferings, and an he goate for a synneoffring: and for peaceofferings two oxen, fyve rammes, fyve he goates, and fyve lammes of a peare old. And thys was the offeringe of Gadai the sonne of Gedazur.

The offeringe of Abidan. The ninth dape, Abidan the son of Bede-on, the chiefe Lord among the chyldren of Beniamin, offered. And his gift was a silver charger of an hundred and .xxx. speckles weight, and a silver boule of thre score and ten sicles of the holy sicle, and both full of fyne floure mingled with oyle for a meate offering: and a golden sponne of .x. sicles full of incense: and a bullock, a ramme, & a lambe of one peare old for burntofferings: & an he goate for a synoffring: and for peaceofferings

two oxen, fyve rammes, fyve he goates, and .v. lammes of one peare old. And thys was the offeringe of Abidan the sonne of Bede-on.

The offeringe of Ahiezer. The tenth dape, Ahiezer the son of Ammi Sadai, chiefe lord among the chyldren of Dan, offered. And his gift was a silver charger of an .C. and thirtie speckles of weight: a silver boule of thre score and ten speckles of the holpe spele: and both full of fyne floure mingled with oyle for a meate offering: and a golden sponne of ten sicles full of incense: & a bullock, a ramme and a lambe of a peare old for burntofferings, & an he goate for a synoffring: and for peaceofferings. .ii. oxen, .v. rammes, fyve he goates, and fyve lammes of a peare old. And thys was the offeringe of Ahiezer the sonne of Ammi Sadai.

The offeringe of Asagiel. The .xi. dape, Asagiel the sonne of Ocran, the chiefe lord among the chyldren of Aser, offered. And his gift was a silver charger of an hundred and thirtie speckles of weyght: & a silver boule of thre score and ten speckles of the holpe spele, and both full of fyne floure myngled with oyle for a meate offering: and a golden sponne of ten speckles full of incense. And a bullock, a ramme, and a lamb of one peare olde for burntofferings: & an he goate for a synoffring: and for peaceofferings: two oxen, fyve rammes, fyve he goates, and fyve lammes of one peare olde. And thys was the offeringe of Asagiel the sonne of Ocran.

The offeringe of Ahira. The .xii. dape, Ahira the sonne of Enan, chiefe lord among the chyldren of Iudith, offered, and his gift was a silver charger of an hundred and thirtie sicles weight: a silver boule of thre score and ten sicles of the holy spele, both full of fyne floure, mingled with oyle for a meate offering: and a golden sponne of twentye speckles full of incense. And a bullock, a ramme, and a lamb of one peare olde for burntofferings, & an he goate for a synneoffring, and for peaceofferings, two oxen, fyve rammes, fyve he goates, and .v. lammes of one peare olde. And thys was the offeringe of Ahira the sonne of Enan.

Of thys maner was the dedicacion of the altar whē it was anoynted, vnto which was brought by the prynces of Israel .xii. chargers of silver, twelue silver boules, & twelue spones of golde: euery charger conteyning an hundred and thirtie sicles of silver, and euery boule thre score and ten, so that all the silver of all the vessels, was two thousand and foure hundred sicles of the holy spele. And the twelue golden spones, whiche were full of incense, contained ten speckles a pece of the holy sicle: so that all the golde of the spones, was an hundred and .xx. sicles.

All the oxen that were brought for the burntofferings were twelue, and the rammes twelue, & the lammes twelue of a peare olde a pece, wth the meate offerings: wth the he goates for synneofferings. And all the oxe of the peaceofferings were .xxiii. rammes .lx. the goates .lx. and lammes of a peare olde a pece .o.iii. piece

The offeringe of Ahiezer.

The offeringe of Asagiel.

The offeringe of Ahira.

piece. ix. and this was the dedication of the altar, after that it was anointed.

And when Moses was gone into the tabernacle of witness to speake with God, he heard the voice of one speaking unto him out of the mercy seat that was upon the arke of witness: even between the two cherubims, he spake unto him.

The. viii. Chapter.

The disposition and order of the lamps. The forme of the candlestick. The cleane-
songs and offeringe of the Leuites. The age
of the same.

AND the lord spake unto Moses, say-
ing: speake unto Aaron, and say vn-
to him: * when thou putteste on the
lamps, let they lighte al seven upon the fore-
front of the candlestick. And Aaron did ac-
cordingly, & put the lamps upon the fore-
front of the candlestick, as the Lord com-
maunded Moses; and the worke of the can-
delstick was of wythe golde, both the shaft
and the floures thereof. And accordyng vnto
the vision which the Lord hadde shewed
Moses, so he made the candlestick.

And the Lord spake vnto Moses, saying:
take the Leuites forthe of the children of Is-
rael, and cleanse them. And this do vnto the
when thou clearest them, sprinkle water of
purifyinge vpon them, and make a sacrifice
to rume along vpon all the fleshy of them,
and let them washe their clothes, and then
they shall be cleane. And let them take a bul-
lock, and his meat offering, fine flour min-
gled with oyle: and an other bullocke shalt
thou take to be a synoffring.

Then bring the Leuites before the taber-
nacle of witness, and gather the hole mu-
tude of the childre of Israel together. And
bring the Leuites before the Lord, & lette
the children of Israel, put their hands vnder
the Leuites. And let Aaron beue the Leui-
tes before the Lord for an heueoffring gi-
uen of the children of Israel, and then let
them be appoynted to waite vpon the ser-
uice of the Lord.

And let the Leuites put their hands vnder
the heads of the bullocks, & then offer the
the one for a synoffring, and the other for a
burnt offeringe before the lord, to make at-
tonement for the Leuits. And make the Le-
uites stand before Aaron and his sonnes, &
beue them to be an heueoffring vnto the
Lord. And thou shalt separate the Leuites
from amonge the children of Israel, that
they be myne: & after that let them go and
do the seruyce of the tabernacle of witness.
Clenfethem, & hallow them, for they are gi-
uen me from amonge the childre of Israel,
for I haue taken them vnto me for al the
firstborne that open the matrice amonge the
children of Israel.

* For all the firstborne among the chil-
dren of Israel are myne, both man & beast,
because the same tyme that I smote the first
borne in the land of Egypte, I sanctified
them for my selfe: and I haue taken the Le-

uites for all the firstborne among the chil-
dren of Israel, and haue giuen them vnto
Aaron and his sonnes forthe of the childre
of Israel, to do the seruyce of the childre
of Israel in the tabernacle of witness, and
to make an attonement for the children of
Israel, that ther be no plage among the chil-
dren of Israel, if they come nye vnto the
sanctuary.

And Moses and Aaron and all the congre-
gacion of the childre of Israel dyd vnto the
Leuites, accordyng vnto all that the
Lord commaunded Moses. And the Leui-
tes clenfed themselves, and washed their
clothes. And Aaron offered them before the
lord, and made an attonement for them to
clense them. And after that, they went in to
do their seruyce in the tabernacle of wit-
nes, before Aaron and his sonnes. And ac-
cording as the lord had comaunded Moses
concernyng the Leuites, even so they dyd
vnto them.

And the lord spake vnto Moses saying:
this shall be the maner of the Leuites: fro
the second peare vwarde, they shall go in, to waite
vpon the seruyce in the tabernacle of wit-
nes, and at forty they shall cease waityng
vpon the seruyce thereof, and shall labour
no more, but shall minister vnto the chyl-
dren in the tabernacle of witness, & there
waite, but shall do no more seruyce. And see
thou do after this maner vnto the Leuits,
in their waityng tymes.

The. ix. Chapter.

The Easter or pasche offeringe of the
cleane and vncleane. A cloude couerage the
tabernacle leadeth the hoste.

AND the lord spake vnto Moses in the
wildernesse of Sinai, in the first mo-
neth of the second peare after they were
come out of the land of Egypte, say-
ing: let the childre of Israel offer pasche-
ouer in his season, euē the. xiiii. daye of this
moneth at euē, they shall kepe it in his sea-
son, according to the ordinances & maners
thereof. And Moses bad the childre of Is-
rael that they should offer pascheouer, & they
offred pascheouer the. xiiii. daye of the first
moneth at euē in the wildernesse of Si-
nai: and dyd accordyng to all that the lord
commaunded Moses.

And it chaunced that certayn men whiche
were defyled with a dead corse, so that they
myghte not offer pascheouer the same daye,
came before Moses & Aaron the same tyme
& sayd: We are defyled vpon a dead corse,
wherfore are we kepte backe that we maye
not offer an offeringe vnto the lord in the
due season, among the childre of Israel?
And Moses sayde vnto them: tarpe, that I
maye heare what the lord wyl commaund
you. And the lord spake vnto Moses, say-
ing: speake vnto the childre of Israel, &
saye. If any man among you or your chyl-
dren after you, be vncleane by the reason
of a corse, or is in the way farre of, then let
hym offer pascheouer vnto the Lord, the
four-

fourtene day of the second moneth at eue-
and eat it with swete bread & soute herbes:
let them leaue non of it vnto the morning,
nor breake any bone of it. And accordyng
to all the ordynance of the pasche lette
them offre it.

But if a man be cleane and not let in a
iourney, and yet was negligent to offer (a)
pasche: the same soule shall perishe from
his people, because he brought not an offe-
ring vnto the lord in his due season: & he
shall beare his synne. And when a straun-
ger dwelleth among you, & will offre pas-
che vnto the lord, accordyng to the ordy-
nance of pasche & maner thereof shall
he offre it. And ye shall haue one lawe both
for the straunger, & for him that was borne
at home in the land.

C And the same daye that the habitacion was
reared vp, a cloud couered it on hye vpon the
tabernacle of wytnes: and at eue ther was
vpon the habitacion, as it were the likenes
of fyre vntill the morninge. And so it was
alwaye, that the cloude couered it by day,
& the similitude of fyre by night. And when
the cloud was taken vp from the taberna-
cle, then the chyldren of Israel iourneyed,
& where the cloude abode, ther the chyldren
of Israel pitched their tentes. At the mouth
of the lord the chyldren of Israel iourney-
ed, & at the mouth of the lord they pitched.
And as long as the cloude abode vpon the
habitacion, they laye still, and when the
cloud tarped still vpon the habitacion long
tyme, the chyldren of Israel wailed vpon
the lord and iourneyed not.

D If it chaunced that the cloud abode any
space of tyme vpon the habitacion, then
they kept their tentes at the mouth of the
lord: and they iourneyed also at the com-
maundement of the lord. And if it happened
that the cloude was vpon the habitacion
from euen vnto morninge, and was taken
vp in that morninge, then they iourneyed.
Whether it was by daye or by night that
the cloude was taken vp, they iourneyed.
But when the cloude tarped two dayes, or
a moneth, or a longe season vpon the habi-
tacion, as long as it tarped thereon, the
chyldren of Israel kepte their tentes, and
iourneyed not. And as sone as the cloude was
taken vp, they iourneyed. At the mouth of
the lord they rested, and at the commaun-
dement of the lord they iourneyed. And
thus they kepte the watche of the lord, at
the commaundement of the lord by the hand
of Moyses.

The Notes.

(a) As it was with the Jewes for their easter
lambe which was this pasche: so is it with
vs in oure spirytual easter or pasche. Whos-
euer doeth not reuerently beleue the redemp-
cion of mankynde, whiche was thorowly spen-
ded in offeringe of the true lambe Christ, and
amendeth not his lyfe, nor turneth from vice
to vertue in the tyme of this mortall lyfe: shall
not belonge to the gloire of the resurrection,
whiche shall be gyven to the true worshippers

of Christ, but shall be tosed out from the compa-
nye of the sayntes.

The .x. Chapter.

The trumpettes of siluer and the vse thereof.
The Israelites departe from Sinai. The
captaynes of the hoste are numbred. Moyses
saith to go with Moyses.

A And the lord spake vnto Moyses, say-
ing: Make the two trumpets of bea-
ten siluer, that thou mayest vse them
to call the company together, and when the
host shall iourney. When they blowe with
them, all the company shall resorte to the vn-
to the doore of the tabernacle of wytnes. If
but (a) one tropet blow only, then the prin-
ces which are heads ouer thousands of Is-
rael shall come vnto the. And when ye trump
the first tyme, the hostes that lye on the east
partes shall go forwarde.

And when ye trump the seconde tyme,
then the hostes þ lye on the south syde shall
take their iourney: for they shall trope when
they take their iourneys. And in gathering
the congregacion together, ye shall (b) blow
and not trompe. And the sonnes of Aaron,
the priestes shall blow the trumpettes, and
shall haue them, and it shall be a lawe vnto
you for euer, and among your chyldren af-
ter you.

And when ye shall go to warre in your land
agaynst your enemies that be ye, ye
shall (c) trompe with the trumpets, and ye
shall be remembred before the Lord your
god, and saved from your enemies. Also
when ye be met in your feast dayes, and
in the first dayes of your monethes, ye shall
blow the trumpets ouer your burnt sacri-
fices and peaceofferynges, that it maye be a
remembraunce of you before your God. I
am the lord your God.

And it came to passe the twentye daye of
the second moneth in the second pere that
the cloude was take vp from the taberna-
cle of witnesse. And the chyldren of Israel
toke their iourney out of the wilderness of
Sinai, and the cloude rested in the wilder-
nes of pharan. And they firste toke their
iourney at the mouth of the lord by the hand
of Moyses: euen the standard of the hoste of
Juda remoued with their armies, whose
captayne was Nahason sonne of Amna-
dab. And ouer the hoste of the trybe of the
chyldren of Isachar, was Nathanael the son
of zuar. And ouer the host of the trybe of the
chyldren of zabulon was Eliab the son of
Helon. And the habitacion was take doune:
and the sonnes of Gerson & Merari went
for to bearynge the tabernacle.

Then the standard of the hoste of Ruben
went forth with their armies, whose cap-
taine was Elizur the son of Sedeur. And
ouer the host of the trybe of the chyldren of
Symeon: was Samalie the sonne of Su-
ri Saddai. And ouer the host of the trybe of
the chyldren of Gad: was Eliasaph the son
of Deguel. Then the Cahathites went for-
warde and bare the holy thynges, and the

other dyd set by the habitation again their comynge.

A Then the standard of the host of the children of Ephraim went forth with their armies, whose captain was Elisama the son of Amud. And over the host of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Jedazur. And over the host of the tribe of the sonnes of Ben Jamin, was Abidan the sonne of Gedeon.

And hyndermost of all the host, came the standard of the host of the children of Dan with their armies whose capitayne was Ahiezer the sonne of Ammi Saddai. And over the host of the tribe of the children of Aser, was *Hagael the sonne of Dehian. And over the host of the tribe of the children of Joseph, was Ahira the sonne of Enan: In this manner were the iourneies of the children of Israel with their armies when they removed.

D And Moses sayd vnto (a) Hobab the son of Raguel * the Arabian, Moses father in lawe: We go vnto the place of whiche the Lord sayd: I will geue it you. So with vs, and we will do the good: for the Lord hath promysed good vnto Israel. And he sayd vnto him: I will not, but wil goo to myne owne lande, and to my kynred. And Moses sayd: oh nape, leaue vs not, for thou knowest wher is best for vs to pitch in the wilderness, and thou shalt be our * guide. And if thou go with vs, loke what goodnes the Lord sheweth vpon vs, the same we will shewe vpon the.

And they departed from the mount of the Lord the dayes iourneie, and the arke of the testament of the Lord went before the in the the dayes iourneie, to searche out a resting place for them. And the cloud of the Lord was over them by day when they went forth of the tentes.

And when the Arcke went forth, Moses sayd: asple by Lord, and let thynne enemies be scattered, and let them that hate the, flee before the. And when the Arcke rested, he sayd: returne (lord) vnto the many thou sandes of Israel.

The Notes.

one trumpet. (a) To blowe one trumpet, is to shewe the voyce of health synglye, after the maner of the sayth.

The pyes (b) The common people must be plainly taught by the prestes, without curyosity.

As shall blowe. (c) In tyme of warre muste they trumpe with trumpetes, whiche sygnifyeth, that when most neede is, then muste sayeth, prayer, and lifynge vp of the mynde to God be chrefely exercised.

To trumpe agaynst enemies. (d) Hobab is the same, that before is called Jetho. Euen as Salomon in some places is Jotham, and as Moses is also Arias. He was the sonne of Raguel the father of Zephora, Moses wyfe: albeit that in the .ii. of Gen. Raguel be called by father, not because he was so in dede, but because he was his fathers father, whiche maner of speakynge is not a fewe tymes used in the scripture.

The people murmureth and is punished with fyre. They desire fleshe. The loth Māns. The murmuring and waucting sayth of Moyses. The Lord dyrbeth the burden of Moyses to leuente of the auncientes, and they prophesye. Eldad and Medad do also prophesie in the host. It rapeth quaples. The fleshe rautners are punished.

A And the people * complained, and it displeased the eares of the Lord. And when the lord heard it, he was wroth, and the fire of the Lord burnt among the, & consumed the vttermost of the hoste. And the people cryed vnto Moyses, and he made sute vnto the Lord, and the fire quenched. And they called the name of the place, * Chabarah, because the fyre of the Lord burnt amonge them.

And the common sort of people that was among them, fell a lustynge. And the children of Israel also went to, and wept, and sayd: who shal geue vs fleshe to eat? we remember the fleshe, whiche we shoulde eate in Egypt for nought, and of the Cucumbers and melons, lekes, onyons, and garlyke. But nowe oure soules are dyed away, for our eyes loke on nothynge elles, saue vpon manna.

The Manna was as it had bene Corian det sede, and in appaiaunce lyke Bedellion. And the people went about and gathered it, and ground it in mplies, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell aboute the host in the nyghte, the Manna fell therewith.

And when Moyses heard the people wepe in the thyr houholdes, euery man in the doore of hys tente, then the wrathe of the Lord waxed hote exceedingly: and it greued Moyses also. And Moyses sayd vnto the Lord: wherfore dealest thou so cruelly wth thy seruant? wherfore do I not fynd fauoure thy syght, sythens thou puttest the wighte of this people vpon me? Wane I conceived all this people? or haue I begot them, that thou shouldest sape vnto me, carpe the in thy bosome (as a nurse beareth the suckynge chyld) vnto the land whiche thou swarest vnto the fathers? wher shulde I haue fleshe to geue vnto all this people? For they wepe vnto me, sayinge: geue vs fleshe that we may eate, I am not able to beare all this people alone, for it is heauy for me. Wherfore if thou deale thus wth me, kyll me, I praye the, if I haue founde fauoure in thy syghte, and let me not see my wretchednes.

And the Lord sayd vnto Moyses: gather vnto me the score and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and officers over them, and brynge them vnto the tabernacle of wytnesse. * let them stand ther with the. And I will * come doune and talke wth the, & take of the * spirit which is vpon the, & that is,

* of wazed discontente or dyd wye ledly.

* Chabarah signifieth hidding inflaminge or fyrenge.

Gen. 12. 8. * That is, and

I wil speere
them with
the same spi
rit.

and put vpon the and vpon them, and they
shall beare with the in the burthen of the
people, and so shalt thou not beare alone.

And say vnto the people: halow your sel
ues agaynst to morowe, that ye maye eat
flesh, for ye haue whined in the eares of the
lord, saying: who shall geue vs flesh to eat
for we were happy whē we were in Egypt,
therfore the lord will geue you flesh, and ye
shall eat. Ye shall not eat one day onely, e
ther two or thre daies, either ten or twenty
daies: but euē a moneth long, and vntill
it come out at the nostrils of you, that ye
be reddy to perbake: because ye haue said
that the Lord asped, which is among you, and
haue wepte before hym, saying: why came
we out of Egypt?

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100.

And Moses sayde: five hundred thousand
foote men are there of the people, amonge
whych I am. And thou hast said: I wil geue
them flesh, and they shall eat a moneth
longe. Shall the shepe and the ox be slaine
for them to fynde them? Either shall al the
fyll of the sea be gathered together to serue
them? And the Lord sayd vnto Moses: As
the Lordes hand wared short: & thou shalt
se whether my worde shall come to passe or
not.

And Moses went forth, and tolde the peo
ple the saying of the Lord, and gathered
the thye scoze and ten elders of the people,
and set them round aboute the tabernacle.
And the Lord came downe in a cloude, and
spake vnto him, and toke of the spirit that
was vpon hym, & put it vpon the thye scoze
and ten elders. And as the spirit rested v
pon them, they prophesied & dyd nought
else. But there remayned two of the men in
the hoste: the one called Eldad, and the o
ther Medad. And the spirit rested vpon the
for they were of them that were wyrtten,
but they went not out vnto the tabernacle:
and they prophesied in the hoste.

And ther ran a yonge man and told Mo
ses, and sayd: Eldad, and Medad doo pro
phesie in the hoste. And Josua the sonne of
Nun, the seruant of Moses, which he had
chosen out, answered and sayd: Myghter
Moses, forbyd them. And Moses sayd vn
to him: enuieest thou for my sake? wold god
that all the lordes people could prophesie,
and that the Lord would put his spirite v
pon them. And then bothe Moses and the
elders of ysacl, gat them in to the hoste.

And there wente forth a winde from the
lord, and broughte quayles fro the sea, and
let the fall about the host, euē a daies iour
ney round about on euery syde of the hoste.
And two cubites hye vpon the earthe. And
the people stode vp al that day and all that
night, and on the morow, & gathered quai
les. And he that gathered leas, gathered x.
homers full. And they killed them round a
bout the hoste.

And while the flesh was yet betwene
their teth, afore it was chewed vp, & wrath
of the lord waxed hoate vpon the people,

and the Lord slewe of the people an ex
ding mighty slaughter. And they called the
name of the place * Isphriath Bithaiah: be
cause they buried the people that lusted
there.

* That is,
the graues
of lust.

And the people toke their iourney from
Isphriath Bithaiah vnto Hazeroth, and
abode at Hazeroth.

The Notes.

(a) Toke Genes. xii. a

(b) To prophesie, is some tyme to preache the
word to the people, as it is. i. Counting. xii. a.
or to shewe the wonderfull workes of God,
or to shewe thynges to come. But to prophesie
and do nought else, is here to rule the people of
God, according to the spirit, & to god. & the
subiectes, with iudgemente, iustyce and truerh.

The. xii. Chapter.

Aaron and Mary grudge agaynst Moses.
Mary was sephen with the leper and braied
at the prayre of Moses.

Aaron and Mary spake agaynst
Moses, because of his wyfe of Zende,
whych he had taken: for he had take
to wyfe one of Zende. And they saide, doth
the Lord speake onelye thorowe Moses?
doth he not speake also by vs? And the Lord
heard it. But Moses was a very meke man
aboue all the menne of the earth. And the
Lord spake at once vnto Moses, vnto Aa
ron, and vnto Mary: Come out ye thre vn
to the tabernacle of witness: & they came
out all thye.

In the 2
dye w the
woman is
call. d. 218
Jam.

And the lord came downe in the ppyler
of the cloude, and stode in the doore of the ta
bernacle, and called Aaron and Mary. And
they went out both of them. And he sayde,
heare my wordes: If ther be a prophet of
the lordes among you, I wil shew my selfe
vnto him in a vision, and will speake vnto
hym in a dreame. But my seruaunt Moses
is not so: whiche is faithfull in all myne
house. Vnto him I speake (a) mouth to
mouth, and he seeth the sight & the fashion
of the Lord, and not thorow fideles. Where
fore then were ye not afrayed to speake a
gaynst my seruaunt Moses?

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Genes. xii. a.

And the lord was angrye with them, and
went his waye, & the cloude departed from
the tabernacle. And behold, Mary was be
come leprous, as it were snowe. And when
Aaron looked vpon hir, & sawe that she was
leprous, he sayd vnto Moses: Oh I beseech
the my Lord, put not the synne vpon vs,
whych we haue folpwlly committed & sp
ned. Oh, lette hir not be as one that come
dead forth of the mothers wombe: for half
hir flesh is eaten awaye.

Exode. xii. a.

And Moses cryed vnto the lord, saying:
Oh God, heale hir. And the lord sayd vnto
Moses: If hir father had spit in hir face
ould she not be a shamed. vii. daies, let hy
be shut forth of the hoste seven daies, and
after that let hir be receiued in againe. And
Mary was shut out of the hoste seven daies
and the people remoued not, till she was
broughte in agayne. And afterwarde, they
remoued

C

remoued fro Bazereth, and pitched in the wilderness of Sharan.

The Notes.

Mouth to mouth.

(a) To speake mouth to mouth, is to shewe secretly by manifeste signes and tokens, so that thereby we be undoubtedly assured of the will of God. As for the bodie mouthe, here is no mention thereof.

To spyt in his face.

(b) If hy father had spyt in hy face, that is, if he hadde punyshed hy, and caused hy to see hy offence. The Lord is a father, and punysheth hye chosen not to dampne them, but to correcte them and feare them, and to bypse them to earnest repentaunce. After seven dayes was the receyued agayne into the hooke: so after repentaunce had must we be receyued into the congregacion.

The xiii. Chapter.

¶ Certayne are sente to searche the lande of Canaan. whych byngt with them a cluster of grapes for a signe of fruitfulnes.

And the Lord spake there vnto Moyses, saying: * Send me out to search the land of Canaan, whiche I gge vnto the chyldren of Israel: of every tyebe of their fathers a man: and let them all be such as are rulers among them. And Moyses at the commaundemente of the lord sent forth of the wilderness of Sharan, suche men as were al heades amonge the chyldren of Israel, whose names are these.

In the tyebe of Ruben: Sammua the sonne of zacur: In the tyebe of Simeon, Saphat the sonne of Hori: In the tribe of Iuda, Caleph the son of Iephune. In the tribe of Iachar, Igeal the son of Joseph. In the tribe of Ephraim, Hosea the sonne of Nun. In the tyebe of Ben Iamin, Iahthy the son of Iaphu. In the tyebe of Zabulon, Badiel the sonne of Sodi. In the tribe of Joseph & was of Manasse, Gaddi the sonne of Sufi. In the tyebe of Dan, Amiel the sonne of Gemali. In the tribe of Aser, Sethur the sonne of Michael. In the tyebe of Iephthali, Rahebi the sonne of Iaphu. In the tribe of Gad, Guel the son of Machi: These are the names of the men whych Moyses sent to espye out the lande.

And Moyses called the name of * Hosea the sonne of Nun, Iosua.

And Moyses sent them forth to espye out the lande of Canaan, and said vnto them: get you Southward, & go vp into the hygh countrey, & se the land what maner thinge it is, and the people that dwell therein: whe ther they be stronge or weake, few or many and what the land is that they dwell in, whe ther it be good or bad, and what maner of cities they dwelle in, whether in tentes or walled townes, and what maner of land it is: whether fat or leane, and whether there be trees therein or not. And be of good courage, and byng of the frutes of the land. And it was about the tyme that grapes are full ripe.

And they went vp & fetched out the lande from the wilderness of zin vnto Iachob, as men goo to Demath, & they ascended vnto

the south & came vnto Hebron, where Abim was and Sefai, & Thalmam the sons of * Enack. Hebron was buyt seven yere before * Ioan in Egypt. And they came vnto the ruer of Escol, and they cut downe ther a brynche with one cluster of grapes, and bare it vpon a staffe betwene twayne, & also of the pomegranates, & of the figges of the place. The ruer was called * Jechel Escol, because of & cluster of grapes whych the chyldren of Israel cut downe there.

And they turned backe agayn from searching the lande at foure dayes end. And they went and came to Moyses and Aaron, and vnto all the companie of the chyldren of Israel, vnto the wilderness of Sharan, even vnto Cades, and brought them word and also vnto all the congregacion, and shewed them the frute of the lande. And they tolde him, sayinge: we came vnto the land whither thou sendest vs, and surely it is a land that floweth with mylke and honye, and here is of the frute of it. Neuer thelesse the people be stronge that dwell in the land, and the ctytes are walled and exceedinge greate, and moreouer we sawe the chyldren of Enack there.

The Amaleckes dwell in the south countrey, and the Bethytes, Jebusytes and the Amorites dwell in the mountayns, and the Cananites dwell by the sea, and a long by the coaste of Iordan.

And Caleb stilled the murmure of the people agayn Moyses, sayinge: let vs go by & conquere it, for we be able to overcome it. But the men that went vp with him, sayd: We be not able to go vp agaynst & people, for they are stronger then we: And they brought vp an euil reporte of the land whych they had searched vnto the chyldren of Israel, sayinge: The land whych we haue gone thow to search it out, is a land that eateth vp the inhabytautes therof, and the people that we sawe in it, are men of stature. And there we sawe also gyauntes, the chyldren of Enack, whych are of the gyauntes. And we seemed in our sight as it were grasshoppers, and so we did in their sight.

The xiii. Chapter.

¶ The people despayre of conuynge to the land promysed, do murmure agaynst God, and would haue stoned Caleb and Iosua. The searchers of the land dye. Amalech kyllyth the Israelites.

And all the companie cryed out, & the people wept thowout that night, & all the people of Israel murmured agayn Moyses and Aaron, saying: Would God we had dyed in the land of Egypt, either we wold we had dyed in this wilderness. Wherefore hath the lord broughte vs vnto this land to fall vpon the sword, that both our wyues, & also our chyldren shul be a praye: is it not better that we returne to Egypte agayne? And they sayed one to another: let vs make a Capitayne, and returne to Egypte agayne.

And

* Hosea or Osee, signifieth sauiour. Iosua or Iehosua, signifieth the saluacion of the Lord.

That is to say, plentiful wher shall plen be and comodities

That is to say, no straunger dwelleth there.

And Moses and Aaron hearing this fell on their faces before all the multitude of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephone which were of them that searched the land, rent their clothes and spake unto all the company of the children of Israel, saying: The land which we walked thither to search it, is a very good land. If the Lord have lust to us, he will bring us into this land, and give it us, which is a land that floweth with milk and honey. But in any wise rebel not against the Lord. For ever fear ye not the people of the land, for even as bread, so may we devour them. The people is departed from them, and the Lord is with us, fear them not therefore.

And all the people bad stone them with stones. But the glory of the Lord appeared in the tabernacle of witness unto all the children of Israel. And the Lord spake unto Moses. How long shall this people trouble me? for all my signs which I have showed amongst them, I will smite them with the pestilence and destroy them, and will make of them a greater nation, and a mightier than they.

And Moses said unto the Lord: then the Egyptians shall hear it, for thou broughtest this people with thy might from Egypt. And it will be told to the inhabitants of this land also, for they have heard speak that thou art with this people, and that thou art sent face to face, and that the cloud standeth over them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night.

If thou shalt afflict this people, as they were but one man, then the nations which have heard the fame of the Lord shall say: because the Lord was not able to bring in this people into the land which he swore unto them, therefore he slew them in the wilderness.

So now let the power of my Lord be great according as thou hast spoken, saying: the Lord is long er he be angry, and full of mercy, and suffereth sin and trespass, and leaveth no man innocent, and visiteth the iniquity of the fathers upon the children even upon the third and fourth generation, be merciful I beseeche thee therefore unto the sin of this people, according unto thy great mercy, and according as thou hast forgiven this people from Egypt, even unto this place.

And the Lord said: I have forgiven it, according to thy request. But as truly as I live, all the earth shall be filled with my glory. For of all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and yet have tempted me now these ten times, I have not hearkened unto my voice, there shall not one see the land which I swore unto them, saying: I will give it unto you. Neither shall any of them that sailed

upon me, see it. But my servant Caleb: because he is an other manner spirit with him, and because he hath followed me: I will bring him into the land which he hath walked in, and his seed shall conquer it, and also the Amalekites and Canaanites which dwell in the low countries. To morrow turne you and get you into the wilderness: even the way toward the red sea.

And the Lord spake unto Moses and Aaron, saying: how long shall this evil multitude murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Yet thus saith the Lord: as truly as I live, I will do unto you even as ye have spoken in mine ears. Your carcasses shall lie in the wilderness: neither shall any of these numbers which were numbered from twenty years and above of you which have murmured against me come into the land over which I lifted mine hand to make you dwell therein. Save Caleb the son of Jephone, and Joshua the son of Nun.

And your children which ye say shall be a prey, them I will bring in, and they shall know the land which ye have refused, and your carcasses shall lie in this wilderness.

And your children shall wander in the wilderness forty years, and suffer for you: whosoever shall see your carcasses be wasted in the wilderness, after the number of the days in which ye searched out the land, forty days, every day a year: so shall they bear your iniquity. And ye shall see my vengeance, for the Lord hath said that I will do it unto all this evil congregation that are gathered together against me: even in the wilderness ye shall be consumed, and here ye shall dye.

And the men which Moses set to search the land, and which (when they came again) made all the people to murmur against it in that they brought up a slander upon the land: dyed for their bringing up that evil slander upon it, and were plagued before the Lord. But Joshua the son of Nun and Caleb the son of Jephone which were of the men that went to search the land, lived still. And Moses tolde these sayings to all the children of Israel, and the people took great sorrow.

And they rose up early in the morning and gat them into the top of the mountaine, saying: lo we be here, and will go up unto the place of which the Lord said, for we have sinned. And Moses said: wherefore will ye go on this manner beyond the word of the Lord? it will not come well to passe, go not up (for the Lord is not among you) lest ye be slain before your enemies. For the Amalekites and the Canaanites are there before you, and ye will fall upon the sword, because ye are turned away from the Lord, and therefore the Lord will not be with you.

But they were blinded to go up into the

as in Psal
xiii. b.

Psal. xii. a.

Deut. i. c.

Josh. i. c.

* Whoso
here stand
forth, in the
title of Job
latter.

15

hpl

hell top: Nevertheless the arke of the testament of the Lord & Moses departed not out of the host. Then the Amalechites and the Canaanites whiche dwelt in that hill, came downe and smote them and hewed them: euen unto Horma.

The. xv. Chapter.

The hyman offerings of them that entre into the land, the punishment of him that synneth of arrogancy or pride. The man is stoned that gathered sheaves on the Sabbath. Gardes must be made vpon quarters of their garments.

And the Lord spake vnto Moses, saying: speak vnto the chyldren of Israel, and say vnto them: When ye be come into the land of your habitacion whiche I geue vnto you, and wyl offer an offering vpon the fire vnto the Lord, whether it be a burnt offering or a special bowe or strept offering, or it be in your principal feastes to make a swete sauoure vnto the Lord, of the oxen or of the flocke.

Then let him that offered his offering vnto the Lord, bring also a meat offering of a tenth deale of floure, mingled with þ fourth part of an hin of oyle, and the fourth parte of an hin of wine for a drinke offering, & offer with the burnt offering or any other offering when it is a lamb. And vnto a ram thou shalt offer a meat offering of .ii. tenth deales of floure, mingled with the thyrde part of an hin of oyle, and to a drinke offering thou shalt offer the thyrde part of an hyne of wyne, to be a swete sauoure vnto the Lord.

When thou offerest an oxe to a burnt offering or in any special vow or peace offering vnto the Lord, then thou shalt bring vnto an oxe, a meat offering of thre tenth deales of floure mingled with half an hin of oyle. And thou shalt bring for a drinke offering halfe an hin of wyne, that is an offering of a swete sauoure vnto the Lord. This is the maner that shalbe done vnto one oxe, one ramme a lambe or a kidde. And according to the numbre of such offerings, thou shalt encrease the meat offerings and the drinke offerings.

All that are of your selues shall do these thynges after this maner, when he offereth an offering of swete sauoure vnto the Lord. And if ther be a straunger with you or be among you in your generations, and wil offer an offering of a swete sauoure vnto þ Lord: euen as ye do, so he shal do. * One ordynance shall serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynance for euer among your chyldren after you, that the straunger and ye shalbe lyke before the Lord. One law and one maner shal serue, both for you and for the straunger, that dwelleth wth you.

And the Lord spake vnto Moses, saying: speak vnto the chyldren of Israel and say vnto them: When ye be come into the land whether I will bring you, then whē ye wil eate of the bread of the lande, ye shall geue

an heue offering vnto the Lord. Ye shal geue a cake of þ first of your downto an heue offering: as ye do the heue offering of þ barne euen so ye shal heue it. Of the first of your downe ye muste geue vnto the Lord an heue offering, thoroughout your generations.

If ye ouersee your selues and obserue not all these commaundementes, whiche the Lord hath spoken vnto Moses, and all that the Lord hath commaunded you by þ hand of Moses, from the first day forward that the Lord commaunded among your generation: when oughte is comytted ignorauntly before the eyes of the congregacion, then all the multitude shal offer a calfe for a burnt offering to be a swete sauoure vnto the Lord, and the meat offering & drinke offering thereto, accordynge to the maner: & an he goate for a syn offering. And the priest shal make an attonement for al the multitude of the chyldren of Israel, and it shalbe forgiven them for it was ignorance. And they shal bringe their giftes vnto the offering of the Lord, and they syn offeringe before the Lord for their ignorance. And it shalbe forgiven vnto all the multitude of the chyldren of Israel, & vnto the straunger that dwelleth amongs you: for the ignorance pertaineth vnto al the people.

If anye one soule synne thowhe ignorant, he shal bringe a she goate of a yeare olde for a synne offering. And the priest shal make an attonement for the soule that sinned unwittingly wth the syn offering before the Lord, and make him at one, and it shalbe forgiven hym. And both thou that art borne one of the chyldren of Israel, and the straunger that dwelleth amonge you, shall haue both one lawe, & ye syn unwittingly.

And the soule that doth ought presumptuously, whether he be an Israelite or a straunger, the same hath despyled the Lord.

And the soule shall be destroyed out of his people, because he hath despyled the worde of the Lord, and hath broken his commaundementes, that soule therfore shal perish and his synne shalbe vpon hym.

And whyle the chyldren of Israel were in the wilderness, they found a man gathered sheaves vpon the Sabbath daye. And they that founde hym gathered sheaves, brought hym vnto Moses and Aaron, and vnto all the congregacion: and they putte hym inward, for it was not declared what shoulde be done vnto hym. And the Lord sayde vnto Moses: the man shall dye: lette all the multitude stone hym wth stones forth of the hoste. And all the multitude brought hym without the host, and stoned hym with stones, and he dyed as the Lord commaunded Moses.

And the Lord spake vnto Moses, saying: speak to the chyldren of Israel, and byd them, they make them gardes on the quarters of their garments thoroughoute their generations, and lette them make the

Hebrie or Jewe, & the Grece, the ryche and poore, the citizen and stranger or fornar.

D

God punyssheth the þ dyspyle hys word.

* They had gathered not for necessity, but covetous of contemptes sake.

Gardes, Deu. xix. 15

* This is commaundment was a foreshadow of the gathering of the gentyles and the Hebrewes in to one church of Christ. As Job. i. c. Wherein there is no difference betwene the

* gardes

* Woulde
god thys
men would
be such gar
des.

* gardes of ybandes of Hacincte. And the
garde shalbe vnto pou to loke vpon it, that
pe remembre al the commaundementes of
the Lorde and do thepm. that pe seke not a
wap after poure owne hertes, & after poure
owne eyes, to go a hounge after them: but
that pe remembre and do al my commaun-
dementes, and be holpe vnto poure god, for
I am the Lord poure god. whiche broughte
pou out of the lande of Egypt to be poure
God. I am the Lord God.

The xvi. Chapter.

The rebellion and resistance of Korah Da-
than and Abiram. The reb opened and swa-
lowed them vp.

* Some
saye Korah
the sonne of
Zachar.
* Some
saye Abir.

And Korah the sonne of Fezehar, the
son of Kahath the son of Leui, and
Dathan, and Abiram the son of E-
liab, and On the son of Peleth the son of
Lub: stode vp before Moses, with other of
the chyldre of Israel ii. hundred and fiftie
heades of the congregacion, & counsaillours
and men of fame, and they gathered the se-
ues togither agaynst Moses and Aaron, &
saide vnto them: pe haue done inough. For
al the multitude are holp every one of the,
and the Lord is among them. Why the-
fore auance pe poure selves aboue the con-
gregacion of the Lordes.

When Moses herde it, he fel vpon his face
and spake vnto Korah and vnto al his com-
panie, sayinge. to morowe the Lorde wyl
shew who is hys, and who is holp, and wil
take them vnto hym, & whoso euer he hath
chosē, he wil cause to come to hym. This do
take spyrennes, thou Korah & al thy co-
panie, and do spyre therein & put cens thereto
before the Lorde to morowe. And then whō
soeuer the Lord doth chose, the same is ho-
ly. Ye make ynough to doo pe chyldren of
Leui.

When Moses sayd vnto Korah: heare pe
chyldren of Leui, Semeth it but a small
thyng vnto pou, that the god of Israel hath
seuered pou fro the multitude of Israel to
brynge pou to hym, to do the seruice of the ta-
bernacle of the lord, and to stand before the
people to minister vnto them: he hath ta-
ken the to hym and al thy brethren the sons
of Leui with the, and pe seke thoffice of p-
phest also. For which cause both thou and
al thy company are gathered together agaynst
the Lord: for what is Aaron, that pe shuld
murmur agaynst hym.

And Moses sent to cal Dathan and Abi-
ram the sonnes of Eliab, and they answe-
red, wee wil not come. Semeth it a small
thyng vnto the that thou hast broughte vs
out of a land þat floweth with milke and ho-
ny, to brynge vs in the wilderness: but þ thou
shouldest caryne ouer vs also? More ouer
thou hast broughte vs vnto no land that flo-
weth with mylke and honye, neyther hast ge-
uen vs possessions of felde or of vynes. For-
ther wylte thou pull out the eyes of these
men? we wil not come.

And Moses waxed very angry and sayd

vnto the Lord: These men haue not but other offer-
ges. I haue not taken so muche as an asse
fro the, neyther haue vnted any of the. The
Moses sayde vnto Korah: Be thou and all
thy companie before the Lorde: both thou
they and Aaron to morow. And take every
mans censel and put cens in the, and come
before the lord every man wth his censel:
two hundred and fiftie censels, and Aaron
with his censel. And they toke euery man
his censel and put fire in the and layd cens
theron, and stode in the doore of the taber-
nacle of wytnes, and Moses and Aaron al-
so. And Korah gathered al the congregaci-
on agaynst them vnto the doore of the taber-
nacle of wytnes.

And the gloire of the lord appeared vnto
al the congregacion. And the Lorde spake
vnto Moses and Aaron, saying. Seuer poure
selves fro this congregacion, that I may
consume the once. And they fel vpon their
faces, and sayd, O most myghtie God of
the spirits of all flesh, one man hath sinned
and wilt thou be wroth with al the multy-
tude? And the Lord spake vnto Moses, say-
yng: Speak vnto the congregacion and say
Set pou awake from the tentes of Korah,
Dathan and Abiram. And Moses arose vp
and wente vnto Dathan and Abiram, and
the elders of Israel folowed him. And he
spake vnto the congregacion, sayinge: De-
parte from the tentes of these vngodly me-
n and touche nothyng of theirs: least pe pe-
rish in al theyr synnes. And they gat them
from the tentes of Korah, Dathan and Abi-
ram on every syde. And Dathan and Abi-
ram came out and stode in the doore of theyr
tent with their wyues, their sons and their
children.

And Moses sayd: Hereby pe shal knowe
that the Lord hath sent me to doo al these
workes, and that I haue not done them of
myne owne heade: If these men die the co-
myn death of all men, or if they be visited
after the visitacion of al men, the the Lord
hath not sent me. But if the Lorde make a
newe thyng, and the earth open hit mouth
and swalowe the, and al that pertaine vnto
them, so that they go downe quyk in
to hel: then pe shal vnderstande, that these
men haue rayled vpon the Lord.

And as sone as he had made an ende of spe-
kyng al these wordes, the grounde cloue a
sonder that was vnder them, and the earth
opened her mouth and swallowed theym &
theyr houses and al the me that were with
Korah and al their goodes, and they and al
that pertained vnto them wet downe alue
vnto hel, and the earth closed vpon theym
and they perished awape from the congre-
gacion. And al Israel that wer about them
sied at the crye of them. For they sayd: The
earth might happely swalowe vs also. And
ther came out a spie from the Lord and co-
sumed the two hundred and fiftie me that
offered incens.

And the Lord spake vnto Moses, sayinge:
p. i. speake

Rum xviii

* That is
punished.

* That is
perish with
sodaine
death.

Psat. cxv.
Dent. xi. a.

speake to Eleazar the sonne of Aaron the priest and let him take up the censers out of the burning and scatter the fyre here & ther, for the censers of these spinners are allowed in the pyre beathes: and let they be beaten into thin plates and fastened upon the altar. For they offered them before the lord, and therefore they are holy & they shall be a signe unto the children of Israel.

And Eleazar the priest took the brasen censers, which they that were burnt had offered, and beat them & fastened them upon the altar, to be a remembrance unto the children of Israel, that no stranger which is not of the seed of Aaron, come nigh to offer incense before the Lord, that he be not made like unto Corah and his company, as the Lord said unto him by the hand of Moses.

And on the morowe at the multitude of the children of Israel murmured against Moses & Aaron, saying: ye have killed the people of the Lord. And when the multitude was gathered against Moses & Aaron, they looked toward the tabernacle of witness.

And beholde, the cloude had covered it and the glory of the Lord appeared. And Moses and Aaron went before the tabernacle of witness. And the Lord spake unto Moses, saying: Get you from this congregation, that I may consume them quickly. And they fell upon their faces.

And Moses said unto Aaron: take a censer and put fyre therein out of the altar, & powre on incense, & go quickly unto the congregation & make an attonement for them. For there is wrath gone out from the Lord: & there is a plague begun. And Aaron took as Moses commanded him, and ran unto the congregation, and beholde, the plague was begun among the people, and he put on incense, and made an attonement for the people. And he stood betwene the deade, & them that were alive, and the plague ceased: And the nombre of them that dyed in the plague, were twenty thousande and seven hundred: besyde them that died about the bulnes of Corah. And Aaron went again unto Moses unto the dore of the tabernacle of witness, and the plague ceased.

The xviii. Chapter.

Aaron's rod buddeth and beareth blossoms. And the Lord spake unto Moses, saying. speake to the children of Israel and take of them, for every principal house a rod, of their prices over the houses of their fathers: even the rods, and wryte every mans name upon his rod. And wryte Aarons name upon the staffe of Levi: for everie headman over the houses of their fathers shall have a rod. And put them in the tabernacle of witness where I will meete you. And his rod which I chose, shall blossom: so I will make cease from me the grudginges of the children of Israel which they grudged against you.

And Moses spake unto the children of Israel, and all the princes gave him for every

prince over their fathers, even the rods: and the rods, & the rod of Aaron was among the rods. And Moses put the rods before the Lord in the tabernacle of witness. And on the morowe, Moses went into the tabernacle: & beholde, the rod of Aaron of the house of Levi was budded & bare blossomes and almondes. So Moses brought out all the rods which were before the Lord unto all the children of Israel, and they looked upon them, and tooke every man his rod.

And the Lord said unto Moses: bring Aarons rod againe before the witness to be kept for a token unto the children of rebellion, & their murmurings may cease from me, that they dye not. And Moses did as the Lord commanded him. And the children of Israel spake unto Moses, saying: beholde we are destroyed and all come to nought, for whosoever cometh nigh the dwelling of the Lord, dyeth. Shall we yett consume away? The xviii. Chapter.

The office of the Levites. The Levites and the Levites may be given them, Aarons heresage.

And the Lord said unto Aaron. Thou and thy sons and thy fathers house with the Levites shall beare the fault of that which is done in the holy place. And thou and thy sons with the Levites shall beare the fault of that which is done in your priesthode. And thy brethren also the Levites of Levi the tribe of thy father take with thee and let them be joined unto thee and minister unto thee. And thou and thy sons with the Levites shall minister before the tabernacle of witness. And let them waite upon thee and upon all the tabernacle, onely let them not come nigh the holy vessels and the altar that both they and ye also dye not. And let them be by thee, and wait on the tabernacle of witness, and on all the service of the tabernacle, and let no stranger come nigh unto you.

Waite therefore upon the holy place and upon the altar, that there fall no more wrath upon the children of Israel: beholde, I have taken your brethren the Levites for you, of the children of Israel, to be yours, as gifts given unto the Lord to do the service of the tabernacle of witness. And so that both thou and thy sonnes with thee take heed unto your priestes office in all things that pertayne unto the altar and within the wayle. And so ye serve, for I have given your priestes office unto you for a gift to do service, and the stranger that cometh nigh shall dye.

And the Lord spake unto Aaron: beholde I have given thee, the keeping of myne heve offerings in all the halowed things of the child of Israel. And unto the Levites I have given the unto an offering and to thy sonnes: to be a due for ever. This shall be thyne of most holy sacrifices. All their gifts, the azow out of their meat offerings, & offerings, and

It is said that the censers were halowed in the death of these Isons because that by their death all of them were put in feare to presume to the office of the censers: to say to the commandment of God who appointed the office of the censers only.

Da. xviii. d

A figure of Christ.

Ch. x. v.

And: If ye take not heed that ye be not touch

at

resp. 36

trespace offerings which they bring vnto me. They shall be most holy vnto the and vnto thy sonnes. And ye shall eat it in the most holy place: all that are males shall eat of it, for it shall be holy vnto the.

And this shall be thyne, the heueoffringes of their giftes, thou shalt out all the waveoffringes of the childre of Israel, for I haue giuen them vnto the, and thy sonnes, and thy daughters with the to be a dutie for ever: and all that are cleane in thy house, shall eat of it, all the fat of the ople, of the wyne and of the corne: they first frutes whiche they giue vnto the Lorde, haue I giue vnto the. The first frutes of all that is in their landes, whiche they bring vnto the Lorde, shall be thyne: & all that are cleane in thine house, shall eat of it.

All dedicat things in Israel, shall be thine. All þ breaketh the matrice of all flesh, that men bring vnto the Lorde, bothe of man & beast, shall be thyne. Nevertheless the first borne of man shall be redeemed, and the first borne of vncleane beasts shall be redeemed. And they redempcions shall be at a moneth old, valued at five sicles of silver, of the holy sicle. A sicle maketh xx. Seras. But the first borne of oxen, shepe and goates shall not be redeemed. For they are holy, & thou shalt sprinkle their blood vpon the altare, and shalt burne their fatte to be a sacrifice of a sweete sauoure vnto the Lorde.

¶ And the flesh of them shall be thine, as the wavebread & all the right shoulder is thine: all the holy heueoffringes, which the childre of Israel haue vnto the Lorde, I giue the & thy sonnes, & thy daughters with the to be a dutie for ever. And it shall be a salted countaunce for ever, before the Lorde: vnto the and to thy seed with the.

¶ And the Lorde spake vnto Aaron: þ shalt haue none inheritaunce in their land, nor part among them. For I am thy part & thy inheritaunce among the childre of Israel. And behold, I haue giuen the childre of Levi, the tenth in Israel to inherit, for the scrupce whiche they serue in the tabernacle of witness, that the childre of Israel henceforth come not nigh the tabernacle of witness, and beare syn and dpe. And the Levites shall do the seruice in þ tabernacle of witness, and beare they syn, and it shall be a law for ever vnto your children after you: But among the childre of Israel they shall inherit none inheritaunce. For the tythes of the childre of Israel, whiche they haue vnto the Lorde, I haue giuen the Levites to inherit. Wherefore I haue said vnto them: Among the childre of Israel, ye shall inherit none inheritaunce.

And the Lorde spake to Moses, sayinge: Speake vnto the Levites, and say vnto the: when ye take of the childre of Israel the tythes, whiche I haue giuen you of the to your inheritaunce, ye shall take an heueoffring of þ same for the Lorde: euen the tenth of the tyth. And it shall be reckened vnto you

for your heueoffring, euen as though ye giue corne out of the barre of a full offering from the wyne presse.

And in this maner ye shall haue an heueoffring vnto the Lorde, of all your tythes which ye receiue of the childre of Israel, and ye shall giue thereof the Lorde heueoffring vnto Aaron the priest. Of all your giftes, ye shall take out the Lorde heueoffring: euen the fat of all their halowed things.

And thou shalt say vnto them: when ye haue take away the fat of it from it, it shall be counted vnto the Levites, as þ increase of corne and wine. And ye shall eat it in all places, both ye and your households, for it is your reward for your seruice in the tabernacle of witness. And ye shall beare no syn by the reason of it, when ye haue taken from it the fat of it: neither shall ye vnhallow the halowed things of the childre of Israel, and so shall ye not dpe.

¶ The xix. Chapter.

¶ Of the redde kowe. The lawe of hym that dyeth in the tabernacle: & of hym also that toucheth any vncleane thyng.

And the Lorde spake vnto Moses and Aaron, sayinge: this is the ordinaunce of the law, which the Lorde commaundeth, sayinge: speake vnto the childre of Israel, and let them take the a red kow without spot, which neuer bare pock vpon hyr. And ye shall giue hyr vnto Eleazar þ priest, and he shall bring hir without the host, and cause hyr to be slaine before him.

And Eleazar the priest shall take of hyr blood vpon his finger, & sprinkle it straight toward þ tabernacle of witness. vii. times. And he shall cause the kowe to be burnt in his sight: both skynne, flesh and bloude, with the dounge also. And lette the priest take Cedar woode, and flospe and purple clothe, and cast it vpon the kowe as she burneth. And let the priest washe his clothes, and bath hyr flesh in water, & then come into the host, and the priest shall be vncleane vnto the euen.

And he that burneth hir, shall wash hyr clothes in water, and bath hyr flesh also in water, and be vncleane vntill euen. And one that is cleane, shall go and take by the ashes of the kowe, and put them withoute the host in a cleane place, where they shall be kept to make sprinkling water for the multitude of the childre of Israel: for it is a synneoffring. And let him that gathered the ashes of the kowe, washe his clothes, & remaine vncleane vntill euen. And this shall be vnto the childre of Israel, and vnto the stranger that dwelleth among them, a lawe for ever.

¶ He that touched any dead person, shall be vncleane. vii. dayes. And he shall purify himselfe with the ashes the thurd day, and so he shall be cleane the seuenth daye. And if he purifye not himselfe the thurd daye, then the seuenth daye, he shall not be cleane. Whosoever toucheth any person that dyeth and

p. ii. spryn-

¶ That is
feme, sure
stable.

De. xviii.

13

Sprynlig
water.

Gen. xiii.

* As they
defiled w
touching of
the dead, so
are p soule
of the childe
defiled wh
they compe
mortal spn,
which is
cleansed by
ch (wre sa-
crifice & we
rites only.
And who so
euer contem-
neth p cten-
sing obtray-
ned by the
death & pass-
on of ch, &
hys soule
shal be cor-
ted out fr d
amonge the
sholen.

spynklet h not himselfe, despleth the dwel-
lyng of the Lorde and therfore that soule
shal perishe out of Israel, because he hath
not spynkled the spynklinge water vpon
him, he shalbe vncleane, and his vncleane-
sse shall remayne vpon hym.

This is the lawe of the man that dyeth in
a tent: al that come into the tent, & all that
is in the tent, shalbe vncleane seven daies.
And all the vessels that be open, which haue
no lpd nor couerynge vpon the, are vncleane.
And whosoever toucheth one that is slaine
with a swerde in the fieldes, or a dead per-
sone, or a bone of a deade man, or a graue:
shalbe vncleane seven daies.

And they shal take for an vncleane person
of the burnt ashes of the synoffringe, & put
rummyng water thereto into a vessel. And a
cleane person shal take flope and dyppe it
in the water, and spynkle it vpon the tent, &
vpon al the vessels, and on the soules that
were ther, & vpon him that touched a bone
or a slaine person or a dead body or a graue.
And the cleane person shal spynkle vpon the
vncleane the iii. daies and the vii. daies. And
the vii. day he shal putify in him self & wash
his clothes, and bathe him selfe in water, &
shalbe cleane at euen.

D If any be vncleane and spynkle not him-
selfe the same soule shalbe destroyed forth
of the congregaciō: for he hath despled the
holp place of the Lorde and is not spynkled
with spynkling water, therefore is he vn-
cleane. And this shalbe a perpetuall law vnto
them. And he that spynklet h the spyn-
klyng water, shal wash his clothes.
And he that toucheth the spynklyng wa-
ter, shalbe vncleane vntill euen. And what-
soeuer the vncleane persone toucheth, shal
be vncleane. And the soule that toucheth it,
shalbe vncleane vntill the euen.

The xx. Chapter.

¶ The Jam dyeth. The people murmure.
They haue water euen out of rocke. Edom de-
meth the Israelis passage thorow hys realme.
The death of Aaron in whose counte Eleazar
succeedeth.

A And the hole multitude of the childre
of Israel, came into p deserte of Sin
in p first moneth, & the people dwelte
at Cades. And ther dyed Mary, & was bu-
ryed ther. Moreover ther was no water for
the multytude, wherfore they gathered the
selues togither against Moses and Aaron.
And the people chode with Moses & spake,
sayinge: woulde God we hadde perished,
when our brethren perished before the lord.
Why haue ye broughte the congregacion
of the Lorde vnto thys wilderness, that
both we and oure cattell shoulde dye here?
Wherfore brought ye vs out of Egypte to
bryng vs into this vngacious place, which
is no place of sede nor of spgges, nor vines
nor of pomgranates, neether is there anye
water to drynke?

¶ And Moses and Aaron went from the co-
gregaciō vnto the doore of the tabernacle of

wynes, & fell on theyr faces. And the glo-
ry of the lord appeared vnto them. And the
lord spake vnto Moses, sayinge: Take the
staffe, and gather thou and thy brother Aa-
ron the congregacion togither, & say vnto
the rocke before their eyes, p he geue forth
hys water. And thou shalt bryng them wa-
ter out of the rocke, and shalt geue the com-
pany drynke and their beastes also.

And Moses took the staffe from before the
Lorde, as he commaunded him. And Moses
and Aaron gathered the congregacion to-
gither before the rocke, and he sayed vnto
them, heare ye rebellions, must we fet you
water out of thys rocke? And Moses lyfte
vp hys hand with hys staffe, and smote the
rocke two tymes, and the water came out
abundauntly, and the multitude dranke,
and theyr beastes also.

And the lord spake vnto Moses & Aaron
because ye beleued me not, to sanctifye
me in the eyes of the childre of Israel, there-
fore ye shal not bringe thys congregacion
into the lande, whiche I haue gyuen them.
This is the water of strepe, because the chil-
dren of Israel stroue wth the Lorde, and
he was sanctified vpon them.

And Moses sent messengers from Cades
vnto the kynge of Edom thus sayth thy bro-
ther Israel: Thou knowest all the trauel p
hath happened vs, how our fathers wente
downe into Egypte, & how we haue dwelt
in Egypte a long tyme, and how the Egyp-
tians vexed both vs and our fathers. Then
we cryed vnto the Lorde, and he heard our
voyces, and sent an angel, and hath sette
vs out of Egypte. And behold, we are in Ca-
des a ctyte hard by the borders of thy coun-
tre, let vs go, we praye the thorow thy coun-
tre, we will not go thorow the fieldes, nor
thorow p vineyardes, neether wil we drynke
of the water of the fountaynes, but we wil
go by the hye waye, and neether turne vnto
the right hand nor to the left, vntill we be
past thy countrey. And Edom answered
hym: Se thou come not by me, lesse I come
out agaynst the wth the swerde. And the
children of Israel sayde vnto him: we wyl
go by the beaten waye: and if eether we or
our cattell drynke of thy water, we will pay
for it, we wyl do no more but passe thorow
by fote onely. And he sayd: ye shall not goo
thorow. And Edom came out agaynst hym
wth muche people & with a myghty pow-
er. And thus Edom denyed to geue Israel
passage thorow his countrey. And Isra-
el turned away from him.

And the children of Israel remoued from
Cades, and went vnto mount Doz wth al
the companye. And the Lorde spake vnto
Moses and Aaron in mount Doz, whiche is
vpon the borders of the land of Edom, say-
ing: let Aarō be put vnto his people, for he
shal not come into the land whiche I haue
gyuen vnto the childre of Israel: because ye
disobeyed my mouth at the water of strepe.
Take Aarō and Eleazar his sonne, & bryng
thym

Deut. 10. 8

Deut. 10. 8

* To sancti-
fye here is
to declare
be holye so.
Math. 23. 6
Deut. 1. 6

Num. 21. 2

D

Exo. 16. 1

Deut. xxi. 4.

The death
of Aaron.
Deut. xxi. 6

them up into mount Hor, and strep Aaron out of his vestmentes, and put them upon Eleazar his son, and let Aaron be put unto his people and dye there. And Moses dyd as the Lord commaunded And they went up into mounte Hor in the sight of all the multitude. And Moses toke of Aarons clothes and put them upon Eleazar his sonne, and Aaron dyed there in the top of the mounte And Moses and Eleazar came downe out of the mounte. And all the house of Israel mourned for Aaron. xxx. dayes.

The xxi. Chapter.

Israel being a with kinge Irad. The firste serpentes sting the: but when they looke at the brazen serpent which the lord commaunded Moses to lift up, they are healed. The kinges, Irahon and Og are overcome in battel.

And when kinge Irad the Cananite, which dwelte in the south partes, herd that Israel came by the way that the spies had founde out, he came and foughte wpth Israel, and toke some of the prisonners. Then Israel vowed a vowe vnto the Lord, and sayed: If thou wilt geue this people into our hands, we wil bestowe their cities. And the Lord herde the voyce of Israel, and deliuered vnto them the Cananites. And they destroyed both them and their cities, and called the place Horeb.

Then they departed from mount Hor toward the red sea: to compass the lande of Edom. And the soules of the people sayed by the way. And the people spake agaynst god & agaynst Moses: Wherefore hast thou brought vs out of egypte, for to dye in the wilderness, for here is neither breade nor water, and oure soules lothe this * lpght breade.

* Or p is to
like word.
The page
of serpentes.
Dapic. xvi.

Then the Lord sent fyre serpentes among the people, which stong the: so that muche people died in Israel. And the people came to Moses, and sayde. we haue sinned, for we haue spoken agaynst the lord & agaynst thee, make intercession to the Lord, that he take away the serpentes from vs. And Moses made intercession for the people. And the Lord sayde vnto Moses: make the a serpente and hange it vp for a spgne, and let as many as are bitten loke vpon it, and they shall lpgue. And Moses made a serpent of brasse, and set it vp for a spgne. And when the serpentes had bitten any man, he went and behelde the serpente of brasse and recovered.

The serpent
of brasse.

And the children of Israel remoued & pitched in Oboth. And they departed from Oboth and lay at Gebatun in the wilderness which is before Moab on the east side. And they remoued thence, and pitched vpon the ruer of Iarad. And they departed thence & pitched on the other syde of Arnon, which ruer is in the wilderness, and cometh out of the costes of the Amontes: for Arnon is the border of Moab, betwene Moab and the Amontes. Wherefore it is spoken in the

Judic. xi. c.

* boke of war of the Lord: go wpth a valour, both on the ruer of Arnon and on the rueres head, whych shooteth downe to dwell at Ar, and leaueth vpon the coastes of Moab.

* Some
thence it to
be the boke
of Judg. 3.
Judic. xi. c.

And from thence they came to Bear, which is the wel, wherof the Lord spake vnto Moses: gather the people together, that I may geue the water. The Israel sang this song. Arise vp well, spnge therto: The wel which the rulers dygged & the capitaynes of the people wth the helpe of the law geuer and wth their slaues.

And from this wilderness they wente to Sitana, and from Sitana to Rahabel, & from Rahabel to Bamoth, and from Bamoth to the valey that is in the feld of Moab in the top of * Ishafigah whych bloweth toward * Iefimon. And Israel sent messengers vnto Schon, kyng of the Amontes saying: let vs go thorow thy lande: we wyl not turne into thy fieldes, nor into thy vineyardes, ne drinke of the water of the wells, but go a long by the common waye, but wyl we be past thy countrey. And Schon wolde geue Israel no licence to passe thorow his countrey, but gathered all his people together and made out agaynst Israel into the wilderness. And he came too Jahaza and fought with Israel.

* After the
common tran
slation.
Chab. a hit
* Iref, wil-
dernes.
Deut. x. f.

And Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iabock: eue vnto the children of Ammon. For the borders of the childre of Ammon, are stronge. And Israel toke all these cities & dwelt in all the cities of the Amontes in Desbon & in all the townes that log thereto. For Desbon was the cite of Schob king of the Amontes whych Schon had fought before with the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon. Wherefore it is a prouerbe, go to Desbon & let the cite of Schon be built and made ready, for there is a fire gon out of Desbon & a flame from the cite of Schon hath consumed Ar of the Moabites, and the me of the hillies of Ar. Wo be to the Moab people of * Chamospe at vndon his sonnes are put to flight and his daughter brought captiue vnto Schon kyng of the Amontes. Their lpght is out from Desbon vnto Dibon and we made a wilderness eue vnto Rophia which reacheth vnto Mediba. And thus Israel dwelt in the lnd of the Amontes. And Moses sent to searche out Iazer, and they toke the townes belonging therto and conquered the Amontes & were there.

* Chamos is
the name of
a certain
mage.

And then they turned & wente up toward Basan. And Og the kyng of Basan came out agaynst them, both he and his people, to war at Abrei. And the Lord sayde vnto Moses: feare hym not for I haue deliuered him into thy handes withal his people & his lnd. And thou shalt dowth hym as I didest with Schob the king of the Amontes which dwelt at Desbon. And they smote him & his

16

p. iii.

sonnes

sonnes and all hys people, until there was nothing left him. And they conquered hys land and the children of Israel remoued & pitched in the felde of Moab, on the other syde of Jordan, by Jericho.

The. xxi. Chapter.

¶ King Balac sendeth for Balam, to the intent that he should curse Israel but Balam can do nothing against the will of the Lord. Balam also speaketh to hym in the waye.

AND Balac the sonne of Ziphor sawe all that Israel had done to the Amorytes, and the Moabites were sore afraid of the people, because they were many, and abhorred the children of Israel. And Moab sayd vnto the elders of Moab, now shall this companye lycke vp all that are rounde aboute vs, as an oxe lycketh vp the grasse of the field. And Balac the son of Ziphor was kynge of the Moabites at that tyme.

B And he sente messengers vnto Balam the sonne of Beor, the interpreter which dwelt vpon the cuer of the land of the chalybis of hys folke, to call him, saying: behold, there is a people come out of Egypt, which couereth the face of the earth, & I see them hard by me. Come now a fellowshipp and curse me this people. For they are to mighty for me, so peraduenture I might be able to smite them, & to driue them out of the lande. For I wote that whoso thou blest shall be blessed, and whom thou cursest shall be cursed.

And the elders of Moab went with the elders of Moabian, & the reward of the soothsaying in their hands. And they came vnto Balam, and told him the wordes of Balac. And he said vnto them: tary here al nyght, and I will bunge you wordes, euen as the Lord shall saye vnto me. And the Lordes of Moab abode with Balam.

E And God came vnto Balam & said: what men are these which are with thee? And Balam sayd vnto God: Balac the sonne of Ziphor, kynge of Moab, hath sente vnto me, saying: behold, there is a people come out of Egypt, and couereth the face of the earth: come nowe therefore and curse me them, that so peraduenture I maye be able to overcome them in battell, and to driue them out. And God said vnto Balam: thou shalt not go with them, neither curse the people, for they are blessed.

And Balam rose vp in the morning, and said vnto the lordes of Balac: get you vnto your land, for the Lord wil not suffer me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayd. Balam wold not come with vs. And Balac sent again a greater companye of lordes & more honourable then they. And they came to Balam & tolde hym. Thus sayeth Balac the sonne of Ziphor: oh, let nothinge let the to come vnto me, for I will greatly promote the vnto great honour, and wil do whatsoeuer thou sayest vnto me, come therefore I praye the curse me this people.

And Balam answered and sayed vnto the seruants of Balac: It is the will of the Lord that I should curse you, but I can go no further then the word of the Lord my God, to do lesse or more. Henceforth I will tarye here al nyght: that I maye wete, what the Lord wil saye vnto me once more. And God came vnto Balam by nyght and sayd vnto him: if the men come to see the, saye vp and go with them: but what I saye vnto the, that thou shalt do.

And Balam rose vp earlye and saddled his asse, and wente with the Lordes of Moab. But God was angry because he went. And the angel of the Lord rode in the waye against him. And he roode vpon his asse. & two seruants with him. And whilste the asse saw the aungell of the Lord stand in the way, & hys sweard drawn in his hand, he turned a syde out of the waye, and wente out into the field. And Balam smote the asse, to turne him into the waye.

And the aungell of the Lord wente and rode in a path betwene two vineyards, where was a wall on the one side. and another on the other. When the asse sawe the aungell of the Lord, he wrenched vnto the wall, & thruste Balam's fore vnto the wall. and he smote hys agayne. And the aungell of the Lord went further and rode in a narrow place, where was no waye to turne, eitherto the right hande or to the left. And when the asse sawe the aungell of the Lord, he fell downe vnder Balam: and Balam was wroth and smote the asse with a staffe. And the Lord opened the mouth of the asse, & he sayd vnto Balam: what haue I done vnto the that thou smitest me thus many tymes? And Balam sayd vnto the asse: because thou hast mocked me. I wold that I had a sweard in myne hande, that I might now kill the. And the asse sayd vnto Balam, am I not thine asse, which thou hast ridde vpon, since thou wast borne vnto this daye? was I euer wont to do so vnto the? And he sayd. naye.

And the Lord opened the eyes of Balam that he sawe the angel of the Lord standing in the waye, with hys sweard drawn in hys hand. And he bowed hymselfe, and fell flat on hys face. And the aungell of the Lord sayed vnto him. Wherefore smitest thou thine asse thus thre tymes? behold I came out to respye the, for the waye is contrary vnto me, and the asse sawe me and avoided me thre tymes: or else (had he not turned from me) I had surelye slayne the, and saued hys aloue. And Balam sayd vnto the aungell of the Lord: I haue sinned, for I wist not that thou stoodst in the waye against me. Now therefore if it displease thine eyes, I will turne agayne. And the angel sayd vnto Balam, go with the me: but in any wise, what I saye vnto the, that saye. And Balam went with the lordes of Balac.

And when Balac hearde that Balam was come, he went out against him vnto a citty of Moab that is called in the booke of Amos, which is

D
Re. xxi. 1.

E

F

...

which was the utmost part of his country. And Balac said unto Balam: did I not send for thee, to call thee: wherefore camest thou not unto me? thinkest thou that I am not able to promote thee unto honour. And Balam said unto Balac: loo, I am come unto thee. But I can say nothing at all save what god putteth into my mouth: I must speak. And Balam went with Balac, & they came unto the large city. And Balac offered oxen and sheep, & sent for Balam & for the lords that were with him.

A Ebie. of places of of Greeces. Some full of people, in p. Restes.

The xxii. Chapter.

Balam blesteth the people, where he was required to curse them, and prophesieth that they should be a great people.

AND on the morrow Balac took Balam and brought him by the way into the high place of Baal: and thence he sawe unto the utmost part of the people. And Balam said unto Balac: buyde me here seven altars and proude here seven bullockes and seven rammes. And Balac did as Balam sayde. And Balac and Balam offered on euery altar a bullocke and a ram.

And Balam said unto Balac: stand by the sacrifice while I go to wete whether the Lord wil come and mete me, & whatsoeuer he sheweth me, I will tel thee. And he went forth with him. And God came unto Balam, & Balam said unto him: I have prepared seven altars, & have offered upon euery altar, a bullocke and a ram. And the Lord put a saying in Balam's mouth, and said: go againe to Balac, & say on this wise. And he went againe unto him, and lo, he stood by his sacrifice, both he and all the lords of Moab.

And he began his parable, & said: Balac the king of Moab hath set me from Mesopotamia out of the mountaynes of the east, saying: come and curse me Jacob, come & bespe me Israel. How shall I curse whome god curseth not, and how shall I bespe whom the Lord desireth not? from the toppes of the rocks I see him, & from the hillies I behold him: loo, the people (a) shall dwell by him selfe, & shall not be reckened among other nations. Who can tel the dust of Jacob, and the number of the fourth part of Israel? I pray God that my soul may die the death of righteousness, and that my last ende may be like his. And Balac sayde unto Balam, what hast thou done unto me? I set thee to curse mine enemies: and behold, thou blestest them. And he answered and said: must I not kepe that which I speak, whiche the Lord hath put in my mouth? And Balac sayde unto him: Come I pray thee with me to another place where thou shalt see them, & shalt see but the utmost part of them, and shall not see them all, and curse me them there. And he brought him in to a plaine field where men might see far even to the top of Phalgah, & built seven altars and offered a bullocke & a ram on euery altar. And he said unto Balac: stand here by

After the words, he stopped.

the sacrifice while I go ponder. And the Lord met Balam and put wordes in his mouth, and said: go againe unto Balac and thus say. And when he came to him, behold, he stood by his sacrifice and the Lords of Moab with him. And Balac said unto him: what saith the Lord.

And he toke vp his parable and said, rise up Balac and heare, & hearken unto me thou sonne of yphor. The Lord is not a man, that he can lie, neither the son of man that he can repent. Should he say and not do, or should he speake and not make it good? behold, I have begun to blese and have blest, and cannot go backe thereto. He beheld (b) no wickednes in Jacob, nor saw he dolatry in Israel: the Lord his god is with him, and the triumphe of a king is among them. God hath brought thee out of Egypt, as the strength of an unicorn unto thee, for there is no sorcerer in Jacob, nor soothsayer in Israel. When the time cometh, it will be said of Jacob and of Israel, what god hath wrought. Behold the people shall rise up as a lionesse and heave up him selfe as a lion, & shall not lye downe againe, until he haue eaten of the pray and dronke of the bloude of them that are slain.

And Balac said unto Balam: neither curse thou, nor blese them. And Balam answered & said unto Balac: told not I thee, saying: all that the Lord biddeth me, that I must do? And Balac sayde unto Balam: come I pray thee, I will bring thee yet unto another place: so peradventure it shall please God, that thou mayst curse them there. And Balac brought Balam unto the top of Peor, that boweth toward the wilderness. And Balam said unto Balac: make me here seven altars, and prepare me here seven bullockes, and seven rammes. And Balac did as Balam had said, and offered a bullocke and a ram on euery altar.

The Notes.

(a) In this place to dwell by him selfe, is to live in liberty without trouble and out of the subiection of other people, as it is in Lett. 1. 1. 1. 1.

(b) There is no people without synne, neyther yet Israel, but god looketh not on Israel as sinners, that is, he impureth not synners his cleere, neyther auengeth him on them for it, but geueth them grace to repent and hate their sinnes, and then he sheweth him selfe merciful unto them.

To dwell by him selfe

No wickednes in Jacob.

The xxiii. Chapter.

Balam prophesieth of the kingdom of Israel and the coming of Christ. Balac is angry with Balam. The destruction of the Amalekites and of the Kenites.

WHEN Balam saw it pleased the Lord that he should blese Israel, he wente not as he had twise before to set soothsaying, but set his face toward the wilderness, & lift up his eyes and looked upon Israel as he lay with his tribes, and the spirit of God came vpon him. And he toke vp his parable and said unto Balac

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the

Balam. Numeri.

the sonne of Beor hath sayed, and the man whose eye is open hath sayed: he hath said, which heareth the words of god, and seeth the visions of the almighty, whiche falleth downe: and his eyes are opened.

Bow goodly are the tentes of Jacob and thine habitacion (a) Israel, eue as the brood vales, and as gardens by riuers side, as the tentes which the Lorde hath pitched, as asperetrees vpon the water. The water shall flow out of his bouket, & his sede shall be many waters, and his kyng shall be hyer then a Agag. And his kingdome shall be exalted, god that brought him out of Egypt his strenght is as the strenght of an bucoone, & he shall eat the nations that are his enemies, and breake their bones, and peree them thowow with his arrowes. He touched him self, & lape doune as a lion and as a liones, who shall stirre him vp, blessed is he that blesteth the, & cursed is he that curseth the.

And Balac was wroth with Balam, and smote his hands together, and sayed vnto him: I sent for the to curse mine enemies: and behold, thou hast blessed the thre thre times, & now get the quickly vnto þ place. I thought thou I would promote the vnto honour, but the lord hath kept the back to worship. And Balam said vnto Balac: hold I not thy messengers whiche thou sentest vnto me, sayinge: * If Balac would geue me his house full of siluer & gold. I can not passe the mouth of þ lord, to do either good or bad of mine owne minde. What the lord saith, that must I speake. And now beholde I go vnto my people: come let me shew the what this people shall do to thy folke in þ latter daies. And he began his parable and sayed: Balam the sonne of Beor hath said, and the man that hath his eyes open hath sayd, & he hath said that heareth the words of God, and hath the knowledge of þ most hye, and beholdeth the visiõ of the almighty, & when he falleth downe, hath his eyes opened: I se him not, but now, I behold him, but not npe. Ther shall come a starre of Jacob, and ryle a scepter of Israel, whiche shall smyte the cosses of Moab, and vndermyne all the chyldren of Seth. And Edom shall be his possession, and the possession of Seir, shall be the enemies, & Israel shall do manfully. And oute of Jacob shall come he that shall destroye the remnaunte of the ctytes.

And he looked on Amaleck, and began his parable & sayed: Amaleck is the firste of the nations, but his later ende shall perishe utterly. And he looked on the Kenites, & toke his parable and sayd: Strong is thy dwelling place, & put thy nest vpon a rocke. Nevertheless þ shalt be a burning to Cain, vntyl Affar take the prisoner. And he toke his parable and said: alas, who shall liue when God doth this? The Whippes shall come out of the east of Gintum, & subdue Assur and subdue Eber, and he himselfe shall perishe at the laste. And Balam rose vp and wente

Chapte. xxiij.

and dwelt in hys place: & Balac also wente the hys waye.

The Notes.

(a) By all the sympletydes, woulde Balam declare the felicity of the people Israel, whiche came of God, as ye haue in the psalme. cxiij. Jer. xlii. b.

the Hebrews of those are beyond the flood of Euphrates Israel.

The xxv. Chapter.

The people comyngeth toynycappon wpyth the daughters of Moab. Whynches hilleth zamei and Cozby. God commaundeth to kill the Moabianites.

And Israel dwelt in Sittim, and the people beganne to comynge wpyth the daughters of Moab, whynches hilleth zamei and Cozby. God commaundeth to kill the Moabianites. And Israel coupled hymselfe vnto Baal peor. Then the Lord was angry with Israel, & sayed vnto Moyses: take all the heades of the people, and hang the vp vnto the Lord agayn the sun, that the wrath of the Lord may turne away from Israel. And Moyses sayed vnto the iudges of Israel: go and slei those me that ioynded themselves vnto Baal peor.

And behold, one of the chyldren of Israel came and broughte vnto his brethren, a Moabianite wyfe euen in the sight of Moyses, and in the sight of all the multitude of the chyldre of Israel, as they were weeping in the doore of þ tabernacle of witness. And when whynches the sonne of Eleazar the sonne of Aaron the puer sawe it, he rose vp out of the camp, and toke a weapon in hys hand, and went after the man of Israel into the boze house, and thrust them thowow: both the man of Israel and also the woman, eue - thowow the beap of hit. And the plage ceased fro the chyldren of Israel. And they died in the plage thre thousand.

And the lord spake vnto Moyses, sayinge: Whynches the sonne of Eleazar, the son of Aaron the puer, hath turned myne anger away from the chyldren of Israel, because he was gelouse for my sake amonge them that I had not consumed the chyldren of Israel in my gelousy. Wherefore saye: behold, I geue vnto him my couenaunt of peace, and he shall haue it and his sede after him, euen the couenaunt of the puerles of a spee for ever, because he was gelous for his widdes sake, and made an attonement for the chyldren of Israel.

The name of the Israelite whiche was smytten with the Moabianite wyfe, was zamei the sonne of Salu, a Lord of an auncpente house among the Simeonites. And the name of the Moabianite wyfe, was Cozby the daughter of zura heade ouer the people of an auncpente house in Moab.

And the lord spake vnto Moyses, sayinge: Were the Moabianites and smyte them, for they haue troubled pou with their wiles wpyth the whynche they haue beggled pou, thowow peor & thowowe they spact Cozby the daughter of a Lord in Moabian, whynches

* After the Chalbe, the zamei & the women tras: I reckon thow the manifest of filthyness byes, some read, cut in the flues.

Num. xlii. b.

Chalde & the comment translacio Itale. What is

was slayne in the day of the plague for his sake.

The Notes.

(a) To hang against the sunne, is to be put to execution openly before all the people.

The xxvi. Chapter.

The children of Israel are numbered againe when they shuld enter into the land of Canaan.

After the plague, the Lorde spake unto Moses and unto Eleazar the sonne of Aaron the puelle, sayinge: take the nombre of al the multitude of the chyldren of Israel from .xx. yere and above thowse out their fathers houses all that are able to go to warre in Israel. And Moses and Eleazar the puelle told them in the fieldes of Moab: by Iordane side by Jericho, from twenty yere and above, as the Lorde commaunded Moses. And the chyldren of Israel that came out of Egypt, were.

The kindred of Ruben.

Ruben the eldest sonne of Israel. The chyldren of Ruben were, Hanoch, of whome cometh the kindred of the Hanochites: and of Salu cometh the kindred of the Saluities: And of Belzon cometh the kindred of the Belzonites: and of Carmi cometh the kindred of the Carmites. These are the kindredes of the Rubenites, which were in nombre .xliii. thousande .vi. hundred. and .xxx. And the sonnes of Salu were Eliab. And the sonnes of Eliab were: Semuel, Dathan, and Abiram.

Whis is that Dathan and Abiram councelets in the congregacion, whiche arose agaynst Moses and Aaron in the company of Corah, when they arose agaynst the Lorde. And the earth opened her mouth, and swallowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundred and fiftie men, and they became a signe: Notwithstandynge the chyldren of Corah dyed not.

The kindred of Simeon.

And the chyldren of Simeon in their kindredes were: Semuel, of whom cometh the kindred of the Semuelites: Jamin, of whome cometh the kindred of the Jaminites: Jachin, of whom cometh the kindred of the Jachinites: Zarah, of whom cometh the kindred of the Zarahites: Saule of whom cometh the kindred of the Saulites. These are the kindredes of the Simeonites: in nombre .xvi. thousand and two hundred.

The kindred of Gad.

And the chyldren of Gad in their kindredes were: Zephon, of whom cometh the kindred of the Zephonites: and of Daggi, cometh the kindred of the Daggitites: and of Sumi, cometh the kindred of the Sumites: and of Aseni, cometh the kindred of the Asenites: and of Eni cometh the kindred of the Enites: and of Arod cometh the kindred of the Arodites: and of Ariel cometh the kindred of the Arielites. These are the kindredes of the chyldren of Gad in nombre .xl. thousand, and fyue hundred.

The kindred of Juda.

The chyldren of Juda: Er & Onan, which dyed in the land of Canaan. But the chyldren of Juda in their kindredes were: Sela, of whom cometh the kindred of the Selaites: and of Zarah cometh the kindred of the Zarahites. And the chyldren of Zarah were Belzon, of whom cometh the kindred of the Belzonites: and of Hamul cometh the kindred of the Hamulites. These are the kindredes of Juda, in nombre .lxxvi. thousand and fyue hundred.

And the chyldren of Issachar in their kindredes were: Zola, of whom cometh the kindred of the Zolaites: and of Juhana of whom cometh the kindred of the Juhanaites: and of Jasub cometh the kindred of the Jasubites: and of Sumron cometh the kindred of the Sumronites. These are the kindredes of Issachar in nombre .lxvii. thousand, and thre hundred.

The kindred of Issachar.

The chyldren of Zabulon in their kindredes were: Sered, of whom cometh the kindred of the Seredites: and Elon, of whom cometh the kindred of the Elonites: and of Jacliel cometh the kindred of the Jaclielites. These are the kindredes of Zabulon: in nombre, thre score thousande and fyue hundred.

The kindred of Zabulon.

The chyldren of Joseph in their kindredes were: Manasse and Ephraim, the chyldren of Manasse: Machir, of whom cometh the kindred of the Machirites. And Machir begat Galaad, of whom cometh the kindred of the Galaadites. And these are the chyldren of Galaad: Diesel, of whom cometh the kindred of the Dieselites: and of Belech cometh the kindred of the Belechites: and of Asriel the kindred of the Asrielites: and of Sichem cometh the kindred of the Sichemites: and of Simuda cometh the kindred of the Simudites: and of Bepher cometh the kindred of the Bepherites. And Zelaphead the sonne of Bephera had no sons, but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa, Gila, Milcha and Thirza. These are the kindredes of Manasse, in nombre .lii. thousand and seven hundred.

The kindred of Joseph.

These are the chyldren of Ephraim in their kindredes: Suthelah, of whom cometh the kindred of the Suthelahites: and Becher, of whome cometh the kindred of the Becherites: and of Zehen cometh the kindred of the Zehenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kindred of the Eranites. These are the kindredes of the chyldren of Ephraim in nombre .xxii. thousand and fyue hundred. And these are the chyldren of Joseph in their kindredes.

The kindred of Ephraim.

These are the chyldren of Ben Jamin in their kindredes: Bela, of whom cometh the kindred of the Belaites: and of Asbel cometh the kindred of the Asbelites: and of Ahira, the kindred of the Ahiraites: and of Shupham the kindred of the Shuphamites: and of Shupham the kindred of the Shuphamites. And the chyldren of Bela were Ard & Naaman, from whence come the kindredes of the Ardites.

The kindred of Ben Jamin.

The request

Numeri.

The kindred
of Dan.

The kindred
of Aser.

The kindred
of Reuben.

And these are the kindred of the Danites. These are the children of Dan in their kindred, in number xlv. thousand, and vi. hundred. These are the children of Dan in their kindred: of Suham, of whom cometh the kindred of the Suhamites. These are the kindred of Dan in their generations. And all the kindred of the Suhamites were in number lxxv. thousand and four hundred.

The children of Aser in their kindred were Fenusa, of whom cometh the kindred of the Fenustes: and Jesui, of whom cometh the kindred of the Jesuites: and of Bina cometh the kindred of the Binites. And the children of Bina were Heber, of whom cometh the kindred of the Heberites: and of Gachiel came the kindred of the Gachielites. And the daughter of Aser was called Sarah. These are the kindred of Aser in number lvi. thousand, and iii. hundred. The children of Reuben in their kindred were: Jehuziel, of whom came the kindred of the Jehuzielites: and Guni, of whom came the kindred of the Gunites: and of Jezer, came the kindred of the Jezerites: and of Selem the kindred of the Selemites. These are the kindred of Reuben in their generations in number xlv. thousand and iii. hundred. These are the numbers of the children of Israel: five hundred thousand, and a thousand seven hundred and lxxv.

And the Lord spake unto Moses, saying: Unto these the land shall be divided to inherit, according to the number of names: to many thou shalt give more inheritance, and to few the less: to every tribe shall the inheritance be given, according to the number thereof. Notwithstanding, the land shall be divided by lot, and according to the names of the tribes of their fathers shall they inherit: and according to their lot thou shalt divide their land both to the many and to the few.

The number
of the
Levites.

These are the names of the Levites in their kindred, of Gerson, came the kindred of the Gersonites: and of Kahath came the kindred of the Kahathites: and of Merari came the kindred of the Merarites. These are the kindred of Levi: the kindred of the Libnites, the kindred of the Hebronites, the kindred of the Mahelites, the kindred of the Asuites, the kindred of the Gathites. Isahath begat Amram, and Amrams wife was called Jochebed a daughter of Levi, which she was borne him in Egypt. And he bare unto Amram, Aaron, Moses, and Miriam their sister. And unto Aaron were borne, Nadab, Abihu, Eleazar, and Ithamar. But Nadab and Abihu died, as they offered strange fire before the Lord. And the number of them was, xlii. thousand of all the males from a month old and above. For they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. These are the names of the children of Israel, which Moses and Eleazar the priest

Chapte.xxvi.

numbered in the fields of Moab, east by Jordanie to Jericho. And among these there was not a man of the number of the children of Israel, which Moses and Aaron told in the wilderness of Sinai. For the Lord said unto them, they should die in the wilderness, and that there should not be left a man of them: save Caleb the sonne of Jephunne and Josua the sonne of Nun.

The xxvi. Chapter.

The lawe of the heritage of the daughters of Zelaphead. The lande of promise is shewed vnto Moses: in whose stead is appointed Josue.

AND the daughters of Zelaphead the son of Heber, the son of Bilgad, the son of Gachie the sonne of Manasse the son of Joseph (whose names were Mahlah, Nocha, Hagla, Melcha, and Thirza, came and stood before Moses and Eleazar the priest, and before the lords, and all the multitude in the doore of the tabernacle of witness, saying: our father died in the wilderness, and was not among the company of them that gathered the Israelites together against the Lord in the congregation of Corah. But died in his owne sinne, and had no sonnes. Wherefore should the name of our fathers be taken away from among his kindred, because he had no sonne? Give vnto vs a possession among the brethren of our father. And Moses brought their cause before the Lord.

And the Lord spake unto Moses, saying: The daughters of Zelaphead speake right thou shalt give them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them. And speake vnto the children of Israel, saying: If a man die, and have no sonne, ye shall turne his inheritance vnto his daughter. If he have no daughter, ye shall give his inheritance vnto his brethren. If he have no brethren, ye shall give his inheritance vnto his fathers brethren. If he have no fathers brethren, ye shall give his inheritance vnto him that is nexte to him of his kindred, and let him possess it. And this shall be vnto the children of Israel an ordinance, a lawe, as the Lord hath commanded Moses.

And the Lord said vnto Moses, get thee vp into thy mount Abarim, and behold, the land which I haue given vnto the children of Israel. And when thou hast seen it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouth in the desert of Sin, in the steppe of the congregation that ye sanctified me not in the water before their eyes. What is the water of steppe in Cadan in the wilderness of Sin. And Moses spake vnto the Lord, saying: let the Lord God of the spirit of all flesh, sette a manne over the

Num. xvi. 1.

Num. xvi. 2.

Num. xvi. 3.

Num. xvi. 4.

C

congregation, which may go (a) in and oute before them, and to leade them in and oute that the congregation of the Lorde be not as a flocke of shepe without a shepheard. And the Lorde saide to Moses: take Josua the son of Nun, in whom ther is a spirite, and put thyne handes vpon him, and sette him before Eleazar the puerste, and before all the congregation, & geue him a charge in their sighte. And put of thy prayse vpon him, that all the company of the childen of Israel may heare. And he shall stand before Eleazar the puerste, which shall asse counsell for him after the (b) iudgement of Urin be fore the Lorde. And at the mouth of Eleazar shall both he and all the childen of Israel wth hym, and all the congregation go in and oute.

And Moses dyd as the Lorde commaunded hym, and he toke Josua, and set hym before Eleazar the puerste, and before all the congregation, and put hys handes vpon hym and gaue hym a charge, as the Lorde commaunded thowre the hand of Moses.

The Notes.

To go in & oute (a) he is sayd to go in and oute before the people, that gouteueth, teacheh, comfoteh, teaseth, and defendeth them. &c.

Iudgemente (b) After the iudgement of Urin, that is after the iudgement of legall. Like Exod. xxviii.

It is verely saye that in the Ephod was some bright stone, wher in the hygh puerste looked, and sawe the will of the Lorde, as appeareth by the story of Dauid.

The xxviii. Chapter.

What must be offered on every fest daye.

And the Lorde spake vnto Moses, saying geue the childen of Israel a charge and saye vnto them, that they take hede to offer vnto the offeringe of my breade in the sacrifice of swete sauoure, in hys due season. And saye vnto the. This is the offeringe, whiche ye shall offer vnto the Lorde two lambes of a yere olde without spotte, daye by daye to be a burnt offeringe perpetuallye. One Lamb thou shalt offer in the morninge, and the other at eue. And thereto the tenth parte of an Ephah of flour for a meate offeringe mingled with beaten ople, the fourth part of an Hin: whiche is a dayly offeringe, ordeyned in the mounte Sinai vnto a swete sauoure in the sacrifice of the Lorde. And the drynke offeringe of the same the. iiii. part of an Hin vnto one lambe, and poure the drynke offeringe in the holy place, to be good drynke vnto the Lorde. And the other lamb thou shalt offer at eue, wth the meate offeringe. and the drynke offeringe after the manner of the morninge: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabbath daye ii. Lambes of a yere olde a piece, and without spot, and two tenth deales of flour, for a meate offeringe mingled with ople, and the drynke offeringe thereto. This is the burnt offeringe of every Sabbath, besydes the dayly burnt offeringe, and hys drynke offeringe.

And in the first daye of poure moneth, ye shall offer a burnt offeringe vnto the Lorde two younge bullockes, and a ram, and seven Lambes of a yere olde without spot, and iii. tenth deales of flour for a meate offeringe, mingled with ople vnto one bullocke, and two tenth deales of flour for a meate offeringe mingled wth ople vnto one ram. And euer more a tenth deale of flour mingled wth ople, for a meate offeringe vnto one lambe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their drynke offeringes shall be halfe an Hin of wine vnto one bullocke, and the third part of an Hin of wine vnto a ram, and the fourth part of an Hin vnto a lambe. This is the burnt offeringe of every moneth thorough out all the monethes of the yere, and one he goate for a syn offeringe vnto the Lorde, whiche shall be offered with the dayly burnt offeringe and hys drynke offeringe. And the xiii. daye of the first moneth shall be passed ouer vnto the Lorde. And the xvi. daye of the same moneth shall be a feast, in which seven dayes menne muste eate vnto the bread. The first daye shall be an holy feast, so that ye shall doo no manner of laborious worke therein. And ye shall offer a burnt offeringe vnto the Lorde two younge bullockes, one ramme, and vii. lambes of a yere olde without spot, and their meate offeringe of flour mingled with ople. iii. tenth deales vnto a bullocke, and two tenth deales vnto a ram, and euer more one tenth deale vnto a lambe, thorough out the. vii. lambes: and one he goate for a syn offeringe to make an attonement for you.

And ye shall offer these, besyde the burnt offeringe in the morning that is alway offered. And after this manner ye shall offer thorough out the. vii. dayes, the fode of the sacrifice of a swete sauoure vnto the Lorde. And it shall be done beside the dayly burnt offeringe and hys drynke offeringe. And the seventh day shall be an holy feast vnto you, so that ye shall doo no laborious worke therein. And the daye of pour first fruits, when ye bring a new meate offeringe vnto the Lorde in your weekes shall be an holy feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto the Lorde, two younge bullockes, and a ram, and vii. lambes of a yere olde a piece, with their meate offeringe of flour mingled with ople. iii. tenth deales vnto a bullocke two tenth deales to a ram, & euer more one tenth deale vnto a lamb thorough out the. vii. lambes, and one he goate to make an attonement for you. And thus ye shall doo besydes the dayly burnt offeringe, & his meate offeringe: and they shall be without spot, with their drynke offeringes.

The xxi. Chapter.

What must be offered the. vii. first dayes of the seventh moneth.

And the first daye of the. vii. moneth shall be an holy feast vnto you & ye shall doo no

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do no laborious worke therein. It shalbe a day of trumpet blowing vnto you. And ye shal offer a burnt offering of a swete sauour vnto the Lorde: one younge bullocke and one ram, and seven lambes of a yeare olde a peece that are pure. And their meat offerings of floure mingled with oyle. iii. tenth deales vnto the bullock, and two vnto the ramme, and one tenth deal vnto one lamb thowoe the. vii. lambes. And an he gotte for a sin offering to make an attonement for you, besyde þ burnt offering of the moneth and his meat offering, and beside the dayly burnt offering & his meat offering, & the drinke offerings of the same: accordynge vnto the maner of them for a sauour of swetnes in the sacrifice of the Lorde.

Leu. xvi. 9
xvii. 8.

And the tenth daye of that same seventh moneth shalbe an holy feast vnto you, & ye shal humble your soules and shal do no manner worke therein. And ye shal offer a burnt offering vnto the Lord of a swete sauour: one bullocke, and a ram, and vii. lambes of a yeare olde a peece, without faule and their meat offerings of floure mingled with oyle in tenth deales to a bullocke, and two to a ram, and alway a tenth deal vnto a lamb, thowoe out the. vii. lambes. And one he gotte for a sin offering, besyde the syn offering of attonement, and the dayly burnt offering, & the meat and drinke offerings that long to the same. * And the. xv. daye of the. vii. moneth shalbe holy daye, and ye shal do no laborious worke therein, and ye shal kepe a feast vnto the Lord of. vii. dayes long. And ye shal offer a burnt offering of a swete sauour vnto the Lord. iiii. bullockes. ii. rammes and. viii. lambes, which are percynges and pure, wpth oyle. iii. tenth deales vnto euery one of the. iiii. bullocks. ii. tenth deales to ether of the rammes, and one tenth deal vnto eche of the. viii. lambes. And one he gotte vnto a syn offering, besyde the dayly burnt offering with hys meat and drinke offerings.

Leu. xvii. 11

And the second daye. ii. younge bullocks, ii. rams, and iiii. percyngelambes without spot: & their meat offerings and drinke offerings vnto the bullocks, rammes and lambes accordynge to the numbre of them and after the maner. And an he gotte for a syn offering, beside the dayly burnt offering and his meat and drinke offerings. And the. iii. daye. ii. bullocks two rammes and iiii. percyng lambes without spot: and their meate and drinke offerings vnto the bullocks, rammes and lambes, after the numbre of them, and accordynge to the maner. And an he gotte for a syn offering, beside the dayly burnt offering, and his meat and drinke offerings.

And the fourth daye ten bullockes, two rammes and. xiiii. lambes percyngs pure, and their meat and drinke offerings vnto the bullockes, rammes & lambes, accordynge to the numbre of the, and after the maner. And an he gotte for a sin offering, beside

the dayly burnt offering and hys meate and drinke offerings. And the fift daye. ix. bullockes, two rammes, & xiiii. lambes of one yeare olde a peece withoute spot. And their meat and drinke offerings vnto the bullocks, rammes and lambes, accordynge to the numbre of them and after the maner. And an he gotte for a syn offering, beside the dayly burnt offering and hys meat and drinke offerings. And the sixt daye. vii. bullockes, two rammes, and. xiiii. yearelyng lambes without spot. And their meat & drinke offerings vnto the bullockes, rammes and lambes, accordynge to the maner. And an he gotte for a syn offering, beside the dayly burnt offering, and his meat and drinke offerings. And the seventh daye. vii. bullockes. ii. rammes, and. xiiii. lambes, that are percynges & pure. And their meat & drinke offerings vnto the bullockes, rammes and lambes, accordynge to their numbre and to the maner. And an he gotte for a syn offering, beside the dayly burnt offering, & hys meat and drinke offerings.

And the eight daye shalbe the conclusion of the feast vnto you, and ye shal doo no manner laborious worke therein. And ye shal offer a burnt offering of a swete sauour vnto the Lorde: one bullocke, one ramme, and seven yearelyng lambes without spotte. And the meate and drinke offerings vnto the bullocke, ramme and lambes, accordynge to their numbres, and accordynge to the maner. And an he gotte for a syn offering, beside the dayly burnt offering, and hys meate and drinke offerings.

These thynges ye shal do vnto the lord in your feastes: beside your bowes and frewill offerings, in your burnt offerings meat offerings, drinke offerings and peace offerings. And Moses tolde the chyldren of Israel, accordynge to all that the Lord commaunded him.

The. xxx. Chapter.

Of bowes when they shalbe kepte & when not.

And Moses spake vnto the heades of the tribes of the chyldren of Israel, sayinge: this is the thyng whiche the lord commaundeth. (a) If a man bowe vnto the Lorde, of swete an oth, and bynde hys soule, he shal not go backe with hys worde: but shal fulfill al that pcedeth out of hys mouth.

If a damsell bow a vowe vnto the lord, and bynde hys selfe bynge in hys fathers house and unmarried. If hys father heare hys vowe, and bonde whiche she hath made vpon hir soule, and holde hys peace thereto: then all hir bowes and bondes, whiche she hath made vpon hir soule shal stonde in effecte. But and if hir father forbyd hys the same daye, þ he heareth it, none of hys vowe nor bondes, whiche she hath made vpon hys soule shalbe of valur, and the Lorde shall

for

forgeue her, because her father forbade her.

If she had an husbando when she vowed or pronounced oughte oute of her lyps wherewith she bound her soule, & her husband heard it, and helde bys peace thereat the same day he hearde it, then her vowes and her bondes wherewith she bound her soule shall stand in effecte: But and if her husband forbade her the same day that he heard it, then hath he made her vow wherewith she had upon her of none effecte, and that also which she pronounced with her lyps wherewith she bound her soule, and the lord shall forgeue her.

C The vow of a wyddow and of her that is denozced, & al that she haue bound thes soules whal, shall stand in effect with them.

If she vowed in her husbandes house or bound her soule with an oth, & her husband heard it and held his peace, and forbade her not: then al her vowes & bondes wherewith she bound her soule, shall stand. But if her husband disannulled them the same day that he heard them, then nothinge shall proceede out of her lippes in vowes & bondes wherewith she bounde her soule that shall stand in effect: for her husband hath lousyd her. And the lord shall forgeue her.

D All vowes and othes that bind to humble the soule, may her husbande stablyshe or breake. But if her husbande holde bys peace from one day unto another, then he shall stablyshe al her vowes and bondes which she had upon her, because he held his peace the same day that he heard them. And if he after ward breake them, he shall beate her smite him selfe.

These are the ordynances wherewith the lord commaunded Moyses, betwene a man and bys wyfe, and betwene the father and his daughter, beyng a damsel in her fathers house.

The Notes.

¶ A mannes vow. This vow here, is that which a man maketh for a certen space, whether it be to faste or to chaunce the body or any other thenge, as it is sayed in ier. vii. c. But marke this alwaye, gentle reader, that as it was not lawfull for the Jewes to vow the bychynge of goddes commandementes in any condition, so was it not lawfull for them nor is yet lawfull for vs, to breake goddes commandementes for anye worldly sake.

The xxxi. Chapter.

C The Moabites & Balam are slain. The pray was broughte to Moyses and equallye deuoyded. A present geuen of Israel because none of their men were slayne.

¶ And the lord spake vnto Moyses, sayinge: Auenge the children of Israel of the Moabites, and after ward be gathered vnto thy people. And Moyses spake vnto the folke, sayinge: Garnesse some of you vnto warre, and lette them go vpon the Moabites & auenge the lord of the Moabites. Ye shall sende vnto the warre a thousand of euery tribe thorow out al the tribes of Israel. And there were taken out of the thousandes of Israel, xii.

thousand prepared vnto warre, of euery tribe a thousand. And Moyses sent them a thousand of euery tribe, with Moyses the sonne of Eleazar the priest to warre, and the holy vessels and the trumpets to blowe in bys hande.

***** And they warred agaynst the Moabites, as the lord commaunded Moyses, and slawe al the males. And they slawe the kinges of Moab amonge the other that were slayne: Eli, Rekem, Zur, Hur & Reba: syue kinges of Moab. And they slew Balaam the sonne of Beor with the sword. And the chyldren of Israel toke al the women of Moabian prisoners and their chyldren, and spoyled all theyr catelle, their substance and their goods. And they burne all their cities wherin they dwelt, and al their castels with fyre. And they toke all the spoyles and all theyr coude reache, both of men and beastes. And they broughte the captaynes and that wherewith they had taken and al the spoyles vnto Moyses and Eleazar the priest and vnto the company of the chyldren of Israel, even vnto the host, in the fieldes of Moab by Jordan neare to Jericho.

C And Moyses and Eleazar the priest and al the lordes of the congregacion wente out of the host agaynst them. And Moyses was angry with the officers of the host, with the captaynes ouer thousandes and ouer hundredes, whiche came from warre and battel, and said vnto the: Haue ye saved & wemen al yue: beholde these caused & chyldren of Israel thowm & Balaam, to commit trespass agaynst the lord, by the reason of Moyses, & therfor solomed a plague amonge the congregacion of the lord. Howe therfor ***** See al the men chyldren and the women that haue lien with men Moab: But al the women chyldren & haue not lie with me, kepe a liue for your selues. And lodge withoute the host seven dayes al that haue kyiled any person & al that haue touched any dead body, & purifye both your selues & your prisoners the. xii. day and the. vii. And sprinkle al your carymes and all that is made of skynnes, and al worke of gootes her, and al thyngs made of wood.

D And Eleazar the priest sayd vnto all the men of war which went out to battel: this is the ordynance of the law which the lord commaunded Moyses: Gold, syluer, brasse, yron, tin and lead, and al that may abyde the fyre, ye shall make it go thorow the fyre, when it is clyene. neuerthelesse, it shall be sprinkled with sprinklyng water. And al that sufferyth not the fyre, ye shall make go thorow the water, and wash your clothes the seuen day, and then ye are clyene. And after ward come into the host.

C And the lord spake vnto Moyses, sayinge: take the summe of the pray that was takn, both of the women & of catel, thou & Eleazar the priest and the auncient heads of the congregacion. And deuoyde it into two partes, betwene them that toke the war vpon them and went out to battel and al the congregacion.

10. 11. 12. 13.

14. 15. 16.

17. 18. 19.

20. 21. 22.

gregaciō. And take a porcion vnto þe lozde of the men of warre which wēt out to bat tel: one of fūe hūdyed, of the womē and of the oren and of the asses and of the shepe: and ye shal take of the halse and geue it vnto Eleazar the priest, an heaueoffryng vnto the Lozde. And of the halse of the chyldren of Israhel, take one offyfte, of the women, of the oren, of the asses and of the shepe, & of al maner of bestes, & geue them vnto the leuites which wait vpon the habitation of the Lozde.

And Moyses and Eleazar the priest dyd as the Lozde commaunded Moyses. And the hory and the pray which the men of warre had caught was. vi. hūdyed thousande and fter. thousand shepe: &. lxxi. thousand oren. lxxi. thousand asses: and. xxxii. thousand women that had lpen by no man.

And the halse whiche was the parte of them þe went out to warre, was. iii. hūdyed thousande and. xxxvii. thousande, and fyue hūdyed shepe: And the Lozdes parte of the shepe was. vi. hūdyed and. lxxv. And the oren were. xxxvi. thousande, of whiche þe Lozdes parte was. lxxi. And the asses were. xxx thousand and fyue hundred, of whiche the Lozdes parte was. lxi. And the women were xvi. thousande, of whiche the Lozdes parte

was. xxxii. soules. And Moyses gaue that summe which was the lozdes heaueoffryng vnto Eleazar the priest: as the Lozde commaunded Moyses. And the other halse of þe chyldren of Israhel which Moyses separated from the men of warre (that is to wce, the halse þe pertayned vnto the congregaciō) was. iii. hūdyed thousand & xxxvii thousand and fyue hūdyed shepe: & xxxvi. thousand oren: and. xxx. thousande asses & fyue hundred: & xvi. thousande women. And Moyses toke of thys halse that pertayned vnto the chyldren of Israhel: one of every fyfte, both of the women and of the catel, & gaue them vnto the leuites whiche wait vpon the habitaciō of the Lozde, as the Lozde commaunded Moyses. And the officers of thousandes of the hooste, the captaynes ouer the thousandes & the captaynes ouer þe hundredes came forth & said vnto Moyses: Thy seruauntes haue taken the summe of the mē of war, which were vnder oure hand, & there lacked not one man of the. We haue therefore brought a present vnto the Lozde what every man found of Jewels of gold, cheynes, bracelettes, rynges, earpyngs and spangles, to make an attonement for oure soules before the Lozde.

And Moyses and Eleazar toke the golde of them: Jewels of al maner factiōs. And al the gold of the heaueoffryng of þe Lozde the captaynes ouer thousandes & hundredes was. xvi. thousand. vii. hūdyed and. l. sicles for the mē of warre had spoyled. everye mē for him selfe. And Moyses & Eleazar þe priest toke the gold of the captaynes ouer þe thousandes and ouer the hundredes, and brought it into the tabernacle of wytnesse: to be a

memoriall vnto the chyldren of Israhel, before the Lozde.

The xxxii. Chapter.

To Ruben and gad and to haile the tribe of Manasse, is promysed the possession beyond Jordan eastward: if they bringe their brethren into the land of promys.

The chyldren of Ruben and the chyldren of Gad, had an excedyng grete multitude of catel. And whē they saw the land of Jazer and the land of Galaad that it was an apte place for catell, they came and spake vnto Moyses and Eleazar the priest and vnto the Lozdes of the congregaciō, sayinge: The lande of Aracoth and Dibon and Jazer, and Remoth and Bethon and Elealeh and Sabam and Rebo and Beon, whiche country the lord smote before the congregaciō of Israhel: is a land for catell, and we thy seruauntes haue catell wherfore (said they) if we haue found grace in thy syght, let thys lande be geuen vnto thy seruauntes to possesse, and byinge vs not ouer Jordan.

And Moyses sayed vnto the chyldren of Gad of & Ruben: What yout brethren go to war & ye saye here: Wherfore discourage ye the hertes of the chyldren of Israhel for to ouer into the land which the Lozde hath geuen them? This did yout father, when he sent the scd Cades barne to se þe land. And they went vp euen vnto the ryuer of Escol and sawe the lande, and dyscourage the hertes of the chyldren of Israhel, that they shoulde not go into the land which þe Lozde had geuen them.

And the Lozde was wroth the same tyme and swate sayinge. * None of the mē that came out of Egypte from twenty yere old and about, whal se the land which I swate vnto Abraham, Isaac and Jacob, because they haue not continually folowed me: save Caleb the sonne of Jephune the Kenesite and Josua the sonne of Nun, for they haue folowed me continuallye. And the Lozde was angry wth Israhel, and made them wander in the wilderness. xl. yere, vntyl al the generaciō that had done euill in the syght of the Lozde were consumed.

And behold, ye are rysen vp in poure fathers steade, to the encrease of synful men, and to augment the feaste wraoth of þe Lozde to Israhel warde. For if ye tourne awaye from after him, he wil yet agayn leaue the people in the wilderness, so that ye destroye al thys folke. And they went nere him, and sayd: we wyll burye thep folkes here for oure shepe and for oure catel, and cities for our chyldren. But we our selues wil go re by armed before the chyldren of Israhel, vntyl we haue brought them vnto their place. And oure chyldren shal dwell in the fenced ctyes, because of the inhabytors of þe land. And we wyll not retorne vnto oure houses, vntyl the chyldren of Israhel haue ended: every man bys enheritaunce. For we wyll not enheret wth them on yonder side Jordan.

whiche was
not at that
warre.

Num. iii. b.

Num. iii. b.

c

d

Jordan forward because our enheritaunce
is fallen to vs on this syde Jordan east-
ward.

Jos. i. c.

And Moses sayed vnto them: * If ye
wyl do this thyng, þe wyl go al barnessed
before the Lord to watre, and wyl go al of
you in barnesse ouer Jordan before þe Lord
vntill he haue cast out his enemies before
him, and vntill the land be subdued before
the Lord, then ye shal retourne and be with
out sinne agaynst the Lord & agaynst Isra-
el, & this land shal be your possession before
the Lord. But and if ye wyl not do so, be-
holde, ye synne agaynst the Lord: & be sure
your sinne wil fynd you out. Wyl you cry-
tes for youre chyldren and sluds for your
hepe, and se ye do that ye haue spokē. And
the chyldren of Gad and of Ruben spake
vnto Moses, sayinge: thy seruantes wyl do
as my Lord commaundeth. Our chyldren
our wyues substance and all our catelle
shal remaine here in the citres of Galaad
But * we thy seruantes wyl go al barnes-
sed for the war vnto bartel before the Lord
as my Lord hath said.

Jos. iii. e.

And Moses commaunded Eleazar the
Priest: and Hosua the sonne of Nun and
auncient heades of the tribes of the chil-
dren of Israel, and said vnto them: If the
chyldren of Gad and Ruben wyl go with
you ouer Jordan, al prepared to fight be-
fore the Lord then when the land is subdu-
ed vnto you geue, the land of Galaad
to possesse, but and if they wyl not go ouer
with you in barnesse, then they shal haue
theire possessions among you in the land of
Canaan. And the chyldren of Gad & Ruben
answered, sayinge: þe whiche the Lord hath
said vnto the seruantes we wyl do. We
wyl go barnessed before the Lord into the
land of Canaan, and the possession of our en-
heritaunce shal be on this syde Jordan.

Jos. iii. a.

And Moses gaue vnto the chyldren of
Gad and of Ruben and vnto half the tribe
of Manasse the sonne of Joseph, the kingdō
of Sebon king of the Amours, & the kynge-
dome of Og king of Basan, the lande that
longed vnto the citres therof in the colles
of the countre aboute the. And chyldren of
Gad built Dibon, Aratoth, Aroer, Aratoth
Sopban, Jacsee, Hegabaa; Berbaima &
Betharan fenced citres and they buylt fol-
des for þe hepe. And the chyldren of Ruben
buylt Hesbon, Eleale, Kiriatbaim, Nebo,
Baal Meon; and turned thei names and
Siddama also and gaue names vnto the ci-
ties whiche they buylt.

Gen. xv. d.

And the * chyldren of Machir the sonne
of Manasse went to Galaad & toke it, and
put oute the Amorytes that were therein.

Deu. iii. b.

And Moses gaue Galaad vnto Machir
the sonne of Manasse, and he dwelt therein.
And * Gilead the sonne of Manasse, wyl and
toke the smal townes thereof, & called the
the townes of Hail. And Hobab were am-
bush the townes longing thereto
and called it Hobab after his own name.

The xxxiii. Chapter.

The iourneys and departynges fro place
to place of Israel are numbered They are co-
maunded to kille the Canaanites.

These are the iourneys of the chyldren
of Israel which went out of þe land of
Egypt with thei armies vnder Mo-
ses and Aaron, And Moses wyl their go-
inge out by thei iourneys as the com-
maundement of the Lord: euen these are the
iourneys of thei goyng out. The chyldren
of Israel departed fro Radames the xv.
day of the first moneth, out he morow after
* Passouer. and wyl out with an hye bad
in the syghte of all Egypt, while the Egyp-
tians buried al theire firstborne wyl the
Lord had smitten among them. And vpon
thei Gods also the Lord dyd exercepon.
And the chyldren of Israel remoued from
Radames and pitched in Socoth.

Exod. xii. f.

Exod. xii. b.

Exod. xiii. b.

Exod. xiii. a.

Exod. xiii. e.

Exod. xv. d.

Exod. xvi. a.

Exod. xvi. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

Exod. xix. a.

And they departed from * Socoth & py-
ched in their tentes in Etham, whiche is
in the edge of the wilderness. And they re-
moued from Etham, & routed vnto the en-
tring of * Maroth which is before Baal ze-
phon, and pitched before Migdol. And they
departed from before Maroth and * wente
thorow the myds of the sea into the wyl-
dernes, and wyl. xii. dayes iourneys in the
wildernesse of Etham and pyched in Ma-
rad. And they remoued from Marad and
wyl vnto * Elim wher were. xii. fountains
& .lxx. palm trees, and they pitched ther.

And they remoued from Elim & lay fast
by the red sea. And they remoued from the
red sea and lay in the * wilderness of Sin.
And they toke thei iourney out of the wil-
derness of Sin, and set vp their tentes in
Daphna. And they departed fro Daphna,
& lay in Alus. And they remoued from Al-
lus, and lay at * Raphidim, wher was no
water for þe people to drynke. And they de-
parted from Raphidim, and pyched in
the * wilderness of Sinai.

And they remoued from the desert of Si-
nai, and lodged at the * graues of Iust. And
they departed from the sepulchres of Iust
and lay at * Hazeroth. And they departed
from Hazeroth, and pyched in Rithma.
And departed from Rithma & pyched at
Limmon Parai. And they departed fro Li-
mon Parai, and pyched in Lybia. And
they remoued from Lybia, and pyched at
Rissa. And they iourneyed from Rissa, and
pyched in Rebeatha. And they wente
from Rebeatha, & pyched in mount Sa-
pher & lay in Barada. And they remoued
from Barada and pyched in Makeloth.

And they remoued from Makeloth, and
lay at Tabath & they departed fro Tabath
& pyched at Ebarab. And they remoued fro
Ebarab, and pyched in Mirbra. And they
wyl from Mirbra, and lodged in Basmona.
And they departed from Basmona, & laye
at Moseroth. And they departed from Mo-
seroth, and pyched in Bane Joka. And they
remoued

q. ii. remoued

The iourneis. Numeri

remoued fro Bane Jakon, and lay at Hor-
gadgad. And thei went from Horgadgad,
pyched in Harbhartha. And they remo-
ued fro Harbhartha. And laye at Abziona.
And they departed from Abziona, and laye at
Ezion gaber. And they remoued fro Ezi-
gaber and pitched in the * wylberneffe of
Syn, whyceris Cades. And they remoued
fro Cades, and pitched in mount Hor in
the edge of the lād of Edom. And Aarō
went vp to into mount Hor at the comma-
dement of the Lord and dyed there, euen
in the fortyeth yere, after the chyldren of Is-
rael were come out of the land of Egypt, &
in the first day of the fyft moneth. And Aarō
was an hundred and xxxij. yere old when
he died in mount Hor. And king Etan the
Canaanite which dwelt in the southeside
of the land of Canaan, heard that the chy-
ldren of Israel came.

And they departed from * mount Hor, &
pitched in Zalmona. And they departed fro
Zalmona, and pyched in Ithimon, & they
departed from Ithimon, and pyched in I-
dibor, and they departed from Idibor, and
pitched in Ihebabarim in the borders of Mo-
ab. And they departed from * Ihebabarim,
& pyched in Dibon Gad. And they remo-
ued from Dybon Gad, & lay in Almon Di-
blathama. And they remoued from Almon
Diblatbama, & pitched in the mountaynes of
Abarim before Habo. And they departed
fro the moſteynes of Abarim, and pitched
in the felde of Moab faste by Jordan nye
to Jericho. And they pitched vpon Jordā,
from Berh Batel moch vnto the playne of
Abellatim in the felde of Moab.

And the Lord spake vnto Moſes in the
felde of Moab by Jordan nye vnto Jeri-
cho, saying: speke vnto the chyldren of Is-
rael, and saye vnto them: when ye are come o-
uer Jordā into the land of Canaan, ſe that
ye dyue out al the inhabytres of the lande
before you, and deſtroy theſe * chappelles
and all theſe Images of Metal, and pluck
downe all theſe alters built on byls: And
poſſeſſe the lande and dwelle therein, for I
haue geuē you the land to enjoy it. And ye
ſhall deuyde the enheritaunce of the lād by
lot amonge you kynteds, and geue to the
mo, the moze enheritaunce, and to the ſe-
uer the leſſe enheritaunce. And your en-
heritaunce ſhalbe in the trybes of your fa-
thers, in the place where euer ye mannes
lotte falleth.

But and if ye wyl not dyue out the in-
habytres of the lande before you, the thoſe
whiche ye let remayne of them, ſhall be (a)
thornes in your eyes & darts in your ſides,
& ſhal bere you in the land wherein ye dwell.
Moreouer it wil come to paſſe, & I ſhal do
vnto you, as I thought to do vnto them.

The Notes.

(a) Thorns in your eyes & darts in your ſides, &
is they ſhalbe your rod, ſcourge & vnderes.

The xxxiii. Chapter.

The Coaſtes and borders of the lād of pro-
mſe. Certain are aſſygned to deuyde the lande.

The xxxiii. Chapter.

And the Lord ſpake vnto Moſes, ſay-
ynge: commaunde the chyldrenne of
Israel, and ſaye vnto them: when
ye come into the lande of Canaan, theſe is
the lande that ſhal fall vnto your enber-
taunce, the lande of Canaan wth all her
coaſtes. And * your ſouth quarter ſhalbe
from the wylberneffe of Syn a longe by
the coſt of Edom, ſo that your ſouth quar-
ter ſhalbe fro the ſide of the ſalt ſea eſtward,
and ſhal ſet a compaſſe from the ſouth vp to
Acrabin, and rech to zinnā. And it ſhall go
out on the ſouthſide of Cades Barne, and go
out alſo at Hazar Adar, & go a lōg to Azmō
And ſhall ſet a compaſſe from Azmon vnto
the riuer of Egypt, & ſhal go out at the ſea.

And your weſt quarter ſhal be the great
ſea, whych coaſt ſhalbe your weſt coaſt.

And theſe ſhalbe your north quarter: ye
ſhal chpaſſe from the great ſea vnto mount
Hor. And from mount Hor, ye ſhal chpaſſe
and go vnto Hemath, and the ende of the coſt
ſhalbe at Zedada, and the coſt ſhall reache
out to ziphon and go out to zypbron and
go oute at Hazar Enan. And theſe ſhall be
your north quarter.

And ye ſhal compaſſe your eaſte quarter
from Hazar euen to Saphā. And the coſt
ſhall go doune from Sapham in Aſbla on
the eaſte ſyde of Ain. And then deſende and
go oute at the ſyde of the ſea of Cenereth
eaſtward. And then go doune a longe by
Jordan, and leue at the ſalt ſea. And theſe
ſhall be your lande wth all the coſts there-
of rōunde aboute.

And Moſes commaunded the chyldren
of Israel, ſaying: theſe is the lande whiche
ye ſhall enberette by lotte, and whych the
Lord commaunded to geue vnto. ix. trybes
& an halfe * for the tribe of the chyldren of Ru-
ben haue receiued, in the houſholds of theſe
fathers, and the tribe of the chyldren of gad
in theſe fathers houſholds, & half the tribe
of Manaſſe, haue receyued their enber-
taunce, that is to wete. ii. trybes and an
halfe haue receyued their enberitaunce,
on the other ſyde of Jordā by Jericho eaſt-
ward, towarde the ſonne ryſynge.

And the Lord ſpake to Moſes ſayinge:
Theſe are the names of the men, whych
ſhal deuyde you the land to enheret Elea-
zar the prieſt. * Joſua the ſonne of Nun.
And ye ſhal take alſo a Lord of euerie tribe
to deuyde the land, whoſe names are theſe
In the tribe of Iuda, Caleb the ſōne of Je-
phune. And in the trybe of the chyldren of
Simeon, Semuell the ſonne of Amud, &
in the tribe of Benjamin, Elidad the ſonne
of Uſon. And in the trybe of the chyldren of
Dan the Lord Bucki the ſonne of Hagly.
And among the chyldren of Joſeph: in the
tribe of the chyldren of Manaſſe, the lord Ba-
niel the ſōne of Ephod. And in the tribe of
the chyldren of Ephraim, the lord Camel the
ſōne of Sipbia. And in the tribe of the ſōnes
of Zabulon, the Lord Elizapha the ſonne of
Pharnach. And in the tribe of the chyldren of
Iſachar,

Numeri.

Exodus.
Deuter.

Numeri.

Numeri.

* After the
Chal. Rab
Salo. & in
Abi. graued
vnto the
bones.

Joſua.

Numeri.

* Deuter.
Joſua.

Isachar, the Lord said he the sonne of A-
san. And the tribe of the sones of Aser, the
lord Abihud the sonne of Salom. And in
the tribe of the children of Reuben, the Lord
said he the sonne of Amihud. These are
they which the Lord commanded to be-
side the inheritance unto the children of
Israel, in the land of Canaan.

The. xxv. Chapter.

¶ Into the cities must be cities and
suburbs. The cities of refuge or sanctua-
ries. The law of manquelling. For one man
witness shall no man be condemned.

And the Lord spake unto Moses in the
fields of Moab by Jordan over a-
gainst Jericho saying: command the
children of Israel, that they give unto
the Leuites of the inheritance of their
possession: * cities to dwell in. And ye shall
give also unto the cities of the Leuites,
suburbs round about them. The cities
shall be for them to dwell in, & the suburbs
for their catel, possession & all manner beastes
of theirs. And the suburbs of the cities
which ye shall give unto the Leuites, shall be
from the wall of the city outward, a thou-
sand cubits round about. And ye shall
measure without the city, & make the
most border of the east side: two thousand
cubits. And the utmost border of the south
side: two thousand cubits. And the utmost
border of the west side: two thousand cu-
bits: and the utmost border of the north
side: two thousand cubits also: and the
city shall be in the midst. And these shall
be the suburbs of their cities.

Josh. xi. 2.

¶ And among the cities whiche ye shall
give unto the Leuites, * there shall be six
cities of refuge which ye shall give to
that intent that he which killeth, may
dye thither: And to them ye shall ob-
tain more: so that all the cities which ye shall
give the Leuites shall be xlviii. with their
suburbs. And of the cities which ye shall
give out of the possessions of the children
of Israel, ye shall give many out of their
possessions & have left: so that every
tribe shall give of his cities unto the Le-
uites, according to the inheritance whi-
che he inheriteth.

Deut. xxi. 2.
Josh. xi. 2.

The cyties
of sanctu-
aries,

¶ And the Lord spake unto Moses, saying:
speak unto the children of Israel and say
unto them: * when ye be come over Jordan
into the land of Canaan, ye shall build cities
whiche shall be privileged towns for you:
for he which killeth a man, may fly thither.
And the cities shall be to flee to the re-
scuer of blood, & he whiche killeth dye not,
until he stande before the congregation in
judgement. And of these vi. cities whiche
ye shall give, iii. ye shall give on this
side Jordan and, iii. in the land of Canaan.
And these six cities shall be for
the children of Israel and for the stranger,
and for him that dwelleth among you, that
alshew he killeth any person unawares,

may flee thither.

¶ If any man smite another with a weapon
of yron that he dye, then he is a murderer
and shall dye for it. If he smite him with a
throwing stone that he dye therewith, then
he shall dye: for he is a murderer and shall
dye therewith. If he smite him with a
hand weapon of wood that he dye therewith
then he shall dye for he is a murderer and
shall dye therewith.

¶ The justice of blood shall see the mur-
derer, as soon as he smite him: If he
thrust at him * of hate, or house at him in
lynge of waste that he dye or smite him
with his hands of enuy that he dye, he that
smote him shall dye, for he is a murderer.
The justice of blood shall see him as soon
as he smite him.

Deut. xxi. 2.

¶ But and if he pushed him by chaunce &
not of hate or caste at him with any manner
of thinge and not of laying of waste: or cast
any manner of stone at him that he dye therewith,
and save him not: And he cast it upon
him and he dye, but was not his enemy,
neither sought him any harme: Then the con-
gregation shall iudge betwene the deere, and
the rescuer of blood in such cases. And
the congregation shall deliver the deere out of
the hand of the iudge of blood, & shall restore
him againe to the sanctified city, wher-
ether he was fled. And he shall abide there
unto the death of the high priest which was
anointed with holy oyle.

Josh. xi. 2.

¶ But and if he came without the borders
of his privileged city wherether he was fled
if the avenger of blood find him without
the borders of his free towne, he shall be the
murderer and he shall dye, because he should
have dwelt in his free towne until the death
of the high priest, and after the death of the
high priest, he shall returne againe unto the
land of his possession. And this shall be an or-
dinance and a law unto you, among you
children after you in all your habitations.

¶ Whosoever shall be a witness at the
mouth of witnesses, * for one witness shall
not answer against one person to put him
to death. Wherefore ye shall take none and
dye for the life of the murderer wherewith
he should dye: But he shall be put to death.
Also ye shall take none avenger for him
that is fled to a free towne, that he should come
againe and dwell in the land before the
death of the high priest. And so that ye re-
store not the land whiche ye are in, for blood
defileth the land. And the land can none
otherwise be cleansed of the blood that is
shed therein, but by the blood of him that
shed it. Defile not therefore the land whi-
che ye inhabit, and in the midst of which
ye shall dwell among the children of Israel.

* For one
man witness
shall not
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to death
no man
shall
take none
and dye
for the
life of the
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wherewith
he should
dye: But
he shall
be put to
death.

The. xxvi. Chapter.

¶ An order for the marriage of the daughters
of Israel. One of the tribes may not
marry with another: but every one must
take him a wife of his own tribe.

q. lii. And

Isachar, the Lord said he the sonne of A-
san. And the tribe of the sones of Aser, the
lord Abihud the sonne of Salom. And in
the tribe of the children of Reuben, the
lord Beda the sonne of Amihud. These are
they which the Lord commanded to be-
side the inheritance unto the children of
Israel, in the land of Canaan.

The. xxv. Chapter.

¶ Into the cities must be cities and
suburbs. The cities of refuge or sanctua-
ries. The law of manquelling. For one man
witness shall no man be condemned.

And the Lord spake unto Moses in the
fields of Moab by Jordan over a-
gainst Jericho saying: command the
children of Israel, that they give unto
the Leuites of the inheritance of their
possession: * cities to dwell in. And ye shall
give also unto the cities of the Leuites,
suburbs round about them. The cities
shall be for them to dwell in, & the suburbs
for their catel, possession & all manner beastes
of theirs. And the suburbs of the cities
which ye shall give unto the Leuites, shall be
from the wall of the city outward, a thou-
sand cubits round about. And ye shall
measure without the city, & make the
most border of the east side: two thousand
cubits. And the most border of the south
side: two thousand cubits. And the most
border of the west side: two thousand cu-
bits: and the most border of the north
side: two thousand cubits also: and the
city shall be in the midst. And these shall
be the suburbs of their cities.

Josh. xi. 2.

¶ And among the cities whiche ye shall
give unto the Leuites, * there shall be six
cities of refuge which ye shall give to
that intent that he which killeth, may
dye thither: And to them ye shall ob-
tain more: so that all the cities which ye shall
give the Leuites shall be xiiii. with their
suburbs. And of the cities which ye shall
give out of the possessions of the children
of Israel, ye shall give many out of their
possessions & have left: so that every
tribe shall give of his cities unto the Le-
uites, according to the inheritance whi-
che he inheriteth.

Deut. xxi. 2.
Josh. xi. 2.

The cyties
of sanctu-
aries,

¶ And the Lord spake unto Moses, saying:
speak unto the children of Israel and say
unto them: * when ye be come over Jordan
into the land of Canaan, ye shall build cities
whiche shall be privileged towns for you:
for which shall be a man whose man shall be
there. And the cities shall be to flee to the
executioner of blood, & he whiche killed dye not,
but he shall stand before the congregation in
judgement. And of these vi. cities which
ye shall give, iii. ye shall give on this
side Jordan and, iii. in the land of Canaan.
And these six cities shall be for
the children of Israel and for the stranger,
and for him that dwelleth among you, that
alike he which kill any person unawares,

may flee thither.

¶ If any man smite another with a weapon
of iron that he dye, then he is a murderer
and shall dye for it. If he smite him with a
throwing stone that he dye therewith, then
he shall dye: for he is a murderer and shall
dye therewith. If he smite him with a
hand weapon of wood that he dye therewith
then he shall dye for he is a murderer and
shall dye therewith.

¶ The justice of blood shall see the mur-
derer, as soon as he smite him: If he
thrust at him * of hate, or house at him in
the rage of wrath that he dye or smite him
with his hands open that he die, he that
smote him shall dye, for he is a murderer.
The justice of blood shall see him as soon
as he smite him.

Deut. xxi. 2.

¶ But and if he pushed him by chance &
not of hate or rage at him with any manner
of thing and not of laying of wait: or cast
any manner of stone at him that he dye ther-
ewith, and save him not: And he cast it by
him and he dye, but was not his enemy,
neither sought him any harme: Then the con-
gregation shall judge between the parties, and
the executioner of blood in such cases. And
the congregation shall deliver the slayer out of
the hand of the justice of blood, & shall restore
him againe to the sanctified city, wher-
ether he was fled. And he shall abide there
unto the death of the high priest which was
anointed with holy oyle.

Josh. xx. 9.

¶ But and if he came without the borders
of his privileged city wherether he was fled
if the avenger of blood find him without
the borders of his free town, he shall be the
murderer and he shall die, because he should
have dwelt in his free town until the death
of the high priest, and after the death of the
high priest, he shall returne againe unto the
land of his possession. And this shall be an or-
dinance and a law unto you, among you
children after you in all your habitations.

¶ Whosoever shall be a witness at the
mouth of witnesses, * for one witness shall
not answer against one person to put him
to death. Wherefore ye shall take none and
dye for the life of the murderer wherewith
he should dye: But he shall be put to death.
Also ye shall take none avenger for him
that is fled to a free town, that he should come
againe and dwell in the land before the
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defileth the land. And the land can none
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shed therein, but by the blood of him that
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che ye inhabit, and in the midst of which
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* For one
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nasse ought
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The. xxvi. Chapter.

¶ An order for the marriage of the daughters
of Israel. One of the tribes may not
marry with another: but every one must
take him a wife of his own tribe.

q. lii. And

Ex. xvi. f.

Ex. xvi. f.

Ex. vii. d.

And the auncient heades of the chil-
dren of Galaad the sonne of Machir
the sonne of Manasse of the kynged
of the chyldren of Joseph came forth and
spake before Moyses & the princes whiche
were auncient heades amonge the chyldren
of Israel; and sayed: * The Lorde com-
maunded my Lorde to geue the lande to
enherit by lotte to the chyldren of Israel.
And then my Lorde commaunded in the
name of the Lorde to geue the enheritaunce
of Zelaphead our brother vnto his daugh-
ters. Nowe when any of the sonnes of the
tribes of Israel take them to wyues, the
shall their enheritaunce be taken from the
enheritaunce of our fathers, and shalbe put
to the enheritaunce of tribe in the whiche
they are, and shalbe taken from the lotte of
our enheritaunce. And when the yere of iu-
byle cometh vnto the chyldren of Israel,
the shall their enheritaunce be put vnto the
enheritaunce of the tribe wher in they are
and so shall their enheritaunce be taken a-
waye from the enheritaunce of the tribe
of our fathers.

And Moyses commaunded the chyldren
of Israel at the mouth of the Lorde, saying:
the tribe of the chyldren of Joseph haue
sayde well. Whys therefore doth the Lorde
commaunde the daughters of Zelaphead,
sayinge: * let them be wyues to whiche they
them selfe thynke beste, but in the kynged
of the tribe of theyr father shal they mary,
that the enheritaunce of the chyldren of Is-
rael shal not come from tribe to tribe. But that
the chyldren of Israel maye abyde, euery
man in the enheritaunce of the tribe of his
fathers. And euery daughter that posses-
seth any enheritaunce amonge the tribes of
the chyldren of Israel, shalbe wyfe vnto one
of the kynged of the tribe of her father, &
the chyldren of Israel maye enioy euery man
the enheritaunce of his father, and that the
enheritaunce gonot from one tribe to an-
other: but that the tribes of the chyldren
of Israel, maye abyde euery man in his
owne enheritaunce.

And as the Lorde commaunded Moyses
euen so dyd the daughters of Zelaphead:
Mahela, Tirza, Hagla, Milcha and Noa
and were maryed vnto their fathers bro-
thers sonnes, of the kynged of the chyldren
of Manasse the sonne of Joseph: and so
they had their enheritaunce in the tribe
of the kynged of their father.

These are the commaundementes
and lawes whiche the Lorde com-
maunded thowhe Moyses,
vnto the chyldren of Is-
rael in the fieldes of
Moab vpon Moza
da nyght vnto
Jerico.

The ende of the. iiii. boke
of Moyses



This is a booke
worthy to be red
both daye and
nyght, and ne-
uer to be out of
handes. For it
is the most exel-
lent of all the bo-
kes of Moyses.
It is calde also
and lycht, and a
very pure Gos-
pelle: that is to

wete, a preachinge of faith and loue: deducinge
the loue to God out of faith, and loue of a man
neighbour out of the loue of God. Wherin
also thou mayst lerne ryght meditation & con-
templation, whiche is nothyng els save & cal-
linge to mind and a repainge in the herte of
the gloriouse and wonderfull deedes of God
and of his terrible and longe of his enemies
and myghty entreatyng of the & come when he
callethe them whiche thynge this booke doth, and
almost nothyng els.

In the. iiii. last chapters, he reherseth the be-
nefites of God done vnto them, to prouoke the
to loue, and his myghty deedes done aboue all
naturall power and beyonde all naturall capa-
cite of faith, that they might beleue god & trust
in hym and in his strenge. And thynke he re-
herseth the spere plagis of God vpon his
enemies and on them whiche thowhe impa-
cense and rebelle fell from hym: partely to
tame and abate the asperitee of the flesh whiche
alway fight agaynst the spirite, and partly
to byde the wilde ragynge lustes of them in
whom was no spirite: & though they hadde no
power to do good of loue, yet at the least waye
they shoulde absteyne from outwarde euyl for
fear of wrathe and cruell vngodlynes whiche
shoulde fall vpon them and shoulde synne theym
out, if they caste vp goddes noyce and turne
at ryght beyonde his lawes and ordynances.
Wherfore he chargeth them to put nought to,
nor take ought awaye from Goddes wordes,
but to be diligent only to kepe the in remem-
brance and in the herte, and to teache theyr
chyldren, for feare of forgettyng. And to be-
ware ether of makinge anagery or of bowyng
theym selues vnto Images, sayinge: Ye sawe
no image when God spake vnto you, but herd
a voyce only, and that voyce kepe, and theres
unto cleane, for it is your lyfe, and it shall save
you. And finallye if (as the frailte of all fleche
is) they shal haue fallen from God, and he haue
broughte them into trouble, aduersitee, and con-
fusioun, and at necessity, yet if they repente and
turne, he promyseth them that God shall remem-
ber his mercy and receyue them to grace agayne.

In the. iiii. last chapters, he reherseth the. x. commaundemen-
tes and that they myghte be a cause to doo them
of loue, he byddeth theym remembre that they
were bounde in Egypt and how God deliuered
red them with a myghty hand & a stretched out
arm to serue him and to kepe his commaundemen-
tes: as Paul sayeth that we are boughte with
Christe

Ex. xxi. l.

Ex. xxi. l.

Ex. vii. d.

And the auncient heades of the chil-
dren of Galaad the sonne of Machir
the sonne of Manasse of the kyndred
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them selfe thynke beste, but in the kyndred
of the tribe of theyr father shal they marry,
that the enheritaunce of the chyldren of Is-
rael vnde not from tribe to tribe. But that
the chyldren of Israel maye abyde, every
man in the enheritaunce of the tribe of his
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seth any enheritaunce amonge the tribes of
the chyldren of Israel, shalbe wyfe vnto one
of the kyndred of the tribe of her father, &
the chyldren of Israel maye enjoy every man
the enheritaunce of his father, and that the
enheritaunce gonor from one tribe to an-
other: but that the tribes of the chyldren
of Israel, maye abyde every man in his
owne enheritaunce.

And as the Lorde commaunded Moyses
euen so dyd the daughters of Zelaphead:
Mahela, Tirza, Hogla, Milcha and Noa
and were marryed vnto their fathers bro-
thers sonnes, of the kyndred of the chyldren
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These are the commaundementes
and lawes whiche the Lorde com-
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The ende of the. iiii. boke
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herseth the spere plagis of God vpon his
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alway fight agaynst the spirite, and partly
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Wherfore he chargeth them to put nought to,
nor take ought awaye from Goddes wordes,
but to be diligent only to kepe the in remem-
brance and in the herte, and to teache theyr
chyldren, for feare of forgettyng. And to be-
ware ether of makinge anagery or of bowyng
them selues vnto images, sayinge: Ye sawe
no image when God spake vnto you, but herd
a voyce only, and that voyce kepe, and theres
vnto cleane, for it is your lyfe, and it shall saue
you. And finallye if (as the frailte of all fleche
is) they shal haue fallen from God, and he haue
broughte them into trouble, aduersitee, and con-
fusioun, and at necessity, yet if they repente and
turne, he promyseth them that God shall remem-
ber his mercy and receyue them to grace agayne.

In the. l. he reherseth the. x. commaundemen-
tes and that they myghte be a cause to doo them
of loue, he byddeth them remembre that they
were bounde in Egypt and how God deliuered
red them with a myghty hand & a stretched out
arm to serue him and to kepe his commaundemen-
tes: as Paul sayeth that we are boughte with
Christe

Christes bloude, and therefore are his seruantes
and not our own, and oughte to like his will
and honoure only, and to loue and serue one an
other for his sake.

In the lyce he setteth oute the sommayne of
all commandementes: that is, that they beleue
howe that there is but one God that doeth all,
and therefore oughte onely to be loued wth all
the herte, all the soule, and all the myghte. For
loue onely is the fulfilling of the commande-
mentes, as Paul also saith vnto the Romaynes
and Galatians likewise. He warneth them al-
so that they forget not the commandementes
but teach them the children and to shew their
children also howe God deliuered them oute of
the bondage of the Egyptians to serue him and
his commandementes, that the children myghte
see a cause to worke of loue, sperytually.

The seventh, is altogether of fayth the remo-
uer of all occasions that myght wythstande them
from the fayth, and pulleth them also from all
confidence in them selues, and strereth them vp
to trust in God bakely, and onely.

Of the eighth chapter, thou seest howe that
the cause of all temptation is, that a man mighte
se his owne hert. For when I am brought in to
that extremite that I must either suffer or for-
saue god, then I shal see howe muche I beleue
and trust in him, and howe much I loue him. In
like maner if my brother do me euill for my good
euen if I loue him when there is no cause in him
I se that my loue was of god, euen so if I then
hate him, I see and perceiue that my loue was
but worldly. And finally he strereth them to the
fayth and loue of god, and dyuerteth them from all
confidence of theyr owne serues.

In the ninth also, he moueth them vnto fayth
and to put theyr trust in God, and diuerteth the
from confidence of them selues by rehersynge
all the wickednes which they had wroughte
from the fyrste daye he knewe them vnto that
same daye. And in the ende he expecteth howe
he contured God in synes and ouercome hym
wth synes, where thou mayest learn the right
manner to praye.

In the tenth he rehermeth by the pith of all
lawes and the keepinge of the law in the harte:
whyche is to seece God, loue and serue hym,
wth all theyr harte, soule and myghte and kepe
his commandementes of loue. And he shew-
eth a reason whye they should that doo: euen be-
cause God is Lord of heauen and earth and hath
also done all for them of his owne goodnesse
wthoute theyr deservynge. And then out of the
loue vnto God, he bringeth the loue vnto a mans
neighbour, sayinge: God is Lord a ouer all
Roydes and loueth all his seruantes indiffe-
rentlye, as well the poore feble, and the straun-
ger, as the ryche and myghtye, and therefore wyl
that we loue the poore and the straunger. And
he addeth a cause, for ye were straungers and
God deliuered you and hath brought you vnto
a lande where ye be at home. Loue the straun-
ger therefore for his sake.

In the xi. he exhorteth them to loue and
fear God, and rehermeth the terrible deades of
God vpon his enemies, and on them that re-
belled agaynst hym. And he testifieth vnto the
both what wyl folowe if they loue and feare
God And what also if they dispise him & breake
his commande ments.

In the xii. he commaundeth to put out of
way all that myght be an occasion to hurte the
fayth, and forbyddeth to be ouerly after theyr
owne myndes, or to alter the wyse of God.

In the xiii. he forbyddeth to be vniought
saue vnto goodes wordes although he which coun-
selith contrary shuld come wth miracles, as paul
doth vnto the Galatians.

In the xiiii. the bestes are forbydden, parte-
ly for the uncleannes of them, and partely to
cause hate betwene the heathen and them, that
they haue no conuersacion together, in that one
abhorreth what the other eateth. Vnto this xv.

Chapter al pertaine vnto fayth and Loue chief-
lye. And in this xv. he begynneth too entreate
more specciallye of thynges pertainynge vnto
the common welthe and equitye and exhorteth
vnto the loue of a mans neighbour. And in the
xvi. a longe other he forgetteth not the same.
And in the xvii. he entreteith of right and equite
chieflye, in so muche that when he looketh vnto
fayth and vnto the punishment of idolaters, he
yet endith in a lawe of loue and equite: forby-
dyng to condemne any man vnder les then two
witnesses at the leaste and commaundeth too
dignify the trespassers vnto the open gate of the
cite where al men go in and oute, that all men
myghte heare the cause and se that he hadde but
ryghte. But the pope hath founde a better waye
euen to appose hym wthoute anye accusar, and
that secretlye, that no man knowe whether hee
haue ryghte or no, either here his articles or an-
swereth: for feare lesse the people shoulde see the
whether it were so or no.

In the xviii. he forbyddeth all falses & deuyllish
craftes that hurt true fayth. Wherby because
the people could not beare the voyce of a lawe
spoken to the in syn, he promyseth them another
prophet to bring the better tidings whiche was
spoken of Christ our sauoure.

The xix. and so foryth vnto the end of the xxv. is
almost altogether of loue vnto our neighbours
and of lawes of equite, and honestly wth nows
and then a respyce vnto fayth.

The xxvi. is a terrible chap, and to be trem-
bled at: A chrysten mans heart might wel bleue
for so lowe at the reuenge of it, for feare of the
wyath that is lyke to come vpon be accordeynge
vnto all the curses which thou ther readest. For
acordeynge vnto these curses hath God deale
wth al natyons, after theyr wer fallen into the
abominacions of synnecesse.

The xxvii. is lyke terrible, wth a godly les-
son in the ende that we shuld leane seching of gods
secrettes and geue diligence to walch accordeyn-
g to that he hath opened vnto vs. For the keeping
of the commandementes of God teacheth wth
some as thou mayest see in the same Chapter,
where Moyses sayeth, kepe the commande-
mentes, that ye maye vnderstand what ye oughte
to doo. But too feareth Goddes secrettes blynd
deith a maner as it wel proued by the swarmes
of oure sophisters, whose wysdomes
are nowe when we looke in the
scripture, founde but full
of folyshnes.

The fifte booke of Moses called Deutronomium.

The fyrste Chapter.

A brief rehearsal of thynges doone before,
from the pryncing at Horeb until they came
to Cades barni.



Letse bethe woꝝ
des whiche Mo-
ses spake vnto
al Israel on the
other side Jor-
dan in the wyl-
dernes and in
the felde by the
red see, betwen
pharan & El-
phell, Laban,
Bayeroth, and

Disahab. xi. daies iourney from Horeb vnto
Cades barni. by the waye that leadeth to
mount Seir. And it happened the first day
of the xi moneth in the .xi. pere that Mo-
ses spake to the chyldren of Israel accord-
yng vnto al that the Lord had geuen him
in commaundmente vnto them after that
he had smitten Schon the king of the Amo-
rites which dwelt in Besbon & og king of
Basan, which dwelt at Achoroth in Ebiai.

Ex. xxi. a.

On the otherside Jordan in the lande of
Horeb, Moses began to declare this lawe,
sayinge: the Lord our God spake vnto vs
in Horeb, sayinge: ye haue dwelte long y-
noughe in this mount: departe therefore
and take youre iourneye and goo vnto the
hilles of the Amontes, and vnto all places
nye there vnto: bothe felde, Bylles and
dales: and vnto the south and vnto the sea
syde of the lande of Canaan, and vnto Ep-
hanon euen vnto the great ruer Euphrates.
Beholde, I haue set the lande before you,
goo in therfore and possesse the lande
which the Lord swaie vnto your fathers. A-
braham, Isaac and Iacob, to geue vnto the
and theyr seede after them.

Horeb and
Sinai are
both one.

Behold, I haue set the lande before you,
goo in therfore and possesse the lande
which the Lord swaie vnto your fathers. A-
braham, Isaac and Iacob, to geue vnto the
and theyr seede after them.

And I said vnto you the same season: I
am not hable too beare my selfe alone. For
the Lord your God hath multiplied you
so that ye are this day as the sterres of hea-
uen in number. the Lord God of your fa-
thers make you a thousand tymes so ma-
nye mo as ye are, and blesse you as he hath
promysed you (howe) sayde I) can * I my
self alone beare the accumbrance, charge &
trawe that is amonges you: bringe therfore
men of wysdome and of vnderstanding and
of experiente, knowne among your tribes
that I may make the rulers ouer you. And
ye answered me and said, that whiche thou
hast spoken is good to be done. And then I
toke the heades of your tribes, men of wis-
dom and experiente, and made them rulers
ouer you: capitaynes ouer thousandes, and
ouer hundredes, ouer fyfthe, and ouer x. and
officers amonge your tribes.

Ex. x. xlii. c.

The ii. Chapter:

And I charged your Iudges the same
time, saying: heare your brethren, and iudge
righteously betwene euerye man and his
brother and the straunger that is with him.
Se ye knowe no mans personage in iudg-
mente, * but heare the small as well as the
greate, and bee astrapde of noo manne, for
the iudgemente is Goddes. And the cause
that is to hard for you, bring vnto me, and
I wyl heare it. And I commaunded you
same season all thynges whiche ye shulde
doe. And then we departed from Horeb,
and walched thowowe all that greate and
terrible wildernes as ye haue sene along
by the waye that leadeth vnto the hilles of
the Amontes, as the Lord our God com-
maunded vs, and came to Cades Barni. And
there I said vnto you: Ye are come vnto the
hilles of the Amontes which the Lord oure
God dothe geue vs.

Judges.

Leuit. xxi. c.
Pro. xxiii. a
Eccl. xlii. a.

Beholde, the Lord thy God hath set
the lande before, go vp and conquere it, as
the Lord God of thy fathers saythe vnto
the: feare not: neyther be discouraged. And
then ye came vnto me euerye one, and said,
Let vs send men before vs, to insearch out
the land, and to bringe vs woordes agayne,
bothe what waye we shall goo by, and
vnto what ctytes we shall come. And the
sayng pleased me well, and I toke twelue
men of you, of euerye tribe one. And they de-
parted and went vp into the hyghe coun-
tre, and came vnto the ryuer Escoll, and
serched it oute, and toke of the fruite of the
land in theyr handes, and brought it down
vnto vs: and brought vs word agayne and
said: It is a good land which the Lord our
God dothe geue vs.

D

Notwithstanding ye wold not consente
to goo by, but were disobediente vnto the
pmouth of Lord your god, and murmured
in your tentes, and sayd: because the Lord
hateth vs, therfore he hath brought vs out
of the lande of Egypte, too helyper vs into
the hands of the Amontes, and to destroy vs.
Howe shal we goo by? Oute brethren haue
discouraged out herts, sayinge: The people
is greate and taller then we, and the ctyes
are great and walled, euen vnto heauen. &
moreouer we haue sene the sonnes of the
Enakims there.

E

And I said vnto you: bried not, nether be
afraid of them. The Lord your God which
goth before you, he shal fight for you accor-
ding to al that he did vnto you in Egypt, be-
fore your eyes in the wildernes, as thou hast
sene how I lord thy God bare the as a man
shuld beare his sonne thowowe oute all the
waye whiche ye haue gone, tyll ye came vnto
this place. And yet for al this, ye did not
beleue the Lord your God, whiche goth
the waye before you, to searche you oute a
place too ppyche your tentes in, * sye be-
night, that ye might se what waye to go, and
in a cloude by daye.

Exod. xxi. g

And the Lord hearde the voyce of your
woordes, and was wrooth and swaie,
sayng:

Num. xiii. d **J** sayinge, there shall not one of these menne of thys frowarde generacion se that good lande which I swaue to geue vnto poue fathers, saue Caleb the sonne of Iephune he shall se it, and to him wil I geue the lande whiche he hath walked in, and to his chyldren because he hath continuallie folowed the Lorde. **Num. xxi. b** **J** pkeuyle the Lorde was angre wth me: for poue sakes, sayinge: thou also shalt not goo in thither. But Josua the sonne of Nun, whiche standeth before the, he shall go in thither. Bolden him therefore for he shall deupde the heritage vnto Israell.

Num. xlii. c. **S** * Moreouer pour chyldrene whiche ye sayde shoulde be a praye, and pour sonnes whiche knowe nether good nor bad thys day, they shal go in thither, and vnto them I wll geue it, and they shall enioye it. But as for pou, turne backe and take pour iourne into the wilderness: euen the waye to the redde sea. Then ye answered & sayde vnto me: We haue synned against the lord we wil go vp and fight, accordynge too all that the Lord our God commaunded vs. And when ye had gyde on every manne in weapons of war, and were redye to goo vp into the hilles, the Lord sayd vnto me: say vnto the, se ye go not vp, and that ye fight not, for I am not amog pou: lest ye be scouted before pour enemies. * And whē I told pou, ye woulde not heare: but disobeyed the mouth of the Lord, and wente presumptuously vp into hilles.

Then the Amontes which dwelt in these hilles, came out against pou and chased pou as bees do, & hewed pou in Seir, euen vnto Horma. And ye cam again and wept before the Lord: but the Lord wold not heare pour voice, nor geue pou audience. And so ye abode in Cadis alonge season.

The.ii. Chapter.

Deut. i. **R** eherfall of that whiche was done from the tyme that they departed frome Cadis borne, vnto the battell againste the kynges Schon and Og.

Deut. i. **T** hen we turned and toke oure iourney into the wilderness, euen the way to the red sea as the Lorde commaunded me. And we compassed the mountaynes of Seir a longe time. Then the Lorde spake vnto me, sayinge: Ye haue compassed thys mountaynes long enough, turn pou northwarde. And warne the people, sayinge: Ye shall go thorow the colles of pour brethren the chyldren of Esau, whiche dwell in Seir, and they shall be a scapde of pou: But take good heede vnto poute selues, that ye prouoke them not, for I wll not geue pou of theyr land, no not so much as a fote bread: because I haue geuen mount Seir vnto Esau to possesse. Ye shall by meate of theym for monye to eate, and ye shall bye water of them for monye to dryncke. For the Lorde thy God hath blessed them in all thyr workes of thynne hande, and knewe the as thou wentest thorow his greete wilderness.

Moreouer the Lorde thy God hath bene with the this fourty yeres, so that thou hast lacked nothynge.

And when wee were departed from oure brethren the chyldren of Esau which dwell in Seir by the feilde waye from Elath and Ezion Gaber, we tourned and wente the waye to the wilderness of Moab. Then the Lorde saide vnto me, se that thou bere not the Moabites, nether prouoke them to batel: for I wil not geue the of theyr lande to possesse: because I haue geuen it vnto the chyldren of Loth to possesse. The Emmites dwell therein in tymes past, a people great, many and tall, as the Enakims: which also were taken for gyautes as the Enakims. And the Moabites called them Emims.

In lyke maner the Doums dwell in Seir before them whiche the chyldrene of Esau caste oute, and destroyed them before them, and dwelte therein theyr tede: as Israel dyd in the lande of his possession which the Lorde gaue them. Nowe tye vp (sayd I) and get pou ouer the riuer zared, and we wente ouer the riuer zared. The space in whiche we came from Cadis Barne, vntill we were come ouer the riuer zared was xxxviii. yeres, vntill al the generacion of y me of warre were wasted oute of the hooite as the Lorde swaue vnto them. For in dedde the hande of the Lorde was againste them to destroye them oute of the hooite, till they were consumed.

And as soone as all the men of war were consumed and dead forth of the people, the Lorde spake vnto me, sayinge: Thou shalt go thorow it at the cost of Moab this day, and shalt come nere vnto the chyldren of Ammon: se that thou bere them not, nor yet prouoke them. For I wil not geue the of the lande of the chyldren of Ammon too possesse, because I haue geuen it vnto the chyldre of Loth to possesse. That also was taken for a lande of gyautes, and gyautes dwelte there in olde tyme, and the Ammonites called them zanzumims. A people that was greete, manye and tall, as the Enakims. But the Lorde destroyed them before the Ammonites, and they call them onte, and they dwelte there in theyr seade as he dyd for the chyldrene of Esau, which dwell in Seir: euen as he destroyed the Horims before them, and they caste them oute and dwell in their seade vnto this day. And the Aums whiche dwelte in Bazan euen vnto Aza, the Capthorims which came of Capthor, destroyed them and dwelte in theyr towines.

Like vp, take pour iourney and goo ouer the riuer Arnon. Behold. * I haue geuen into thy hand Schon the Amorit, king of Schon and his Lande. Soo and conquere and prouoke him to battayle. Thys day I wil begin to send the feare and dread of the vpon al nacions that ar vnder al potes of the heauen, so that when they heare speake of the, they shal tremble and quake for feare of the.

The Lawe Deuterono.

The.iii. Chapter

Num. xxi. c. Then I sente messengers out of the wylternesse of the east vnto Sehon kyng of Desbon wth wordes of peace, sayinge: * Let me go thorowe thy lande. I wpll go alwayes alonge by the hye waye, and will neyther tourne vnto the ryghte hande nor to the left. Sel me meate for monye to eate, and geue me duncke for monye to drynke. I wpll goo thorowe by fote onelpe) as the children of Esau did vnto me whiche dwell in Seir, and the Moabites whiche dwell in Ar) vntyll I be come ouer Jordan into the land whiche the Lord our God geueth vs. But Sehon the kyng of Desbon wold not let vs pas by him, for the Lord thy god had hardened his sprite, & made his hert tough because he wold deliuer him into thy hand as it is come to passe this daye.

*** At the comanderment.** And the Lord sayde vnto me, behold, I haue begon to set Sehon and hys Lande before the go to and conquere, that thou mayest possesse hys lande. Then bothe Sehon and al his people came out againste vs vnto batapleat * Jahaz. And the Lord set him before vs, and wee smote him and his sonnes and al his people.

Deherwile Jafa And we tooke all his cities the same season and destroyed al hys ctyes, wth men womanne and chyldrene, and let nothinge remayne saue the castell onelpe we caught vnto oure selues, and the spole of the ctyes whiche we tooke, frome Aruer vppon the byrke of the ryuer of Arnon, and the ctye in the ryuer, vnto Galaad: there was not one ctye to stronge for vs. The Lord oure God deliuered all vnto vs: onelpe vnto the lande of the chyldrene of Ammon ye came not, nor vnto al the coste of the ryuer Jaboche, nor vnto the ctyes in the mountaynes, nor vnto whatsoeuer the Lord our God forbade vs.

The.iii. Chapter

Deherwile Jafa I reherstal of thyngs that chaunced from the victorie of the ii. kynges Sehon & Og, vnto the institution of Josua in Balcastrate.

Num. xxi. c. **Deu. xxi. b.** Then we turned and went by the way to Basan: * And Og the kyng of Basan came oute agaynst vs, bothe he and al his people to batel at Edrai. And the Lord sayde vnto me: feare him not: for I haue deliuered him and all hys people and his lnd into thy hande, and thou shalt deale with him as thou dealest with Sehon kyng of the Amorytes which dwelte at Desbon. And so the Lord our God deliuered in to our handes, Og also the kyng of Basan, and all his folke. And we smote hym, tpll noughte was lefte hym.

Num. xxi. c. And we toke al his cities the same season (for ther was not a ctye whiche we toke not fro them, euf thie score cities, al the region of Argob, the kyngdom of Og in Basan. Al these cities were made strong wth hye walles, Gates and barres, besyde vnto walled townes a greate meanpe. And wee utterly destroyed them as we played with

Sehon kyng of Desbon, byrnyng to noughte al the cities with menne, women, and children. But al the catel and the spole of the ctyes, we preserued for oure selues.

B And thus we toke the same season: the lande oute of the hande of the two kynges of the Amorytes on the other syde Jordan from the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons cal Sirion, but the Amorytes call it Senir) al the ctyes in the playne, and all Galaad, and all Basan vnto Salecha and Edrai, ctyes of the kyngdome of Og in Basan. For on: ly Og kyng of Basan remyned of the rest of the graunts, behold his prion bed is yet at Rabah among the children of Ammon. x. cubites longe, and. iii. cubites brode, of the cubites of a manne.

And when we had conquered thys lande the same tyme, I gaue from Aruer, whiche is vpon the ryuer of Arnon, and half mount Galaad, and the cities therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og, I gaue vnto the halfe tribe of Manasse, al the region of Argob withal. Basan was called the Lande of graunters. For the sonne of Manasse tooke all the region of Argob vnto the cooles of Sesur and Maachati, and called them after his owne name: Basan * Baath. For vnto thys daye. And I gaue half Galaad vnto Machir. And vnto Ruben and Gad I gaue from Galaad vnto the ryuer of Arnon, and half the valley and the cost, euen vnto the ryuer Jaboche, which is the border of the children of Ammon, and the felde & Jordan with the cost from Ceneroth vnto the sea in the feld, whiche is the salt sea vnder the springs of phasgah eastwarde.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lord your God hath geuen you this land to enioy it: se you go harnessed before your brethren the chyldren of Israel all that are men of war amonges you. Your wyues only, your chyldren and your catel: for I wot that pehaue much catel) shal abide in your cities which I haue geuen you, vntil the Lord haue geuen rest vnto your brethren as wel as vnto you, and vntil they also haue conquered the land which the Lord your God hath geuen them beyond Jordan: and then retorne agayne every man vnto his possession which I haue geuen you.

And I warned Josua the same time, sayinge: thynne eyes haue sene al that the Lord your God hath done vnto these two kynges, euen soo the Lord wpll doo vnto all kyngdomes whither thou goeste. Feare them not, for the Lord your God it is, that fygtheth for you.

And I besought the Lord the same time sayinge: O Lord thy God, thou haste begun to shewe thy seruau: thy greatnes & thy myghte hande, for there is no God in heauen

Num. xxi. c.

C That is to saye the cities of the Rubenites and Gadites belonging to Manasse.

Num. xxi. c.

Deu. xxi. a.
and. xxviii.

Deu. xxi. a.
De. xxviii. a.

heaven nor in earth that can do after thy
workes, and after thy power: let me go o-
uer and se the good lande that is beyonde
Jordan, that goodlye hys country, and Li-
bandon But the Lorde was angry with me
for your sakes, and would not heare me,
but sayde vnto me: be content, and speake
henceforth no more vnto me of this mat-
ter. * Get the vp into the top of phasgah
and lift vp thine eyes weste north, southe, &
east, and behold it with thine eyes, for thou
shalt not go ouer thys Jordan. Moreouer
charge Josua and incourage him: & bolden
him. For he shal go ouer before his people,
and he shal deuyde the lande, whiche thou
shalt se vnto them. And so we abode in the
valleie besyde Beththor.

The.iii. Chapter.

In exhortacion to geue diligent heede vnto
the lawe, and that they shoulde not take a
waye or ad any thing thereto. Images may
not be worshipped nor yet made. The.iii. ci-
ties of refuge.

Num. x. b.

De. xvi. b.

AND nowe herken Israel vnto the or-
dinaunces and lawes which I teach
you for to do them, that ye may liue
and go and conquer the lande whiche the
God of your fathers geueth you. Ye shall
putte nothing vnto the worde whiche I
commaunde you, neyther doo oughte there
from, that ye may kepe the commaunde-
mentes of the Lorde your God, whiche I
commaunde you. * Your eyes haue scene
what the Lord did to Baal peor: for al the
men þ folowed Baal peor, the Lorde your
God hath destroyed amonge you. But ye
ye that claue vnto the Lorde your God are
aloue euerye one of you this daye Behold
I haue taught you ordinaunces and lawes
suche as the Lorde my God commaunded
me that ye shuld do in the land whether ye
go to possesse it.

Kepe them therefore and do them. * for
that is your wysdome and vnderstandyng
in the syghte of the nations: whiche when
they haue hearde all these ordinaunces,
shall saye: What a wyse and vnderstan-
dyng people is thys greater nacyon. For
what nacyon is so great that hath the God
so nye vnto hym: as the Lorde our God is
nye vnto vs in all thynges, when we cal vnto
hym: Yea, and what nacyon is so great
that hath the ordinaunces and lawes so righ-
teous as all thys lawe whiche I set before
you this daye.

Exo. xli. c.
Teach your
chylde.

Take heede to thy selfe therefore onelye,
and keepe thy soule diligently, that thou
forgette not the thynges whiche thine eyes
haue scene, and that they departe not oute
of thine hearte, all the dayes of thy lyfe:
but teachethem thy sonnes, and thy sons.
sonnes The daye that I stood before the
Lorde your God in Horeb when he sayde
vnto me, gather me the people together, þ
I may make them heare my wordes to
thintest they myght learne to feare me as

longe as they liue vpon the earth, and that
they may teach thy chylde: ye came and
stode also vnder the hyl, and the hyl burnte
with fire euen vnto the midsof heauen and
ther was darknes, clouds and mist. And the
Lorde spake vnto you out of the fire, and ye
herde the voyce of the wordes: but saw no i-
mage, save herde a voyce onelye.

And he declared vnto you his couenaunt
whiche he commaunded you to do, euen ten
sayings & wrot them in two tables of stone
And the Lorde commaunded me that same
season to teach you ordinaunces and la-
wes, for to do them in the land whether ye
go to possesse it.

Take heede vnto your selues diligently
lye concernyng your soules, for ye saw no
manner of image the daye when the Lorde
spake vnto you in Horeb oute of the fyre,
leaste you make your selues: and make you
grauen ymages after what soeuer lykenes
it be: whether after the likenesse of man or
womanne, or any manner beaste that is on
the earth, or of any manner fethered fowl
that flieth in þ ayre, or of any maner wyrm
that crepeth on the earth, or of anye maner
fische is in the water beneth the earth: ye
and leaste thou lyft vp thine eyes vnto hea-
uen, and when thou seest the sonne and the
mone and the sters, and what soeuer is con-
tained in heuen, shouldest be discened, & shul-
dest bow thy selfe vnto them, & serue thin-
ges which the Lord thy God hath distribu-
ted vnto al nacions, that are vnder al quar-
ters of heauen.

For the Lorde toke you and broughte
you oute of the prion fornaie of Egypte, to
be vnto him a people of enheritaunce, as it
is come to passe this daye. Furthermore,
the Lorde was angry wyth me for your
sakes and swaie, that I shuld not go ouer
Jordan, and that I shoulde not go vnto
that good Lande, whiche the Lorde thy
God geueth the to enheritaunce. For I must
dye in this lande, and shall not go ouer Jor-
dan. But ye shal go ouer and conquer that
good lande.

Take heede vnto your selfe therefore that
ye forget not the apoyntment of the Lord
your God whiche he made with you, and
that ye make you no graue image of what
soeuer it be þ the Lorde thy God hath for-
bidden the. For the Lord thy God is a con-
suming fire and a gelous God.

If after thou hast gotten chylde, and
chylde's chylde, and haue dwelt longe
in the Lande, ye shall make your selues
and make Grauen Images after the lyke-
nesse of Whatsoeuer it be, and shalt
worke wyckednesse in the syghte of the
Lorde thy God, to prouoke hym, I cal hea-
uen and earth too recorde vnto you this
daye, that ye shall shortlye perishe forthe
of the Lande whether ye go ouer Jordan
to possesse it: ye shal not prolong your dayes
therein, but shall shortlye be destroyed.
And the Lord shal scatter you amonges na-
cions, and ye shall be leste fewe in numbre
amonge

Deut. i. h

D

amonge the people whither the Lord shal
brynge you: and there ye shal serue goddes
whiche are the workes of mannes handes,
wode and stone whiche they see, nor
hear, nor eate, nor smell. Neuerthelesse, ye
shal feke the Lord your God even there,
and shal fonde hym, if thou feke him with al
thine hert, and with al thy soule. In thy tri-
bulacion: and when all these thynges are
come vpon the euen in the later daies, thou
shalte tourne vnto the Lord thy God, and
shalte hearken vnto his voyce. For the Lord
thy god is a pitiful god: he wil not forsake
the, nether destroy the, nor forgette the ap-
pointment made with thy fathers whiche
he swore vnto them.

For aske I praye the, of the dayes that
are passe whiche were before the, from the
day that God created man vpon the earth
and from the one syde of heauen vnto the
other, whether anye thyng hath ben like
vnto this greete thyng, or whether anye
suche thyng hath ben heard as it is,
that a nation hath harde the voyce of god
speakinge oute of fyre as thou hast heard
and yet liued. Either whether God affard
to go and take him a peple among nacions
thorow temptacions and signes and won-
ders and thorow war and wpth a myghtye
hand and a stretched out arme, and wpth
myghtye terrible signes, accordyng vnto al
that the Lord your God did in Egypte be-
fore your eyes.

De. cxxv. b

Exo. xix. c

Unto the it was shewed, that thou migh-
test know, that the Lord is God, and that
there is none but he. * Oute of heauen he
made the heare his voyce too noutre the,
and vpon earth he shewed the his greete
fyre, and thou heardest his wordes oute of
the fyre. And because he loued thy fathers,
therefore he chose the: seede after the, and
brought the out with his presence, and
with his myghty power of Egypt: to thrust
out nacions greter and mightier then thou
before the, to brynge the, and to geue the
the land to enheritaunce as it is come to
passe this daye.

Understand therefore this day and turne
it to thine hert, that the Lord he is God in
heauen aboue, and on the earth beneth, ther
is no mo: kepe therefore his ordinaunces, &
his commaundments which I commaund
the this daye, that it maye goo well wpth
the and wpth thy children after the, and
that thou mayste prolonge thy dayes vpon
the earth whiche the Lord thy God ge-
uech the thy lyfe longe.

De. xix. a.
Exo. xxi. b
Deut. xix. a

Josh. x. t.

When Moses scured the cities on the
other syde Jordan toward the sonne risinge
that he shuld flete thither whiche had kyled
his neighbour vnwares, and hated him not
in time past, and therefore shuld be vnto one
of the same cities and liue: Bezec in the wil-
dernesse, in the playne contray amonge the
Aubenites; and Ramoth in Galaad among
the Gadites; and Holon in Basan amongs
the Manassites.

This is the lawe whiche Moses set be-
fore the children of Israel and their atthe-
witnesses, ordinaunces and statutes which
Moses tolde the childre of Israel, after they
came out of Egypte, on the other side Jor-
dan in the valley besyde Beth sheor in the
land of Sehon kyng of the Amorytes whi-
che dwelt at Hesbon. whom Moses and the
children of Israel, * smot after they were
come forth of Egypt, and conquered his lad, Num. xxi. c.
and the land of Og kyng of Basan two kin-
ges of the Amorytes on the other syde Jor-
dan toward the sonne risinge: from Aroer
vpon the bancke of the ryuer Arnon, vnto
mount Sion which is called Hermon, and
all the felde on the other syde Jordan east-
ward: to the sea in the field vnder the spyn-
ges of Shalgath.

The .v. Chapter.

The .x. commaundments of the lawe. No I-
mage maye be made.

And Moses called al Israel, and said
vnto them: Heare (Israel) the ordi-
naunces and lawes whiche I speake
in thine eares this daye, and lette them, &
se ye doo them. The Lord our God made
an appoyntment wpth vs in Horeb. The
Lord made not this bonde wpth our fa-
thers, but wpth vs: we are they whiche are
al here alivie this day. The lord talked with
you face to face in the mount out of fyre.
And I stode betwene the Lord and you the
same tyme, to shewe you the sayinge of the
Lord. For ye were a rayde of the fyre,
and therefore wente not vnto the mount
and hee sayde, I am the Lord thy God,
whiche broughte the oute of the Lande
of Egypte the house of boundage. Thou
shalte haue therefore none other Goddes
in my presence.

I

Ex. xxi. a. b

Exo. xx. a
Leu. xxvi. b
pl. lxxxvi. c

Thou shalt make the no grauen images
any maner likenes that is in heauen aboue
or in earth beneth, or in water beneth the
earth: thou shalt nether bow thy self vn-
to them nor serue them: for the Lord thy
God am a gelouse God, visiting the wikee-
nes of the fathers vpon the children, euen in
the .iii. and .iiii. generation amonge them &
hate me, and shewe mercy vpon thousandes
amonges them that loue me, and kepe my
commaundementes.

Ex. xxxviii. a
Images.

Exo. xx. a

B

Thou shalt not take the name of the
Lord thy God in vayne. For the Lord wil
not hold him guiltlesse that taketh his name
in vayne.

Kepe the Saboth daye, that thou sanc-
tifie it, as the Lord thy God hath com-
maunded the. Sixe dayes thou shalt la-
boure, and doo all that thou hast too doo,
but the seventh daye is the Sabboth of the
Lord thy God: thou shalt do no manner
worke, nether thou nor thy sonnes, nor thy
daughter, nor thy seruaunte, nor thy maid,
nor thine oxe, or thine Asse, nor anye of thy
catel, nor the straunger that is wpth in thy
ity,

* Leu. xix. a
Math. v. c
Gen. ii. a

Pl. lxxv. b. **Exo. xx. c.** **Mat. i. m. a.** **Eph. vi. a.** **Mat. vi. b.** **Eccle. iii. d.** *** Math. d.** **Rom. vi. b.**
 cite, that thy seruaunt and thy maide map
 rest as well as thou. And remembre þ waste
 a seruaunt in the lande of Egypt, and how
 that the lord god broughte the oute thence
 with * a myghty hand, and a stretched out
 arme. For winche cause the lord thy God
 commaunded the to kepe the Saboth day.
 * Honoure thy father and thy mother,
 as the Lord thy God hath commaunded
 the: that thou maiest prolonge thy dayes,
 and that it mape goo well with the on the
 land, which the lord thy God giueth the.
 * Thou shalt not slea.

Thou shalt not commit aduoutre.

Thou shalt not steale.

Thou shalt not beare false witnesse a-
 gainst thy neighbour.

Thou shalt not lust after thy neighbours
 wife: thou shalt not couet thy neighbours
 house, field, seruaunt, maide, oxe, asse, nor
 ought that is thy neighbours.

These wordes the lord spake vnto all
 your multitude in the mounte, oute of the
 fyre, cloude, and darkenesse, with a lowde
 voice, and added no more therto, and wrote
 them in two tables of stone, and deliuered
 them vnto me.

Exod. xix. c. But as sone as ye hearde the voyce out of
 the darkenesse, and saw the hyl burne with
 fyre, ye came vnto me, al the heads of your
 tribes and your elders, and ye said: Behold
 the lord our God hath shewed vs his glory
 and his greatnesse, and * wee haue hearde
 his voyce oute of the fyre, and we haue sene
 this daye, that God mape talke with a mā,
 & he yet liue. And now wherforz should we
 dye, that this great fyre shuld consume vs?
D If we shoulde heare the voyce of the Lord
 our God any more, we shuld dye. For what
 is anye fleshe, that he shoulde heare þ voyce
 of the luyng God speakynge oute of the
 fyre, as we haue done, and shoulde yet liue:
 Boothou and heare all that the lord oure
 God sayeth, and tell thou vnto vs all that
 the Lord our God sayeth vnto the, and we
 will heare it and do it.

And the lord heard the voyce of your wo-
 des, when ye spake vnto me, and he sayed
 to me: I haue heard the voyce of the words
 of this people, which they haue spokē vnto
 the. they haue well sayd al þ they haue said.

*** Jer. xlii. c.** **and. xxi. f.** * O that they had suche an hert with the,
 to feare me, and kepe al my commaundemen-
 tes alway, that it might go well with them
 and with their children for euer. So I saye
 vnto the: Get you into your tentes again,
 but stande thou here before me, and I will
 tell the al the commaundements, ordinaun-
 ces, and lawes, winch thou shalt teach the,
 that they map do them in the land which I
 giue them to possesse.

Walke
straight.
Deu. xvi. b. Take hede therefore ye do as the lord your
 God hath commaunded you, and * turne not
 aside: either to the right had or to the lefte:
 but walke in all the wayes which the lord
 your God hath commaunded you, that ye
 mape lyeue, and that it mape goo well wpyh

you, and that ye mape prolonge your dayes
 in the land which ye shall possesse.

The. vi. Chapter.

The law must be earnestly printed in theyr
 hartes, & to kepe it in memoie they must wyte it
 on the doores and postes of theyr houses: And
 teache it vnto theyr chyldren.

These are the commaundementes, or-
 dinaunces & lawes, which þ lord your
 God commaunded to teach you, that
 ye might do the in the land whet her ye goo
 to possesse it: that thou mightest feare the
 Lord thy God, to kepe al his ordinaunces,
 and his commaundements whiche I com-
 maund the, both thou and thy son, and thy
 sonnes sonne al dayes of thy lyfe, that thy
 dayes map be prolonged. Heare therefore Is-
 rael, take hede that thou do thereafter, þ
 it mape go well with the, and that ye mape
 encrease mightly, even as the lord God of
 thy fathers hath promysed the, a land that
 floweth with milke and honny.

Heare Israel, the lord thy God is lord
 only, and thou shalt loue the lord thy God
 with all thyne hart, with al thy soule, and
 with al thy might. And these words which
 I commaund the this daye, shalbe in thine
 herte, & thou shalt whet them on thy chil-
 dren, and shalt talke of them whet thou art
 at home in thyne house, & as thou walkest
 by the waye, and when thou lyest downe,
 and when thou risest vp: and thou shalt
 bynde them for a sygne vpon thyne hande.
 And they shalbe papers of remembraunce
 betwene thyne eyes, and shalt wyte them
 vpon the postes of thy house & vpon thy gates.

And when the lord thy God hath brought
 the into the land, which he sware vnto thy
 fathers Abraham, Isaac and Jacob, to ge-
 nue the with great & goodly cities which
 thou buildest not, and houses ful of al good-
 des, whiche thou filledest not, and welles
 dygged, whiche thou diggedst not, & vines &
 olive trees, whiche thou plantedst not, and
 when thou hast eaten and arte full: then
 beware lest thou forget the Lord, whiche
 brought the out of the land of Egypte, the
 house of bondage. But feare the lord thy
 god and serue him, and sweare by his name,
 and se ye walke not after straunge God-
 des of the nacions which are aboute you.
 For the lord thy God is a gelouse God
 among you, leaue the wrath of the lord thy
 god ware hootē vpon the, and destroye the
 from the earth.

Ye shall not tempte the lord your god, as
 ye byd at * Masā But se ye kepe the com-
 maundementes of the lord your god, hys
 wptneses and hys ordinaunces whiche he
 hath comāded the, and se thou do that is
 right & good in the sighte of the lord: that
 thou maiest prospere, and þ thou mapest go
 & conquere that good land, which the lord
 sware vnto thy fathers, and that the Lord
 mape caste oute all thyne ennemys before
 the, as he hath sayde.

When thy sonne asketh the in tyme to
 come.

A

Is
at. xxi. c.
Mark. xii. c.
Luke x. c.
Deut. xi. c.

Math. lvi. b.
Lu. xii. b.

*** De. vi.**
fol.
Rom. xxi. b.
Luke. iii. b.

come, saying: What meaneth the remembrance, ordinances & laws, which the lord our god hath commaunded you? Thou shalt say vnto thy sonne: We were bound men vnto pharaon in Egypt, but the Lord brought vs out of Egypt with a mighty hand. And the Lord shewed signes and wonders both great and euil vpon Egypt, pharaon and vpon all his household, before our eyes, and brought vs from thence: to bring vs in, & to giue vs the land which he swore vnto our fathers. And therefore commaunded vs to do all these ordinances, & to feare the lord our god, for our welth alwaies, & that he might saue vs, as it is come to passe this daye. Moreouer it shal be righteousness vnto vs before the lord our God, if we take hede to kepe all these commaundementes, as he hath commaunded vs.

The. vii. Chapter.

The Israelites may haue no league or covenante with the gentils. They must destroye their Idols. Them þ kepe the commaundementes both God loue and blisse, and the contrarye hateth & punisheth. Idolaters must be slayne.

Deu. xxi. a.
Deu. xxi. a.

Vhen the lord thy god hath brought the into the land whither thou goest to possesse, & hath cast out manye nations before the: the Hittites, the Gergesites, the Amorites, the Canaanites, the Hethites, the Iebusites, and the Jebusites. Nations more in number and mightier than thou: & when the lord thy God hath set thee before the, that thou shouldst smite them: se thou utterly destroye them, & make no covenante with them, neither haue compassion vpon them. Also thou shalt make no marriages with the, ne giue thy daughter vnto his sonne, nor take his daughter vnto thy son. For they will make your sons departe from me, and serue straunge goddes, & the will the wrath of the lord be kindled vpon you, and destroye you shortly.

Exo. xiii. d

Deu. xxi. a.
Deu. xxi. a.

But thus ye shall deale with them: ouerthrowe their altars, breake downe their pillars, cut downe their groves, and burne their images with fire. For thou art an holy nation vnto the lord thy God, the lord thy god hath chosen thee, to be a seueral people vnto himselfe, of all nations that are vpon the earth. It was not because of the multitude of you aboue all nations that þ Lord had lust vnto you, & chose you. For ye were fewest of all nations. But because the lord loued you, and because he wold kepe þ oath which he hadde sworn vnto your fathers, therefore he brought you out of Egypt with a mighty hand, and deliuered you forth of the house of bondage: even from the hand of pharaon, king of Egypt.

Understand therefore, that the lord thy God is God, and that a true God, whiche kepeth appointment and mercie vnto them that loue him, & kepe his commaundementes, euen thoroughout a thousand generations, & rewardeth them that hate him before his face, so that he bringeth them to nought, & will

not differ þ time vnto him that hateth him: but will reward him before his face. sepe therefore the commaundementes, ordinances and laws, whiche I commaunde you this daye, that ye do them.

If ye shal hearken vnto these laws & shall fulfil and do them, then shall the lord thy God kepe appointment with the & the mercie which he swore vnto thy fathers, & will loue the, blisse the, and multiply the: he will blisse the fruit of thy wombe, & the fruit of thy fielde, thy corne, thy wine, & thine oyle, the fruite of thine oxen, and the flockes of thy shepe in the land, which he swore vnto thy fathers to giue the. Thou shalt be blessed aboue all nations, there shalbe neither man nor woman vnfruitful among you, nor any thing vnfruitfull amonges your cattel. Moreouer the Lord will turne fro the all manner infirmities, and will put none of the euill diseases of Egypt (which thou knowest) vpon the, but will sende them vpon them that hate the.

Exo. xiii. d.

Exo. xiii. d.

Thou shalt bring to nought all nations, which þ lord thy God deliuereth the, thine eye shall haue no pitie vpon them, neyther shalt thou serue their goddes, for that shall be thy decaye. If thou shalt saie in thine heart, these nations are more than I, howe can I cast them out? I eate them not, but remember, what the lord thy God did vnto pharaon, and vnto all Egypt, and the great temptations which thine eyes sawe, and the signes and wonders, and mighty hand & stretched arme, wherewith the Lord thy God, brought the out: euen so shall the Lord thy God do vnto all the nations of which thou art afraid.

Hereto, the lord thy God will send hornettes among them, but all they that are left and hide the selues from the, be destroyed. Se thou feare them not, for the Lord thy god is among you, a mighty god and a terrible. The Lord thy god will put out these nations before the by litle and litle, thou mayest not consume them at ones, least the beastes of the fielde encrease vpon the. And the lord thy God shall deliuer the vnto the and stirre vp a mighty tempest among the vntill they be broughte to nought. And he shall deliuer the: kinges into thine hand, & thou shalt destroye the: names away vnder heaven. Ther shall no man stand before the, but all thou haue destroyed them. The images of their goddes thou shalt burne with fire, and se thou count not the silver or gold, that is on the, nor take it vnto the, least thou be snared therewith. For it is an abominacion vnto the lord thy god. Bring not therefore the abominacion to thine house, least thou be accursed, as it is: but utterly despise it, and abhorre it, for it is a thinge that must be destroyed.

Exo. xiii. d.
and. xxi. a.
Ios. xxi. d.

II. cor. xii. d.

The. vii. Chapter.

Moses putteth þ Israelites in remembrance of the afflictions and benefites that they had þ fathers

cl. pecc, whiche they were in the wilderness.

Al the commaundementes, whiche I commaunde the this daye, ye shall kepe to do them, that ye maye lyue & multiplye, and go & possesse the land which the Lord hath sayde vnto your fathers. And thynke on all the waye, which the Lord thy God led the this. xl. yere in the wilderness, for to humble the and to proue the, to wete what was in thine hert, whether thou woldest kepe his commaundementes or no. He humbled the and made the hungrye, & fed the with manna, which neither thou, nor what. xli. a thy father knewe of, to make the knowe, that a man must not liue by bread onely, but by all that proceedeth out of the mouth of the Lord must a man lyue. The rapinet warred not olde vpon the, neither didde thy fete Deute. xxi. swell this xl. yere.

Understand therfore in thine hert, that as a man noureteth his sonne, even so the Lord thy God noureteth the. Keep therfore the commaundementes of the Lord thy God, that thou walke in his wayes, & that thou feare him. For the Lord thy God bringeth the into a good lande, a lande of riuers of water, of fountaines, and of springs, that spraye oute both in balces and hilles: & land of wheate and of barley, of vines, figge trees and pomegranates, a lande of olpue trees of oyle, and of honny: a lande wherein thou shalt not eat bread in scarcenes, and where thou shalt lacke nothinge, a lande whose floones are pson, and oute of whose hilles thou shalt digge brasse. When thou hast eaten therfore and filled thy selfe, thou shalt blese the Lord for the good lande, which he hath giuen the.

But beware thou forget not the Lord thy God, that thou woldest not kepe his commaundementes, lawes and ordinaunces which I commaunde the this daye: yea and whiche thou hast eaten and filled thy selfe, and hast buylt goodly houses, and dwelt therein, and whiche thy beastes and thy shepe are watered in, and thy siluer & gold is multiplied, and all that thou hast increased, then beware least thyne hert tyle, and thou forgette the Lord thy God, which brought the out of the lande of Egypt the house of bondage, and which led the in the wilderness, both great & terrible with fierpe serpentes and scorpions, & drouth wher was no water, which brought the water out of the rocke of flint: whiche fed the in the wilderness with manna, whiche of thy fathers knew not, for to humble the and to proue the, that he mighte do good at thy latter ende.

And beware thou saye not in thyne hert, my power & the might of mine owne hande hath done me all these actes: But remembre the Lord thy God, that it is he which gaue the power to doo manfullye; for to make good the promise which he swaie vnto thy fathers, as it is come to passe this daye.

For if thou shalt forget the Lord thy God, and shalt walke after straunge Gods and

serue them and worship them. I testify vnto you this daye, that ye shall surely perishe. As the nations which the Lord destroyeth before the, so ye shall perishe, because ye woulde not hearken vnto the voyce of the Lord your God.

The ix Chapter.

They are forbidden to trust in theyr owne strength. & rehearsal of certaine thinges that were done after the same waye, vnto the manner of the greuous of the laste.

Hear ye Israel, thou goest ouer Jordan this daye, to go & conquer nations greater and mightier then thy selfe, and cities great and walled vp to heauen, & people great and tall, euen the children of the Anakims, which thou knowest & of whom thou hast heard a say, who is able to stand before the children of Israel? But understand this daye, that the Lord thy God which goeth before the, a consuming fire, he shall destroy them, and shall subdue them before the. And thou shalt cast them out, & spyng them forth, and destroy quickly as the Lord hath sayd vnto the.

Speake not in thine herte, after that the Lord thy God hath cast the out before the, saying: for my righteousness the Lord hath brought me in, to possesse this land. I saie, for the wickednes of these nations, & Lord doth cast them out before the. It is not for thy righteousness and right hert, that thou goest to possesse the land: But partly for the wickednesse of these nations, the Lord thy God doth cast them out before the, and partly to performe that the Lord thy God swaie vnto thy fathers, Abraham, Isaac, and Jacob.

Understand therfore, that it is not for thy righteousness, that the Lord thy God doth giue the this good land to possesse, for thou art a stiffnecked people. Remembre & forget not, how thou prouokedst the Lord thy God in the wilderness: for sythens the daye that thou camest out of the land of Egypt vntill ye came vnto this place, ye haue rebelled agaynst the Lord. Also in Horeb ye angred the Lord, so that the Lord was wroth with you, eue to haue destroyed you, after that I was gone vnto the mount, to set the tables of stone, the tables of appointment, whiche the Lord made wpth you. And I abode in the hill. xl. dayes, and xl. nightes, & neither ate bread nor dranke water. And the Lord deliuered me two tables of stone written wpth the fynger of God, and in them was contained, accordyng to all the wordes, whiche the Lord sayd vnto you in the mount, out of the fire in the daye, when the people were gathered together.

And when xl. daies, and xl. nightes were ended, the Lord gaue me the two tables of stone, the tables of the testament, and I shewed vnto me. Arise, and get thee downe quickly from hence, for thy people which I haue brought out of Egypte, haue married them

to them. selued

A

Deute. xxi.

Where is mans right maner?

Deute. xxi.

Exo. xvi. & and. xxi. c.

Exo. xxi. d

Ex. xxi. b.

Exo. xvi. d and. xvi. d

selues. They are tourued att once out of the wape, which I commaunded them, & haue made them a wod of metall. Furthermore the lord spake vnto me, sayinge: A se the people, how it is a stifnecked people, lette me alone, that I maye destroye them, and putte out the name of them vnder heauen, and I will make of the, a nation both greater and more than they.

And I turned away and came downe fro the hylle (and the hylle burnt wth fyre) and had the two tables of the appointmente in my handes. And when I looked and sawe that pe had sinned against the lord your god, and had made you a calfe of metall, & had turned altogether out of þ wape which the lord had commaunded you. * Then I toke the two tables, and cast them oute of my two handes, and brake the before your eyes. * And I fell before the Lord: euen as at the first time xl. dayes and xl. nightes, & neither ate bread nor dranke water, ouer all your synnes, which pe had sinned, in doing wickedly in the sight of the Lord, and in prouokinge him. For I was afrayed of the wrath and fearefullnes, wherewith the Lord was angrye with you, euen for to haue destroyed you. But the lord heard my petition at the tyme also.

The lord was very angry with Aaron also, euen for to haue destroyed him: But I made intercession for Aaron also the same tyme. And I toke your spy, the calf wherewith pe had made, & burnt him with fyre, and stamped him and ground him a good, euen vnto small dust. And I caste the dust thereof in the brooke that descended oute of the mount. Also at * Shaberah, and at * Esrah, and at the sepulchres of Iussye displeased the Lord, pe and when the Lord sente you from Cadis Barne, sayinge: go vp and conquere the lande whiche I haue gauen you, pe disobeyed the mouth of þ lord your God, and neyther beleued him, nor hearkened vnto his voice. Thus pe haue bene disobedient vnto the Lord, sythens the day that I knewe you.

And I fell before the lord xl. dayes and xl. nightes, wherewith I laue the, for the lord was minded to haue destroyed you. But I made intercession vnto the Lord, & sayde: * O Lord God, destroy not thy people and thine inheritance, which thou hast deuoted thow me thy greatnesse, and wherewith thou hast broughte oute of Egypte wth a mighty hande. Remembre thy seruaunts Abraham, Isaac and Jacob, and loke not vnto the stubburnesse of this people, nor vnto their wickednes and synne: leasse the lande whence thou broughtest them, saye: Because the Lord was not able to bringe them into the lande, wherewith he promysed them, and because he hated them, therfore he carryed them oute to destroye them in the wilderness. Moreouer they are thy people, and thine inheritance, whiche thou broughtest forth wth thy mighty power,

and wth thy stretched arme.

The x. Chapter.

A repetition of some of the journeyes of þ Israelites. The remouing of the tables. An exhortacion to geue heede to the lawe.

I At the same season þ lord said vnto me: * Here the two tables of stone like vnto the first, & come vp vnto me into the mount and make the an arcke of wood, and I will wyte in the tables, the words that were in the first tables whiche thou brakest, & thou shalt put them in the arcke. And I made an arcke of Setim woode and hewed two tables of stone lyke vnto the first, and wente vp into the mountaine, and the two tables in my hande.

And he wrote in the tables, according to the first writinge the ten wordes which the Lord spake vnto you in the mount of the syne in the daye when the people gathered togither, and gaue the vnto me. And I departed and came downe from the hylle, and put the tables in the arcke, wherewith I hadde made: and there they remayned, as the lord commaunded me.

And the chyldren of Israel toke their iourney from Bereth of the chyldren of Jakan to Mosera, wher Aaron died, and wher he was buried, and Eleazar his sonne became puerie in his stede. And from thence they departed vnto * Gadgad and from Gadgad to Jathbath a land of miers of water. And the same season the Lord seuered the tribbe of Leui to beare the arcke of the appointmente of the lord, and to stande before the Lord, and to ministrate vnto hym, & to blesse in his name vnto this day. Wherfore the Leuites haue no parte nor inheritance with their brethren. The lord, he is their inheritance, as the lord thy god hath promysed them.

And I staid in the mount, euen as at the first time xl. dayes and xl. nightes, and the lord hearkened vnto me at that tyme also, so þ the lord would not destroye the. And the lord said vnto me: Arise and go forth in the iourney before the people, and let them go in, and conquere the lande, which I sware vnto their fathers to geue them.

And now Israel, what is it that the lord thy God requyret of the, but to feare the Lord thy God, & to walke in all his wayes, and to * loue him, and to serue the lord thy God with all thine herse, and with all thy soule, that thou kepe the commaundementes of the lord and his ordinaunces, whiche I commaunde the this daye, for thy wealth. Behold, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therein is: only the lord had a luste vnto thy fathers to loue the, and therfore chose you their sede after them of all nacjns, as it is come to passe this daye.

Circumcise therfore the foreskin of your hearts, and be no longer stifnecked. For the lord your God, he is God of waddes, and lord of lordes, a great God, a mighty, and

Ex. xxxiii. 8

Deut. xxxiii. 8

Deut. xxi. 10

Deut. vi. 5

well there. Thou shalt eate no leuended
bread therewith: but shalt eate therewith
bread of tribulacion. vii. daies long. For
thou camest out of the land of Egypt in haile, that
thou mayest remembre the daie when thou
camest out of the land of Egypt al daies of
thy lyf. For in se there be no leuended bread
seue in thy almes. vii. daies longe, & that
ther remaine nothing of the shebbe which
thou hast offered, the first daie at even, &
till the morning. •

3 : Thou mayst not offer paffouer in any of
the places which the Lord thy god pur-
cheth: but in the place wherch the Lord thy
god shall chofe to make his name dwell in,
ther thou shalt offer paffouer at eue about
the goinge downe of sonne, euen in the
season that thou camest out of Egypt. And
thou shalt set doo eate it in the place whi-
che the Lord thy God hath chosen, and des-
patche on the morowe and get the vnto thy
tent. And eape thou shalt eate leete bread
and the vn. eape for the people to come
together to the Lord thy god, that thou
mayst do no worke.

When thou take the bread, and begin to
eat, thou shalt say, This bread is the bread of
affliction, which our fathers did eat in the land of
Egypt. And thou shalt say, This is the firstfruits
of the increase of the land, which thou givest unto
us, O Lord God. And thou shalt say, A land flowing
with milk and honey, as thou hast sworn unto our
fathers, saying, I will give it unto thee. And thou
shalt say, Before thee, O Lord God, are all these
things that I have done, and thou shalt say, I
will forgive them, as thou hast said, saying, I
will forgive them. And thou shalt say, I will
remember thee, O Lord God, as thou hast said,
saying, I will remember thee. And thou shalt say,
I will keep thy commandments, as thou hast said,
saying, I will keep thy commandments. And thou
shalt say, I will love thee, O Lord God, as thou
hast said, saying, I will love thee. And thou shalt
say, I will keep thy commandments, as thou hast
said, saying, I will keep thy commandments. And
thou shalt say, I will love thee, O Lord God, as
thou hast said, saying, I will love thee. And thou
shalt say, I will keep thy commandments, as thou
hast said, saying, I will keep thy commandments.

¶ Thou shalt obserue the feast of tabernacles
but dares long after thou hast gathered in
thy corne and thy wyne. And thou shalt re-
ioyse in that thy feast, both, thou thy sonne
thy daughter, thy seruaunt, thy maide, the
Leuite, the stranger, the fatherlesse and
the widow that are in the cities. * Seven da-
yes thou shalt keepe holpe daies unto the
lorde thy God, in the place whiche the lord
shall chose for the Lord thy God shall blesse
the in all thy frutes and in all the woorkes
of thyne handes, and therefore shalt thou
be glad.

At the times in the year that all your males
appear before the Lord thy God in the place
which he shall choose: In the feast of sweet
bread, in the feast of weeks, & in the feast of
tabernacles. And they that not appear be-
fore the Lord empty: but euery man with
the gift of his hande, according to the
blessing of the Lord thy God, which he hath
giuen thee.

D Judges & officers thou shalt make the in
all thy gates which the Lord thy God ap-
pointeth: thou shalt send them out thy tribes: let them

Iudge the people righteously. Wdrest not þ
 law nor know any person, neither take a-
 ny reward. for gifts blind the wise & per-
 uert the words of þ tyghteous. But in all
 thynges followe righteuousnes, & thou shalt
 lve and enioye the land whiche the Lorde
 thy god giveth thee.

Thou shalt plant no groue of what soeuer
tree it be, nigh vnto the altare of the Lord
thy God which thou shalt make the & thou
shalt set the vp no pyle, whiche the Lord
thy God hateth.

A
 H. C. C.
 D. C. C.

Deut. xxi. 9
and xix. 15
Lev. xxi. 15

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or unto the iudge, shall dye, & so thou shalt put away evil from Israel. And all the people shall heare and shall feare, and shall do no more presumptuously.

When thou art come unto the land whiche

the lord thy God giveth thee, and enioynest

it and dwellest therein: Yet thou shalt say, I

will set a king over me: like unto all the na-

tions that are about me: Then thou shalt

make him king over the whom the Lord

thy God shall choose. One of thine brethren must

thou make king over thee, and may not set

a stranger over the which is not of thy bre-

thren. But in any wise let him not hold to

many horses, that he bringe not people a-

gainst to Egypt: for as much as the multitude of

horses, for as much as the Lord hath said

unto paye: shall henceforth go no more a-

gainst that wape. Also he shall not have to

many wives lest his heart turne away, ney-

ther shall he gather him silver and golde to

much.

And when he is set upon the seate of his

kingdome, he shall write him forth this se-

cond law in a booke, takinge a copie of the

puddes the Levites. And it shall be with him,

he shall rede therein all dayes of his life: that

he may learne to feare the lord his God to

keepe all the wordes of this law, & these or-

dinaunces to do them. & his heart aske not

about his brethren: that he turne not fro

the commaundment: either to the right hand

or to the left, that both he and his children

may prolong their dayes in his kingdome

in Israel.

The xviii. Chapter

The Levites may have no possessions. Je-

dusay must be fled. The prophet which is pro-

phesied, & false prophet must be slayne, and howe

he may be known.

The priestes, the Levites, all the tribe

of Leuy shall have no part nor inheri-

taunce with Israel. The offerings of

the Lord & his inheritance they shall eate,

but shall have inheritance amonge the

brethren: the lord is their inheritance, as

he hath said unto them. And this is the du-

tye of the priestes of the people and of the

that offer, whether it be ore or shepe: they

must give unto the priest, the shoulder and

the two chekes and the mawe, the first frutes

of the corne, wine and oyle, and a porci-

on of wol of the shepe: weeping muste thou

give him. For the Lord thy God hath cho-

sen him out of all the tribes to stand, and to

minister in the name of the lord, both he him

and his sonnes for ever. If a Leuite come

forth of any of the cities or any place of Is-

rael, wher he is a journeyer, and come with

all the lust of his heart unto the place whiche

the lord hath chosen: he shall there minister

in the name of the Lord thy God, as all his

brethren the Leuites do which stand ther

before the lord. And they shall have like por-

cions to eate, besyde that cometh to them

of the patrimony of his auncellours.

When thou art come into the land whiche

the lord thy God giveth thee, see thou learne

not to do after the abominations of these

nations. Let there not be found among you

that maketh his son or daughter to go thro

rowe the fyre, or that sleeth wylchcraft, or

a chooser out of dayes or that regardeth the

springe of foules, or a sorcerer, or a char-

mat, or that counseleth wylchcraft, or a

prophet, or that aske the aduise of a

deade. For all that do such thynges are ab-

omination unto the Lord: and because of

these abominations the Lord thy God

both cast them out before thee, & purge the

land wylch the Lord thy God. For these na-

tions whiche thou shalt conquer, hearken

to choosers out of dayes and prophets.

But the Lord thy God promptly not

that to thee.

The Lord thy God will send him a pro-

phet amonges you: even of thy brethren like

unto me: and vnto him ye shall hearken accor-

dyng to all that he shall say in the name of the

Lord thy God in those dayes when the peo-

ple were gathered. Saying: Let us heare

the voyce of my Lord God no more, nor let

us have a grete speake more, that we dye not.

And the Lord sayde vnto me: they have

well spoken, I will raise them up a pro-

phete frome the myddes of their brethren

unto thee, and will put my wordes into his

mouth, and he shall commaunde hym. And

whosoever wil not hearken vnto that word

des whiche he shall speake in my name, I

will requyte it of him.

But the prophet which shall presume to

speake ought in my name which I commaun-

ded not to speake, and he that speaketh in

the name of strange gods, shall dye. And if

thou saye in thine heart how shall I know

the whiche the Lord hath not spoken?

When a prophete speaketh in the name of

the lord, if the thyng folowe not nor come

to passe, that is the thyng whiche the Lord

hath not spoken, but the prophet hath spo-

ken it presumptuously. be not aserde ther-

fore of hym.

The xix. Chapter.

The frumchised townes. The punishment

of hym that beareth false wynges.

When the Lord thy God hath de-

stroyed the nations, whose land the

Lord thy God giveth thee, and thou

hast conquered them, and dwellest in the

Cities and in their houses: thou shalt

appointe three Cities in the myddes of the

lande whiche the Lord thy God giveth

thee to possesse: thou shalt prepare

the way and deuyde the costes of thy land

whiche the Lord thy God giveth thee too

enherete into three partes, that who so e-

uer comytteth murder maye flee thither:

And this is the cause of the flayer that shall

flee thither and be saved: If he smyte his

neighbour ignorantely and hated

him not in tyme passed: As when a manne

goeth vnto the wod with his neighbour

to

Gen. xlii. a
and. x. d
Deut. xli. d
and. xlii. d
iii. Re. xli
a.
Jer. xli. a
and. xli. a

Ex. xli. d
Deut. xli. d
and. xli. d

Ex. xli. d
Deut. xli. d
and. xli. d
Ex. xli. d
Deut. xli. d
and. xli. d

Ex. xli. d
Deut. xli. d

Ex. xli. d
Deut. xli. d

Ex. xli. d
Deut. xli. d
and. xli. d
Ex. xli. d

Deut. xli. d
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Ex. xli. d

Ex. xli. d

Ex. xli. d
Deut. xli. d
Ex. xli. d
Deut. xli. d
Ex. xli. d

to hewe wod, and as his hande fetcheth a stroke wpth the axe, the head slippeth from the helve and smyteth hys neyghboure þ he dpe: the same shall see vnto one of the same cyties and be saved. Least the reuenger of bloude folow after the slayer whyle his hert is hote and ouer take him, because the way is long, and see him, and yet there is no cause worthye death in hym, for as muche as he hated not hys neyghboure in tyme passed. Wherfore I commaund the, let thou apoynte out the cyties.

E And if the lord thy God enlarge thy coastes as he hath sworn vnto thy fathers & giue the all the land which he said he wolde giue vnto thy fathers, so that thou kepe all these commaundements & do them, which I commaunde the this day, that thou loue the lord thy God and walke in hys wayes euer, then thou shalt put thine cyties mo vnto those thre that innocent bloude be not shed in thy land which the lord thy god geueth the to enheret, and so bloud come vpon the. But if ther be any man that hateth his neyghboure and layeth awaite for him & catcheth against him, and smitteth hym in that he dpe & sleeth vnto any of these cyties: then let the elders of hys cite send & fetch him thence and deliuer him into the handes of the iudice of bloud, & he shall dpe. Let thyn epe haue no pitie on him so thou walte put away innocent bloud from Israel. & happi art thou. Thou shalt not remoue thy neyghbours marke, which they of old tyme haue set in thine enheritaunce that thou enheret in the land which the lord thy God geueth the to enioie it.

Job. xxii.
De. xvi. c.

One wptnes shall not arise aginst a man in anye maner trespase or synne, whatsoeuer synne a man committeth: But at the mouth of two or of thre wptnes, shall all matters be tryed.

De. xlii. b.
mat. xlii. c.
Job. viii. c.
E. i. c. i. c.
E. i. c. i. c.

The law of
false witness

* E. i. c. i. c.
E. i. c. i. c.
E. i. c. i. c.
E. i. c. i. c.

If an vnrighteous witnes rise vp aginst a man to accuse him of trespase: the let both the men which heue togither, stand before the Lord, before the pnest and the iudges which he shall be in those dayes, & let the iudges enquire narrowly. And if the wptnes be founde false and that he hath giuen false wptnes aginst his brother then shall he do vnto hym as he hadde thought to do vnto his brother, and so thou shalt put euil away from the. And other shall beare and feare & shall henceforth commit no more anye suche wyckednes amonges you. And lette thyn epe haue no compassion, but & lyfe for lyfe, eye for eye, toth for toth, hande for hande, and fote for fote.

The xx. Chapter.

Who ought to go to battell. The law of the mee among the Israelites. The Canaanites make they hyl.

When thou goest out to battell aginst thynne enemies, and seist houses and charrettes and people mo then thou, be not a fearde of them, for the Lord thy God is wpth the wherby brought the forth

of the land of Egypt And when ye are comynge vnto battell, let the pnest come forth and speake vnto the people and saye vnto the. Heare Israel ye are come this day vnto battell agaynst your enemies, let not your hertes fainte, neyther feare, nor be amazed, nor a drede of them. For the lord thy God goeth wpth you to fight for you agaynst your enemies and to saue you. And let the captaynes speake vnto the people, sayinge: If anye manne haue buyte a newe house and haue not dedicate it, lette him go and retourne to hys house leasse he dpe in the battell and another dedicate. And if anye man haue planted a vyneyard and haue not made it comen wherof euery man maye eate let hym go and retourne agayn vnto hys house: leasse he dpe in the battell & another make it comen. And if anye man be betrothed vnto a wyfe & haue not taken her, lette hym go and retourne agayne vnto hys house, leasse he dpe in the battell and another take her.

Law of Mes-
sias.

god fight-
eth w his
B

Part. i.

Deu. xlii.

And let the captaynes speake further vnto the people and saye. If any man feare and be fayne herted, let hym go and retourne to his house lest his brothers herte be made faint as wel as his. And whē the captaynes haue made an ende of speakynge vnto the people, euery standarde shall arraye hym selfe to fight.

When thou comest nyghe vnto a cytye to fight agaynst it, offer them peac. And if they answer the agayne peaceably, and open vnto the, then let all the people that is found therein be tributaries vnto the, and serue the. But if they wil make no peare w the, then make war agaynst the cytye and besiege it. And when the Lord thy god hath deliuered it into thynne handes, smyte all males therof wpth the edge of the swerde, saue the women & the chyldren, and the cat tel and all that is in the cite, & all the spoile therof take vnto thy selfe, & eate the spoile of thynne enemies which the Lord thy god geueth the. Thus thou shalt do vnto all the cities whych are far of from the and not of the cities of these nations.

E. i. c. i. c.
Deu. xx. c.

Job. viii. c.
and. xi. a.

But in the cities of these nations whiche the lord thy God geueth the to enheret, & shalt saue alque nothynge þ bietheth. But shalt destroye them without redemption, both the Hethites, the Amorites, the Canaanites, the Hethites, the Amozites, the Hethites, the Jebusites, as the lord thy god hath commaunded the that they teach you not to do after all theie abominacions which they do vnto their gods, & so shouldestyn agaynst the Lord your God.

Deu. xxi. c.
Jud. i. b.
Deu. vii. a.
Josua. vi. c.
and. viii. c.
and. x. c.

When thou hast besieged a cytye long tyme in makynge warre agaynst it to take it, destroye not the trees therof, that thou woldest thrust an axe vnto them. For þ mayste eate of them and therefore destroye the not. For the trees of the feldes are no men, that they might come agaynst the to besiege þ.

D

Reuer-

Nevertheless those trees which thou knowest, & men eat not of, thou mayest destroy and cut them downe, and make bulwarkes against the cite that maketh war with the, till it be ouerthrowen.

The. xxi. Chapter.

The purgation of him that is found dead, and is not known how he was slayne. How we ought to take to wfe his that is taken in warre. The right of the first begotten. The punishment of the sonne that is disobedient to his father and mother.

Yf one be founde slayne in the lande which the Lord thy God giveth thee to possesse, and lyeth in the fieldes: & not known who hath slayne him: then let thine elders and thy iudges come forth, & measure the distance of the cities that are roundabout the slayne person. And let the elders of that cite, which is next unto the slaine man, take an heifer which hath not bene laboured, nor hath drawen in the yock, and let them bring hit unto a valeye where is neither eatinge nor sowing, and strike of his head there in the valeye.

When let the priestes the sonnes of Levi come forth: for the lord thy God hath chosen them to serue and too praise his name, and therfore at their mouth shall all strife and plage be tryed. And all the elders of the cite & is next to the slaine man, shall come forth to the corpes, and washe their hands ouer the heifer & is beheaded in & plaine. & shall answer & saye: our hands haue not shed this blood, neither haue our eyes sene it. Be mercifull lord vnto thy people Israel, which thou hast deliuered and put not innocent bloude vnto thy people Israel: & the blood shall be forgiven the. And so shalt thou put innocent bloude from the, when thou shalt haue done that is right in the sight of the lord.

When thou goest to warre against thine enemies, and the Lord thy God hath deliuered them into thine handes, & thou hast taken them prisoners, and seist amongst the captiues a beautiful womanne, and hast a loue vnto hir, that thou wouldest haue hir to thy wife. Bringing hir home to thine house and let hir haue hir head, and pare hir naries, and put hir raiment that she was taken from hir, and lette hir remaine in thine house and beweepe hir father & hir mother a moneth long, and after that go in vnto hir and marie hir, and let hir be thy wife. And if thou haue no fauoure vnto hir, then let hir go whether she lusteth: for thou mayest not sell hir for money, nor make cheefeauce of hir, because thou hast humbled hir. If a man haue two wifes, one loued and another hated, and they haue borne him children, both the loued & also the hated. If the first borne be the son of the hated: then when he disposeth his goodes amongst the children, he may not make the son of the beloved first borne, before the son of the hated,

which is in dede the first borne: But he shall know the son of & hated for his first borne, & he giue him double of all that he hath. For he is the first of his strength, & to him belongeth the right of the first borneshippe.

If any man haue a son that is stubburne and disobedient, so that he wil not hearken to the voice of his father, and voice of his mother, & they haue taught him nought, but he would not hearken vnto them: then let his father and his mother take him, and bring him out vnto the elders of that cite, and vnto the gate of that same place, and saye vnto the elders of the cite. This our sonne is obstinate and disobedient, & will not hearken vnto our voice, he is a rebel & a bronckarde. Then let all the men of that cite stone him to death. And thou shalt put euill awaie from the, and all Israel shall heare and feare. * If a man haue committed a trespase worthy of death, and is put to death for it, and hanged on tre: lette not his body remaine al night vpon the tree, but burie him the same day. For the curse of God is on him that is hanged. Defile not thy land therefore, which the lord thy God giveth thee to inherite.

The. xxi. Chapter.

What thou oughtest to do when thou syndest thy neyghbours bras going astraye. A man shall not weare womens clothyng: & a woman mannes clothyng. As were a cote of wolle and of flaxe is also forbidden. The punishment of hym that accuseth a manne vnghtly: of an aduocater also, and of hym that sauyth a mayde.

If thou se thy brothers ox or shepe go astraye, thou shalt not withdraue thy selfe from them: But shalt bring them home agayne vnto thy brother. If thy brother be not nigh vnto the, or if thou knowe him not, bringe them vnto thine owne house, & let them be with the, till thy brother aske after them, and then deliuer him them agayne. In like manner shalt thou do with his asse, with his raiment, and with all losse thynges of thy brother which he hath lost, and thou shalt founde, and thou mayest not withdraue thy selfe.

If thou se that thy brothers asse or ox is fallen downe by the waye, thou shalt not withdraue thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weare that pertaileth vnto the man, neither shall a man put on womans raiment. For all that do so, are abomination vnto the Lord thy God.

If thou chaunce vpon a byrdes nest by the waye, in whatsoever tree it be or on the ground whether they be pounges or egges, and the damme sitting vpon the pounges or vpon the egges: thou shalt not take the mother wth the pounges. But shalt in any wise let the damme go, and take the pounges, that thou mayest prospere and prolonge thy dayes.

When thou buildest a newe house, thou shalt

Ex. x. 1. 10

Stubburn child.

Yosa. viii. 1

Galat. iii. 1

Deu. xxi. 1
Eccles. x. 1

Jonas. i. 1

Gen. xxi. 1

Exod. xxi. 1

Thou shalt make a battlement vnto the house: that thou shalt not bloud vpon thine house, if a nipe man fall therof.

Leu. xix.

Thou shalt not sowe thy vineyard with thistles: lest both be behalowed, the seed which thou hast sowne, wth the fruite of thy vineyard.

Thou shalt not plow with an ore and an asse together. Thou shalt not weare a garment made of linspe wulfe.

Am. vii. d. Garbes.

Thou shalt put garbes vpon the four quarters of thy beaue wherewith thou couerest thy selfe.

Rome. v. d.

If a man take a wife, and when he hath lyne wth her, hate her, and lape shamefull thynges vnto her charge, and brynge vppon an euill name vpon her, and saye: I toke this wife and when I came to her, I found her not a maide. Then lette the father of the damsell and the mother brynge forth the tokens of the damselfs bryngynge vnto the elders of the citty, euen to the gate. And let the damselfs father saye vnto the elders: I gaue my daughter vnto this man soo wyfe, and he hath hated her, and lo he lapyeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a maide. And yet these are the tokens of my daughters virginite. And lette them spreaue the besture before the elders of the citty.

Then lette the elders of that citty take that man, and chastise hym, and a merce hym in an hundred strokes of smiter, and giue them vnto the father of the damself, because he hath broughte by an euill report vpon a maide in Israhell. And she shall bee his wyfe, and he may not put her away all his daies. But if the charge be of a true the that the damself be not founde a virgin, let them brynge her to the doore of her fathers house, and let the menne of that citty stone her with stones to deathe, because she hath wrought folpe in Israhell, to play the whore in her fathers house, and so thou shalt put euill awaye from the.

Deu. xxi. c.

Leu. xxi. b.

If a man be found lying wth a woman that hath a wedded husband, then let them dye bothe of them as wel the man that lay wth the wife, as also the wife, so thou shalt put awaye euill from Israhell.

If a maide be betrothed vnto an husband, and after a man find her in the town and ly wth her, then ye shall brynge them both forth vnto the gates of that citty and shall stone them to deathe. The damself because she cryed not being in the citty, and the man because he hath defiled his neighbours wife, and thou shalt put awaye euill from the.

Rape.

But if a man finde a betrothed damself in the felde, and force her and lye wth her, then the manne that lape wth her shall dye alone, and vnto the damself thou shalt doo no harme, because there is in the damself no cause of deathe. For lyke as when a manne ryseth agaynst his neyghbour and sleeth hym, euen so is this matter. For he found her in the felde, and the betrothed

damself cryed, but there was no man to rescue her, If a man fynde a maide that is not betrothed and take her, and lye wth her and be founde. Then the manne that lape wth her, shall geue vnto the damselfs father fyfteen shekels of syluer. And she shall be his wife because he hath defouled her maydenhead, and he maye not putt her awaye all his daies. No manne shall take his fathers wife, nor vnto his fathers secreete

Leu. xviii. d. Deu. xviii. c.

The. xvi. Chapter.

What manner of men may not be admitted into the church. Solutions that hap in the myghte. Aser.

None that is gelded, or hath his priu members cut of, shall come into the congregation of the lord. And he that is born of a concubine, shall not come into the congregation of the Lord, no in the tenth generation he shall not enter into the congregation of the Lord. The Ammonites and the Moabites shall not come into the congregation of the Lord, no not in the tenth generation, no thei shall neuer come into the congregation of the Lord because they met you not wth bread, and water in the way, when ye came out of Egypte and because they hyed against the Balaam the sonne of Beor the interpreter out of Gilead to curse the.

A. cor. xii. c. Gal. vi. c.

II Cor. xii. c. Rom. xii. d.

Rom. xii. c. Ios. xvi. b.

Reuerthels the lord thy God wold not heken vnto Balaam, but turned the curse to blessing vnto the, because the Lord thy God loued the. Thou shalt neuer therefore seke that which is prosperous or good for them altho daies for euer. Thou shalt not abhorre an Edomite, for he is thy brother, neyther shalt thou abhorre an Egyptian, because thou wast a stranger in his land. The chyldrene that are begotten of thei shall come into the congregation of the lord into the tenth generation.

Gen. xvi. c.

When thou goest out with the hooft agaynst thine enemies, kepe the from al wickednes. If ther be any man that is vnclene by reason of vnclenes that chaunchech him by nyght, let hym go oute of his house, and let come in agayne, vnepill he haue washed himselfe with water before the euen: and then when the sonne is down, let him come into the house agayne.

II Cor. xii. c. Eph. vi. d.

Thou shalt haue a place without the host whither thou shalt resort to for necessite, and thou shalt haue a shouell vnder thy gubel, and when thou wilt ease thy selfe, dig therewith and turne and couer that which is departed from the. For the lord thy god waketh in thine host, to ryd the, and set thine enemies before. Let thine host be pure, that he se no vnclene thyng among you, and turne from you.

Thou shalt not deliuer vnto his master the seruaunt which is escaped from his master vnto the. Let him dwell with the, euen among you in what place he him self liketh best, in one of the cities where it is good for him, and bere him not.

II Cor. xii. c. Eph. vi. d.

E. l.

E. l.

There shall be no hire of the daughters of Israel, nor hiremenger of the sons of Israel. Thou shalt neither bring a hire of an hire, nor the price of a dogge into the house of the Lord thy God in no manner of hire, for both of them are an abomination unto the Lord thy God.

Thou shalt be no blater unto thy brother neither in money nor in fode, nor in any manner thinge that is lent upon usury. Into a stranger thou mayst lend upon usury, but not unto thy brother, for thou shalt lend him in hande, that the Lord thy God make bleste him in all thou sette thy hande to in the lande whither thou goest to conquer it.

When thou hast bailed a vail unto the Lord thy God, let thou be not slacke to paye it, for the Lord thy God require it of thee and it shall be laid unto thee. If thou shalt leave him, it shall be no sinne one to thee but that which is ones gone out of thy lippes, thou must kepe and do, according as thou hast vowed unto the Lord thy God of a free will whiche thou hast spoken with thy mouth.

When thou comest into thy neighbours bynes arde, thou muste care graze thy beeste full at thy pleasure: but thou shalt put none in thy bagge.

When thou goest into thy neighbours come, thou must plucke the eares with thy hand, but thou mayst not mowe a speere to thy neighbours come.

The xxiii. Chapter.

The punishment is permitted for that is newe: but the old shall not be compelled to goe to warre. The remnants of corn must be left in herdest for the poore.

When a man hath taken a wyfe and married her, if she finde no fauoure in his eyes, because he hath espied some uncleanness in her, then lette hym write her a bryll of dyuorcement & put it in her hande and sende her forth of his house.

If when she is departed out of his house she goo and be an other mannes wyfe and the second husband hate her and wyte her a lecher of dyuorcement and put it in her hand and sende her out of his house: or if the second man dye whiche took her to wyfe, her first husband which let her, a may may not take her agayne to be his wyfe, in as muche as she is defiled. For that is an abomination in the sight of the Lord: that thou doste not the land with synne whiche the Lord thy God giveth thee to inherite.

When a man taketh a newe wyfe, he shall not go a warre, neither shall he charge with any busynesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken. A man shall take the netter or the upper millstone to pledge, for when he taketh a manns life to pledge, if any man be founde dealinge any of his brethren the children of Israel, and mankerh cherefaunce at hym or secretly hym

the same shall dye, and thou shalt putte anpillawape from the. Take heed to thy self concerning the plague of leprose, that thou observe diligently to do accordinge too all that the priests and Leuites shall teach thee, even as I commaunded them. So shall thou observe to do. Remember what the Lord thy God did unto Mary by the way after that she were come out of Egypt.

If thou lend thy brother any manner summe, thou shalt not go in to his house to fetch a pledge, but thou shalt stand without, and the man to whom thou lendest shall bringe the pledge out at the doore. Further more if it be a poore body, go not to sleepe with his pledge, but deliuer hym the pledge agayne before the sun sette, and let hym sleepe in his raimente and bleste thee.

And it shall be thyghtfullnes unto the before the Lord thy God. If thou shalt not deliuer an hired seruante that is hebre and poore, whether he be of thy brethren, or a stranger that is in thy hande wryting thy optres. For he is thy brother like same, and lette not the sunne goe downe thereon, for he is hebre, and thou shalt see his life, lest he crye against thee unto the Lord, and it be sinne unto thee. The hire shall not dye for the children, nor the children for the fathers, but every man shall dye for his owne synne.

Remember not the right of the stranger, nor of the fatherles, nor take widows raiment to pledge, but remember thou wast a seruant in Egypt, and howe the Lord thy God deliuered thee thence. Wherefore I commaunde thee to do this thinge.

When thou cuttest downe thine harvest in the fildes, thou shalt not go agayne and set it. But it shall be for the stranger, the fatherles and the widowe that the Lord thy God make bleste thee in all the workes of thy hande. When thou beatest downe thine olive trees, thou shalt not make cleane olivdauce after thee, but it shall be for the stranger, the fatherles, and the widowe. And when thou gatherest thy vineyard, thou shalt not gather cleane after thee, but it shall be for the stranger, the fatherles, and the widowe. And remember thou wast a seruant in the land of Egypt: wherefore I commaunde thee to do this thinge.

The xxv. Chapter.

The punishment of offenders. The law of reaspunge seeds to the brother that is dead measures and weights.

If there bee strife betwene menne, lette them resort to the lawe, and lette the iudges iustifie the righteous and condemn the trespasser. And if the trespasser be worthy of stripes, then lette the iudge cause to take him downe and to beate hym before his face, accordinge to the space of forty stripes he shall be beaten and not passe, lest he be excused.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exodus. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Leuiticus. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Deuter. 22. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

excede and beat him about that with many stripes, thy brother shuld appere vngoodly before thine eyes.

1. Cor. ix. a Thou shalt not moell the ore that treadeth oute the corne.

1. Tim. i. c When brethren dwell together and one of them dye and haue no child, the wife of the deade shall not be geuen vnto a straunger: but his brother shal go in vnto her, and take her to wife and marry her. And if eldest sonne whiche he beareth, shal stande vpon the name of his brother which is dead, that his name be not put out in Israel.

Ruth. iiii. b But if he wil not take his brothers wife who is due to him by the lawe, then let her go to the gate, vnto the elders and say: My husbands brother refuseth to sit vpon his brothers name in Israel, he wil not marry me. Then let the elders of his city call vnto him and examine him.

Law of the marriage of Synolao If he stande and saye, I will not take her, then let the woman go vnto hym in the presence of his elders, and loose the sho of hys foote and spytte in hys face, and aswure and saye: So shall it be doone vnto that man that will not build his brothers house. And his name shalbe called in Israel, the vnshoed house.

1. Cor. ix. a If when men strue together one with another, the wife of the one to run for to rpe her husband out of the handes of him þ smiteth him, & put forth her had and take him by the secretes, cut of her hand, and let not thine eye pitie her.

weights Thou shalt not haue in thyn bag to maner of weightes, a greate and a small: neptier shalt thou haue in thine house diuers measures, a greate and a small. But thou shalt haue a true & iust measure, that thy dayes may be lengthed in the land which the Lord thy God geueth the. For al that doo suche things, and al that doo vngight, are abhominacion vnto the Lord thy God.

1. Cor. ix. a Remembre what Amaleche did vnto the by the way after thou camest out of Egypt, he met the by the way, and smote the hind most of you all, that wer overlaboured and dragged behynde. when thou wast fainted and werpe, and he feared not God. Therefore when the Lord thy God hath geuen the rest from al thine enemies round about, in the land which the Lord thy God geueth the to inherit and possesse: se thou put out the name of Amalech, from vnder heauen, and forgette not.

The xxvi. Chapter.

1. Cor. ix. a The first frutes and tithes to the Leuites, fatherles, widowes and straungers.

1. Cor. ix. a When thou art come into the land whiche the Lord thy God geueth the to inherite, and hast enioyed it, & dwellest therein, take of the frute of all the frute of the earthe, whiche thou hast brought out of the land that the Lord thy God geueth the, and put it in a maunde, and go vnto

to the place whiche the Lord thy god shal chose to make hys name dwell ther.

And thou shalt come vnto the prieste that shall be in those dayes, and say vnto him, I knowlege thys daye vnto the Lord thy God, that I am come vnto the Countrey whiche the Lord swate vnto oure fathers for to geue vs.

And the prieste shall take the maunde out of thynne hande, and sette it before the altar of the Lord thy God. And thou shalt answer and saye before the Lord thy God: My father removed oute of Syria, and he wente downe into Egypt, and sojourned there wpth a fewe folke, & grew there vnto a nation greate, myghty, and full of people. And the Egyptians vexed vs and troubled vs, and laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers, and the Lord heard our voice and looked on oure aduersitie, labour, and oppression. And the Lord broughte vs out of Egypt wpth a mighty hand and stretched oute arme, and with greate terriblenesse, and wpth signes and wonders. And hee hath broughte vs into thys place, and hath geuen vs thys Lande that floweth wpth mylke and honye.

And nowe lo, I haue broughte the frutes of the land whiche the Lord hath geuen me. And see it before the Lord thy god and worship before the Lord thy God, and reioyce ouer all the good thinges which the Lord thy God hath geuen vnto the, and vnto thynne house, both thou, the Leuite, and the straunger that is amonge you.

When thou hast made an ende of tithing all the tithes of thynne increase the thyrde pere, the pere of thy thynge: thou shalt geue it vnto the Leuite, the straunger, the fatherlesse and the wpdowe that they maye cate in thy gates, and syt themselves. Then say before the Lord thy God: I haue brought all that is halowed out of thine house, and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wpdowe accordinge to all the commaundementes whiche thou commaundedest me: I haue not ouerstepped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mournynge, nor taken an ape therof vnto anye vncleynesse, nor spent thereof a boute anye brabe corse, but haue hearkenid vnto the voice of the Lord our God, & haue done after al that he commaunded me, loke downe from thy holye habitation of heauen, and blesse thy people Israel, and the lande whiche thou hast geuen vs (as thou swatest vnto oure fathers) a lande that floweth wpth mylke and honye.

Thys daye the Lord thy God hath commaunded the to do these ordynances and lawes. Keepe them therefore and doo them wpth all thynne hearte, and all thy soule. Thou hast chosen the Lord thys day to be thy God, and to walke in his wayes, and to

kepe his ordynances, his commandments, & his lawes, and to breken vnto his voyce. And the Lord hath chosen the thys daye to be a seuerall people vnto hym (as he hath promysed the) and that thou kepe his commandmentes, and to make the higher then al nacions whiche hath made: in prayse, in name and honour: that thou mayest be an holy people vnto the lord thy god, as he hath sayd.

The xviii. Chapter.

In alter must be buried. The blessings in the hyl Baran. The curses in the hyl Ebal.

And Moses with the elders of Israel commanded the people, saying: kepe all the commandmentes whiche I commaunde you this daye. And whē ye be come ouer Jordan vnto the land whiche the Lord thy God giueth thee, sette by greute stones and playste them with plaister, & write vpon them al the wordes of this lawe, when thou art come ouer: that thou mayest come into the land whiche the Lord thy God giueth thee: a land that floweth with milke & honey: as the Lord thy God hath promysed the.

When ye be come ouer Jordan ye shall sette by these stones to which I commaunde you this daye vpon mount Ebal, and playste the with plaister. And thou shalt bury vnto the Lord thy God an altar of stones, and thou shalt sette vpon it vpon them. But thou shalt make the altar of the Lord thy God of rough stones, and offer burnt offerings there on vnto the Lord thy God. And thou shalt offer peace offerings, and shalt kepe there, and shalt worship before the Lord thy God. And thou shalt write vpon the stones all the wordes of this lawe well and playnly.

And Moses with the preestes, the Leuytes spake vnto al Israel, saying: take heede and here Israel, this day thou art become the people of the Lord thy God. Breken therefore vnto the voyce of the Lord thy God, & to his commandmentes and his ordynances whiche I commaunde you this daye.

And Moses charged the people the same day, sayinge. These shall stand vpon mount Baran, to blesse the people whē ye are come ouer Jordan: Simeon, Leui, Iuda, Issachar, Joseph and Beniamin. And these shall stand vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon. Dan, and Neftalim. And the Leuytes shall begyne and saye vnto alle the menne of Israel with a lowe voyce.

* Cursed be he that maketh any graven image, or image of metal (an abhominacion vnto the Lord, the worke of the handes of the craftsman) and putteth it in a secret place, And al the people shall answer and saye Amen.

* Cursed be he that despiseth his father or his mother. And al the people shall saye Amen.

Cursed be he that remoueth his neigh-

bours merestone. And al the people shall saye Amen.

Cursed be he that maketh the blinde go out of his waye. And al the people shall saye Amen.

* Cursed be he that byndeth the eyght of the straunger, fatherlesse and widow, and al the people shall saye. Amen.

* Cursed be he that lieth with his fathers wyfe, because he hath vncouered his fathers bed, & al the people shall saye. Amen.

Cursed be he that lyeth vnto any mannes beast. And al the people shall saye. Amen.

Cursed be he that lyeth with his sister, whether she be the daughter of his father, or of his mother, & al the people shall saye Amen.

Cursed be he that lieth with his wyues mother. And al the people shall saye. Amen.

Cursed be he that smyteth his neighbour pryuely, and al the people shall saye. Amen.

* Cursed be he that taketh a rewarde to slea innocēt bloude. And al the people shall saye. Amen.

Cursed be he that slepeth with his neighbours wyfe. And al the people shall saye Amen.

Cursed be he that contynueth not in all the wordes of this lawe to do the, and al the people shall saye Amen.

The xix. Chapter.

The promyses of the blessings vnto them that regarde the commandmentes: and the curses to the contrary.

If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do al his commandmentes whiche I commaunde the this daye, the Lord wil set the aboue all nacions of the earth. Al these blessings shall come on the and ouertake the, if thou shalt hearken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, and blessed in the felde. blessed shall be the fruite of thy bodye, the fruite of thy grounde, and the fruite of thy carell, the fruite of thyne oxen, and thy flockes of sheepe, blessed shall thy barnes be and thy store. Blessed shalt thou be, both when thou goest out, and blessed whē thou comest in. The Lord shall smyte thyne enemies that rise agaynst the before thy face. They shall come out agaynst the one way, & they shall be before the seven wayes. The Lord shall command the blessing to be with the in thy store, houses, and in al that thou settest thyne hande to, and wyl blesse the in the land whiche the Lord thy God giueth the.

The Lord shall make the an holy people vnto hym selfe, as he hath sayd vnto the if thou shalt kepe the commandmentes of the Lord thy God, and in his wayes.

And al nacions of the earth shall see that the name of the Lord is called vpon and ges you, & they shall be afeard of the. And the Lord shall make the plentypous in

Leu. xxi. 17.

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Exod. xxi. 17.

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Deut. xxi. 17.

Deut. xi. a goodes, in the frutes of thy bodye, in the frute of thy cattel, and in the frute of thy ground, in the land whiche the Lord swaue vnto thy fathers to giue thee.

Deut. xv. b. * The Lord shall open vnto the thy good treasure, euen the heauen, to giue rapne vnto thy land in due season, and to blesse al the labours of thine and. And thou shalt lende vnto many nacpons, but shalt not neede to borrow thy selfe. And the Lord shall set the before, & not behind, & then shalt be aboue onely, and not beneath: if thou herken vnto the commaundementes of the Lord thy God whiche I commaunde the this daye to kepe and to doo. And se thou howe not from any of these wordes whiche I commaunde the this daye, eyther to the ryght hande or to the lefte, that thou woldest goo after straunge Goddes to serue them.

Deut. xxi. a. But if thou wylte not herken vnto the voyce of the Lord thy God to kepe and to doo all his commaundementes and ordynances whiche I commaunde the this daye: then * al these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thy house be, and thy store. Cursed shall the frute of thy bodye, and the frute of thy lande bee, and the frute of thyne oren, and the flockes of thy sheepe. And cursed shalt thou be when thou goest in, and when thou goest out. And the Lord shall sende vpon the cursynge, destruction, and complaxynge in all that thou sette thy hande to, whatsoeuer thou doest, vntill thou be destroyed & brought to naught quickly, because of the wickednes of thine owne deuises in that thou hast forsaken the Lord. And the Lord shall make the pestilence cleaue vnto the, vntill he hath consumed the from the land whither thou goest to enjoy it. * And the Lord shall smyte the with swellinge, with seuers heat, with hynge with cursynge, with smytynge, and with blasting. And they shall folowe the till thou perishe.

Deut. xxi. b. * And the heauen that is ouer thy heade shall be brass. And the erthe that is vnder the, yron. And the Lord shall turne praye of the lande vnto powder and dust: eue sch heuen ashes shall come downe vpon me, vntill thou be brought to naught. And the Lord shall plage the before thyne enemies. Thou shalt come oute one waye agaynst them, and see seuen wayes before them, and shalt be scattered among al the kyngdomes of the earth. And thy carcasse shall be meat vnto al maner soules of the ayre, and vnto the beastes of the carde, and no man shall fele them away.

Deut. xxi. c. * And the Lord shall smyte the with the botches of Egypte, and emetodes, scallg maungynesse, that thou shalt not be healed thereof. And the Lord shall smyte the with madnes, blyndnes, & dafnyng of heart.

And thou shalt grope at none dayes as the blynde gropeth in darkenesse, and shalt not come to the ryght way. And thou shalt suffer wronge onely and be oppressed euer more, and no manne shall sucker thee, thou shalt marrye a wyfe, and an other shall lie with her. * Thou shalt buye an house, and an other shall dwell therein. Thou shalt plante a vyneyard, and shalt not gather the frute thereof. Thyne oren shalt be rapne before thyne eyes, & thou shalt not eate thereof. Thyne ass shall be violently taken away, euen before thy face, and shalt not be redored the agayne. Thy shepe shalt be giuen vnto thyne enemies, and no man shall helpe thee. Thy sonnes and thy daughters shall bee giuen vnto an other nacpon, and thyne eyes shall se and dale vpon them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy land and al thy laboures shall a nacpon whiche thou knowest not care, and thou shalt asyll suffer violence, and be oppressed alwaye: that thou shalt be cleane helpe thy selfe, for the syghte of suche chynge as thou shalt se.

The Lord shall smyte the with a myschecuous botch in the knees and legges, so that thou canst not be healed: euen sch the soule of the fete vnto the top of the head.

* The Lord shall bringe bothe the, and thy king whiche thou hast set ouer the vnto a nacp which nether thou nor thy fathers haue knowen, and there thou shalt serue strange Goddes: euen wodde and ston. And thou shalt goo to waste, and be made a prouerbe, and a lesyng stocke vnto al nacions whiche the Lord shall cary. Thou shalt cary muche seede oute into the felde, and shalt gather but lytle in, for the greddoppers shall destroy it. Thou shalt plante a vyneyard and dreffe it, but shalt nether drynke of the wine, ne gather of grapes, for the wormes shall eate it. Thou shalt haue olyue trees in all thy costes, but shalt not bee annointed with the oyle, for thyne olyue trees shall be rooted out. Thou shalt get sonnes and daughters, but shalt not haue them: for they shall be caryed away prisoners. Al thy trees and frut of thy land shall be matted with blasting.

The straungers that are amongst you shall clyme aboue the, and thou shalt come downe slowe. He shall lende the, and thou shalt not lende him, he shall be before, and thou behynd.

Moreouer al these curses shall come vpon the, and shall folow the, and embrace the, till thou bee destroyed: because thou hast not heeded vnto the voyce of the Lord thy God, to kepe his commaundementes and ordynances whiche he commaunded the, and they shall be vpon the as the meruailes and wonders, and vpon thy seede for euer. And because thou seruest not the Lord thy God withioyefulnesse, and with a good heart for the aboundance of

al thinges therfore thou shalt serue thyn enemye whiche the Lorde shall sende vpon the: in hunger & thyrst, in nakednes, and in neede of al thing. And he shall put a yoke of prynces vpon thy necke, tyl he haue broughte the to naughte.

Jer. v. 1.
Baru. iii. 1.

And the Lorde shall bringe an nation vpon the from far, even from the ende of the world as swift as an Eagle flieth: a nation whose tongue thou shalt not vnderstand: a hard hearted nation whiche shall not regard the personne of the olde, nor haue compassion on the yonge. And he shall eate the frute of thy lande, and the fruite of thy castell vntill he haue destroyed the: soe that he shall leaue the neyther Corne, wyne, nor oyle, neyther the increase of thyne oren, nor the flockes of thy shepe, vntill he haue broughte the to naughte. And he shall kepe the in, all thy cyties, vntill thy hye, and strong wals be come downe wher in thou trustedst, thowout al thy lande. And he shall besiege the in al thy gates thowtome out all thy land whiche the Lorde thy God hath giuen the.

141. We. vi. 1.
Eze. iii. 6
Baru. ii. 10

And thou shalt eate of the frute of thyne owne bodie: the flesh of thy sonnes and of thy daughters whiche the Lorde thy god hath geuen the. In that straghtenesse and spege wherewith thyne enemye shall besiege the, so that it shall greue the mō that is tender and very delicate amonge you, to loke on his brother, and vpon his wyfe that lyeth in his bosome, and on the rest of his chyldren whiche he hath yett lefte, for feare of gyping vnto anye of theyn of the fleshe of his chyldren, whiche he eateth by cause he hath naught lefte hym in the straghtenesse and siege wherewith thyne enemyes shall besyge the in al thy cyties.

Yea and the woman that is so tender and delicate amongs you that she dare not aduenture to set the soule of her foote vpon the ground for softnesse and tenderesse, shall be greued to loke on the busbaude that lyeth in her bosome, euen for the fleshe of her son, & of her daughter, the after birth shal come by cause of her chyldren whiche she hath borne, she woldeate them that same houre for neede of al thinges secretly, in the straghtenesse and siege wherewith thine enemy shall besiege the in thy cities.

If thou wilt not be diligent to do al the wordes of this lawe that are writen in this booke, to feare this glorious & fearful name of the Lorde thy God: the Lorde wyl smite bothe the and thy seed with wonderfull plagues and with greaue plagues and of longe contynuaunce, and with euill sicknesses and of longe duraunce, wherewith he wyl bynne vpon the all the dyscauses of Egypte whiche thou waste a stayde of, and they shall cleaue vnto the. There to all maner sicknesses and all maner plagues, whiche are not writen in the booke of this law, wyl the Lorde bynne vpon the, til thou be brought to nought. And ye shall be

lette few in numbrie, wher before ye wer as the sterres of heuen in multitude: because thou woldest not hearken vnto the voice of the Lorde thy God.

Deu. x. 1.

Jer. xxi. 9.

* And as the Lorde reioised ouer you to do you good, and to multiplie you: euen so he wyl reioyce ouer you, to destroye you, and to bringe you to naughte. And ye shall be wasted oute of the land whither thou goest to enioye it. And the Lorde shall scatter the among al nations, from the one end of the world vnto the other, and there thou shalt sitte straunge wordes, whiche neyther thou nor thy fathers haue knowne: euen wodde and stone.

And amonge these nacions thou shalt haue no quietnesse, neyther shall there be a nyeteste to the soule of thy foote. For the Lorde shall geue the there a tremblng hert and dasyng eyes, and sorowe of mynde. And thy lyfe shall hang before the, and thou shalt feare bothe day and nyght, and shalt haue no truste in thy life. In the mornynge thou shalt saye, woulde it were nyghte. And at nyght thou shalt saye, wold God it were morning, for feare of thine hert which thou shalt feare, and for the sight of thyne eyes which thou shalt se.

And the Lorde shall bynne the into Egypte agayne with ships, by the waye whiche I bad the thou shouldest se it nomore. And ther ye shall be soude vnto your enemyes, for bondmen and bondwomen, and yett no man shall bye you.

Eze. xlii. 10.

The. xxi. Chapter

* The people are exhorted to obserue the commaundments, for the consideration of benefites receiued: which if they breake they are threatened to be plagued.

These are the wordes of the appoyntement whiche the Lorde commaunded Moses to make with the chyldren of Israel in the lande of Moab, beside the appoyntement whiche he made with them in Horeb. And Moses called vnto al Israel and sayde vnto them: Ye haue seene all that the Lorde dyd before your eyes in the lande in Egypt, vnto pharao and vnto al his seruautes, and vnto al his lande, and the great temptation which thine eyes haue seene, & those great miracles and wonders, and yett the Lorde hath not geuen you an hert to perceiue, nor eyes to se, nor eares to heare vnto this daye.

Exod. xix. 1.

Num. xxi. 1.

Deu. xxi. 1.

Deu. xxi. 1.

Jer. xxi. 1.

* And I haue led you floure in the wilderness: and your clothes are not waxed old vpon you, nor thy shooes are waxed olde vpon thy fete. Ye haue eaten no breade nor droncke wine nor stronge drynke: that ye myghte knowe, how that he is the Lorde your God.

Deu. viii. 1.

Deu. viii. 1.

* And at the last ye came vnto this place, and Helon the kynge of, Hethon and Og kynge of Basan came out agaynst you to battell, and ye smote theyn, and tooke theyn lande and gaue it an heritage to

Num. xxi. 1.

Deu. xxi. 1.

Deu. ii. 1.

to

to the Rubenites and Gadites and to the halfe tribe of Manasse kepe the wordes of thys appoyntemente. and do them. that ye maye vnderstande all that ye oughte to do.

Deut. xlii. a * Ye stand here thys day every one of you before the Lord your God, both the heads of your tribes of your elders, your officers and al the men of Israell: your chyldrene, your wyues and the straungers that are in thine host, from the hewer of the wodde vnto the drawer of thy water: that thou shuldest come vnder the apoyntment of þ Lord thy God. vnder his oth which the Lord the god maketh with the thys dai. For to make the a people vnto him self, and that ye may be vnto the a God, as he hath saide to the, & he hath sworn vnto thy fathers Abraham

Gen. xlii. a Isaac and Jacob.
D Also I make not thys bond and this oth wth you only: but both with him that standeth here with vs thys day before the Lord our god, and also with him that is not here with vs thys dai. For ye know how we haue dwelt in the lande of Egypt, and howe we came thorow the mids of the nations whiche we passed by. And ye haue sene theyr abhomynacions and theyr idoles: wod: stone, siluer and gold whiche they had.

Let there be among you man or woman kinted of tribe, þ turneth away in his heart this day from the Lord our God, to go and serue the gods of these nacions: and lest they be amonge you some rote that beareth gal and wormwod, so that when he heareth the wordes of this curse, he blesse him self in hys hearte sayinge: þ shal haue peace.

Jerem. v. b.
Isopha. i. b.
Deut. xli. b. I wyl therefore woike after the luste of myne owne hearte, that the drunken maye perpe the with the thysie. And so the Lord wil not be merciful vnto hym, but then the wrath of the Lord and his gelousie, smoke against that man. and al the curles that are wrytten in this boke light vpon him, and the Lord do out his name from vnder heauen and separate him vnto euil out of al the tribes of Israell according vnto al the curles of the appoyntment that is wrytten in the boke of this lawe.

D So that the generation to come of your chyldren that shal rise vp after you and the straunger that shal come from a far lande, say when they se the plages of that land, & the diseases wherewith the Lord hath smitē it, howe all the lande is burnt vp with brimstone & salt, & þ it is neither sowne nor beareth, nor any grasse groweth therein, after þ ouerthrowing of Sodom, Gomor, Adama and zeboim: which the Lord ouerthrowe in hys wrath and anger.

Gen. xli.

Jer. xli. b. c.
Mal. Be. x. b.

And then shal al nacions also say: þ wherfore hath the Lord don of thys facion vnto this lād? how feare is this great wrath. And men shal saye: because they left the testament of the Lord God of theyr fathers which he made with them. whē he brought the out of the land of Egypt. And they wēt and serued straunge goddes, and worshipp-

ped theym: goddes which they knewe not and whiche hadde geuen them naughte. And therefore the wrath of the Lord waxed whote vpon that lande to bringe vpon it al the curles that are wrytten in this boke. And the Lord cast them oute of their land in anger, wrath and great furiosnes, and caste them into a straunge lande, as it is come too passe thys daye. The secretes of the Lord our God (a) are opened vnto vs and our children for ever, that we do all the wordes of this lawe.

The.iii. Chapter

D The woide of God is not farre from them that seeke for it, but in theyr mouthes and hartes.

V When al these wordes are come vpon the whether it be the blessinge or the curse whiche I haue set before the, yet if thou turne vnto thine hearte among al the nacions whither the Lord thy God hath fruste the, and come agayne vnto the Lord thy God and herken vnto his voyce accordyng to all that I commaunde the thys day: bothe thou and thy chyldrene wth all thynne herte and all thy soule:

Then the Lord thy God wil turne thy captiuitie and haue compassion vpon the, and go and set the agayne from al the nacions, amonge which the Lord thy God shal haue scattered the, though thou wast cast vnto þ extreme partes of heauen: euen from thence wyl the Lord thy God gether and frome thence set the and bringe the into the lande which thy fathers possessed, & thou shalt enioie it, And he wyl shew the kyndnesse and multiplye the aboue thy fathers. * And the Lord thy God wyl circumsise thine hert & the herte of thy seede for to loue the Lord thy God wth all thynne herte and all thy soule, that thou mayest lue. * And the Lord thy God wyl put al these curles vpon thynne enemyes and on them that hate and persecute the.

But thou shalt tounne and herken vnto the voyce of the Lord and do all his commaundementes which I commaunded the thys daye. And the Lord thy God wyl make the plenteous in all thy woikes of thynne hande and in the frute of thy bodie, in the frute of thy cattell and frute of thy lande, and in thy ches. For the Lord wil turne agayne and reioyce ouer the to do the good as he reioiced ouer thy fathers: If thou herken vnto the voyce of the Lord thy God to kepe his commaundements and ordinaunces whiche are wrytten in the boke of thys lawe, if thou turne vnto the Lord thy God with al thine hert, and al thy soule.

* For the commaundement which I commaund the this day, is not separated from the, neyther far of. It is not in heauen that thou needest to saye: who shal go vp for vs to heauen, and set it vs, that we may heare it, and do it, & whether is it beyonde the sea þ that thou shouldest say: who shal go oversea for vs and set it vs that we maye heare it, **Gen. iii. b.** and

(a) That is þ Lord hath opened vnto vs his wyl before all other people.

Deut. x. b.

Psalm. b.

and do it. But the woordes verpe nre vn-
to the: even in thy mouth, and in thine heart
that thou do it.

Beholde I haue set before you this daye
lyfe and death, good & euil: in that I com-
maunde the thys daye to loue the Lord thy
God, and to walcke in hys wayes and too
keepe hys commaundementes, hys ordi-
nances, and hys lawes, that thou mayst
lyue and multiplye, and that the Lord thy
God maye blesse the, in the lande whither
thou goest to possesse it.

But and if thine hearte tourne away, so
that thou wylte not heare it: but shalt goo
astraye and worshyp strange Goddes and
serue them, I pronounce vnto you this daye
that ye shall surely perishe, that ye shall
not prolonge your dayes vpon the Lande
whether thou passest ouer Iordan to goo
and possesse it.

Deut. xlii. b
and xlii. g

I call to recorde this daye vnto you, heauē
and earth, that I haue set before you lyfe &
death: blessing and cursing: but chose lyfe
that thou and thy seede maye liue, in that
thou louest the Lord thy God, hearkenest vnto hys
voice, and cleauest vnto hym. For he is thy
lyfe, & the length of thy dayes, & thou mayest
dwell vpon the earth which the Lord swaue
vnto thy fathers: Abraham, Isaac, and Ja-
cob, to geue them.

The xxi. Chapte.

Moses beinge ready to dye, aduerseth Iosua to
rule the people in hys steede. This booke Deu-
teronom. is written and larde in the taberna-
cle beside the arke. The Levites are charged
to recorde it to the people.

And Moses went & spake these wor-
des vnto al Israel, and sayde to the:
I am. & and. x. yere this daye, and
can no more go a, out and in. Also the Lord
hath sayd vnto me, thou shalt not go ouer
this Iordan. The Lord your God he wil go
ouer before the and he wyl destroye these
nacions before the, and thou shalt conquer
them. And Iosua he shall goo ouer before
the as the Lord hath sayd. And the Lord shall
do vnto the as he did to Schon and Og
kings of the Amontes, and vnto the land
whiche kinges he destroyed. And when the
Lord hath deliuered them to the, se that ye
do vnto them accordinge vnto al the com-
maundementes which I haue commaunded
you. Blucke vpon your hertes and be strong,
dread not, nor be afraid of them, for the Lord
thy God him self wil go with the, and wyl
neither let the go nor forsake the.

(a) To go
in and out
is to recei-
ue & offer
of a min-
ster and le-
der of them:
as Chyrlie
Capt. of mis-
tress and
pastours.
Job. x. a.

B And Moses called vnto Iosua and sayd
vnto him in the sight of all Israel: * Be-
strong and bold, for thou must go with this
people vnto the land which the Lord hath
sworne vnto thy fathers to geue the, and
thou shalt geue it them to enherit. And the
Lord he shall goo before the and he shall be
with the, and wyl not let the go nor forsake
the, feare not therfore nor be discomforted
And Moses wrot this lawe and deliuered
it to the puelles the sonnes of Levi whych
* bare the arke of the testament of the Lord
and vnto al the elders of Israel, and com-

Iosua. i. b
ix. reg. ii. a.

maunded them saying. * At the end of. vii.
yere in the tyme of the fre pece in the feast of
the tabernacles, when al Israel is come to
appeare before the Lord thy God, in the place
whiche he hath chosen: se that thou red this
lawe before al Israel in theye eares. Gather
the people together: both men women, and
chyliden and straungers that are in thy ci-
ties that they maye heare: learne and feare
the Lord your God, and be diligent to
keepe all the wordes of this lawe, and that
they chyliden whiche know nothing may
heare and learne too feare the Lord your
God, as long as ye lyue in the lande whiche
they go ouer Iordan to possesse it.

Exe. i. b. iii. a

And the Lord said vnto Moses. Behold:
thy dayes are come that thou must dye. Call
Iosua and come and stand in the taberna-
cle of witness, that I may geue him a charge
And Moses and Iosua wēt and stood in the
tabernacle of witness. And the Lord apered
in the tabernacle, euē in the piler of the cloud
And the piler of the cloud rode ouer the dore
of the tabernacle. And the Lord said vnto
Moses: behold, thou must sleepe with thy
fathers, and this people will go a whoring
after strange Gods of the lande whither
they go, and wil forsake me and breake the
appointment which I haue made with the
And thine my wrath wil be agaynst the
and I wil forsake the, and wil b) h)ide
my face from them, & they shall be consumed
And when much aduersite and tribulacion
is come vpon them, then they wil saye: be-
cause our God is not among vs, these tribu-
lations are come vpon vs. But I wil hyde
my face that same tyme for all the euils sake
whiche they shall haue wrought in that they
are turned vnto strange Gods.

(b) To h)ide
hys face, is
much as not
to heare, & to
take awaye
the tokens
of hys kin-
nes, as whē
he geneth
no care to
our pray-
ers nor shew-
eth a roche of
loue, but set-
teth before
our eyes gre-
uous afflic-
cions, & ead-
very death.
Job. xli. b.
Deut. xli. b

Now therfore wryte ye this songe, and
teach it the children of Israel and put it in
theye mouthes that this song may be my
witness vnto the chyliden of Israel. For
when I haue brought them into the land
whiche I swaue vnto theye fathers that
runneth with milke and donke, then they
wyl eate and fill them selues and wyl be fat
and turne vnto strange goddes and serue
them and saye on me and breake my testa-
ment. And then when much myschief and
tribulacion is come vpon them this songe
shall answer before them: and be a witness
It shall not be forgotten out of theye mouthes
of theye seede: for I know theye imaginatiō
whiche they go aboute even nowe before I
haue brought them into the lande which I
swaue. And Moses wrote this songe the
same season, and taughte it the chyliden of
Israel. And the Lord gaue Iosua the son
of Nun a charge & sayd: * be bold & strong
for thou shalt brynge the children of Israel
into the landes whych I swaue vnto them
& I wyl be with the.

Iosua i. b.
xi. Reg. ii. a.

When Moses had made an ende of wry-
tinge oute of these wordes of the lawe in a
booke vnto the ende of them, he commaun-
ded the Levites whiche bare the arke of the
testamente

testamente of the Lorde poure God, and lett it be there for a witnesse vnto the. **I** for knowe the stubbournesse, and thy spyte necke: beholde whyle I am yet alpe with you this daye, ye haue bene disobedient vnto the Lorde: and how much more after my death.

Gather vnto me all the elders of your tribes and your officers: that I may speak these wordes in theyr eares and cal heauen and earth to recorde agaynst them. For I am sure that after my death, they wil be leerye mar them selues, and turne from the way which I commaunded you, and tribulacion wyl come vpon you in the latter dayes, when ye haue wroughte wickednes in the sight of the Lorde to prouoke hym with the works of your handes. And Moyses spake in the eares of all the congregacion of Israel the wordes of this songe, vnto the ende of them.

The xxxii. Chapter.

The song of Moyses. he goth vp to the top of Abarim to see the lande of promise.

Hate O heauen, what I shall speak and heare O earth, the wordes of my mouth. My doctrine droppes as both the rain, and my speech flowe as both the dewe, as the miselung vpon the herbes, and as the droppes vpon the grasse. For I wil callen the name of the Lorde: Magnify the myghte of our God.

He is a rocke and perfect at his dedes for all his waies are with descrecyon God is faithful, and withoute wickednes, bothe ryghteous and iust is he.

The frowarde and ouerthwart generation hath marred them selues to himward, and are not his sonnes for theyr desoyntes sake. Dost thou so rewarde the Lord thy father and thyne owner? hath he not made the and ordeined the? Remember the dayes that are past: consider the yeres from tyme to tyme. Aske thy father, and he wyl shewe the, thy elders and they wyl tell the. When the mooste higheste gaue the nacion an inheritaunce, and deuided the sonnes of Adam, he put the borders of the nations, east by the multitudo of the children of Israel.

For the Lordes part is his folke & c. Jacob is the porcion of his inheritaunce.

He found him in a desert land, in a voyde ground, and a roving wilderness He led him aboute, and gaue him vnderstandinge and kepte him as the apple of his eye.

As an Eagle that searcheth by her nestle and fluteth ouer the pounge, he stretched out his wynges and tooke him vpe, and bare him on his shoulders. The Lorde alone was his guyde, & ther was no straunge God with him.

He set him vpon an hie lande: and he ate the increase of the fieldes. And he gaue him honp to sucke oute of the rocke, & ople out of the hard stone. With butter of kine

and milke of the shepe, with fat of pylabes and fat rammes and he gotes with fat and neis with wheate And of the bloude of grapes thou drunkest wine.

And Israel waxed fat and heked. Thou wast fat, thicke and smoth. And he let god go that made him & despised the rocke that saued him. Ther angered him with straunge gods, and with abhominations prouoked him. & they offered vnto feldes deuils & not to God, and to Goddess whiche they knew not, and two newe Goddest hat came new by whiche they fathers feared not. Of the rocke he begat the, thou art unmyndful and haste forgote God that made the. And when the Lorde sawe it, he was angry because of the prouokynge of his sonnes and daughters.

And he sayde: I wyl hide my face from them and wyl see what they ende shal be. For they are a frowarde generacion and chylidren in whom is no fapth. They haue angered me with that whiche is no God, and prouoked me with theyr vanities.

* And I agayn wil anger them with them whiche are no people, and wyl prouoke them with a folyshe nacpon. * For spye is kindledde in my wiathe, and shal burne vnto the bottome of hell. And shal consume the earth with hye increase and set a spye vnto the bottomes of the mountaynes. I wyl heape vnto mischeues vpon them and wyl spende all myne arrowes at them.

Furnt with hunger and consumed with heate and with bytter pestilence. * I wyl also sende the teethe of beastes vpon them and popson serpentes. Without forth, the frowarde shal robbe them of theyr chylidren and wylthin in the chamber, feare: bothe ponge menne and ponge womenne, and the suckelinges with the menne of grape heades. I haue determyned too scatter them thorowoute the world, and to make awaye the remembraunce of them frome amonge menne. Were it not that I feared the raylinge of our ennemys, leaue theyr aduersaries woulde be proude and say: our hie hande hath done all these workes and not the Lorde.

For it is a nacion that hath an unhapp forcast, and hath no vnderstanding in them, wold they were wise and vnderstod this, and woulde consider this later ende.

Howe it cometh that one shall chace a thousande, and two putte tenne. Thou sande of them to flight, except theyr rocke had solde them, and because the Lorde had despised them.

For our rocke is not theyr rocke, no thoughte our ennemys be iudge. But theyr vyces are of the vyces of Sodome, and of the fieldes of Gomorra. Theyr grapes are grapes of Gall, and theyr clusters be bitter.

Theyr wyne is the popson of Dragons, and the cruell gall of aspes. Are not suche thynges layde in Roie with me, and sealed

the prophetes custome was to speake with a fersent affecte on do speke both thynge & hane no lyfe, cut as they spake to me as to a dead man. And here Moyses bin vnto that children of Israel wolde not earnestlye heare hym, & he shuld lose his laboure wylth yet heauen & earth to hear him & to be hys witness that he recited this songe vnto them & Rock, god is our rocke, be cause and his word is with us for ever, he is fure to trust us, & a perfect comfort to beleue.

Roie also in p. xxi. d.

Rom. 8. d.

Jer. 17. d.

Jer. 17. d.

Joel. 1. d.

Joel. 1. d.

Rom. xii.
Heb. x. f.

by among my treasures: * Vengeance is mine, and I will reward: they sure shall have, when the time cometh. For the time of their destruction is at hand, and the time that shall come upon them maketh haste.

For the Lord will do justice unto his people, & have compassion on his servants. For it shall be seen that their power shall fail, & at the last they shall be prisoned & forsake.

And it shall be said, where are their Gods and their rock wherein they trusted.

The fat of whose sacrifices they ate & drank the wine of their drink offerings, let them rise up and helpe you and be your protection.

Senowc howe that I, I am he, and there is no God but I, I can kill & make a lye, and what I have spoken that I can heale: neither is there that shall deliuer any man out of my hande.

For I will lyse up myne handes to heauē, and will say: I lye euer.

If I smite the edge of my sword, & myne hand take in blood to do iustice, I will shewe vengeance on mine enemies & will reward them that hate me.

I will make myne arrows drinke with blood, and my sword shall eat flesh of the bloude of the * name and of the captiue & of the base head of the enemy.

Starke ye hearken ye people, for he will avenge the bloude of his seruants, & will avenge him of his aduersaries, & will be merciful vnto the land of his people.

And Moses wrote & spake al these wordes of this song in the eares of the people, both he and Josias the sonne of Nun. And when Moses had spoken al these wordes vnto the ende to al Israel, then he said vnto them:

Set your heries vnto al the wordes which I * testify vnto you this day: that ye may shew them vnto your children, to obserue and do al the wordes of this lawe. For it is not a vayne worde vnto you: but it is your life.

For whoso shall keepe these wordes shall prolonge his dayes in the land whither ye go ouer Jordan to conquere it.

And the Lord spake vnto Moses the selfe same day, saying: get thee vp into this mount Abarim vnto mount Nebo, which is in the lande of Moab ouer against Jericho. And behold the land of Canaan whiche I giue vnto the children of Israel to possesse. And doe in the mount whiche thou goest vpon and be gathered vnto thy people: As Aaron thy brother dyed in mount Hor: & was gathered to his people. For ye trespassed against me among the children of Israel at the waters of Merse, at Cadibsi: where ye defied me, because ye sanctified me not among the children of Israel. Thou shalt see the land before thee, but shalt not go thither vnto the land whiche I giue the children of Israel.

The xxxiii. Chapter.

Moses being blessed al the tribes of Israel

This is the blessing wherewith Moses the Goddes man blessed the children of Israel before his death, saying: The Lord came from Sinai, and shewed his beames from Seir vnto them, and appeared gloriously from mount Paran, and came with thousands of saintes and in his right hand a lawe of fire for them. Howe loued he the people: All his Saints are in his hande. They ioynded them selves vnto thy foote, and receyued thy wordes. Moses gaue vs a lawe whiche is the entrance of the congregacion of Jacob. And he was in Israel long when he gathered the heades of the people, and tribes of Israel together.

Ruben shall lye and shall not dye: but his people shall be fewe in number. This is the blessing of Juda. And he sayde: heare the voice of Juda, and bring him vnto his people: let his handes fight for him: but bee thou his helpe against his enemies. And vnto Leui he sayde: thy perfectnes and thy lighte be after thy merciful ma: whō thou temptedst at Masah with whom thou stridedst at the water of strife. Be that faith vnto his father & mother. I saw him not, and vnto his brethren, I knewe not, and vnto his son I wot not, for they haue observed thy worde and kept thy testament. They shall teach Jacob thy iudgements: & Israel thy lawes. They shall putte cens before thy nose & whole sacrifices vpon thine altar. Bless the Lord then power and accept the workes of thier handes smyte the backes of them that rise against them: & of them that hate them: they rise not agayne.

Vnto Ben Iamin he sayde. The Lordes deareling shall dwell in safety by him & keepe him selfe in the heauen by hym continually, and shall dwell betwene his shoulders:

And vnto Joseph he sayde: blessed of the Lord is his hand with the goodly frutes of heauen, with dewe and with springes that lie beneath: & with frutes of the increase of sun & with ripe fruite of the monethes, & with the toppes of moist iuns that wet from the beginning & with the saintes of hills that last euer & with goodly fruite of the earth, and of the fulnes thereof. And the good wil of hym that dwelleth in the bush shall come vpon the head of Joseph and vpon the top of the head of him that was separated frō among his brethren, his beutye is as a spytte borne oxe and his hornes as the hornes of an unicorn. And with the, he shall crush the nations together, euen vnto the endes of the world.

These are the many thousands of Ephraim and the thousands of Manasses. And vnto Zabulon he sayde: Reioise zabulon in thy going out, and thou Issachar in thy tentes. They shall call the people vnto the hill, & they shall offer offerings of righteousness. For they shall sucke of the abundance of the sea and of treasure hid in the lande.

And vnto Gad he sayde: blessed is the town

Dep. 11. 1

(a) That is let the people be officious happy, and fortunate before god, & me by prayer, teaching good enshiple giving as in was in Moses.

They is light & perfectnes whiche the Moses put in the iudgement.

Pro. xviii. 10. Au. xviii. 10

Exod. 14.

(b) That is they shall haue abundance of riches, what of merchandise coming by sea, & of metals of the earth.

Deuter. 32. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Rourne
maker, he,
cause with
warre he
made rour,
for he was
a valiaunte
warrior,
* As
some well
lawgiver.
* The chal.
interp. was
bucied ther.

rothmemaker Gad he dwelled as a lion
& caughte the arme and also the top of the
head. He saw his beginnunge, that a parte
of the * teacher * was hydde ther and came
wth the bads of the people, and executed
the rpghtuousnesse of the Lorde, and hys
iudgements wth Israel.

And vnto Dan he sayd. Dan is a Lions
whelp, he shal flow from Basan.

And to Reubehay, he sayd: Reubehay
he shal haue aboundance of pleasure & shall
be filled with the blessing of the Lord, and
shal haue bre possessions in the south west.

And of Aser he said. Aser shall be blessed
wth chylidren, he shal be accepted vnto his
brethren and shal ppye hys sore in oyle: I
con and brasse shal hange en thy shyes and
thyne age shal be as thyne youth.

Wht some
on is lefe
out, ther ap
peareth no
cause that
is en dent
wozth to
be he belie
ued.

There is none lyke vnto the God of
Israel: he that freeth vpon heauen shal be
thyne helpe, whose gloire is in the cloudes
that is the dwellinge place of God from
the beginning, and from vnder the armes
of the world, he hath cast out thine enemies
before the & sayed destray. And Israel shal
dwell in safety alone. And the eyes of Ja
cob shal loke vpon a lande of corn & wyne.
moreouer his heart shal drop with dewe.
Dappay art thou Israel, who is lyke vnto
the? A pro, se that arte sayed by the Lord.
thy helpe and helper & sword of thy gloire
And thyne enemies shal hyde them selues
from the, and thou shalt walke vpon theyr
dye hylls.

* In safety
alone, loke
Pu. xiii. b.
To dwell
by him self.

The. xxxiii. Chapter.

Moses dyeth. Israel wepeth. Josua suc
cedeth in Mosers rowme.

AND MOSES WENTE FROM THE SPYDES
OF MOAB VP INTO MOUNT ACHO, WHI
che is the top of whasgarth that is o
uer agarnst Jericho. And the Lord shewed
him all the lande of Galaad vnto Tan,

and al Reubehay, and the lad of Ephraim
& Manasse, and all the lande of Iuda: euen
vnto the vtmost sea, and the south & the re
gis of the plaine of Jerico the cite of palme
trees euen vnto zoar. And the Lorde sayed
vnto him * This is the lad which I swate
vnto Abraham, Isaac, and Jacob, sayinge:
I wyl giue it to thy seide. I haue shewed it
the before thyne eyes: but thou shalt not go
ouer thither.

13

Gen. xii. 7.
and. xv. 8

So Moses the seruaunte of the Lord dis
ed there in the Land of Moab at the com
maundmente of the Lorde. And he buried
him in a valleye in the lad of Moab besyde
Beeb Idreor: but no man wyte of hys se
pulchre vnto this day. And Moses was an
hundred & xxx. yere old when he dyed, & yet
his eyes were not dym nor hys chekes aba
red. And the chylidren of Israel wept for Mo
ses in the spyde of Moab. xxx. dayes. And
the dayes of wepyng and mounnyng for
Moses were ended.

And Josua the sonne of Nun was ful of
the spirit of wisdom: * for Moses had put
hys hand vpon him. And all the chylidren of
Israel bekened vnto hym & dyd as the Lord
commaunded Moses. But there arose not
a prophet sence in Israel like vnto Moses,

Ro. xxi. 11.
D

whom the Lord knewe face to face, in
all the myracles and wonders
wherby the Lorde sent hym
to do in the Lande of E
gypte, vnto Idreor
and all hie seruā
res, and vnto al
hys lande.

and in all the myghty dedes and
great terrible thyngs which
Moses did in the sight
of all Israel.

The ende of the spydboke
of Moses.

Colman, C.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various cities and states.

2. The second part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

3. The third part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

4. The fourth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

5. The fifth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

[Faint handwritten signature]

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846.



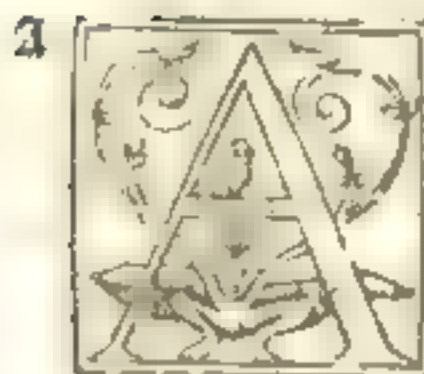
The second
parte of the Byble con-
taynyng these booke
folowynge.

The booke of Iosua.
The booke of the Judges.
The booke of Ruth.
The fyrst booke of Samuell.
The .ii. booke of Samuell.
The .iii. booke of kynge.
The .iiii. booke of kynge.
The fyrst booke of Chronicles.
The .ii. booke of Chronicles.
The fyrst booke of Esdras.
The .ii. booke of Esdras.
The booke of Hester.
The booke of Job.

The booke of Josua.

The first Chapter.

The Lorde courageously Josua to invade the land of promys, & commaunded hym continually to read Deuteronomie.



After the death of Moyses the servant of the Lord, the Lorde spake to Josua the sonne of Nun Moyses mynister, saying: Moyses my servant is deade. Nowe therefore

take uppe and go over Jordan, boote thou and all this people, unto the lande the which I geue unto the children of Israel. All the places that the soles of your feete shall tread upon, have I geuen you as (I sayde unto Moyses) fro the wylernes and this Libanon, to the great river Euphrates: and * all the land of the Eethites, even unto the great sea, toward the going downe of the sunne shall be your coastes. There shall not a man be able to withstand the all the dayes of thy lyfe. For as I was with Moyses, so will I be with the * and will neither leave the nor forsake the. * Be strong and bold: for unto this people shalt thou divide the land whiche I sware unto thy fathers to geue them.

Above all thyng be stronge and harden thy selfe, to observe and to do according to all the lawes which Moyses my servant commaunded the. * Touche there from, neither to the right hand nor to the lefte: that thou mayest have understanding in all thou takest in hande * let not the booke of this lawe departe out of thy mouth: but recorde therein darc and nyght, that thou mayest be circumspecte to doo according to all that is witten therein.

For then shalt thou make thy waie prosperous, and thou shalt have understanding. Beholde I have sayd unto the, be strong and bolde: neyther feare, nor drede. For the Lord thy God is with the, whither so ever thou goest. Then Josua commaunded the officers of the people, saying: Go thoughe the myddell of the hoste & commaunde a people saying, prepare you up to pass over this Jordan, to go & enioye the land which the Lorde your God geueth you to possesse it.

And unto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua saying: Remember that whiche Moyses the servant of the Lord commaunded you saying: The Lorde your god hath geuen you this land, and hath geuen you this land.

Let your wives, your children, and your cattell remain in the lande whiche Moyses gave you in this syde Jordan:

The ii. Chapter. Fol. ii.

* But go ye before your brethren armed: all that be men of waire, and helpe them: but the Lorde hath geuen your brethren rest, as he hath you, and until they also have obtained the lande whiche the Lorde your God geueth them. And then returne unto the land of your possession and enioye it, whiche land Moyses the Lordes servant gave you on this syde Jordan toward the sunne rising. And they answered Josua, saying: All that thou biddest us, we will do, and whither so ever thou sendest us, we will go. According as we obeyed Moyses in all thynges, so we will obey the, only the Lord thy god be with the as he was with Moyses. And whosoever disobey thy mouth, and will not hearken unto thy wordes in all that thou commaundest hym, let hym dye. Only be stronge and of good courage.

The ii. Chapter.

Josua sendeth searchers or spies to Jericho, which were led of Rahab, and so escaped the handes of the pursuers. Rahab beleueth, and confesseth the God of Israel.



Then Josua the sonne of Nun sent out of Seppim two spies secretly, saying: go and viewe the land and also Jericho. And they went and came into a

harlots house named Rahab, and lodged there. And it was told the king of Jericho, saying: Behold, there came in hither to night of the children of Israel, to spy out the countrey. And the king of Jericho sent unto Rahab, saying: bring forth the men that are come to the, whiche are entered into thyne house: for they be come to searche out all the land. And the woman took the two men and hid them, and sayed: in dede there came men unto me but, I wote not whence they were. And aboute the tyme of the shutting of the gate, when it was dark, they went out, whither they went I wote not but folowe after them quickly, and ye shall take them. And she brought them by vppon the rooofe of the house, and hidde them under flaxe pet in the stalkes, whiche shee had lyege a brode vpon the rooofe. And the men pursued after them, the way to Jordan, even unto the passage. And as soone as they whiche pursued after them were gone out, they shutte the gates immediatly. And of ever they were asleepe, she came by unto them vpon the rooofe, and sayd unto the men. I knowe that the Lorde hath geuen you the land, both because that the fear of you is fallen vpon us, and because that the inhabitants of the land saynt at home comming. For we have heard how the Lorde dyed vpon the water of the red sea before you, when you came out of Egypt, and what you dyd unto the two kings of the Amorites on the other syde Jordan: * Sehon, and Og, whiche he utterly destroyed. And as soone as we had heard

Deute. v. d.
Iere. x. a. a.

James. ii.
After the
greche in the
commoned
dacion.
Some read
cauernes
house.

Josua. vi. a

Of sepe.

Rahab
farthe. Exo.
xiii. e
Num. xxi. c.

Am. xxi. f. g

An. these

Deute. xl. c.

Josua. iii. b
Exod. xii. f

Deu. xxxi. f
ut. lxx. ii. a.

Deute. v.
Exhorting
of Deute
nomie.
Deut. xvi. d.

The .ii. Chapter.

TWELVE stones are reared up for a remembrance that Jordan was dryed, and it returned agayne to hys course.

AND as soon as the people were all gone ouer Jordan, the lord spake to Josua, sayinge. Take thou twelve men out of the people, of euery tribe a man. And commaund thou theym sayinge: take you hence out of the myddeste of Jordan, euen oute of the place where the priestes stood in redynesse, twelve stones. And take ye them awaye wth you, and put theym in the place where you lodge at nyght.

And Josua called vnto the twelve men whiche he had prepared of the chyldren of Israell, of euery tribe a man, and said vnto theym: get you before the arcke of the Lord your God, euen into the myds of Jordan, and take vp euery man a stone vpon hys shoulde, accordynge vnto the numbre of the tribes of the chyldrene of Israell, that this may be a spgne among you. And when your chyldren aske theym fathers in tyme to come, sayinge: what meane ye wth these stones? then say vnto theym: howe that the water of Jordan deuyded at the ptesence of the arcke of the Lord: euen whyle it wente ouer Jordan, the water of Jordā deuyded. And these stones shal be a memoriall vnto the chyldren of Israell for euer.

B And the chyldren of Israell dyd euen so as Josua commaunded, and toke vp xii. stones oute of the myddes of Jordan, as the Lord sayd vnto Josua, accordynge to the numbre of the tribes of the chyldren of Israell, and caried theym awaye with them vnto the place where they lodged, and layed theym downe there. And thereto Josua set vp twelve stones in the myddest of Jordan in the place where the fete of the priestes whiche bare the arcke of the testament, stode.

And therethey be euen (a) vnto this day. For the priestes whiche bare the arcke stode in the myddest of Jordan, vntill all was dryed, and they spynshed that the Lord commaunded Josua to saye vnto the people, accordynge to all that Moses charged Josua. And the people hailed and wente ouer. When all the people were cleane ouer, then wente ouer the arcke of the Lord, and also the priestes before the people.

And the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manasse went before the chyldren of Israell as Moses charged theym. Upon a forty thousand trimmed for warre, went before the Lord vnto battell, euen vnto the wylde fylde of Jericho. That daye the Lord magnified Josua in the syght of all Israell: & they feared hym as they feared Moses all the dayes of hys lyfe.

And the Lord spake vnto Josua, sayinge: commaunde the priestes that beare

the arcke of wytnesse to come out of Jordan. And Josua commaunded the priestes sayinge: Ascende by oute of Jordan. And when the priestes that bare the Arcke of the appoyntemente of the Lord were ascended out of Jordan as soon as the soles of the priestes fete were broughte to drye Lande, the water of Jordan returned agayne vnto hys place, and went ouer all hys bankes as he dyd before. And the people came out of Jordan the tenth daye of the first moneth, and pitched in Balgal en in the east borders of Jericho. And the xii. stones whiche they toke oute of Jordan, Josua pitched in c. Balgal. And spake to the chyldren of Israell sayinge: when your chyldren aske you in tyme to come sayinge: what meane these stones? shew you chyldren and say, Israell came ouer this Jordan on drye lande. For by the Lord your God dyed by the water of Jordan before you, vntill we were ouer, as the Lord your God did vnto the red sea, whiche he dyed by before vs till we were ouer: that all the people of the world may knowe the hande of the Lord how myghty it is, and that ye myghte feare the Lord your God for euer.

The .v. Chapter.

The Canaanites are afraied. The second circumcison vnder Josua.

AND when all the kinges of the Amontes wchare on this syde Jordan to the seaward, & all the kinges of the Canaanites which lye on the sea, heard howe the

Lord had dyed by the water of Jordan before the chyldren of Israell, vntill they were ouer, their hertes faunted in the. And there was no spirite in them any more, for feare of the coming of the chyldren of Israell.

That same tyme the Lord sayd vnto Josua: Make the kniues of stone, and go to agayne & circumsise the chyldren of Israell the second tyme. And Josua made hym kniues of stone and circumsised the chyldren of Israell in the hyl of foreskynnes. And this is the cause why Josua circumsised them. All the people that came oute of Egypte that were males, all that were men of warre, dyed in the wylernes by the waye after they came out of Egypte. Howe all the people that came out were circumsised: But all the people that were borne in the wylernes by the waye after they came out of Egypt they circumsised not. For the chyldren of Israell walked forty peres in the wylernes, till all the people of menne of warre that came oute of Egypte, were consumed, whiche herkened not vnto the voyce of the Lord, so that the Lord sware, that he woulde not shewe theym the Lande whiche the Lord sware vnto theym fathers, that he woulde geue vs, euen a Land that floweth with mylke and honye. And the chyldren he set by in theym steade. Then Josua

rently to hope him, & to knowe the word of the Lord, & to do that he had com-
(c) - algal is b. twene Jordan and Jericho at the east end of the citie: the word signifies by interpre-
tacion to: being away, because the Lord there toke away the reprofe and shame of Egypte from them, as in the next chap-
ter. Josua plus de an equ. lib v. Chap. x. say-
eth that it signifies lib-
ertye. * Jos. xx. a.

* Some read Marpe kniues.

* Aumerle xii. d.

* That is.

(A) These maners of speech vnto this pte. ne daye, and such like of therfore but ed, because the thynge was so done that they were not af-
fected by hym that did the noy in hys syde that woulde the hys hope of them. iij. Josua. x. f. Act. xiii. a

(b) To fear here, is true

their four-
tyrimus
were not cut
awaye.

Josua cursed the: for they were *uncircu-
cised, because they circumcised them not
by the waye.

And when all the people were full circū-
cised, they abode still in their places in the
hoste till they were whole.

(a) Shame
here signi-
feth in serp
wretched-
nes, concept
and despit
oflenesse,
bondage.
Elat.iii.a.

And the Lorde sayde vnto Josua: this
dape I haue taken awaye the a * shame of
Egypte from you, and called the name of
the same place Balgail vnto this dape.
And the children of Israel pitched their
tentes in Balgail, and helde the feast of
the passeouer the xiii. dape of the moneth
at euen, in the fieldes of Jericho. And they
ate of the come of the land on the morow

after passeouer, sweete cakes, and parched
come in the selfe same dape. And manna
ceased the morow after they had eaten
of the come of the lande, neyther had the
children of Israel any more. but
they ate of the fruites of the lande of Ca-
naan that yeare.

There both
Manna.

And when Josua was come vnto Jeri-
cho, he left vp his eyes and looked, and be-
holde there stode a manne before hym with
his swerde drawn in his hande. And Jo-
sua went vnto hym, and sayde vnto hym:
arte thou on our syde, or on our aduersa-
ries? And he answered: nay, but I am the
captaine of the host of the Lorde, and am
nowe come. And Josua fell on his face to
the earth, and did reuerence, and sayde to
hym: what sayeth my Lorde vnto his ser-
uaunt? And the captaine of the Lords host
sayde vnto Josua: * do thy shies of thy
secte, for the place whereon thou standest
is holy: And Josua did so.

An angell
appeareth
to succour
the Israe-
lites.

Actes.vii.b
*Exo.iii.b

The vi. Chapter.

The walles of Jericho fall, and it is taken.

And Jericho shutte in her people,
and was shut for feare of the chil-
dren of Israel, so that no manne
wente oute nor in. And the Lorde
sayde vnto Josua: beholde, I haue geuen
into thyne hande Jericho and her kyng,
and the menne of warre. And ye shal com-
passe the whole cite, all that be menne of
warre, and go rounde about it once: and so
shal you do fyve dayes. And the seven pue-
stes shal beate seven trumpets of rammes
hornes before the arke. And the * seventh
dape ye shal compass the cite seven times,
and the puestes shal blowe wth their tru-
pettes. And when there is a longe blas-
blowne with the rammes home, as soone
as ye heare the sounde of the home, lette
all the people shoute a myghty shoute.
And then shal the walles of the cite fall
downe, and the people shal ascende by e-
uerie manne straghte before hym. And
Josua the sonne of Nun called vnto the
puestes, and sayde vnto them: take vp the
arke of the appoyntemente, and lette se-
uen puestes beate seven trumpettes of
rammes hornes before the arke of the Lorde.
And he saide vnto the people, go and com-
passe the cite, and lette the menne of

* After the
Exodus, the
common tran-
slation read-
eth of the
pore of Ju-
dal.

armes go before the Arcke of the Lorde.

And when Josua had spoken vnto the
people, the seven puestes that bare the se-
uen trumpettes of rammes hornes before
the Arcke of the Lorde, wente forth and
blewe wth the hornes, and the Arcke of
the Testamente of the Lorde folowed af-
ter them. And the men of armes wente be-
fore the puestes that blew with the horns,
and the common people came after the
Arcke: and as they wente, they blew with
the hornes. And Josua commaunded the
people, sayinge: shoute not, nor lette your
voyce be heard, or anye worde procede out
of your mouthes, vntill the dape I bid you
shoute: and then shoute.

And so the Arcke of the Lorde compas-
sed the cite, and went aboute it once, and
then they retourned into the hoste, and
lodged there. And Josua rose earlye in the
mornynge, and the puestes toke vpp the
Arcke of the Lorde, and seven puestes
bare seven trumpettes of rammes hornes
before the Arcke of the Lorde. and as they
wente, they blew wth the hornes. And
the menne of armes wente before them, &
the common people came after the Arcke
of the Lorde, and as they wente, they blew
wth the hornes. And the seconde dape
they compassed the cite once, and retou-
ned agayne into the hoste, and so they did
sixe dayes longe.

And the seventh dape they arose earlye,
euen wth the dawninge of the dape and
compassed the cite after that same man-
ner seven tymes onely, so that they com-
passed the cite seventen times.

And at the seventh tyme, the puestes
blewe wth the hornes, and Josua sayed
vnto the people: shoute, for the Lorde hath
geuen you the cite. But the cite shal be
excommunicate, both it and all that is
therein, vnto the Lorde, onely Rahab the
harlote shal lue, both she and all that is
wth her in the house, because she * had the
messengers that we sent. And in anye wise
beware of the excommunicate things, lea-
pe make your selues excommunicate. For
if you take of the excommunicate things,
so shal you make the hoste of Israel ex-
communicate, and shal trouble it. But of
the silver, golde, vesselles of brasse and
iron shalbe holt vnto the Lorde, and shal go
into his treasure.

Josua.ii.a

And the people cryed, and blew wth
hornes: for when the people hearde the
sounde of the hornes, they shouted a great
shoute: and the * walles fell downe, and
the people wente vpp into the cite, euery
manne straghte before hym, and toke the
cite. And they vtterly destroyed all
that was in the cite, both manne and
woman, younge and olde, oxe, sheepe and
asse wth the edge of the swerde. Then
Josua sayde vnto the two menne that
wente to spy the countrey: * go into
the harlottes house, and bringe oute
thence,

Heb. xi. 8
Jericho fell
14th.

Heb. xi. 8

they toke thepm out of the myddes of hys tente, and broughte thepm vnto Josua, and vnto all the chyldren of Israel, and powred thepm oute before the Lorde. And Josua toke Acan the sonne of Zareth, and the syluer, and the garmente; and the tóg of golde; and hys sonnes and his daughters, hys open, asses, sheepe, his tente and all that he had, and all Israel wpth hpm, and broughte thepm vnto the dayle of Acor. And Josua sayde: In as much as thou haste troubled vs, the Lorde shall trouble the thys dape. And all Israel stoned hpm wpth stones, and burnt them wpth fyre, and ouerwhelmed thepm wpth stones. And they caste vpon hpm a greate heape of stones that remaigneth vnto thys dape. And so the Lorde touned from them hys spere wrath.

Wherefore the name of the place is called the valley of Acor vnto thys dape.

The viii. Chapter.

The siege and wynnynge of Ai. The kynge therof is hanged. Josua setteth vp an altar on whiche is written the boke of Deuteronomie. He blesseth the people.

And the Lorde sayed vnto Josua: feare not, nor dreade: but take all the menne of warre with the, and vp and get the to Ai. Beholde I haue geuen into thy hande, the kynge of Ai, and hys people, hys cite, and hys lande. And thou shalt do to Ai and hys kynge, as thou dydest vnto Jericho and hys kynge. Neuer theles the spole, and cattel therof, ye shal take pour selues. But lay a watch vnto the towne on the backside thereof.

And then Josua arose, and all the men of warre to go vp to Ai. And Josua chose out xxx. thousand men of warre, and sente them by nyght. And he commaunded them saynge. Se that ye lye awayte vnto the towne, on the backe syde thereof. So not farre from the cite, and se that ye be all readye. And I and all the people that are wpth me, wyl appoche vnto the cite.

And when they come oute agaynst vs as at the fyrste tyme: then wyl we fle before thepm. And they wyl come oute after vs, vntill we haue plucked thepm awaye from the cite. For they wyl saye: they fle vs at the fyrste tyme, for we wyl fle before them. When shal ye rylse vp from lynging awayte, and destroy the cite: for the lord your God wyl deliuer it into your handes. Asone therefore as ye haue taken the cite, se that ye set it on fyre. Accordynge to the commaundement of the lord se that ye do, beholde I haue charged you.

And Josua sente thepm forth, and they wente to lye awayte, and laye betwene Bethell and Ai, on the west syde of Ai. But Josua lodged that nyght among the people. And he rose vpearlye in the mornynge & numbred the people & wente vp boeth he and the elders of Israel before the peo-

ple, to Ai. And all the men of war that were wpth hpm, wente vp and drew nye, & came before the cite, and pitched on the north syde of Ai, a valley beyng betwene thepm and Ai. And he toke vpon a fyue thousand men and put the to lye in warre betwene Bethell and Ai, on the west syde of the cite. And he put the people euen all the host on the north syde of the cite, and the lyars awayte on the weste. And Josua wente the same nyght into the myddes of the wape.

And when the kynge of Ai sawe that they halted and rose vp earlye, then the people of the cite wente out agaynst Israel to battell, boeth the kynge and all hys people, at a tyme appoynted, euen before the plaine, & wyl not that there were lyars awayte on the backside of the cite.

And Josua and Israel were put to the worse before thepm, and fledde towarde the myddernes. And all the people of the towne cried to folowe after thepm. And they folowed after Josua tyll they were drawen awaye from the cite: so that there was not a man leste in Ai, or in Bethel, that wente not out after Israel. And they leste the cite open and folowed after Israel.

Then the Lorde sayed vnto Josua: stretch forth the buckeler that is in thy hande toward Ai, for I haue geuen the it. And Josua stretched oute the buckeler that was in hys hande toward the cite. And the lyars awayte rose vp quykelye oute of thepm places, and came, asone as Josua had stretched out his hand, and they entred into the cite, and toke it, and burned and set it on fyre. And when the men of Ai looked backe after thepm and sawe, Beholde the smoke of the cite ascended vp to heauen. And they hadde no place to fle, eyther thys way or that, for the people fled to the myddernes touned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lyars awayte had taken the cite and that the smoke of it ascended, they turned agayne, and layed on the men of Ai. And the other issued out of the cite agaynst them. And so were they in the myddes of Israel, these beyng on the one syde of thepm, and the reste on the other. And they layed vpon thepm, so that they leste none eyther remayne or scape. And the kynge of Ai they toke alpye, & broughte hpm to Josua. And when Israel hadde made an ende of sleynge all the enbaptizers of Ai in the feldes, and in the myddernes, by whiche they chased them, and when they were all fallen on the edge of the swerde vntill they were all wasted: Then all Israel returned vnto Ai, and smote it wpth the swerde. And all that fell that dape boeth of men and women, were xii. thousand. euen all the men of Ai.

For Josua plucked not hys hande backe agayne

* Acor or Jericho signyfyeth by interpretacio trouble or troublesom

* Josua vi. 10. and xii. 8

Josua vi. 10

That is leghe.

* An. x. d.
Deu. x. c.
Jolu. xiii. b

agayne, whiche he stretched out wpth the buckeler, buttill he had utterly destroyed all the inhabitours of Ai. Once the cat-
tell, and the spople of the sayed cite, Is-
rael toke vnto theyn selues, accordyng
vnto the worde of the Lorde whiche he com-
maunded Josua. And Josua set Ai on fire
and made it an heape for euer, and a wyl-
dernes euen vnto this day. And the kynge
of Ai, he hanged on tre buttill euen. And
as sone as the sune was downe, Josua com-
maunded * and they toke the carkas
downe of the tre, and cast it in the entre-
pyng of the gate of the cite, and * cast
thereon a greate heape of bones, that re-
mayneth vnto this day.

* Deu. x. d.

* Jolu. vii. d.

Then Josua builde an altare vnto the
Lorde God of Israel, in mount Ebal, as
Moses the seruaunt of the Lorde commaun-
ded the chyldren of Israel, accordyng
as it is wyrtten in the * boke of the lawe
of Moses. an altare of the * rough stone
ouer whiche no toole of yron was lyfte.
And they sacrificed thereon burnt sacri-
fice, and offered peace offerynges. And he
wrote there vpon the stones, the * Second
lawe of Moses: whiche he wrought in the
presence of the chyldren of Israel.

Deu. x. d.

* Rough, p
is vnto of
ynplained.

* That is
Deuteromi-
um.

B

And all Israel and the elders thereof,
and their officers, and Judges stode parte
on this syde the Arcke, and part on that
syde before the prestes that were Leui-
tes, which bare the Arcke of the apoint-
ment of the Lorde. as well the straunger,
as they that were borne amonge theyn,
halfe of theyn on the forefronte of the
mount of Barizim, And halfe of theyn on
the forefronte of mount Ebal, as Moses
the seruaunt of the Lorde commaunded
spitt to blesse the chyldren of Israel. And
after that he redde all the wordes of the
lawe, boeth the blessinge and cursyng,
accordyng to all that is wyrtten in the
boke of the Lawe, so that there was not
one worde of all that Moses commaun-
ded, whiche Josua redde not before all the
congregation of Israel, wpth women &
chyldren and the straungers that were a-
monge theyn.

Josua rea-
deth p law
to the peo-
ple.

The ix. Chapter.

The Gabaonites obtayne peace of Josua
by subtilty, but are after excommunicate.

And when all the kynges that
dwell on this syde Jordan in
the hilles and vallyes, and a-
longe by all the coastes of the
greate sea, vnto Libanon, the
Bethites, the Amorites, the Cananites,
the Hethites, the Heuites, and the Je-
busites hearde, they gathered them selues
together to fight against Josua with one
acorde. But whē the inhabitours of Ga-
baon heard what Josua had done vnto Je-
richo and Ai, they played wilke, and went
and sent Ambassadors and toke the olde
sackes vpon their asses, and wyne botels
olde and rent, and knyt together agayne,

Gabaonites

and olde clouted shoes vpon theyr feete, &
olde raimente vpon theym, and all theyr
prouysion of breade was dyed vp & hoared.
And they came vnto Josua into the hoste
to Balgal and sayed vnto hym, and vnto
the men of Israel: we be come from a far
countrey, nowe therefore make agreement
wpth vs. And the men of Israel sayd vnto
the Heuites, paradytture pou dwel among
vs, and then howe shoulde we make peace
wpth pou?

B

Jolu. xi. d.

And they sayd vnto Josua, we are thy
seruautes. And Josua sayed vnto theym
what a reye, and whence come ye? And
they answered hym. For a very far coun-
trei thy seruautes are come in the name
of the LORD thy GOD, for we haue
hearde the fame of hym, and al that he did
in Egypte, and all that he dyd to the two
* kynges of the Amorites beyonde For-
dan, Schon kyng of Hesbon, and Ogge
kyng of Basan, whiche dwelte at Asna-
ron. Wherefore oure elders, and all the
inhabiters of the countrey spake to vs,
sayyng: take wyttels wpth you to serue
by the wape, and go against them, and say
vnto them, we are your seruaunts. Now
therefore make a couenaunte of peace
wpth vs. This oure prouysion of breade
we toke wpth vs out of our houses, whot,
the daye we departed to come vnto you.
And nowe beholde it is dyed vp and hoar-
ed. And these bottels of wyne whiche we
fylled were newe, and se they be rent. And
these oure garmentes and shoes are waxen
olde, by the reason of the excedyng great
Joynye.

An. x. d.

* And the men toke of theyr wyttels,
and counselled not wpth the mouth of the
Lorde. And Josua made a peace wpth them
and * made a couenaunte wpth theym too
saue theyr lyues, and the Lordes of the
congregation swore vnto theym. But iii.
dayes after they hadde made peace wpth
them, they hearde that they were nepgh-
bours vnto them, and that they dwelte a-
monge theym. For the chyldren of Israel
toke theyr Joynye, and came vnto theyr
cites the thyrde daye, and theyr cities
were Gabaon, Laphra, Beeroth, and Ba-
riath Jarim. And the chyldren of Israel
sawe them not, because the Lordes of the
congregation had sworne vnto theym by
the Lorde God of Israel. And therefore
all the multitude murmured agaynst the
Lordes. But all the Lordes sayed vnto al
the congregation: we haue sworne vnto
theym by the Lorde God of Israel, and
therefore we maye not hurte theym. But
this we will do to theym, and lette theym
lyue, and so shall no wrath be vpon vs, be-
cause of the othe whiche we swore to the.
And the Lordes sayed vnto the, that they
shuld lyue. And they were made * hewers of
wodde, and drawers of water vnto all the
congregation, as the Lordes sayed vnto
theym.

* Deu. x. d.
* 11. Regum
x. d.

The oth of
the Lordes.

Gabaonites
are water-
beaters.

Then

Then Josua sent for them and talked
with them and sayed: wherefore haue ye
legged vs, and yet ye dwell amonge vs?
and now therefore cutted be pou, and there
shall not cease to be of you. bond men and
hewers of wood, and drawers of water
unto the house of my God. And they answered
Josua and said: it was told thy seruantes
how that the lord thy God had comanded
his seruant Moses to geue you all the land,
and to destroye all the inhabitants therof
out of your sight, therefore we were exceeding
fearful of our liues, because of you, &
now behold, we are in thy hande, as it se-
meth good and right in thine eyes to do vn-
to vs, so do. And he dealt as it is sayd, with
them, and ryde them out of the handes
of the chyldren of Ysraell, that they slewe
them not. And Josua made them that same
day hewers of wood, and drawers of water
vnto the congregation and vnto the altar
of God vnto this day, in the place whiche
God should chose.

The .x. chapter

The Amozites are ouercome of Josua. It rai-
ned stones. The sun standeth still, and the
day is lengthened. The five kynges are
hanged.

2



Josua vi. c.
and. viii. a.

And when Adonizedec kyng
of Yerusalem had heard howe
Josua had taken Ai and had
destroyed it, and how that *as
he hadde done to Jericho and
her kyng, even so he had done to Ai and
her kyng, and howe the inhabitants of
Babaon hadde made peace with Ysraell,
and did remayne amonge them, then they
feared exceedingly, for Babaon was a
greate cite, as anye cite of the kingdome,
and thereto greater then Ai, and all her
menne were mightie. Wherefore Adonize-
dec kyng of Yerusalem sent vnto Hoham
kyng of Hebron, and vnto Iharan kyng
of Jeremoth, and vnto Iaphia kyng of
Lachis, and vnto Dabir kyng of Eglon,
sayinge: Come vp vnto me and helpe me,
that we maye smite Babaon, for they haue
made peace with Josua and the chyldren
of Ysraell. Then the v. kynges of the A-
monites the kyng of Yerusalem, the kyng
of Hebron the kyng of Jeremoth, the kyng
of Lachis the kyng of Eglon, gathered
themselves together both they and all their
hostes and went byppe and beseged Babi-
on and made warre againste it. But the
men of Babaon sent vnto Josua vnto the
hoste to Balgail, sayinge: wthdrawe not
thy handes from thy seruantes, but come
vp to vs, for all the kynges of the Amou-
tes which dwell in the mountaynes are ga-
thered together agaynst vs. And Josua
ascended from Balgail, both he and all
his people of war with hym, & al & me of might,
and the Lord sayd vnto Josua: feare them
not, for I haue deliuered them into thine
hand, they shall not a manne stande before
the. And Josua came vnto them sodenlye

and iourneied from Balgal all night. And
the Lord turnepled them before Ysraell,
and slew of them a greate slaughter at Ba-
baon, and chased them along the wyke,
that goeth vnto Bethoron and slew them
til they came to Eka and Aikedah. And
as they fled from Ysraell, even in the go-
ping downe to Bethoron, the Lord caste
downe great stones from heauen vpon
them vntill they came vnto Eka, that
they dyed. And there were mo that dyed
with hapstones then the chyldren of Ys-
raell slewe with the sword. Then spake
Josua vnto the Lord, that day when the
Lord deliuered the Amontes before the
chyldren of Ysraell, and he said in the sight
of all Ysraell: Sunne stand thou still vpon
Babaon, and thou Moone in the valley of
Ailon. And the Sunne abode, and the
Moone stode still, vntill the people had ad-
uenged thier selues vpon their enemyes.

C
stones red
heaven.

The sunne
and moone
stande still.
Eccl. xliii.

Is not this wyrtten in the booke of the
* righteous, howe that the Sunne abode
in the mpydes of heauen, and halted not
to go downe by the space of a whole daye?
And there was no daye lyke that, before
it, or after it, that the Lord obeyed the
voyce of a manne, and all because the
Lord fought for Ysraell.

* That is
after the o-
pyyon of
mine Bo-
of such
signes and
tokens as

And Josua returned, and all Ysraell
with hym, vnto the hoste of Balgail, but
the v. kynges fled and hid themselves in a
caue at Aikedah. And it was told Josua,
sayng: the fyue kynges are found hid in
a caue at Aikedah. And Josua sayde, con-
greate stones vnto the mouth of the caue,
and apoynt men thereto, for to kepe them.
And stande ye not still, but folowe after
your enemyes, and smyte the hymn most of
them. And suffer them not to enter into
their ctyes, for the Lord pour God hath
deliuered them into your handes.

God hadde
promised.
The booke
wherein he
should be
wrote thus
remayneth
not.

And when Josua and the chyldren of
Ysraell had made an end of slaying them
with a greate slaughter, til they were wasted
yet there remained a certeyn of them whi-
che entered into the walled ctyes. And all
the people returned to the hoste to Josua
at Aikedah in peace, so that no man durst
moue his tonge agaynst the chyldren of
Ysraell. Then said Josua, open the mouth
of the caue and bring out these fyue ky-
nges vnto me out of the caue. And they dyd
so, and broughte those fyue kynges vnto
hym, out of the caue the kyng of Yerusa-
lem the kyng of Hebron, the kyng of Je-
remoth the kyng of Lachis, and the kyng
of Eglon. And when they had brought out
these kynges vnto Josua, Josua called for
all the men of Ysraell and sayed vnto the
captayns of the men of war whiche came
with him: come nere and a put your feete
vpon the neckes of these kynges, and they
came nere and put their feete vpon the nec-
kes of them. And Josua sayed vnto them,
feare not, nor dread. But be stronge and
plucke vp your hertes, for so sayeth the Lord all.

a. This was
not done of
crueltes
but to con-
firme and
strengthen
the whole
host of Ys-
raell which
had not kil-
led all: but
suffered so-
me to live
into cities,
that they
should be-
are spare
not kynges
of the
Ganaites,
whose pol-
lions the
Lord gaue
vnto them,
in as much
as they were
commande-
d to slay
all.

serue Deu. ix. d.

The hoste of
the kynges
of the
Amozites
was the
hundredthou-
sande foote
men, & their
armies
thou-
sands. And
after Josua
said, Capit. i. c.
The faith-
fulness of
Josua.

After plato
Deut. xii. d
Ios. vii. f

serue all your enemyes agaynst whiche ye fyghte. And then Iosua smote them and slew them, and hanged them on fyue trees tyll euen. And at the goynge downe of the Sunne, Iosua gaue commandement and they rooke them downe of the trees and caste them into the cane, where they byd themselves, and layed greete stones to the caues mouth, whiche remayne vnto this daye.

And that same daye Iosua tooke Makeda and smote it with the edge of the swerde, and the kynge thereof also, and utterly destroyed them, and all the soules that were therein, and lette naughte remayne. And he byd to the kynge of Makeda, as he byd to the kynge of Jericho. Then Iosua wente from Makeda, and all Israel with hym vnto Lybna, and foughte agaynst Lybna. And the Lorde deliuered it also into theyr handes, with the kynge also, and smote it with the edge of the swerde, and all the soules that were therein, and let naughte remayne in it, and byd vnto the kynge thereof as he byd vnto the kynge of Jericho.

After that Iosua departed from Lybna and all Israel with hym, vnto Lachis, and besyged it, and assailed it. And the Lorde deliuered Lachis into the handes of Israel, that they toke it the second day, and smote it with the edge of the swerde, and all the soules that were therein, accordyng to all that he byd to Lybna.

Horam.

Then Horam kynge of Geser came vp to helpe Lachis: But Iosua smote him and his people, vntill he left hym noughte remaynyng. And from Lachis Iosua departed vnto Eglon, and all Israel, with hym, and there besyged it, and assailed it, and toke it the same daye, and smote it with the edge of the swerde, and all the soules that were therein, and utterly destroyed them the same daye, accordyng to all that he byd to Lachis.

Eglon,

Hebron.

Then Iosua departed vp from Eglon, and all Israel with hym, vnto Hebron. And they foughte agaynst it, and toke it, and smote it with the edge of the swerde, and the kynge thereof, and all the townes that pertained to it, and all the soules that were therein, so that they left naughte remaynyng: but in all thynges as they byd to Eglon, so they destroyed it utterly, as all the soules that were therein. Then Iosua returned and all Israel with hym to Debir, and they foughte agaynst it and toke it, and the kynge thereof, and all the townes that pertained thereto, and smote them with the edge of the swerde, and utterly destroyed all the soules that were therein, and let naughte remayne. And as he byd to Hebron, so he byd to Debir, and the kynge thereof: and as he byd to Lybna and the kynge thereof. And Iosua smote all the hill countryes and the southe countryes, and the valleyes and the springes of wa-

Debir.

ter with all theyr kynges, and let naughte remayne, but utterly destroyed all that was therein, as the Lorde God of Israel commaunded. And Iosua smote them Deut. xii. c. from Lades barne vnto Asaph, and all the countrey of Golan, euen vnto Gabaon. And all those kynges and theyr lande, Iosua toke at one tyme; because the Lorde God of Israel foughte for Israel. And then Iosua returned and all Israel with hym, vnto the hoste to Balgall.

The .xv. Chapter.
The battelle of Iosua with dyuers kynges whiche God geueth into his handes.

And when Habor kynge of Gazor hadde hearde that, he sent to Jobab kynge of Gaddom, and to the kynge of Sumeron, and to the kynge of Asaph. And to the kynges that are by the syde in the mountaynes and playnes, on the southside of Ceneroth, and in the lowe countryes, and in the reayons of Dor, vpon the sea, and vnto the Cananytes both by east and west: and vnto the Amorytes, Hethytes, Iebusytes, and Iebusytes in the mountaynes, and vnto the Beabrytes vnder Hermon in the lande of Gazaph, whiche came oute, and all theyr hostes with them, a myltitude of folke, euen as the sandes of the sea in number, with horses and charrettes exceeding manie. And all these kynges mette together, and came and pitched together, vpon the water of Merom, to fyghte with Israel.

Ios. x. i.

And the Lorde sayde vnto Iosua: be not afrayed of them, for to morrow about this tyme, I will deliuer them all vnto thee, before all Israel, and thou shalt bough their horses, & burne their charrettes with fyre. And Iosua came, and all the men of warre with hym agaynst them, vnto the water of Merom sodayne, and fell vpon them. And the Lorde deliuered them into the handes of Israel, and they smote them, and chased them vnto grete Sydon, and vnto Bethshalem, and vnto the valey of Gazaph, & afterward, and smote them vntill they had none remaynyng of them. And Iosua serued them as the Lorde had hym, boughed theyr horses, and burne theyr charrettes with fyre.

Greke Ma
Ierophot.

Then Iosua at that tyme turned backe, and toke Habor and smote her kynge with the sworde. For Habor before tyme was the heade of all those kyngedomes. And smote all the soules that were therein with the edge of the swerde, utterly destroyinge them, that no breathe was left remayne. And bouente Habor with fyre, and all the ctytes of those kynges, with all the kynges of them, Iosua toke and smote them with the edge of the swerde, and utterly destroyed them.

*ay

The booke of Iosua

The.iii. Chapter

Exo. xlii. d. 18 as Moyses the seruaunte of the Lorde
Deut. vii. 1. commanded.

But Iſraell burnt none of the cypres
that stode vpon hylls, save Hazor onc-
lye, that Iosua burnt, but all the spople
of the sayed cypres, and the cartayle, the
chylidren of Iſraell caughte vnto theym
selues: But the menne onelye they smote
wryth the edge of swerde, vntyll they
hadde destroyed theym, and had leste no
breahe remainyng, as the Lorde com-
manded Iosua * and euen so dyd Iosua
and mynyshed no worde of al that the Lorde
commanded Moyses.

* Deut. x. c.

In which
Iacob had
dwelled.

And so Iosua toke all that Lande, the
hylls and all the South contrey, and all
the Lande of Golan, and the lowe coun-
treys, and the playnes, and the * moun-
tayne of Iſraell, wryth flow countrey of the
same, euen fro mount Balak þ goth vp to
Seri, vnto Baal Gad, in the valy of E-
phraim, vnder mount Hermon. And al the
kynge of the same, he toke and smot them,
and ſlew them.

Iosua made warre longe tyme wryth
those kynge, for there was no cypre that
made peace wryth the chylidren of Iſraell
save those Bethites that enhabred Gal-
baon. All other they toke wryth battell: for
it came of the Lorde to harden theyr he-
tes, that they shoulde come agaynst Iſ-
raell in battell, euen to destroye them vt-
terly, that they shoulde haue no mercy but
to bring them to naughte as the Lorde com-
manded Moyses.

Jude. i. d.

And the same season, Iosua mente and
destroyed the * Enakites out of the moun-
taines, and oute of Gebion Dabry, and
Anab, and oute of all the mountaynes of
Juda, and oute of all the mountaynes of
Iſraell. And Iosua destroyed them vtter-
ly wryth the cypres. So that ther was not
one Enakite left in the lande in the chyl-
idren of Iſraell: onelye in Asah, Beth, and
Aldad, ther remayned of them.

And Iosua toke the whole Lande accord-
yng to all that the Lorde sayed vnto Mo-
yses, and gaue it a possession vnto Iſraell,
euer man bys part in theyr Tribes, and so
the Land rested from war.

The. xii. Chapter.

What kynge Iosua and the chylidren of
Iſraell killed, whiche were in number
thysse and one.

These are kynge of the lande whiche
the chylidren of Iſraell smote and con-
quered their landes, onelye the other
fryde Jordan eastwarde from the ryuer
Arnon, vnto mounte Hermon, and all the
playne eastwarde: Sebon kynge of the
Amorites, that dwelle in Sebon and rae-
ler from Acor, whiche lyeth on the byrm
of the ryuer of Arnon vnto the myddle
of the ryuer, and halfe Galaad, vnto the
ryuer Iabocke, the border of the chylidren
of Ammon. And in the playne vnto the Sea

of Ceneroth Eastwarde, and vnto the sea
in the playne called the salte sea East-
warde, the waie to Bethe, Jethimoth,
and by Southe vnder the springes of
Hahlgab.

And the coastes of Og, kynge of Ba-
san, whiche was of the remnant of the
kaphaites, and dwelle at Astath, and
Edraie, and rayned in mounte Hermon,
and in Salrach, and thowenoute all Ba-
san vnto the borders of the Gilyptes,
and the Marachytes, and halfe Galaad,
vnto the borders of Sebon kynge of Se-
bon * Moyses the seruaunte of the Lorde
and the chylidren of Iſraell smote theym,
and Moyses the seruaunte of the Lorde,
gaue theyr Landes a possession, vnto the
Rubenites, Gadites, and halfe the tribe
of Manass.

Ro. x. c. s.

These are kynge of the countrey, whiche
the Iosua, and the chylidrenne of Iſraell
smote on thys fryde Jordan east-
warde from Baal Gad in the valley of
Lebanon, euen vnto mounte Balak, that
goth vp to Seir. And Iosua gaue the land
vnto the tribes of Iſraell to possesse, to e-
uer man bys part, in the vyper Land and
nether land, in playnes, and springes of wa-
ter, in the wyldernesse, and south countrey
the Bethites, the Ammorites, the Cana-
nites, the Bethelites, the Haurites, and
the Jebusites.

The kynge of Percho. The kynge of
At belde (a) Bethell. The king of Dyrus
salem. The kynge of Gebion. The kynge
of Perimoth. The kynge of Lachie. The
kynge of Galon. The kynge of Bazer.
The kynge of Dabir. The kynge of Gader.
The kynge of Dorima. The kynge of Ered.
The kynge of Lybna. The kynge of Obol:
lam. The kynge of Makeda. The kynge of
Beth. l. The kynge of Ehabnab. The king
of Hecher. The kynge of Apeck. The king
of Alacon. The kynge of Madon, þ king
of Habor. The kynge of Sameron, Me-
ed. The kynge of Asaph. The king of Ebe-
naco. The kynge of Megedo. The kynge of
Cades. The kynge of Jabanom in Carmel.
The kynge of the countrey of Dor. The king
of the nations in Galgal, þ king Therzah.
All the kynge together thysse and one.

(a) Bethel
is a place
moule, both
for prayer,
and
displaye.
vnto myn-
ster from Jeru-
salem to Beth-
el, because
of the golde
calf which
Jeroboam
sette vp,
id. re. xlii. c.
and g. the
Jewes of
contempe
called. Be-
thauen, that
is the house
of an ydol
wher as
Jacob gaue
it the name
of the house
of God.
Ge. xlii. d.

The. xiii. Chapter.

Iosua is commaunded to deuyde the land
to the chylidren of Iſraell.



When Iosua was woren old, and
stricken in yeares, the Lorde said
vnto him: thou art olde, and
stricken in yeres, and there re-
mayneth yett excedyng muche Lande to
be possessed: Thys is the Lande that re-
mayneth: all the coastes of the Iherusalem
and all the Gilyptes from Aplus in E-
gypte: vnto the borders of Akaron north-
warde, whiche Lande was counted to
pectayne vnto the Cananites, euen of
the true Lordes of the Iherusalem, the A-
sathites, the Asdathites, Ascalonites Be-
thites

thites, Abaconites, with the Gyrtes, from the South. All the lands of the Canaanites and Ganaan, that pertaineth to the Sidons, even unto Tybes, and to the borders of the Amorites. And the land of the Gyrtes, and all Libanon, toward the Sunne rising, from Baal Sab, under mount Hermon, until it come to Hemath, all the inhabitants of the hill countrey, from Libanon unto the * where waters even all the Sidons. I will cast them out from before the children of Israel, and so that thou in any wise deuyde it by lot unto the children of Israel, to inherite, as I have commaunded the. Nowe therefore deuyde this Lande to inherite, unto the nyne tribes, & the halfe tribe of Manasse. For the other halfe with the Rubenites, and the Gadites have receyved their inheritaunce already * whiche Moyses gave them beyond Jordan eastward even as Moyses the servaunte of the Lord gave them, from Aroer that lyeth on the bym of the ryver Arnon, with the ctyte in the myddeste of the ryver. And all the playne of Gidda unto Dibon and all the ctytes of Sebon, kynge of the Amorites, whiche rayned in Hesbon, even unto the borders of the children of Ammon, and Salead, and the Landes that border upon the Gilytites, and the Gachabites and all mount Hermon, and all Basan unto Salead: even all the kyngedome of Og in Basan, whiche rayned in Ashtaroth and Edray, whiche same remayned yet of the reste of the * Raphaites. But Moyses smote them & destroyed them. He that he left the children of Israel expelled not the Gilytites nor the Gachabites: But the Gilytites and the Gachabites dwelt amonge the Israelites even unto this day. Only to the tribe of Leuy he gave none inheritaunce, * for the offeringe of the Lord God of Israel is their inheritaunce, as he said to them. And Moyses gave unto the tribe of the children of Ruben by their kynredes. And their coastes were from Aroer that lyeth on the bancke of the ryver Arnon, and the ctyte that lyeth in the clute, and all the playne aboute Madua, Hesbon and all her townes that lye in the playne Dibon * Bomothybaal, and Bethbaalmecoon, Hahazab, Kedemoth, and Gilybat, Kariathaym, Zabamath, and Zarah, Zarah in mount Eriak, and Beth Sheor, & the springes of Phagab, and Bethphesymoth, and all the ctytes in the playne. And all the kyngdome of Sebon, kynge of the Amorites, whiche rayned in Hesbon, whom Moyses smote * with the Lordes of Gadyan, Gai, Rechem, Zur, Dur, and Enea, the Lordes of Sebon, and the inhabitants of the countrey. And Balam also the Sonne of Beor the Southayer, the children of Israel slew with the sword amonge other that were slayne. And the

borders of the children of Sebon, Moyses gave unto the children of Gad, he gave by kynredes. And their coastes were Jazer, & all the ctytes of Salead, & half the land of the childre of Ammon, to Aroer that lyeth before Hahab: And from Hesbon to Ramoth Gazyb, and Betonim, and from Mahanaim unto the borders of Eabie. And in the valleie they had Berhatam, Bethnymta, Socoth, and Zaphon, the reste of the kyngedome of Sebon kynge of Hesbon, and Jordan, and the coastes that lye thereon, even unto the edge of the Sea of Tengerth, on the other syde Jordane eastward. This is the inheritaunce of the children of Gad in their kynredes, the ctytes with their byllages. And Moyses gave unto the halfe tribe of Manasse. And the halfe tribe of Manasse had their parte by their kynredes. And their coastes were from Mahanaim, east to Baasan the kyngdome of Og, kynge of Basan, & all the townes of Hapi, whiche lye in Basan, even the scoze ctytes, and halfe Salead, and Ashtaroth, and Edray, ctytes of the kyngedome of Og in Basan, * whiche pertaine unto the children of Gachib the sonne of Manasse, and that unto halfe the children of Gachib, by their kynredes. These are they to the which Moyses gave inheritaunce in the felde of Moab on the other side Jordan by Jerico eastward. But unto the tribe of Leui, Moyses gave none inheritaunce, for the Lord god of Israel is their inheritaunce * as he said vnto the, The xiiii. Chapter. Caled requirith the inheritaunce that was promysed him, & Hebron was geuen hym. And these are the contreries whiche the children inherited in the Lande of Canaan, unto whiche Eleazar the priesse, and Josua the sonne of Nun, and the aunciente heades of the tribes of the children of Israel gave them their inheritaunce by lot, as the Lord commaunded by the hande of Moyses to give unto the nyne tribes, and unto the halfe tribe of Manasse. For Moyses had geuen inheritaunce unto two tribes and an halfe, on the other side Jordan: But unto the Leuites he gave none inheritaunce amonges them. For the children of Joseph were two tribes, Manasse and Ephraym. And therefore they gave no part unto the Leuites in the land, save cities to dwelle in, and the suburbs of the same, for their beastes & cattle. As the Lord commaunded Moyses: even so the children of Israel dyd, when they deuyded the lande. And the children of Juda cam unto Josua in Belegall. And

* Job. fore in the xl. b

Ps. xlii. f. Le. iii. b

* They be called Raphaites of Raphaim, of whiche Gen. xlii. a

Ps. xlii. c

* Of the high places

* Na. xxi. a

Balam is a magick.

* Ps. xlii. g

Ps. xlii. c

The Leuites have p. c. t. a. b

Num. xlii. d

Num. xlii. d
Deu. xi. c
Josua. i. a

Exh. xvi. b

* Of them
Ios. Ju. i. d

* Heb. is
a proper
name of a ci-
ty, which
before was
called the ci-
ty of Arbe,
which Arbe
after p. he-
brie, was a
Giant both
strong and
mighty, & of
a famous
name.

Caleb the sonne of Iephune the Kenesye
said vnto hym: thou wottest what p. lorde
said vnto Moyses the man of god, concer-
ning me and the in Cades barne. * For-
the p. ere old was I when Moyses the ser-
uant of the Lord sent me to Cades barne
to espy out the land. And I broughte hym
word agayne euen as I thoughte in myne
heart. Neuertheles my brethren that went
w. me, discouraged the hartes of the
people. But I folowed the lorde my God
euen vnto the end. And Moyses swaie the
same season, sayinge: * the lande whereon
thou fete haue troden, shalbe thine inheri-
taunce, and thy chyldren for euer, because
thou hast folowed the Lord my God con-
tinually. And now beholde, the lorde hath
sent me (p. as he saide) * this forte and
five peaces, euen sithens the Lorde spake
vnto Moyses, whyle the chyldren of Isra-
el wandered in the wyldernes. And now
se I am this daye four score and fyue ye-
res olde: & yet am as stronge at this tyme,
as I was whē Moyses sent me: loke how
stronge I was then, so stronge I am now,
to war and to iourney.

Nowe therefore geue me this moun-
tain whiche the Lorde at that tyme pro-
mised, for thou herdest at that tyme, howe
the * & uakims were there, and howe the
cities were greate and walled. I trust the
Lorde w. he w. me, and I shall d.ue
them out as the Lorde sayde. And Josua
blessed Caleb the sonne of Iephune, and
gaue hym Hebron to inherite. And He-
bron became the inheritaunce of Caleb
the sonne of Iephune the Kenesye, vnto
this daye: because he folowed the Lorde
god of Israel perpetually. And p. name of
Hebron was cald in old tyme, Kariab Ar-
be, which was a huge ma among the Ena-
kims. And the lande ceased from warre.

The .xv. Chapter.

The lot of the chyldren of Iuda, & the names
of p. Cities & villages of the same.



And the lotte of the tpe of
the chyldren of Iuda in theyr
kntredes was the wylder-
nes of syn that stretcheth to
the coastes of Edome South-
warde, and is the uttermoste parte of the
South coastes. And their Southcoastes
were from the brinke of the salt sea, and
from a certayn point of the sea, that lea-
neth southward. And it went oute on the
Southside of the gorynge vnto Acrabym
and went along to zimma, and ascended
vnto the Southside of Cades barne, and
went along to Hebron, and wente vnto
Adar, and set a compasse to Karca, and
wente alonge to Azmon, and it went out
to the riuer of Egypt: so that the ende of
that coaste is the sea. And these are the
south coastes. And their East coastes are
the salt sea euen vnto the edge of Jordan.
And their borders in the Northquarter
were to an other popule of the sea where

Jordan endeth. And wente vnto Bech-
hagla, and went alonge by the northside
of Berharabab and wente vnto the stone
of Bohen the sonne of Ruben. And then
wente vnto Dabit from the valleye of A-
cor, and so northwarde, turning towards
Balgall, that lyeth before the gorynge vnto
Adonim, whiche is of the Southside
of the riuer. And then wente alonge to the
water of Ensemes, and ended at the well
of Rogell. And then wente vnto the val-
ley of the sonnes of Benon, euen vnto the
Southside of the Jebusites the inha-
byters of Ierusalem. And then wente
vnto the toppe of the hille that lyeth be-
fore the valleye of Benon, Westwarde,
and by the edge of the valleye of Raphai-
im northward: And then it diuerth from
the sand hille vnto the fountayne of water
called Septhoab, and goeth oute at the
cittes of mounte Ephron: and diuerth to
Balab, otherwyle called Karpachiatym:
and then it compasseth from Balab west-
warde vnto Ezy, and then goeth alonge
vnto the side of mounte Hartim, otherwyle
called Chesalon on the Northside there-
of. And cometh downe to Berthames,
and goeth to Edmuth, and goeth oute on
the side of Akaton northwarde: And then
diuerth to Secron, and goeth alonge to
mounte Balab, and goeth oute to Nabul,
and the ende of the borders is the Sea.
And the west borders are the greate Sea
and the coastes that lye thereon. And these
are the coastes of the chyldren of Iuda,
round about in their kntredes. * And vnto
Caleb the sonne of Iephune was there
a parte allotted amonge the chyldren of
Iuda, by the mouthe of the Lorde to Jo-
sua, euen the ctye of Cariatharbe father
of Enacke, whiche ctye is called Hebron.
And Caleb droue thence the three sonnes
of Enacke: Hesai, Azmon, and Thaimay,
the sonnes begotten of Enacke. And he
wente vnto thence, to the inhabytours of
Dabit, whose name in the old tyme was
Kariath Sepher. And Caleb sayde, * he
that smyteth Kariath Sepher and taketh
it, to hym w. I geue Asah my daugh-
ter to wyfe. Orhimell the sonne of Senes,
the brother of Caleb toke it. And he gaue
hym Asah his daughter to wyfe. And as
he went, he moued hym to aske of her fa-
ther a feld. And * he alighted of her asse.
And Caleb saide vnto her: what aileth the?
And she sayde, geue me a blessing: for thou
hast geuen me a southward and drye land:
geue me also springes of water. Then he
gaue her springes of water bothe aboue
and benethe. This is the inheritaunce of
the tribe of the chyldren of Iuda in their
kntredes. And the cittes of the tribe of
the chyldren of Iuda in all quarters, to-
warde the coastes of Edom southwarde,
were Kabzel, Eder, and Jagur: Kynah,
Dimonah, and Adada: Kedesh, Bazar,
and Jethnan: ziph, Telem, and Baloth,
Bazar,

C

Judi. i. d

Judi. i. c

D

Understand
to Cal as ben
fathers seie
and aske in
her selfe.

Hazor, Hadathah, and Kariath: Descon, otherwys called Hazor, Eman, Sami, and Goadah: Haz ngadah: Basmon, and Bethphelech: Hazactual, Bersabe, and Baziachah: Baalah, Tim, and Azen: Eltholad, Cesil, and Homa: Zikeleg, Gemenah, and Senfena: Labaath, Selhum, and Ismon, all these cytys are. xxi. wth thei villages. And in the low countrey they hadde Ethaol, Zareah, and Azenah: Zoneah, Engamin, Thaphuah and Enam: Jerimoth, Adulam, Socoh, and Azkah: Saarein, Adithaim, Bederah, and Bederothaim: fourtene cytys with thei villages, zenan, Hadazah, and Agdagad: Deleam: Mazpah, and Jektheell: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Cethis: Baderoth, Bethdagon, Giamah, and Gakedah: sixtene cytys wth thei villages. Lebnah, Echer, and Asan: Jephthah, Asnah, and Rezib: Belah, Bahesip, and Marelah: nine cytys with thei villages. Akto with her townes and villages. And from Akton oute to the sea, all that lye aboute Asdod wth thei villages, Asdod wth her townes and villages, Azah wth her townes and villages: euen vnto the riuier of Egypte: and the great sea, with the coastes that lieth on. And in the mountaynes, they had Samir, Jathir, and Socoh: Denah, and Kariath Senath, which is Dabir: Anab, Esemoh, and Anun: Goren, Holon, and Siloh: eleuen cytys with thei villages. Arab, Dumah, Esan: Jenum, Beththaphuah, and Apheah: Dumatah and Cariath Arbe: which is Debzon any nor: nine cytys with their villages. Gaon, Carmell Siph and Jutah: Jeraell, Jukadan, and Sanoek: Laim, Gabaath, and Hannah: ten cytys wth thei villages. Gilbul, Bethzur, and Bedor: Marath, Bethanath, and Elthecon: six cytys wth thei villages. Kariath, Baal, which is Kariath, Farum, and Batabba two cytys with their villages. And in the wildestnesse they had Betharabah, Geddim and Hacacah: Hebzon the cite of Salte, and Engadi: five cytys with thei villages. But the Jebusites that were the inhabytors of Jerusalem: the chyldren of Juda coulde not cast out. Wherfore the Jebusites dwel among the chyldre of Juda vnto this day.

The xvi. Chapter.

The lotte of parte of Ephraim.

And the lotte of the chyldren of Joseph fel from Jordan by Jericho vnto the water of Jericho eastwarde, and the wylder-nesse that goeth by from Jericho thouroughe mounte Bethell, and then goeth oute from Bethel to Lus, and turneth a longe vnto the borders of Artiatath: and goeth downe westwarde, to the coastes of Japhletih, and vnto the coastes of Bethhoran the nether, and goeth by

by the sea syde so Bafor, and the endes of thei coastes came to the greateser. And so the chyldren of Joseph, Manasses, and Ephraim toke their inheritaunce. And the chyldren of Ephraim toke their coastes by kyndes. And the coastes of their inheritaunce Estewarde were, Acroth, Ador, euen vnto Bethhoran the upper and their marches went out Westwarde, to Machmathah that lieth on the north side and fet a compas estward vnto Thaanah Siloh, and passeth from the east syde vnto Jonoah and went downe from Jonoah to Ataroth and Aarath, and met at Jericho and wente oute at Jordan. And their borders went from Thaphuah westward vnto the riuier Banah, and the endes were the salte sea. This is the inheritaunce of the tybe of the chyldren of Ephraim by thei householdes. The chyldren of Ephraim had their cities and villages scattered amonge the inheritaunce of the chyldren of Manasses: notwithstandinge the chyldren of Ephraim slew not the Cananites that dwelt in Bafor: but the Cananites dwelt amonge the Ephraimites to this dai, and pay tribute.

The xvi. Chapter.

The lot of parte of the halfe tybe of Manasse. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greater portion of heritage.



And the tybe of Manasses which was the eldest sonne of Joseph, receiued a Lotte. And Machir the eldest sonne of Manasses which was the father of Gadiad (and a man of warre) had for his inheritaunce Galaad and Basan. And the rest of the chyldren of Manasses receiued by thei kyndes, which were the chyldren of Abiezer the chyldren of Gilek, the chyldren of Asriel, the chyldren of Sichem, the chyldren of Ephraim: the chyldren of Semeda. These are the male chyldren of Manasses the sonne of Joseph by thei kyndes. But Zelaph had the sonne of Ephraim, the sonne of Galaad, the sonne of Machir, the sonne of Manasses had no sonnes, but onely daughters. And these are the names of his Daughters: Gabela, Noa, Hagla, Melcha, & Thirsa whiche came before Eliazar the prieste, and before Joshua the sonne of Nun, and before the Lordes. sayinge: * the Lorde commaunded Moses to giue vs an inheritaunce, amonge oure bretheren. And he gaue them at the mouth of the Lorde, an inheritaunce among the bretheren, of their fathers. And ther fel ten portions to Manasses beside the Land of Galaad, & Basan which are on the other side Jordan: because the daughters of Manasses dyd inherite amonge by sonnes. And Manasses other sonnes had the Lande of Galaad.

And the borders of Manasses reached from Aser to Machmathah that lieth before Sichem, and wente alonge on the

right hande, even unto the inhabitants of the fountaine Thaphnah, and the Lande of Thaphuah belonged vnto Manasses, whiche Thaphuah laye in the borders betwene Manasses and the chyldren of Ephraim. And the coastes descended vnto the ruer of Kebe, on whose southsyde Ephraim hath cities that lye amonge the cities of Manasses. For the coastes of Manasses were on the northe syde of the ruer, and the endes of them was the Sea: so that the southie pertained to Ephraim, and the north to Manasses, and the sea is bothe their borders. And they meete together in Aser northwarde, and in Issacar eastwarde. And Manasses had his inheritance in Issacar, Aser, Bethsean, and her townes, and Zebulun and her townes, and the inhabitants of Dor, wth the townes perteyninge to the same: and the inhabitants of Endor, wth the townes of the same: and the inhabitants of Thaanah, wth her townes, and the inhabitants of Gagedo, wth the townes of the same: and the thirde parte of the cite Joseph, yet the chyldren of Manasses coulde not overcome those ctytes: But the Canaanites beganne to dwell in the same land. Neuer theles as soone as the chyldren of Israel were waxed stronge, they putte the Canaanites to tribute, but they due them not.

And the chyldren of Joseph spake vnto Josua sayinge: Why haste thou geuen vs but one lotte, and one portion to inheritance, seynge we be much people, and for as much as the Lorde hath blessed vs so? And Josua answered the: if ye be much people, then get you vp to the wood countrie, and prepare for youre selues there in the Land of the Jebusites, and of the *Iaphathites, if mounte Ephraim be too narrow for you. The the chyldren of Joseph sayed agayne, the hill wyl not be gotten of vs: for all the Canaanites that dwell in the lowe countrie, haue charrettes of Iron, and so haue they that inhabyte Bethsean, and the townes of the same, and they also that dwell in the valey of Jezreel. And Josua answered the house of Joseph Ephraim, and Manasses, sayinge: ye be much people and haue greare power, and shal not therefore haue one lot. But the hills shalbe yours, thou shalt bewe dome the wood, and make a space to buyde vpon, for it shal be pures, even vnto the endes of it, ye shal be able to caste out the Canaanites, for all their yron charers, and for al they be so strong.

The.xviii.Chapter.

Certaine are sente to deuide the land to the other seven tribes. The lotte of the chyldren of Beniamin.

And the whole congregacion of the chyldren of Israel came together at Siloh, and set vp the Tabernacle of witness there, and the

land was in subiection before them. But there remayned amonge the chyldrene of Israel seven tribes, whiche had not their inheritance deuyded out.

And Josua said vnto the chyldren of Israel, howe long are ye so lacke to go and possesse the lande whiche the Lorde God of youre fathers hath geuen you? chose ye of euery tribie thie men that I may sende them. And if they may rise and walke thorow the Lande, and beue it after the inhabitants thereof and come agayne to me. Deuide it into seven partes. For Judah shal abide by their coastes in the south and the house of Joseph shal stande to their coastes in the North. Describe ye the land therefore into seven partes, and bring the description to me hyther, that I may caste lottes for you here before the Lorde our God. The Levites haue no parte amonge you, for the priestelhippe of the Lorde is their inheritance. And Gad, Ruben, and halfe the tribie of Manasses haue receiued their inheritance beyonde Jordan eastwarde, whiche Moses the seruante of the Lorde gaue them.

And the men arose and went their way. And Josua charged them that went to describe the lande, sayinge: Hence and go thorow the Lande, and describe it, and come agayne to me hyther: and I wyl caste Lottes for you before the Lorde in Siloh. And the men departed and walked thorow the lande, and described it by ctytes into seven partes in a booke, and returned to Josua into the booke at Siloh. And Josua caste lottes for them in Siloh before the Lorde, and there be deuided the lande vnto the chyldren of Israel into seven partes, to eche their portion. And the first lotte of the tribie of the chyldrene of Beniamin came up accordyng to their kynredes. And the coastes of their lotte came out betwene the chyldren of Judah, and the chyldren of Joseph. And their north coastes were to Jordan and wente vp to the syde of Jericho on the north syde, and wente by thorow the mountaynes westwarde, and they ended at the wyldernes of Bethauen: and wente from thence to the southside of Lus, other wyse called Bethell: and descended to Ataroth Adar vpon the hill that lyeth vpon the southside of the neptier Bethoron. And the waste coaste draweth and compasseth Southwarde, even from the hill that lyeth before Bethoron, and goeth out at Hathiabail, whiche is Hathiab: Harim, a ctyte of the chyldren of Judah, and this is the Weste quarter, toward the sea, and the south coaste goeth from the edge of Hathiabharim westward, and goeth out to the water wel of Repheboah, and cometh downe to the edge of the hill that lieth before the valey of the sonnes of Hennon, whiche is in the valey of Iaphaim northwarde, and descendeth thorow

Josua.xiii.b
and.xi.lii.a.
Josua.xii.b

Gen.xii.a



* Greke & cabathaly.

chorow the valeye of Hennon unto the syde of Jebusye Southwarde, and goeth downe to the well of Rogell. And compasseth fro the north and goeth forth to Eufames, that is the founnes well: and to the heapes that lye before the goryge by vnto Adonim, and goeth downe to the founte of Bothan the sonne of Ruben, and then goeth alonge towards the syde of the playne, northward, & goth downe in to the plaine: and goth along to the syde of Berthaglah northwarde, & endeth at the poynte of the salte sea, north there from, and at the ende of Jordan southe there fro. Thys is the south coaste.

And Jordan is the yeele coaste, thys is the inheritaunce of the chyldren of Benjamin with theyr coastes rounde aboute and by theyr kynredes. And these are the ctytes of the tribes of the chyldren of Benjamin in theyr kynredes, Jericho, Berthaglah, and the valeye of Raziz: Berthacrah, Ramatim, and Berhel: Aum, Bazarab, & Ophrah, Chepar, Ammonath, Ophni and Gabat, twelue ctytes with theyr villages. Gabaon, Ramah, and Becorh, Gazophah, Canbatrah, and Goshah: Rebeni, Jarephel, & Sharelath, zela, Elephe, and the ctyte of the Jebusytes, whiche is Hierusalem, Gabaath and Gariah, foure tene ctytes with theyr villages. Thys is the inheritaunce of the chyldren of Benjamin in theyr kynredes.

The.xix. Chapter.

The lots of partes of zabulon, Issachar, Zebulun, Dan, and Josua

And the ii. lotte came oute to the tribe of the chyldren of Simeon by theyr kynredes. And theyr inheritaunce fel in the myddes of the inheritaunce of the chyldren of Juda. And theyr inheritaunce was Bersabee, Sabe, and Goshadaghe, Hazorhula, Balagb, and Azem, Eltholab, Berhull, and Hormath, zikelag, Berhmercaboth, and Hazerhusah: Berthelaboth, and Sarubhen, thirtene ctytes with theyr villages. Aum, Ramon, Eher, and Asan: foure ctytes with theyr villages: and thereto all villages that lye rounde aboute these ctytes: euen vnto Balasath, Beoz, and Ramath, southward. This is the inheritaunce of the tribe of the chyldren of Simeon in their kynredes out of the port of the chyldren of Juda, came the inheritaunce of the chyldren of Simeon. For the part of the chyldren of Juda was to muche for them, and therefore the chyldren of Simeon had their inheritaunce in the inheritaunce of them.

B And the thirde lot came vnto the chyldren of zabulon accordyng vnto theyr kynredes. And the coastes of their inheritaunce came to Sarid, & wente by to Shea, & to Gathalah, & touched at Dabaleth, & mette at the tower that lyeth before Jokneuen: and turned from Sarid eastwarde toward the sunne rysing, to the border of

Chilloth in mount Thabor, and then goeth out to Dabereh and goeth up to Naphtali, and from thence goeth alonge Eastwarde towards the sunne rising, to Beth Shepher, and Tacaon, and goeth to Remon, Bethpor, and Mead. And compasseth it on the northsyde, and goeth to Rathan, and endeth in the valeye of Naphtalim. And Carath, Nabahol, and Semton, Kedaleth, and Berhilem: twelue ctytes with theyr villages. Thys is the inheritaunce of the chyldren of zabulon, in theyr kynredes. The sayed ctytes with theyr villages.

And the fourth lot came oute to the chyldren of Issachar by theyr kynredes. And their coastes were Jersaelah, Casuloth, Sunem, Hapharaim, Sid, Anabath, Rabbothe, Biliid, & Abet, Rameth, Engani, Eubadah, & Berhphazez. And his coastes met at Thabor, Sabazimab, & at Berhames, & endeth at Jordan, xvi. ctytes with theyr villages. This is the inheritaunce of the tribe of the chyldren of Issachar by theyr kynredes the ctytes and theyr villages.

And the fyfte lotte came oute vnto the tribe of the chyldren of Aser by theyr kynredes, And theyr coastes were Belkath, Galt, Beren and Achsaph: Alamaiche, Amad and Gushal: and mette at Camell on the sea, and at Sipbor, and at Abanath and turneth toward the sunne rysing to Berthagb, and met at zabulon, and in the valley of Jephthael, and toward the north syde of the Berhmes and Regell and goeth out on the leste syde of Cabul: and Abian Rohob, Hamon, and Hanah, euen vnto great Sydon. And then the coaste turneth to Ramah, and to the stronge ctyte of Tice, and turneth to Hosab, and endeth at the sea: by the possession of Ach zibab, Ramah, Aphyke, and Rohob: Twente and two ctytes with theyr villages. Thys is the inheritaunce of the tribe of the chyldren of Aser by their kynredes. These ctytes with theyr villages. And the sixt lot came out vnto the chyldren of Naphtali by their kynredes. And their coastes were from Heleph, and from El in zaananim, and Adami. Rekeb and Jabneel euen to Lacum, and go oute at Jordan. And then the coaste turneth Westwarde to Ashoth in mounte Thabor, and then goeth oute fro thence to Bukokab, & meteth with zabulon on the Southsyde, and with Aser on the Weste, and at Juda upon Jordan towards the sunne rysing. And theyr stronge ctytes at zidim, Ber, Hamath, Kacath, and Lenereth, Adamah, Hermah, and Hazor: Kedesh, Edzale and Eubazor: Feron, Gushalel, Horem Berhanah, and Berhames: nyntene ctytes with theyr villages. This is the inheritaunce of the tribe of the chyldren of Naphtalim by their kynredes: these ctytes and their villages.

And the seuenth lot fell to the tribe of B.iii. the

l. par. v.

the chyldren of Dan by theyr kynnedes. And the coastes of theyr inheritaunce was Zacaah, Elhan, Kalamas, Sacladin, Aialon, and Jerblan: Eglon, Ebenathab and Akaton, Echeked, Bibecheon, and Baalath: Jehud, Wanebarak, and Basberman, and the waters of Hercon & Hareon, wpyth the countrey that lieth before Hoppe, and there it hath an ende: and the chyldren of Dan wente up and foughte agaynst Iesen and toke it, and smot it with the edge of the sword, and conquered it, and dwelt therein, and called it, Dan, after the name of Dan theyr father.

Ju.xviii.g. Thys is the inheritaunce of the Trybe of the chyldren of Dan in their kynnedes: these cities with their villages. Wher they had made an end of deviding the lande to everie tribe by lot, then the chyldren of Israell gaue an inheritaunce vnto Josua the sonne of Nun amonge them. at the mouth of the Lord they gaue hym the cytye whiche he asked, even Thamnatheserab in mount Ephraim. And he built the citie and dwelt therein. These are the inheritaunces whiche Eleazer the prieste, and Josua the sonne of Nun, and the aunciente fathers of the tribes of the chyldren of Israell deuyded by lot in Silob before the lord, in the doore of the tabernacle of wynter, and so made an ende of deviding the countrey. **The.xx.Chap.**

Jos.xviii.c.
Ju.xviii.d

The cities of refuge or Sanctuaries.

Sanctuaries
Deu. xii.b.
Josu xxi.c.
Exo. xxi.b.
When the lord spake vnto Josua sayinge: common with the chyldren of Israell and say: *apoynt out six cities, of whiche I spake vnto you by Moses, that the Acper that kyller any person vnwyses, and vnwittingly, may fle thither. And those Cityes shalbe your refuge from the auenger of bloude. And the Acper shall fle vnto one of those cities, and shall stand in the entreinge of the gate of the citie, and shal shewe his cause in the eares of the elders of the said citie that it was no wyfull murder, and they shal take hym into the Cytye vnto theym, and shal geue hym a place that he may dwell amonge them. And when the auenger of bloude foloweth after hym, they shal not deliuer the Acper into his hande, because he smote his frende ygnorantlye. and that cannot be proued that he bare hym malice of .ii. or .iii. dayes afore. And he shal dwell in the sayd citie vntill he stande before the congregacyon in iudgement, layinge for his dyscharge, and vntill the death of the byghe petyer that shalbe in those dayes. And then shall the Acper retourne and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled. And they apoynted Kedes in Galile, in the mount Rephray and Sichem in mount Ephraim, and Kariatarbe, whiche is Hebron in the mountaynes of Iuda. And on the other syde Jordan out agaynst Jericho

Eastwarde, they gaue Bozn in the heyl: berneffe, vpon the playne wyldernes out of the trybe of Ruben, & Ramoth in Basan out of the trybe of Gad and Golan in Basan out of the trybe of Manasses. These were the cytyes apoynted for all the chyldren of Israell and to the straungers that solourned amonge the, that who soeuer kylled any person ignorantly, the same myght fle thither, and shoulde not dye by the hande of the auenger of bloude, vntill he stande before the congregacion.

The.xxi.Chapter.

The cities geuen to the Leuites in numbre fortye and eyght. The promyses of geuyng the land of Canaan are fulfilled. The Israelites are at rest.

J And then came the principall heades of the Leuytes vnto Eleazer the petyer, and vnto Josua the sonne of Nun, and vnto the auncient heades of the trybes of the chyldren of Israell, and spake vnto theym at Silob in the land of Canaan, saying: * the Lord commaunded by Moses to geue vs cytyes to dwell in, & the fieldes aboute the for our catell. And the chyldren of Israell gaue vnto the Leuytes out of theyr inheritaunces, at the byddinge of the Lord, these cities folowing with their suburbs. And the lot came out vnto the kynnedes of the Cabarithes: and the chyldren of Aard the priest, whiche were of the Leuites, had geue them by lot out of the tribe of Iuda, out of the tribe of Simcon, and out of the trybe of Benjamin. xlii. Cytyes. And the reste of the chyldren of Cabach had by lot out of the kynnedes of the trybe of Ephraim. out of the tribe of Dan, and out of the halfe trybe of Manasses, ten Cytyes. And the chyldren of Berson had by lotte out of the kynnedes of the trybe of Isachar, out of the trybe of Aser, out of the tribe of Reprhalim and out of the other halfe trybe of Manasses in Basan. xlii. cytyes. And the chyldren of Gera by theyr kynnedes, had out of the trybe of Ruben, out of the trybe of Gad, and out of the trybe of Zabulon, twelue cytyes. And the chyldren of Israell gaue by the lot vnto the Leuytes these Cityes with theyr suburbs, as the Lord commaunded Moses. And they gaue out of the trybe of the chyldren of Iuda, and out of the Trybe of the chyldren of Simcon these cityes by name: whiche the chyldren of Aaron beyng of the kynnedes of the Cabarithes, and of the chyldren of Leuy, obtayned: for thair was the pyre lotte. And they gaue them Kariatarbe the father of Enache, whiche is Hebron in the byll countrey of Iuda, with the suburbs of the same countrey aboute it. But the countrey that pertayned too the Cytye and the vyllages thereof, they gaue to Caleb the sonne of Jephune, too be his possition. And thus they gaue to the chyldren of Aaron the priest, the straungers

* Numerye
xviii.a.
Deu. xii.b.
Josu. xxi.a.

Arba was
the father
of Enache.
Josu. xxi.b.
Gen. xxi.b.

chused Cities of the Reuer, Hebron wpth her suburbs, and Lybna wpth her suburbs, and Jathpt wpth her suburbs, and Etanua wpth her suburbs, and Holon wpth her suburbs, and Dabir wpth her suburbs, and Ain wpth her suburbs, and Jutah wpth her suburbs, and Bethsames wpth her suburbs: nine Cities oute of those two tribes. And out of the tribe of Ben Jamin they gaue Gabaon wpth her suburbs, Gaba wpth her suburbs, Anathoth wpth her suburbs, Almon wpth her suburbs, foure Cities. All these cities of the chyldren of Aaron ppeles wer. iiii. cities with theyr suburbs. And the kyndes of the chyldren of Cahath that were Leuites, that is to saye, the other chyldren of Cahath had the cities of their lot, out of the tribe of Ephraim. And they gaue them the free cite, of the Reuer. Sichem wpth her suburbs in moūt Ephraim, and Gazer wpth her suburbs, and Rabzaim wpth her suburbs, Bethhoron wpth her suburbs, foure cities. And out of the tribe of Dan, Eltheke wpth her suburbs, Sibethon wpth her suburbs, Aialon wpth her suburbs, and Bachmemon wpth her suburbs. iiii. cities. And oute of the halfe tribe of Manasses, Thanaach wpth her suburbs, Bathremon wpth her suburbs, two cities. So that all the cities which were geuen vnto the kyndes of thother chyldren of Cahath, were ten wpth their suburbs. And vnto the chyldre of Gerson, which wer of the kyndes of the Leuites, they gaue out of the other halfe tribes of Manasses, the cite of refuge for the Reuer, Bolan in Basan, and Bostā wpth her suburbs: Beetherah wpth her suburbs. ii. cities. And oute of the tribe of Issachar, Bison wpth her suburbs, Daberach wpth her suburbs, Farmoth wpth her suburbs, Engannim wpth her suburbs, foure cities. And out of the tribe of Aser, Misceall wpth her suburbs, Abdon wpth her suburbs, Balakath wpth her suburbs, Kolob wpth her suburbs. iii. cities. And oute of the tribe of Jephthah, the cite of refuge of the Reuer, Kedesh in Galyle, wpth her suburbs: Ramothgad wpth her suburbs, Charthan wpth her suburbs, thre cities. So that all the cities of the Gersonites in their kyndes were iiii. wpth their suburbs. And vnto the kyndes of the chyldre of Merari the rest of the Leuites they gaue oute of the tribe of Zabulon, Jezreel wpth her suburbs, Carthar wpth her suburbs: Damna wpth her suburbs, and Naal wpth her suburbs. iii. cities. And oute of the tribe of Ruben, they gaue Bosor wpth her suburbs, Jahelach wpth her suburbs, Kedemoth wpth her suburbs, foure Cities. And oute of the tribe of Gad, they gaue the fraunchised cite of the Reuer, Ramoth in Galaad wpth her suburbs. Mahanaim wpth her suburbs, Hesbon wpth her suburbs, and Jasar wpth her suburbs. iii. cities in all, so that all the Cities of the

chyldre of Merari in their kyndes, which were the reste of the kyndes of the Leuites, wer by their lotte, twelue cities. And al the cities which Leuites had in possession of the chyldre of Israel, were fortie and eghte with their suburbs. And these Cities had eche their suburbs rounde aboute her, thorough all the laped Cities.

And the Lord gaue vnto Israel, all the land which he swate to geue vnto their fathers. And they conquered it, and dwelt therein. And the Lord gaue them rest round aboute, accordyng to all that he swate vnto their fathers. So that there stode not a man of all their enemyes before them. But the Lord deliuered all their enemyes into their handes. There escaped nothinge of all the good thynges whiche the Lord had sayed vnto the house of Israel. But all came to passe.

The. xlii. Chapter.

Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions. They build an auter for a memoriall.



Then Josua called the Rubenites, the Gadites, and the halfe tribe of Manasses, and sayed vnto them: Ye haue kepte al that Moyses the seruaunte of the Lord commaunded you, and haue obeyed my voyce in all that I commaunded you: Ye haue not leste your brethren of a long season vnto this day, but haue kept the commaundement of the Lord your God. And now the Lord hath geuen rest vnto your brethren as he promised them. Wherefore returne and go vnto your tentes and vnto the lande of your possession, whiche Moyses the seruaunte of the Lord gaue you on the other syde Jordan.

But in any wyse take exceeding good heed that ye do the commaundement and law which Moyses the seruaunt of the lord charged you, which is, that ye loue the lord your God, and walke in his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym with all your hertes, and with all your soules. And so Josua blessed them and sent them awaye. And they went vnto their tentes.

Vnto the one halfe of the tribe of Manasses Moyses gaue possession in Basan, and to the other halfe therof gaue Josua wpth their brethren on this syde Jordan westwarde. And also when Josua sente them awaye vnto their tentes and blessed them, he sayed vnto them: returne wpth muche riches vnto your tentes, and wpth very muche cattell wpth silver, golde, brasse, iron, and wpth raymente aboute measure, and deuyde the spoyle of your enemyes, wpth your brethren.

And the chyldren of Ruben the chyldren of Gad, and halfe the tribe of Manasses returned and departed from the chyldren of Israel out of Siloth, whiche is in the lande of Canaan, to go vnto the contrey

Gen. xlii. a

Num. x. f. Deut. xli. b Josu. xli. a

Blessed they, that is, with the fauoure of God, and happye returne to their possessions, and blessed they in the Lord. So did Aaron blesse them also. Lev. x. d.

vnderstand that ye are at home and came not a waye case.

of Galaad, and to the lande of the?pos-
session, wherein they were possessed at the
mouth of the Lorde, by the hand of Mo-
ses. And when they came vnto the hylls
of Iordane, that lye in the Lande of Ca-
naan, there the chyldren of Ruben, the
chyldren of Gad, & the halfe trybe of Ma-
nasses buylt an aulter fast by Iordan, and
that a greate aulter too see too. And when
the chyldren of Israell hearde sape: be-
holde the chyldren of Ruben, the chyldren
of Gad, and the halfe trybe of Manasses
haue builte an aulter in the fore fronte of
the Lande of Canaan in the borders of
Iordan on the side of the chyldren of Isra-
el: the whole cōgregation of the chyldre of
Israel gathered them together to Siloht to
warre vpon them wpyth battel.

And the chylidren of Israell sente vnto the chylidren of Ruben, to the chylidren of Gad, and to the halfe trybe of Manasses into the Lande of Galaad, Shimehes the sonne of Eleazar the puest, and wryth hym ten lordes, of euery chiefe house a Lorde, thotowe oute al the trybes of Israell, whiche heades of theyr fathers householdes were ouer the thousandes of Israell. And they wente vnto the chylidren of Ruben, of Gad, and to the halfe trybe of Manasses vnto the lande of Galaad, and spake with them, sayinge.

Thus say the whole congregacion of
 Lorde: what transgression is this that ye
 haue transgressed agaynst the God of Is-
 rael, to turne away this day from after the
 Lord, and to build you an altare for to re-
 bel this day agaynst the Lorde.

It is that wicked dede of Belpheor to litle
for vs, wherof we are not cleansed vnto this
daye, and muche people were slayne, but þe
pe also shoulde turne awaye this daye from
folowinge the Lorde? Ye shal rebel to daye
agaynst the Lorde, and to morowe he shal
be worke with al the congregation. Let
withstandynge if the Lande of your pos-
session be vncleane, then come ouer vnto
the land of the possession of þe Lord, wher
þe Lordes tabernacle dwelleth, and be pos-
sessed among vs But rebel not agaynst the
Lorde nor agaynst vs to bulde you any o-
ther auter, saue the auter of the Lorde
oure God. Wd not Acan the sonne of Za-
reth transgresse the commaundemente
of the Lorde, and was he fell on all the co-
gregation of Israel so that he alone per-
ished not for his wickednes. Then the chil-
dren of Ruben, and of Gad, and halfe the
tribe of Manasses answered and saye vn-
to the heades ouer the thousandes of Isra-
ell. The myghty God the almyghty Lord,
he knoweth, and Israel shall knowe, if it
be to rebell or transgresse agaynst þe Lord,
then the Lord saue vs not this daye.

Or els if we haue builde vs an altar to
turne from folowynge the Lorde, or to of-
fer thereon burnt offerynge or meate offer-
tynges, or to offer peace offeringes there-

on. let the Lorde requyre it. And haue not rather done it for feare of this. least in time to come. your chylde shold say vnto ours: What haue ye to do with the Lord God of Israel. seeinge that the Lord hath made Jordan a border betwene vs & youe chyl- dien of Ruben. & of Gad. ye haue no parte therefore in the Lord & so shal oure chylde cease from fearynge the Lorde.

Therefore we thought it better, and said:
Let vs cause an altar to be made, not for
burnt offerings, nor sacrifice, but it shalbe
a token betwene vs and you, and oure ge-
nerations after vs, & we shuld serue & lord
wpth our offerings: & & your childre shoud
not say to ours in time to come: ye haue no
parte in the Lord.

And we thoughte, if they shoulde so
scape to vs, or to oure generacions in tyme
to come, that we wolde say agayn: Behold
the facion of the autler whiche oure fa-
thers made, nerther for burnt offerynges,
nor sacrifices, but that it shoulde be a wpt-
nes betwene vs and you. God forbpd that
we shoulde rebell agaynst the Lorde, and
that we shoulde turne this dape from after
hym, & builde an alter for burnt offerynges
or sacrifices, saue the autler of the Lorde
our God, whiche is before hys tabernacle.

And when Blinches the pnestie and the Lordes of the congregacion, and hea- des ouer the thousandes of Ifrael, winche were wpth hym, hearde the words that the chyldren of Ruben, the children of Gad, and the children of Manasses spake, they were wel content.

And shewes the sonne of Eleazar the
Ishite, layed vnto the children of Ruben
of Gad and of Manasses, this day we per-
cepe that the Lord is among vs, because
pe haue not done thys trespass against the
Lorde And now pe haue rid the children
of Israel oute of the handes of the Lorde.

And whences the sonne of Eleazar the
puest and ¶ Lords returned from the chil-
dren of Ruben and of Gad out of the land
of Galaad, vnto the land of Canaā, to the
chldren of Israel, & brought them worde
agayne. And the answere pleased the chyl-
dren of Israel wel, and they praised God,
and dyd not intend to go agaynst them in
battel to destroy the land, which the chyl-
dren of Ruben & Gad dwelt in. And ¶ chil-
dren of Ruben, and the chldrene of Gad
called the aultare * En, because it is a wit-
nes betwene vs that the Lord is God:

Ther. III. Chapter.

¶ Thus exhorted the people that they
looke not themselves vnto the Gentile,
and that they truste in none but in God
onely, whiche had fulfilled hys promy-
ses to them.

AND it came to passe a longe sea-
son after that the Lorde had ge-
uen reaste unto Iſraell from all
they ennemies rounde aboute,
that Josua waped olde, and was strecken

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Plu. xlv. a
 The wies
 sed dede of
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 o. p̄ro. as
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 led p̄ro.
 wher the p̄
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✓ After the Hebrew, the common translation: our witness that the Lord is God.

in peares. Wherefore he sent for al Israel,
and for theiſe elders, theiſe heades, theiſe
Iudges and officers, and ſaide vnto them.
I am olde and ſtíphen in peares. And ye
haue ſene al that the Lord your God hath
done vnto al theſe nations before your fa-
ces. For the Lord your God he foughte
for you.

Beholde I haue appoynted these nations that remaine, to be the inheritance of your tribes, euen from Iordan, and all the nations that I haue destroyed, euen vnto the greatesea. And the Lord your God he shall expell and caste them out before you, and ye shall conquere them: And as the Lord your God hath sayd vnto you.

* Be therfore exceedinge stronge, that ye
take hede to do all that is wyrtten in the
booke of the lawe of Moyses * thyt ye bowe
not asyde there from. to the right hande or
to the leste, & that ye go not to these naci-
ons that remaine wpyth you, and that ye
nepther make mencion or sweare by the
names of their Goddes, and that ye nep-
ther serue them, noꝝ bowe your selues vn-
to them.

E But that ye sticke faste vnto the Lorde
your God, as ye haue done vnto this day.
Soo shall the Lorde caste out before you
greate nations and myghty, as ye se howe
now in in harte stande before you hitherto.

* One shall chase a thousand: for the
Lorde your God, he fighteth for you, as
he hath saved vnto you. Take good hede
therfore vnto your selues, that ye loue the
Lorde your God.

Deu. xlii.
and. xlii. 6

But and if ye shall go backe and cleaue
vnto the rest of these nations thit remain
wpyth you, and shall make mariages wpyth
them, & to be in a leage wpyth them, be sure
that the Lord your God wil not caste out
all these nations from before you. * But
they shalbe snares and traps vnto you, &
scourges for your sydes, & thornes in your
eyes: vntyll ye perperye frome this good
Lande, whych the Lord your God hath
geuen you.

¶ Beholde I walke thys daye by the way
of all the world: call ye to mynde in al your
hertes, and in al your soules, that nothing
hathe fayled of all the good thynges
whiche the Lorde your God promysed
you. All are come to passe, and nothinge
hathe fayled therof. And as all good thynges
are come vpon you, whiche the Lorde
your God hathe promysed you: so shal the
Lorde brynge vpon you all euill, vntill he
haue destroyed you from this good lande
whiche the Lorde your God hathe geuen
you, when ye haue transgressed the ap-
pointment of the Lorde your God, which
he hathe made wth you: and go and serue
straunge Goddes, and bowe your selues
to the. The shal the wrath of ϕ Lord waxe
hot vpon you, & ye shal perishe quickly from
the good land which he hathe geuen you.

The xxiii. Chapter.

Joshua teacheth the people to the keepinge
of the law. He dyeth. The bones of Joshua
are buried. Eleazer dyeth.

And Josua gathered all the tribes of Israel too Sichem, and called for the elders of Israel, and for their hebes, Judges and officers, which presented them selves before God. And Josua sayde vnto all the people: thus sayth the Lorde God of Israel * Your fathers dwelte on the other syde of the floude in olde tyme, euen whareh the father of Abrahā & Nachor, & serued straunge goddes. But I toke your father Abraham from the other side of the floud, & brought hym into the lande of Canaan, and multiplid his sede, and gaue hym Isaac. And I gaue vnto Isaac, Jacob, and Esau. And I geue vnto Esau mount Seir to possesse it, But Jacob and hys chyldren wente doun into Egypt. * Then I sente Moses and Aaron And I stroke Egypt in maner signes and wonders, and after that I broughte you & your fathers oute of Egypt. And ye came vnto the sea, and the Egyptians folowed after your fathers with charrettes and holsmen, vnto the red sea, and the chyldren of Israel cryed vnto the Lorde. And he putte the darckenes betweene you and the Egyptians, and broughte the sea vpon them, and couered them. And your eyes haue scene what I haue done in Egypt. And ye dwelte in the wyldecnesse a longe season. And I broughte you into the lande of the Amorites, whiche dwelte on the other side Jordan. And they fought against you: and I gaue them into your handes. And ye conquered theyr countrey, and ye destroyed them. Then Balak the sonne of Bephor, kynge of Moab, arose and warred against Israel, and sente and called Balam the sonne of Beor to curse you. But I woulde not agree to hearken vnto Balam, and therefore he blessed you: And so I deliuered you oute of hys hande. And when ye wente ouer Jordan, and came to Jericho, the citizens of Jericho foughte agaynst you, the Amorites, Hethytes, Canaanites, Hethites, Gergesites, Hittites, Jebusites, whiche I deliuered into your handes. And I sente hornets before you, and ye cast out before you, euen þe two kynges of the Amorites, but not with your own sword, or with your own bow. And I gaue you a land in whiche ye dyd no labour, & cities whiche ye builde not, and ye dwelt in the: And vyues, & olue trees, whiche ye planted, not. And now see the lord and serue him in purenes and truthe. And put away the gods whiche your fathers serued in Mesopotamia, and in Egypt, and serue the lorde. But if it seme vnto you to serue the Lorde, then chose you this day whom you will serue, whether the gods, whiche your fathers serued that were on the other side of the floud, or whether

in peares. Wherefore he sent for al Israel, and for thei elders, thei heades, thei Judges and officers, and saide vnto them. I am olde and sturpen in peares. And ye haue sene al that the Lord pour God hath done vnto al these nations before pour faces. For the Lord pour God he taughte for you.

Beholde I haue appoynted these nations that remayne, to be the enheritaunce of pour tribes, euen from Iordan, and all the nations that I haue destroyed, euen vnto the greete sea. And the Lord pour God he shall expell and caste them out before you, and ye shall conquere thei Landes as the Lord poure God hath sayd vnto you.

B * Be therfore exceedinge stronge, that ye take hede to do all that is mytten in the booke of the lawe of Moyses: that ye bowe not asyde there from, to the right hande or to the leste, & that ye go not to these nations that remayne wth you, and that ye neyther make mencion or sweare by the names of their Goddes, and that ye neyther serue them, nor bowe pour selues vnto them.

C But that ye speke false vnto the Lord pour God, as ye haue done vnto this day. Soo shall the Lord caste out before you greete nations and myghty, as ye se howe now in this lande before you hitherto.

D * One shall chase a thousand: for the Lord pour God, he figheth for you, as he hath sayd vnto you. Take good hede therfore vnto pour selues, that ye loue the Lord pour God.

But and if ye shall go backe and cleaue vnto the rest of these nations that remain wth you, and shall make mariages wth them, & to be in a leage wth them, be sure that the Lord pour God wil not caste out all these nations from before you. * But they shall be snares and traps vnto you, & scourges for pour sydes, & thornes in pour eyes: vntill ye perishe frome this good Lande, whiche the Lord pour God hath geuen you.

E Beholde I walke this daye by the way of all the world: cail ye to mende in al pour hertes, and in al pour soules, that nothing hath fayled of all the good thynges whiche the Lord poure God promysed you. All are come to passe, and nothyng hath fayled therof. And as all good thynges are come vpon you, whiche the Lord pour God hath promysed you: so shall the Lord bunge vpon you all euill, vntill he haue destroyed you from this good lande whiche the Lord pour God hath geuen you, when ye haue transgressed the appoyntment of the Lord pour God, whiche he hath made wth you, and go and serue straunge Goddes, and bowe pour selues to the. The which the wrath of the Lord waxe hot vpon you, & ye shall perishe quickly from the good land whiche he hath geuen you.

The xxiii. Chapter.

Iosua cōtynteth the pōrt to the keepyng of the law. He dyeth. The bones of Iosua are buryed. Eleazer dyeth.

A And Iosua gathered all the tribes of Israel too Sichem, and called for the elders of Israel, and for their heades, Judges and officers,

whiche presented them selves before God. And Iosua sayde vnto all the people: thus saythe the Lord God of Israel. * Your fathers dwelte on the other syde of the floude in olde tyme, euen whareh the father of Abrahā & Nachor, & serued straunge goddes. But I toke pour father Abraham from the other side of the floud, & brought hym into the lande of Canaan, and multiplied his sede, and gaue hym Isaac. And I gaue vnto Isaac, Jacob, and Esau. And I geue vnto Esau mount Seir to possesse it, But Jacob and his chyldren wente doun into Egypt. * Then I sente Moyses and Aaron, and I stroke Egypt in manie signes and wonders, and after that I broughte you & your fathers oute of Egypt. And ye came vnto the sea, and the Egyptians followed after pour fathers wth charrettes and horsemen, vnto the red sea, and the chyldren of Israel cryed vnto the Lord. And he putte the darchenes betweene you and the Egyptians, and broughte the sea vpon them, and couered them. And pour eyes haue sene what I haue done in Egypt.

And ye dwelte in the wylde in a longe season. And I broughte you into the lande of the Amorites, whiche dwelte on the other side Iordan. And they fought against you: and I gaue them into pour handes. And ye conquered thei countrey, and ye destroyed them. When Balak the sonne of Bala, kynge of Moab, arose and warred against Israel, and sente and called Balam the sonne of Beor to curse you.

But I woulde not agree to hearken vnto Balam, and therefore he blessed you: And so I deliuered you oute of his hande. And when ye wente ouer Iordan, and came to Jericho, the citizens of Jericho foughte agaynst you, the Amorites, the Hittites, the Canaanites, the Gethites, the Hargites, the Jebusites, whiche I deliuered into

pour handes. And I sente hornets before you, and ye cast out before you, euen the two kynges of the Amorites, but not wth your own swerd, or wth your own bow. And I gaue you a land in whiche ye dyd no labour, & cities whiche ye builde not, and ye dwelt in the: And vynes, & olyue trees, whiche ye planted, not. And now sece the Lord and serue him in purenes and truthe. And put away the gods whiche your fathers serued in Mesopotamia, and in Egypt, and serue the lord. But if it seme vnto you to serue the Lord, then chose you this day whom you will serue, whether the gods, whiche your fathers serued that were on the other side of the floud, or whether

Gen. xxi. 12.
Gen. xlii. 1.

Gen. xl. 1.
Gen. xli. 1.
Gen. xlii. 1.

Exo. vi. 1.
Exo. vii. 1.
Exo. xii. 1.

Num. xxi. 1.

Deu. xxi. 1.

* I sent hornets before you, that is, I sent such fowles of feare and dreade into the hertes of your enemies, & so discouraged, daunted, and astounded the that they were ready to fall or to flee.

De. xli. 1.
De. xlii. 1.
Iosua. i. 1.
De. xli. 1.
De. xlii. 1.
De. xlii. 1.
De. xlii. 1.

De. xli. 1.
De. xlii. 1.
De. xlii. 1.

De. xli. 1.
De. xlii. 1.

De. xlii. 1.

De. xli. 1.

De. xlii. 1.

Josu. ii. b. d.
v. a. r. d.
An. vi. b. c.
Of homines
pe. r. a. d. e.
An. xxi. d.
Deut. xli. e.

either the gods of the Amorites in whose land ye dwelt, and I and my house will serve the Lord. And the people answered & said: god forb, that we should forsake the lord and serve strange gods. For the lord our god he it is that brought us and our fathers out of the land of Egypt, the house of bondage, & whiche dyd those my-
racles in our sight, & preserved us in all þ way we went, & among all þ nations whiche we came thow. And þ lord dyd caste out before us al the nations with the Am-
orites which dwelt in the lande, wherefore we will serve the Lord, for he is our god.

E But Josua sayde unto the people: ye can not serve the Lord, for he is an ho-
ly God, myghtye and gelous, and cannot beare pounce transgression and synne.

Josu. xiii. But when ye have forsaken the Lord, and have served strange goddes, he will turne and do you euill and consume you, after that he hath done you good. And the people answered Josua: not so, but we will serve the Lord. Then Josua sayde unto the folk, ye are witnesses unto your-
selves that ye have chosen you the Lord to serve hym: and they sared: we are wit-
nesses. Then put away (sayde he) the strange gods whiche are amonge you, and bowe your bettes unto the Lord god of Israell. And the people answered Josua: þ Lord our god we will serve, and his voyce we will oþe. And so Josua made a covenant with the people the same day, and set or-
dinaunces and laws before them in synne.

e. Reg. vii.
* To be a
monymal
of þ coun-
tant.
(a) I have
heard, &c.
What is, it
signifieth
that ye have
heard.
It leste not
to be a ston,
nor was to
be a ston,
that it had

And Josua wrote these wordes in the booke of the lawe of god, and toke a grea-
te stone and pyched it on the ende in the sayd place, even under an oke that stode in the sanctuarie of the Lord. And Josua sayde unto all the people: Beholde, this stone shall be a wytnesse unto us, for (a) it hath heard all the wordes of the Lord whiche he spake wþ us. It shall be there-
fore a wytnesse unto you, leste that after this tyme ye wil deny and lye unto your-
god. And so Josua lette the people departe euery man unto his inheritaunce. And af-
ter these thynges the tyme came that Jo-

ears, or þ
sence of her
ring. But
should put
the in com-
brace what
counsaile
they hadde
made there,
and dyre
them to the
performace
therof.
Such phra-
ses at fami-
lier to the
Hebrews
* The choi-
interpre

suu the sonne of Nun and the seruante of the Lord dyed, beinge an hundred and ten yeres olde. Whom they buried in the border of his inheritaunce even in Eban-
nath Sarch, whiche is in mounte Ephra-
im, on the north side of the hille of Gaba.
And Israell served the Lord all the dayes of Josua, and all the dayes of the elders that ouerlived Josua, and whiche hadde
seene all the workes of the Lord that he had done to Israell. And the bones of Jo-
seph which the chyldre of Israell broughte out of Egypt, they buryed in Sychem, in a parcel of ground which Jacob bought of the sonnes of Hemor, the father of Sichem, for an hundred sheele bagges whiche
parcell became the inheritaunce of

the chyldren of Joseph. And he set the sonne of Aaron dyed, whom they buried in Gabaath, that pertained to juniches his son, & was geuen hym in mount Ephraim.

fers, and þ
lx. x. x. d.
lambes.

The ende of the booke of Josua.

The booke of the Judges:

The first Chapter.

E After Josua was dead, Juda was constitu-
tute Lord over the acme, when Jerusalem was besieged. The people that were not de-
stroyed became tributaries.



After the death of Jo-
suu, the chyldren of Isra-
ell asked the Lord, say-
ing: who shall go wþ us
to the Canaanites to fight
agaynst them? And the
Lord sayde: * Juda shall
go wþ: behold I have de-

liuered the lande into his handes. Then
Juda sayde unto * Simeon his brother:
come wþ me into my lotte, and lette us
fghte agaynst the Canaanites. And I
spkewse wþ the into thy lotte.
And so Simeon wente wþ hym. And Ju-
da wente up, and the Lord deliuered the
Canaanites, and the pheresites into their
handes. And they slue of them in Bezek
tent thousand men. And they found a
Adonizebek in Bezek. And they foughte a-
gaynst hym, and slue the Canaanites and
pheresites. But Adonizebek fled, and they
folowed after hym, and caught hym. And
cut of his thombes, and his grea-
te toes. Then Adonizebek sayde: thre scoze and
ten knyges, haungeth their thombes and
grete toes cutte of, gathered their meate
vnder my table (b) wherefore as I have
done, so God hath requered me. And they
broughte hym to Jerusalem, and there he
dyed. The chyldren of Juda foughte a-
gaynst Jerusalem, and toke it, and smore
it wþ the edge of the swearde, and scere
the hole cite on fyre. And after that, the
chyldren of Juda wente euen to fghte a-
gaynst the Canaanites that dwelt in the
mountayne, in the southe, and in the low
countrey. And Juda wente unto the Ca-
naanites that dwelt in Hebron, whiche
before tyme was called Karpath Arbe,
and then Sefay, Animan, and Thalmat.
And some theire they mente to the inha-
biters of Dabir, whose name in olde tyme
was called Karath Sepher, that is the
cite of leaþnyge.

* Under-
stand here
no one per-
sonal man
but þ whol
tribe of Ju-
da.
* Simeon,
for þ tribe
of Simeon
* Adonize-
bek was þ
king of Be-
zek. The
word signi-
fies as
much as
lord of Be-
zek. he was
a wicked &
cruell man.
B
(b) fere
note þ the
gentles had
þ knowledge
of god, as
saith Paul
Ro. i. And
that they
had wþ law
& righteous-
nes natural
of which
Ro. ii. xii.
c. But in þ
punishment
of Adonize-
bek is this
chiesly to
be obser-
ued the god
not only ad-
adulger þ
wrong thit
þ wicked do-
to þ good:
but also þ
which the
wicked do-
þ wicked.
say

And Caleb said: be þ mynster Karpath
sepher & take thy, to hym will I geue Ac-
saþ

Josua.

Josu. ii. b. d.
v. a. r. d.
An. vi. b. c.
Of homines
pe. r. a. d. e.
An. xxi. d.
Deut. xli. e.

either the gods of the Amorites in whose land ye dwelt, and I and my house will serve the Lord. And the people answered & said: god forb, that we should forsake the lord and serve strange gods. For the lord our god he it is that brought us and our fathers out of the land of Egypt, the house of bondage, & whiche dyd those my-
racles in our sight, & preserved us in all the way we went, & among all nations whiche we came thow. And the lord dyd caste out before us all the nations with the Amorites which dwelt in the land, wherefore we will serve the Lord, for he is our god.

But Josua sayde unto the people: ye can not serve the Lord, for he is an holy God, myghty and gelous, and cannot beare pounce transgression and synne.

But when ye have forsaken the Lord, and have served strange goddes, he will turne and do you euill and consume you, after that he hath done you good. And the people answered Josua: not so, but we will serve the Lord. Then Josua sayde unto the folk, ye are witnesses unto your selves that ye have chosen you the Lord to serve hym: and they sared: we are witnesses. They put away (sayde he) the strange gods whiche are amonge you, and bowe your bettes unto the Lord god of Israel. And the people answered Josua: the Lord our god we will serve, and his voyce we will obey. And so Josua made a covenant with the people the same day, and set ordinances and laws before them in synne.

e. Reg. vii.
* To be a
memorial
of p. cour-
nant.

(a) Josua the
hearde, &c.
What is, it
signifieth
that ye haue
hearde.

It leste not
to be a stone,
was so
er. formed
that it had

ears, or p.
sence of hea-
ring. But
should put
the in com-
brace what
covenant we
they hadde
made there,
and dyce
them to the
performace
therof.

Such phra-
ses at fami-
lier to the
Hebrews
* The choi-
interpret

And Josua toore these wordes in the booke of the lawe of god, and toke a greate stone and pyched it on the ende in the sayd place, even under an ooke that stood in the sanctuarie of the Lord. And Josua sayde unto all the people: Beholde, this stone shall be a wytnesse unto us, for (a) it hath hearde all the wordes of the Lord whiche he spake wth us. It shall be there-
fore a wytnesse unto you, leste that after this tyme ye wil deny and lye unto your god. And so Josua lette the people departe every man unto his inheritaunce. And af-
ter these thynges the tyme came that Jo-

sua the sonne of Nun and the seruante of the Lord dyed, beinge an hundred and ten yeres olde. Whom they buried in the border of his inheritaunce even in Ebanath Sarch, whiche is in mounte Ephraim, on the north side of the hille of Gaba. And Israel served the Lord all the dayes of Josua, and all the dayes of the elders that overlived Josua, and whiche hadde seene all the workes of the Lord that he had done to Israel. And the bones of Joseph which the chyldre of Israel broughte out of Egypt, they buryed in Sychem, in a parcel of ground which Jacob bought of the sonnes of Hamor, the father of Sichem, for an hundred sheele bagges whiche parcell became the inheritaunce of

The first Chapter.

the chyldren of Joseph. And she set the sonne of Aaron dyed, whom they buried in Gabaath, that pertained to junches his son, & was geuen hym in mount Ephraim.

fers, and p.
lx. x. d. e.
Lambes.

The ende of the booke of Josua.

The booke of the Judges:

The first Chapter.

After Josua was dead, Juda was constitu-
tute Lord over the acme, when Jerusalem was beleged. The people that were not de-
stroyed became tributaries.



After the death of Jo-
sua, the chyldren of Israel
asked the Lord, say-
ing: who shall go by first
to the Canaanites to fight
agaynst them? And the
Lord sayde: * Juda shall
go by: behold I have de-
livered the lande into his handes. Then
Juda sayde unto * Simeon his brother:
come wth me into my lotte, and lette us
fghte agaynst the Canaanites. And
Simeon sayde: I will go wth the into thy lotte.
And so Simeon wente wth hym. And Ju-
da wente by, and the Lord deliuered the
Canaanites, and the pheresites into their
handes. And they slue of them in Bezek
tent thousand men. And they found a
Adonizebek in Bezek. And they foughte a-
gaynst hym, and slue the Canaanites and
pheresites. But Adonizebek fled, and they
followed after hym, and caught hym. And
cut of his thombes, and his greate toes.
Then Adonizebek sayde: thre score and
ten knynges, hauinge their thombes and
greate toes cutte of, gathered their meate
under my table (b) wherefore as I have
done, so God hath requered me. And they
broughte hym to Jerusalem, and there he
dyed. The chyldren of Juda foughte a-
gaynst Jerusalem, and toke it, and smote
it wth the edge of the swearde, and sette
the hille on fyre. And after that, the
chyldren of Juda wente euen to fghte a-
gaynst the Canaanites that dwelt in the
mountayne, in the southe, and in the low
countrey. And Juda wente unto the Ca-
naanites that dwelt in Hebron, whiche
before tyme was called Karpath Arbe,
and Hebron, and Hebron, and Hebron.
And some theise they mente to the inha-
biters of Dabir, whose name in olde tyme
was called Karpath Sepher, that is the
citty of leapinge.

And Caleb said: be p. Simeon Karpath
Sepher & take thy, to hym will I geue Ac-
sah

* Under-
stand here
no one per-
ticular man
but p. whol
tribe of Ju-
da.

* Simeon,
for p. tribe
of Simeon
* Adonize-
bek was p.
knyng of Be-
zek. The
word signi-
feth as
much as
lord of Be-
zek. he was
a wicked &
cruell urat.

(b) Note p. the
gentles had
p. knowledge
of god, as
saith Paul
Ro. i. And
that they
had w. p. law
& righteous-
nes natural
of which
Ro. ii. de-
r. But in p.
punishment
of Adonize-
bek is this
chiclye to
be obser-
ued the god
not only ad-
judgeth p.
wrong th. it
p. wicked do-
to p. good:
but also p.
which the
wicked do
p. wicked.

The.ter. kin
ges who se
thombes e
greare tores
he cutte of
wer wicked
men, yet is
he punished
for the inu-
rie & cruelty
don vnto
the. Suche
an enuie
haue ye al
so. Amos.ii.
What pu-
nishment
shall they
haue then
p cruelty
the a god
not small be
re sure.
(b) By the
Benite &
understand
Jobab as
ye shall per-
ceive in the
the chap. of
this selfe
book of
wisdom ye
reade also.
Num.ii.d

say my daughter to wfe. And Othomell
the sonne of A. nez Calebs pger brother
toke it: to whom he gaue Asah his dought-
ter to wife. And as they went her husband
counceled her to aske of her father a field.
And then he lighted of her asse: and Ca-
leb sayde vnto her: What apleth the? She
sayde vnto hym: geue me a blessinge, for
thou hast geuen me a southward and dyre
lande. geue me also springes of water. And
Caleb gaue her springes bothe aboue and
beneth. And the children of the Benite Mo-
ses wifes father went vppre oute of the ex-
tpe of Palmietrees with the children of Ju-
da into the wilderness of Judas Eot, that
is in the southe of Arad, and dwelte
amonge the people.

And Juda went and Simeon wpth hym
and they slew the Canaanites that inhabi-
ted zephath, and vtterlye destroyed it, and
called the name of the extpe Bormah, that
is a mount. And Juda toke vp Arad wpth
the coastes thereof, and Ascalon wpth the
coastes thereof, and Akarō wpth the coastes
thereof. And the Lorde was with Juda that
he conquered the mastans, but they could
not drue out the inhabitants of the vailles,
because they had charrets of piron. And they
gaue Debion vnto Caleb, as Moses say-
ed. And he expelled thence the three sonnes
of Euack.

And the children of Ben Jamin dpyd not
caste oute the Jebusytes that enhabpted
Jerusalem, but the Jebusytes dwell wpth
the children of Ben Jamin in Jerusalem,
vnto this daie. And in lyke manner the
house of Joseph wente by to Bethel, and
the Lorde wpth them: and when they be-
seged the extpe whiche before tyme was cal-
led Lus, and sawe a manne come oute of p
extpe, they sayde to hym: shew vs the way
into the extpe, and we wpll serue the met-
cpe. And he shewed them the waye into the
extpe, and they smat it wpth the edge of
the sword, but they did let p man and al his
household go fre. And the man wente into
the land of the Bethites, and built a cite
called the name thereof Lus, whiche is the
name thereof vnto this daie.

Nepther dpyd Manasses expell Bethes-
an wpth hpi townes, nepther Zaanach
wth her townes, nepther the enhabp-
tours of Dor, wpth hpi townes, nepther
the enhabitours of Jebelaam wpth hpi tow-
nes, neither the enhabitours of Magedo
wth hpi townes, and soo the Canaanites
wente to and dwelte amonge them. But
as sone as Israell waxed myghtye, they
putte the Canaanites to tribute but expel-
led them not.

In lyke manner Ephraim expelled not
the Canaanites that dwelte in Gazer, but
the Canaanites dwelte still in Gazer amōg
them. Nepther dpyd Zabulon expell the en-
habptours of Betron, nepther the enha-
bptours of Nahalol. But the Canaanites
dwelt amōg the & became theyr tributaries

Nepther dpyd Aser caste oute the enhabi-
tours of Achis, nepther the enhabptours
ofidon, of Ahalab, Acub, Balhah, Sphet
nor of Kohob, but p Aserites dwelt amōg
the Canaanites the enhabitours of the
land, and drave them not oute.

Nepther dpyd Replithaim drue out the
enhabitours of Bethsames, nor the enha-
bitours of Bethanath, but dwelt amōg
the Canaanites the enhabptours of the
lande. Nevert heles the enhabitours of
Bethsames and of Bethanath became tri-
butaries vnto them.

And the Amontes kepte the children of
Dan in the moūtaines, and suffered them
not to come downe too the vailles. And so
the Amontes went to and dwelled in most
Deres, that is to saye a witnes, in Hailon
and in Salabim. Nevert he later the hande
of Joseph waxed heaup vpon them, so that
they became tributaries. And the colles of
the Amontes was from the gopnge to A-
crabim, from the rocke by warde.

The.ii. Chapter.

The aungell rebuketh the people because
they made peace wpth the Canaanites. A-
dolators are punished, but yet leue not
theyr inuasions. God sendeth them iud-
ges to deliuer them.

As the aungell of the Lorde came
by from Balgail to Bocim, and
sayde: I broughte you oute of E-
gypte, and haue broughte you
vnto the lande whiche I sware vnto your
fathers. And I sayed that I woulde ne-
uer breake myne appoyntment wpth you
so that ye shoulde make no couenaunte
wth the enhabitours of this lande, but
breake downe there altars: But ye haue
not obeyed my voyce, wher haue ye this
done? wherefore I haue lyke wyse determi-
ned that I wpll not caste them oute before
you, but they shall be your enemies, and
their goddes shall be your destruction. And
when the aungell of the Lorde had spoken
these wordes vnto all the children of Is-
rael, the people cryed out and wepte. And
called the name of the sayde place Bocim,
and offered there vnto the Lorde.

And when Josua had sente the people
awake, the children of Israell wente eue-
ry man into hys enheritaunce to possesse
the lande. And the people serued the Lorde
all the dayes of Josua, and all the dayes of
the elders that outelued Josua, and had
sene all the greare woorkes of the Lorde
that he dpyd to Israell. And Josua the
sonne of Nun the seruante of the Lorde
dpyd when he was an hundred and tenne
yeres old, wher they buried in the coastes of
his inheytance: euen in Thānah Bares
in mounte Ephraim, on the northsyde of
the byll Baas. And euen so all that gene-
rations wer put vnto their fathers, and
ther arose an other generation after them
whiche nerber knewe the Lorde, nor yet
the woorkes wher he dpyd in Israell.

And

Num.ii.d
De. xxiii. a
Num. xxi. a
Jo. xv. a
Jos. xiii. d
Jos. xvi. g
Jos. ii. c

nu. xxi. g.
Jos. xv. c

Jos. xvi. b

Deu. vii. a
and. ii. a

B

Deu. xxi. g
Deu. vii. c
Jos. xiii. d

Jos. xvi. b

E And then the children of Israel dyd
worke in the sight of the Lord and
served Baalim. And in those dayes
of their fathers, when he broughte them
out of the land of Egypt, and follow-
ed strange goddesses, each of the goddesses
of the nations that were round about them,
and bowed them selves unto them, and an-
gered the Lord. And so they forsoke the
Lord, and served Baal, and Ashtaroth.
Wherefore the Lord wared angrie wth
Israel, and deliuered them into the han-
des of raueners to spoyle them, and solde
them into the handes of theyr enemies
rounde aboute them, so that they hadde
no power anye longer to stand before theyr
enemies, but vnto what soeuer theyng they
wente, the hande of the Lord was vpon
them with euell lucke, eue as he promised
them. And as he saide vnto them, And they
were sore oppressed.

Nevertheless the Lord raised vp Jud-
ges whiche deliuered them out of the
handes of theyr oppressors, and yet for all
that, they would not hearken vnto theyr
Judges: But wente a whoringe after
strange goddesses, and bowed them selves,
and turned quickele out of the waye,
whiche theyr fathers walked, in obe-
yunge the commaundementes of the Lord,
and dyd not so.

And when the Lord raised them vpp
Judges in theyr dayes, he had compassion
of them, and hearde the lamentacion of
the oppressed and deliuered them out of
the handes of theyr enemies: yet for all
that, as sone as the Judge was deade,

they turned, and dyd worse then theyr fa-
thers in folowynge strange goddesses, and
in scrupynge them, and ceased not from
theyr inuentions, nor from theyr malici-
ouse wayes.

Wherefore the Lord was angrie wth
Israel, and sayed: because this people
hath transgressed my couenaunte whi-
che I made wth theyr fathers, and haue
not obeyed my voyce, therefore henceforth
I wyl not callye oute one man of the naty-
ons whiche Iosua leste when he dyed,
and that to proue Israel thorowe them
whether they wyl kepe the waye of the
Lord to walke therein, as theyr fathers
dyd or not. And so the Lord leste those
natyons alone, and droue them not im-
mediatly, neyther deliuered them into the
handes of Iosua.

The.iii. Chapter.

Certaine natyons are leste amonge the
Israelites to the intent to bere and afflict
them. Othoniell deliuereth Israel. Iud
hilleth kynge Eglon. Samgar killeth the
Philistine.

THese are the natyons whiche the
Lord leste to scourge Israel: e-
uen as manpe of Israel as hadde
not knowen the wayes of Canaan, on-
ly for the scrupynge of the generaci-
on of the children of Israel, which before

knewe nothinge of warre, he leste the kyng
Loides of the Philistines, and all the Ca-
naanites, the Sidonites, the Beutes that
dwelte in mounte Libanon, euen frome
mounte Baal Hermon, to Hamoth.

Those God suffered to remaine to proue
Israel by, and wete whether they would
hearken vnto the commaundementes of the
Lord, whiche he commaunded theyre
fathers by the hande of Moses or no. And
as the children of Israel dwelte amonge
the Canaanites, Bethites, Amorites, Phi-
listines, Beutes, and Jebusites, they
tooke the daughters of them too be theyr
wyues, and gaue theyr owne daughters
to theyr Sonnes, and serued theyr God-
des. And so the children of Israel
dyd wyckedlye in the sight of the Lord,
and forgat the Lord theyr God, and ser-
ued Baalim, and Ashtaroth. Therefore the
Lord was angrie wth Israel, and deli-
uered them into the handes of Chusan Ra-
sathum kynge of Mesopotamia, so that
the children of Israel serued Chusan Ra-
sathum eyght yeres.

And then the children of Israel cryed
vnto the Lord. And the Lord stirred them
vp a sauer, and saued them: one Otho-
niel, the sonne of Benes, and Calebs poi-
ger brother. And the spirit of the Lord
came vpon him, and he iudged Israel, and
wente oute to warre. And the Lord soide
Chusan Rasathum kynge of Siria into
hys hande, so that hys hand was myghty
ouer Chusan Rasathum, and the lande
had rest fourty yeres. And Othoniell the
sonne of Benes dyed. And then the chil-
dren of Israel went to agayne, and comit-
ted wyckednes in the sight of the Lord.
And the Lord hardened Eglon the kynge
of the Moabites agaynst the children
of Israel, because they hadde comypted
wyckednesse before the Lord. And thys
Eglon gathered vnto hym the children of
Ammon, and the Amalekites, and wente
and smote the children of Israel, and con-
quered the cite of palme trees. And the
children of Israel serued Eglon the kynge
of the Moabites fouertye yeres. And then they
cryed vnto the Lord, and the Lord stirred
them vp a sauer, and the sonne of Beas-
sonne of Iamun, a man that coulde do no-
thyng hadsomly wth hys ryghte hande.

By whom the children of Israel sente
a present to Eglon the kynge of the Moabi-
tes, whiche Iud made hym a dagger with
two edges, of a cubite lengthe, and he dyd
gyde it vnder hys coote vpon hys ryghte
thigh, and caried the present vnto Eglon
the kynge of Moabites, which Eglon was
a very fat man. And whiche he had presented
the present, he sent the people that bare it a-
way, but he himself turned againe from the
pols by Bethgal, and said: I haue a secret
to tell the kynge, & the kynge commaunded
him to holde hys peace, vntill al that stode
aboute hym were gon out from hym.

Deu vii. a
and. xii. a.

Eccl. vii. a
Abraham

13
a. In these
saues are
understan-
ded rulers
of iudges
whiche in
the text are
called grac-
ious Lordes
14. & 15. 16
* That is
deliuered.

11. De. xv. c

Deu. xvi. c.

C
b. In all
the place
where the peo-
ple were cir-
cumsised, and
where they
had reme-
mbered theyr
cove-
nant wth god
had kynge
Eglon desir-
ed wth I
dolles.
(c) To do
thys feate
was Iud

And

D And Abud came in vnto hym into a semmer chambie, where he sat alone, and said: I haue a(c)messaige to the from God. And he arose oute of hys seate, and Abud put for the hys lesse hande, and toke the dagger from hys ryght thyghe, and thrust it so harde into hys bealpe, so that the harte wente in after the blade. And the harte stopped in the fat, for he dyewe not the dagger oute, but as he stroke hym so lesse he the dagger in the wounde, til that by the pryupc partes of nature, the dyte came oute. And Abud gatte hym oute at a postene dore, and shutte the doores of the parloure vpon hym, and locked them. The kynges seruauntes came and looked, and se, the doores of the parloure were locked, they sayed: A, he is a dorynge of hys casyment in his semmer chamber. And when they had ratped tyll they were ashamed, for no man did the doores of the parloure open, then they tooke a keye and opened them. And beholde, there the Lorde was fallen downe dead vnto the earth. But Abud escaped while they ratped, and was gone beyond the quaries, and escaped into Seacah. And when he was come he blew a trompet in mount Ephraim. And the chyldren of Israell went down wth hym, and he befoze them, and sayed vnto them: followe me, for the Lorde hath deliuered poue enemies the Moabites into your handes. And they descended after hym, and stopped the ferres of Iordane from the Moabites, and suffered not a manne to passe ouer. And they slew of the Moabites the same tyme vpon a ten thousand men, al fat, and men of myghte, that there escaped not a man, and so the Moabites were subdewd that daye vnder the handes of Israell, and the lande had rest foure score yeres. And after hym came Samgar the sonne of Anath, whiche slewe of Philistynes ffre hundred men wth an oxe gode, and deliuered Israell also.

Num. x. 8

Jud. v.

The.iii.Chapter.

Israil is commytted into the handes of Jabin, because they were returned to Idolatry. Deborah and Barak deliuer them. Sisara is kyled of Jaell.

* That is deliuered as above ch. i. b.

And the chyldren of Israell began againe to do wickedly in sight of the Lorde, when Abud was deade. And the Lorde sold them into the handes of Jabin king of Canaan that rayned in Habor, whose captayne of war was Sisara, whiche dwelt in Harosheth of the Gentyles. And the chyldren of Israell coted vnto the Lorde, for he had nine hundred charettes of yron, he oppressed the chyldren of Israell with power twenty yeres. And Deborah a prophetesse, the wyfe of Lapidoth iudged Israell the same tyme and dwelt vnder the palme tree of Deborah, betwene Ramath and Bethel, in mount Ephraim. And the chyldren of Israell

came to her for iudgement. And she sente and called Barak the sonne of Abinoam out of Kedesh Nephtalim and sayed vnto hym. The Lorde God of Israell commaundeth the that thou go and leade an host vnto mount Thabor, and take wth the ten thousand men, of the chyldren of Nephtalim, and of the chyldren of Zabulon. And I wyll byng vnto the at the ryuer of Kysou, Sisara the Captayne of warre vnto Jabin, wth his charets and hys people, and wyll deliuer them into thy handes. And Barak sayed vnto her, if thou wilt go with me, I wyll go: but and if thou wilt not go wth me, then I wyl not go. And she answered, I wyll surely go with the, but then the praise shal not be thine in the way whych thou goest: for the Lorde shal deliuer Sisara into the handes of a woman. And she arose and wente with Barak to Kedesh, and Barak called Zabulon and Nephtalim, wente by wth x. th. men: and Deborah went wth hym. But Haber the Kenyte went out of kind from the other Kenytes hys brethren, the chyldren of Hobab who was father to Moyses wyfe, and pitched his tent vntill he was come to the oke of zaanym, by Kedesh. And then it was shewed vnto Sisara howe that Barak the sonne of Abinoam was gone by to mount Thabor. And Sisara called for al hys charets, euen. ix. c. charets of yron and all for the people that he had from Harosheth of the Gentyles, vnto the ryuer of Kysou. Then said Deborah vnto Barak: vp, for this is the daye in whiche the Lorde hath deliuered Sisara into thine handes, for the Lorde is gone out befoze the. And so Barak went downe from mount Thabor, and x. th. men after hym. But the Lorde crounsed Sisara and all hys Charettes, and all hys hoste wth the edge of the sword befoze Barak. And Sisara lighted downe of his charette, and fled a fote. But Barak folowed after the charets, and after the host, euen vnto Harosheth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man left. Howbeit Sisara fled a fote to the tente of Jaell the wyfe of Haber the Kenite, for there was peace betwene Jabin the kyng of Habor, and the householde of Haber the Kenyte. And Israell went out agaynst Sisara and sayed vnto hym: tourne in my Lorde, turne into me, and feare not. And he turned into her tente: and she covered him wth a mantle. And he sayd vnto her: geue me a lyttle water to dryncke, for I am thirstie. And she opened a bottell of milke, and gaue hym drynke and covered him. And he sayed vnto her, stande in the doore of thy tente, and if anye man come aske the, or enquire of the whether there be anye man here, say nay.

Then Jaell Habers wyfe toke a nagle of the tente, and an hammer in her hand, and

C. i. twenty.

Jud. v. 6

* Of Hobab. ch. i. a.

Jud. xix. 11.

C

Jud. v. 6.

went softly vnto him, and smote the nape wth the hammer throughe the temples of hys head into the ground, and as he slombred beynge weete he dyed. And beholde as Barak folowed after Sisara, Jael cam oute agaynst hym, and sayde vnto hym: come, and I wyl shewe the the man whom thou seekest. And when he came into her tente: Beholde Sisara lape dead, and the nape thowhe hys temples. And so God broughte Iabben the kynge of Canaan into subieccion that dape before the chyldren of Israell. And the hande of the chyldren of Israell prospered, and was sore vpon Iabben the kynge of Canaan, vntyll they had brought him to naught.

The .v. Chapter.

The songe and thanks geuing of Deboia and Barak after the victorie.

AND Deboia and Barak the sone of Abinoam, sang the same day, sayinge: Because he hath auenged the vengeance done to Israell, the people offering them selves wyllynglye, prayse ye the Lorde. Heare kyniges and hearken Lords, I am she. I am she that wyllyng, and geue prayse vnto the Lorde God of Israell. Lorde when thou departedst out of Seir, and camest through the countreies of Edome, the earth trembled, and the heauē rained, and the cloudes dropped water: the mountaynes melted before the Lorde. euen mounte Synai before the Lorde god of Israell. In the dayes of Samgar the sonne of Anah, and in the dayes of Jael, the byr wayes were vnoccupied, and they that walked by pathes went by wayes that fer compasses aboute. The championys of Israell were discomfited and fawnt hearted, vntyll I Deboia arose, vntyll I rose a mother in Israell.

God chose oute of Myrons of war: for when they had warre at their gates, there was not sene amonge. xl. either shewe of valoure in Israell. As the beate loueth the mainetrects of the law in Israell: so that willingly haue put yowre selues in aduenture, blesse ye the Lorde, ye that ryde on goodly asses, and dwell besyde Gaddyn. And ye that walke by the wayes, make dytches. Where as the charrettes were broken in peeces, where the hooke of oute aduersaries was choaked, there shal they tell of the glorye of the Lorde, and howe gracious was the stronge God of Israell: then the people of the Lorde, wente downe vnto the gates, and wauld the maynteyn. Up by Deboia, up by and sing a song, up Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped vnder Israell capned ouer the proudeste of the people. The Lorde foughte amonge the stronge. Ephraim was the firste that destroyed Amalek. And after hym Beniamyn, amonge the people. Of Gachon came leareued men in the lame, and of Jabulon that well coude conueye

an host to warre. The Lordes of Issakar were wth Deboia. And as Barak, euen so was Issakar sent into the halley of foot, and put hys lyfe in aventure. But in the (b) deuisions of Iabben were greaue imaginations of heart. Wherfore abodest thou among the sheepe foldes, to hear the bleatings of the flockes? In the deuisions of Iabben greaue were the imaginations of heart. Galaad abode on the other side Jordan, and carped Dan in Wypps. And Aser sate in the hauens of the sea, and abode styl in hys owne coastes. But Jabulon is a people that put their lyues in jeopardy of death, and Ephraim in lyke maner euen vnto the top of the freldes. (c) Iuon ges came and foughte. Then foughte the kynge of Canaan at Ebanach, vpon the water of Megiddo. But the sylence that they cousted they carped not awaye.

From heauen came battaile: for the sterres beynge in their course, foughte agaynst Sisara. The riuier of Kish caughte them away: that auerent riuier, the ryuer Arson. O my soule, tread thou the myghty vnder foot. Then their hordes stoumbled as they fled, that their myghtye counters least praunsinge. Cursse ye Merot, bydde the sunge of the Lorde curse: curse the inhabitours therof, because they came not forth to helpe the Lorde, to helpe the Lorde among the myghtye. Blessed be Jael the wyfe of Haber the Kenite, aboue other women, aboue other women blessed be she in the tente.

She asked water, but she gaue hym mylke, and broughte butter in a goodly dysh. She caughte a nape in her left hande, and a workinge hammer in her ryghte, and napped Sisara and wounded hys heade, and pearced and wente throughe hys temples. Betwene her feete be bowed hym selfe, fell downe and lape styl: Betwene her feete be spawled, and lay dead lyke a wretche.

Throughe a wydowe looked Sisaraes mother, and howled oute of her chambere, why abidest hys charrette so longe that it cometh not? why tarre the wheles of hys waggans? The myfete of hys wyues answered her, yea, and she answered her owne wordes her selfe, happily they haue founde, and deuide the spoyle. A mayed, yett no maydes for a piece, a spoyle of dyuers coloures for Sisara, a spoyle of dyuers colours wth dyedged workes, dyuers coloured dyedged workes for the necke for a pray. So pety she al thynne enemyes lord, but they that loue the, lette them be as the sunne ryng in his myghte. And the lande had rest fortye yeres.

The .vi. Chapter.

Israell is oppressed of the Madianites, because he returned againe into Idolatrye. Gideon is sente of God to be their deliuerer. The ruler of Baal is ouerthrowen.

And

(b) The piece of the Rubenites is here noted, because they refused to go wth Deboia, to ouercome the oppressor of Israell.

(c) By these wordes signifieth Deboia that she bynges hostes of the Cananites came to Ebanach & Megiddo thynnyng vnto the cause of the multitude of the

D hore & they came not to fight, but take a pray: but they were sore deceived: for so chaunced that they were rather a praye to Israell then Israell to them.

Ex. xix. e.
Deut. xxi. b.
Pla. xvi. a

Jud. iii. d.
Jud. iii. c.
a. The mea-
ning is b
Sisara had
donne so
greue inu-
sies vnto b
Israell so, b
the wayes
were not oc-
cupied: and
that he ther
husbandmā

W
not at yem
might safe-
lye passe to
erect a new
chandise of
other thing
not was fa-
uouring man
rouner, not
plowmā tyl
the field.
* Justice
for good-
nes, as in b
Isa. lxx. g

Jud. vi. b

And the children of Israel committed wickednes in the sight of the Lorde. And the Lorde delivered them into the handes of the madianites seven yeres. And when the hand of the Madianites was sore upon Israel, the childre of Israel made them dens in the mountaynes, and caves, and strong holdes. For when Israel had sown, then came the Madianites, the Amalekites, and they of the Gasse countrey upon them, and pitched theyr tentes agaynst them, and destroyed the increase of the earth, even unto Arab, and left no sustenance in Israel, neyther shepe, ore, or asse: for they came with theyr cartell, and householdes, even as grechoppers in multitude, so that boeth they, and also theyr Camels were withoutre numbre, and wasted all that ever they layed handes on. And they entered the lande to destroye it, And so was Israel exceedingelye impoverished by the Madianites, and cryed unto the Lorde. And when the childre of Israel cryed unto the Lorde, because of the Madianites, the Lorde sente a prophete unto them, and sayed unto theym. Thus sayeth the Lorde God of Israel: I set you from Egypte, and broughte you out of the hande of the Egyptians, and out of the handes of all that oppressed you, and caste them oute before you, and gave you theyr Landes. And I sayed unto you: I am the Lorde your God, and therefore feare not the Goddesses of the Amozites in whose lande you dwelle. But you would not obey my voyce. And the aungell of the Lorde came and sat under an oke in Ephrah that pertained to Joas the father of the Clerkes. And his sonne Gedeon pressed oute wheate oute of eares in a presse, for to get from the Madianites. And the aungell of the Lorde appeared unto hym and sayed: the Lorde is with the thou ma of mighte. And Gedeon answered hym: Oh my Lorde, if the Lorde be with vs, whye is all this come upon vs, yee and where be his miracles whiche our fathers tolde vs of, and sayed: the Lord brought vs out of Egypte. But now the Lord hath forsaken vs, and delivered vs into the handes of the Madianites. And the Lorde looked upon hym and sayed: Go hence in this thy mighte, and deliver Israel oute of the handes of the Madianites: Beholde, I have sente the. And he answered hym. Oh Lorde, wherewith should I save Israel? Beholde my kynred is the poorest in Manasses, and I am the leaste in my fathers house. But then the Lorde sayed unto hym: I will be with the, and thou shalt smyte the Madianites, as they were but one manne. And he answered hym: If I have founde grace in thy sight, then shewe me a signe, that thou art the Lord that talkest with me.

Depart not hence, untill I come agayne unto the, and byrge myne offeringe, and have set it before the.

And he sayed, I will tarry untill thou come agayne. And Gedeon wente & made ready a kydde, & fower cakes of an Ephah of flour, & put the flesch in a basket, and the broth in a pot, & brought it oute unto hym under the oke, and presented it. And the aungell of God said to hym: take the flesch and the fower cakes, and putte them upon this rocke, and powre oute the broth. And he dyd so. Then the aungell of the Lorde put forth the ende of the staffe that was in his hande, & touched the flesch and the cakes. And there arose by fyre oute of the rocke, and consumed the flesch and the cakes, and the aungell of the Lorde banished oute of his sight. And when Gedeon perceyved that it was an aungell, he sayed: alas my Lorde almighty, that I have seene an aungell of the Lorde face to face. And the Lorde sayed unto hym: peace be with the, and feare not, for thou shalt not dye. Then Gedeon made an aulter there unto the Lorde, and called it * Jehouab Salom, whiche unto this daye is yet in Ephrah that pertaineth unto the father of the Clerkes. And the same nyghte the Lorde sayed to hym: take an ore of thy fathers and another of seven yeres olde, and destroye the aulter of Baalle that belongeth unto thy father, and cutte downe the groue that is aboute it, and make an aulter unto the Lorde thy God upon the top of this rocke, & stablish it. And take the if ore and offer burnt sacrifice with the wood of the groue which thou shalt have cutte downe. Then Gedeon toke ten men of his servants, and did as the Lorde had hym. But because he durste not do it by day, for feare of his fathers household, and of the men of the cite, he did it by nyght.

When the menne of the cite were by earlye in the morninge: Beholde, the aulter of Baalle was broken, and the groue that stode aboute it cutte downe. And the seconde ore offered upon the aulter that was made. And they said one to another: Who hath done this thinge? and they enquired and asked for hym that shoulde have done the dede. It was tolde theym that Gedeon the sonne of Joas had done it. Then the menne of the cite sayed unto Joas: byrge out thy sonne, that he maye dye, because he hath broken the aulter of Baal, and cutt downe the groue that was aboute it. And Joas sayed unto all that stode by hym: will ye fyghte for Baal, or will ye be his defenders? he that standeth for hym shall dye before to morow. If he be a God let hym reufge his quarel upon hym that hath done his aulter. And he called Gedeon Jerobaal the same tyme sayinge: let Baal requite him because he hath broken downe his aulter.

When all the Madianites, the Amalekites,

Ju. xlii. v.

Gen. xv. 8
ut. ii. xlii.

Ex. xxiii. 1
Jud. xlii. v.

* That is
the Lorde
of peace.

lit. Reg.
xlii. g.

Levites and they of the east were gathered together, and had gone and pitched in the valley of Issachar, the scripture of the Lord entered into Gideon. And he blew a trumpet: and called together the house of Abiezer to follow him, and sent messengers throughout all Manasse, & called them up to follow him also. And he sent other messengers unto Aser, Zabulon, & Naphtali, which came also to meet him.

And Gideon said unto God, if thou wilt save Israel by my hand as thou hast said, Behold, I will put a fleece of woolle in the threshynge place. And if the dew be on the fleece onely, and drye upon all the earth besyde: then I shall be sure that thou wilt save Israel by my hand, as thou hast said. And it came so to passe. And he rose up early on the morrow, and he pressed the fleece together, and wronge the dew therout, and fylled a dyshe full of water. And Gideon said unto God, be not angry with me that I speke once more, let me proue onely once againe to the fleece. Let it be dry only upon the fleece, and dry upon all the ground about. And God dyd so that same night that it was dry upon the fleece only, & upon all the ground about dewe.

The. vii. Chapter.

The sounde was that should go with Gideon to battle are proued by takinge them by water. Gideon with .x. hundred men overcometh the Madianites. And, and they are slaine.

When Jerobaal otherwyse called Gideon to the care, and all the people that were with him, and pitched besyde the well of Harad, so that the hoste of the Madianites were in a valleye on the northsyde of the hille Bamozeh. And the Lord said unto Gideon: the people that are with thee, are to manye for me to geue the Madianites into thy hande, lest Israel make theyr vaunte to my dishonoure and fame, out of my hande hath saved us. Nowe therefore make a proclamation in the eares of the people and saye: if any man dread or be afraid, let him returne, and get him home from mounte Baalad, and there departed and returned of the people, xii. thousand, and there abode ten thousande.

And the Lord sayde unto Gideon: the people are yet to manye, bringe them downe unto the water, and I will trye them unto the there. And of whom I save unto the, they shall go with me, the same shall go with me. And whosoever I save unto the, they shall not go with me, the same shall not go. And when he had brought downe the people to the water, the Lord said unto Gideon: as many as lappe the water with theyr tongues as dogges doo, them put by them selves, and so do they that kysse the water upon theyr knees to drinke. And the number of they that put theyr

handes to theyr mouthes & lapped, were iii. C. men, & all the residue of the people kneled downe upon theyr knees to drinke water. And the Lord sayed unto Gideon, with the three hundred men that lapped water, will I save you, and deliuer the Madianites into thyne hande, and all the other people shall go euery man to his owne home.

And they toke lyttles with them for the folke, and theyr trumpettes, and he sent all the residue of Israel, euery man unto his tent, and kepte the three hundred with him: and the hoste of Madian was beneth him in a valleye. And the same nyght the Lord sayed unto him, vp and go downe unto the hoste, for I haue deliuered it into thyne hande. But and if thou feare to go downe alone, then go thou downe unto the hoste, and shalabbe, and hearken what they saye, and so shall thine handes be strong, and then thou shalt safely go downe unto the hoste.

Then he went downe with shalabbe his ladde, and he came to the watchmen of armes that were in the hoste. And the Madianites, the Amalekites, & all they of the east laye alonge in the valleye lyke to greshoppers in multitude, & theyr Camels were withoute number, euen as the sande by the sea syde. And when Gideon was come, Beholde, there was a man that tolde a dreame vnto his felowe, and sayed on this maner: Beholde, I haue dreamed a dreame, and me thoughte that a batte baked lofe of barleye breade tumbled into the booste of Madian, and came vnto a tent, and smote it that it fell, and ouertourned it, and the tente laye along. And his felowe answered and sayed: this is no brunge else save the swerde of Gideon the sonne of Joas a man of Israel, into whose handes the Lord hath deliuered Madian, and all the hoste.

When Gideon heard the tillinge of the dreame, and the meanynge thereof, he bowed hym selfe to the carthe, and returned vnto the booste of Israel, and sayed: vp for the Lord hath deliuered into your handes the hoste of the Madianites. And he deuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with an enemye pitcher and lampes therein, and sayed vnto them: take on me, and do lyke wyse, and beholde when I come to the syde of the boost, euen as I do, so do you. And when I blowe with a trumpet, and all that are with me, blowe with trumpettes also on euery syde the host, & saye: here be the Lord and Gideon.

And so Gideon and the three hundred men that were with him, came vnto the syde of the booste, in the begynnyng of the middle watche, and cryed by the watchmen. And they blew with theyr trumpets, and brake theyr pitchers that were in theyr handes. And all the companies blew with trumpettes, and brake theyr

* In vii. a

* ge. xlii. b
and. xlii. g

Judi. ix. f

* De. xii. b.
I. Pa. iii. g

Judi. xi. b

pychers

pychers, and helde theyr lampes in theyr left handes, and the trumpettes in their right, to blowe wrythall. And they cryed: the swerde of the Lorde, and of Bebeon. And they stode styl euerie manne in hys place rounde about the hooſe, and all the hoſte raune and cryed and ſed.

1. Re. xii. c.
11. Pa. 17. b

And as the thre hundred blew wryth trumpettes, the Lorde ſente hys ſwerde thoww al the hooſe, ſo þeuerie ons ſawe other. And the hooſe ſed vntyl they came to Beethſurab, to zeretah, and to the edge of Abelmeholah, beſyde Tabar.

And the men of Iſraell gathered together of the trybe of Repehbalym, of Aſer and of Manaffes, and folowed after the Gadianites. For Gedeon had ſente meſſengers thowwoute all mounte Ephraim, ſaying: come downe agaynſte the Gadyanites, and take from them the waters both of Beethbarath, and alſo of Jor dane.

Then all the men of Ephraim gathered together, and came downe and toke the waters both of Beethbarath, and alſo of Jor dane. And they toke two captaynes of the Gadyanites, Hozeb, & zeb, and ſewe Hozeb vpon the rocke Hozeb, and zeb at the preſſe zeb, and folowed after Gadia, & brought þe heads of Dieb & zeb to Gedeon, on the other ſyde Jor dane.

The viii. Chapter.

Ephraim maketh inſurreccion agaynſte Gedeon, but is ſone pacified. The inhaby-
tours of Socoth reſuſe to gyue Gedeon
and hys armye bycade. The tower Isha-
nuell is deſtroyed. Gedeon is conſtitute ru-
ler ouer the Iſraelites. He hath thre ſoyes
and ten ſonnes. He dyeth.



And the menne of Ephraim ſayed vnto hym. Why haſte thou ſerued vs thus, that þe calledest vs not wgen thou wenteſt to ſygge wryth the Gadianites? and they chode wryth hym a good, and were welluygh at daggers drawynge. And he ſayed to them: What dede haue I done lyke vnto you: are not the (a) cluſters of Ephraim better then the wyne vauſſe of Abiezre? God hath deliuered in to your handes the Lordes of Gadian. Dieb, and zeb. And what was I able to do like as you haue done? And then theyr ſpyrites were pacified, and they were content wryth hym, when he had ſaid that. And then Gedeon came to Jor dan and paſſed ouer. both he and the thre hundred men that were wryth hym verie ſapne, and yet folowed he the chace.

And he ſaid vnto the menne of Socoth: Gyue I praye pon cakes of breade vnto the people that folowe me: for they be ſapne, that I maye folowe after zebah and zalmoua, Arnges of Gadyan. And the Lordes of Socoth ſayed: are the handes of zebah and zalmoua nome in thour handes, that we ſhoulde gyue breade vnto thy companye? And Gedeon ſayed: therefore when the Lorde hath deſpue-

ted zebah and zalmoua into myne hande I wyl teare the ſkethe of you wryth the doryes of the wyldecnes, and wryth by-
ers. And he wente thence to Iſhanuell, and ſpake vnto them lyke wyſe. And the men of Iſhanuel answered, as dyd the men of Socoth. And he ſayed alſo vnto the men of Iſhanuell, when I come agayne in peace I wyl breake downe this tower. zebah and zalmou were in Achar, and theyr hoſtes wryth them, vpon a ſpyene thouſande, whiche were all that were leſte of all the hoſtes of them of the Eaſte. And they that were ſapne, were a hundred and twenty thouſande men that drew ſwerde.

And Gedeon wente thoww them þe dwel in the tabernacle on the eaſt ſyde of Iſhar and Iſchabab, & ſmore the hoſte, for the hoſt dyd caſte no perils. zebah, and zalmoua ſed. But he folowed after them, and toke the ii. kinges of þe Gadianites zebah and zalmoua, & diſcoſored the hoſt.

And Gedeon the ſonne of Joas retur-
ned from battell the ſunne beyng vpon, and caughte a ladde of the men of Socoth, and enquired of hym the names of the chyefe lordes and elders of Socoth. And he wrote the I O R D E S and elders of Socoth, thre ſcore and ſeuenteene menne. Then he came vnto the men of Socoth and ſayed: Behold zebah and zalmoua, wryth whom ye caſte me in the reb, ſaying: are the handes of zebah and zalmoua alcedye in thine handes, that we ſhoulde gyue breade vnto thy ſapne men? And he toke the elders of the city, and thornes of the wyldecnes and by-
ers, and all to tate them therwryth. And he brake downe the tower of Iſhanuell, and ſewe the men of the City.

And then he ſayed vnto zebah, and zalmoua, what maner men were they whiche ye ſewe at Chabor? and they answered, they were murde lyke the in ſauoure, and one of them euen as he were a kynges ſonne. And he ſayed, they were my bychren, euen my mothers chyldren, and as culpe as the Lorde ſpueth, if ye hadde ſaued theyr lyues, I woulde not ſea you. And he ſaide vnto Jether his eldeſt ſonne, by and ſley them, but the ladde drew not hys ſwerde, for he feared becauſe he was yet pong. Then zebah and zalmoua ſaid, wyſe thou and ſal vpon vs, for as the man is, ſo is hys ſtrengthe, and Gedeon aroſe and ſewe them, and he tooke awape the trapperie and chapnes that were on theyr Camelles neckes.

Then the menne of Iſraell ſayde vnto Gedeon. Raygne ouer vs, both thou, thy ſonne, and alſo thy ſonnes ſonne, for thou haſte deliuered vs oute of the handes of the Gadianites. And Gedeon ſayde vnto them: I wyl not raigne ouer you, neyther my childe n raygne ouer you, but the Lorde ſhall raigne ouer you.

After theſe ſayde Gedeon to them, I woulde deſyre a certeyne requelte of
C.iii. you,

(a) In the cluſters he ſignifieth þe ſauing of the i. chiefe captaynes Dieb & zeb. which ſeat the Ephraim byds as perles in the ends of the chape. going before in þe wyne her ſurle, the daughter of the other woman ſoyt of ſouldiers, who he wryth hys

þe ſparye due to þe byrre haden and the ſtocke of Abiezre, of who Gedeon came.

you, euen that you woulde geue me eue-
ry manne the earynges of hys praye. For
they had golden earynges bycause they
were Hmaelites. And they sayd, we will
do it. And they spredde a maniel, and byd
cast there into euey man the earynges of
hys pray. And the weyght of the earynges
was a **an**. and seuen hundred sicles of gold,
besydes broches, and garmets of scarlet &
were of the kynges of **an**adian, and beside
the chapnes & were aboute theyr Camels
neckes. And Gedeon made an Ephodde
therof and put it in hys cite **an**phrah. And
al Israell wnt a hoynge after hym there,
whiche thyng was the tynne of Gede-
on's house. Thus were the **an**adianes
broughte lowe before the chyldren of Is-
raell, so that they lyfte vp theyr heades
no more. And the countrepe was in quiet-
nes forty yeres in the dayes of Gedeon.

Exer. xvi. b.
and. xx. d.

And Jerobaal the sonne of Joas went
and dwelte in hys owne house. And Gede-
on hadde .lxx. sonnes of hys bodye begot-
ten, for he hadde manye wyues. And hys
concubyne that dwelte in Sychem bare
hym a sonne also, whose name he called
Abimelech. And Gedeon the sonne of Jo-
as dyed, when he was of a good age, and
was buryed in the buryalle of Joas hys
father, euē in **an**phrah that pertayned vnto
the father of the **an**gyptes.

iii. Re. x. a.

But asone as Gedeon was deade, the
chyldren of Israell turned away, and went
a woynge after Baal, and made Baal
a promise that he shuld be their God, and
thought not on the Lorde their god, whiche
he had deliuered them out of the handes
of al theyr enemyes on euey syde.

Neptier shewed they merce vppon
the house of Jerobaal, otherwyse called
Gedeon, accordynge to all the goodnesse
whiche he shewed them.

The .ix. Chapter.

Abimelech is ordeyned a kynge after he had
killed his .lxx. brethren. He hym selfe was
after kyllid of a woman when he besieged
Thebes. The parable of Joatham concern-
yng his brother Abimelech.

ABimelech the sonne of Je-
robaal wente to Sychem vnto
hys mothers brethren, and
communed wyth them, & wyth
all the whole kyntred bothe of
his fathers syde, and his mothers also, say-
yng: say I pray you, in the eares of all the
enbaptoys of Sychem: whether is it bet-
ter for you that al the sonnes of Jerobaal
which are .lxx. persons raygne ouer you,
either that one raigne ouer you. And reme-
ber thereto, that I am your bones, & your
fleshe. And hys mothers brethren reheat-
red of hym in the audyence of the citezens
of Sychem, all these wordes, and moued
theyr hertes to follow Abimelech, in that
that they said howe he was their brother.
And they gaue hym .lxx. peices of syluer

out of the temple of Baal Berith, with whiche
the Abimelech hired Febel & lyght persons
whiche wente wyth hym. And they wente
vnto hys fathers house at **an**phrah, and
killed al his brethren, the sons of Jerobaal,
euen .lxx. persons vpon one stone.

Notwithstanding yet Joatham the yon-
geste sonne of Jerobaal escaped, for he
hid hym selfe. And al the citizens of Syche
gathered together in al the house of **an**ello,
& toke and made Abimelech kynge & at
a certayne oke that was by Sychem.

* Some in
playne.

13
1. 2a. rrb. c
111. cl. 111. b

And when it was tolde Joatham, he
wente and stode in the toppe of mounte
Barizim, and lyft up hys voyce and sayed
vnto them. Hearken vnto me pou citezens
of Sychem, that God maye hearken vnto
you. The trees wente to anoynte a kynge
ouer them, and sayed vnto the Olive tree
raygne ouer vs. But the olive tree sayed
vnto them, shoulde I leaue my fattenesse,
whiche both God and manne prayseth in
me, and go to be promoted ouer the trees.
Then sayde the trees vnto the fygge tree,
come thou and be kynge ouer vs. And the
fygge tree answered them, shoulde I for-
sake my sweetnes and my good fruite, and
shoulde go to be promoted ouer the tree?
Then sayd the trees vnto the vyne, come
thou and be kynge ouer vs. And the vyne
answered: shoulde I leaue my wyne that
cheareth bothe God and man, and go to
be promoted ouer the trees? Then sayed
all the trees vnto the thorne bush: come
thou and raygne ouer vs. And the thorne
bush sayed vnto the trees, if it be true
that ye wyl anoynte me kynge ouer you,
then come and tesse vnder my shadowe,
and if ye wyl not ye shall se that a fyre
shall come out of the thorne bush and wast
the Cyper trees of Libanon.

* In some
places it is
called goyle

And euen so now, if ye haue done tru-
ly and vncorruptly to make Abimeleche
kynge. And if ye haue deale well wyth
Jerobaal and hys house, and haue done
vnto hym accordynge to the deservynges
of hys handes, for as muche as my father
soughte for you, and aduencured hys lyfe
and gyde you out of the handes of the
anadianes. And ye are rylen vp agaynst
my fathers house this daye. And haue
sawne his chyldren euen .lxx. persones
wyth one stone, and haue made Abime-
lech the sonne of hys mayde seruaunte,
kynge ouer the citezens of Sychem, by-
cause he is your brother: if then ye haue
dealt due and truly wyth Jerobaal and
wyth hys house this daye, then reioyce ye
in Abimelech, and let hym reioyce in you.
But if ye haue not dealte truly, then I
pray God a fyre maye come oute of Aby-
melech, and consume the Lordes of Sy-
chem and the house of **an**ello. And that
there come a fyre oute of the citezens of
Sychem, and out of the house of **an**ello,
and consume bimelech. And Joatham
when he had sayed this ranne away, and
wente

* grake vpo

went to Beer and dwelt there, for feare of Abimelech hys brother. When Abimelech hadde rapned the peres, God sente a spite full malysce betwene Abimelech and the citizens of Sichem.

And the citizens of Sichem beganne to despye Abimeleche and wyshed that the wyckednesse done vnto the .ix. Sonnes of Jerobaall myghte come vppon hym and laped the bloude of them too Abimeleche thei brother, whiche slewe them, and vnto the other citizens of Sichem, whiche apded hym in the kyllinge of his brethren. And the ctyzens of Sichem sette menne to lye awapte for hym in the toppe of the mountaynes, and whyles they awapted hys commynge, they robbed all that came alonge the waye by them. And it was tolde Abimeleche.

D And Baal the sonne of Obed and hys brethren wente and gatte them to Sichem. And the men of Sichem putt thei confydence in hym. And they wente out into the fields and gathered in their grapes. And trod them, and made methe: and wente into the house of theyi God, and byd eate and dryncke, and cursed Abimelech. And Baal the sonne of Obed saied, what is Abimeleche? and what is Sichem? that we should serue hym? is he not the son of Jerobaall? and zebul hys offspr: serue suche as come of Bemor the father of Sichem, for what reason is it that we should serue hym? woulde God thys people were vnder myne hande, then I woulde putte downe Abimeleche. And one sayde vnto Abimeleche make thynne hoolle greater, and goooute. And when zebul the ruler of the ctye hearde the words of Baal the sonne of Obed, he was wrothe, and sente messengers vnto Abimelech ppyeue, sayinge Behold, Baal the sonne of Obed, and hys brethren are come to Sichem, and beholde, they set the ctye agaynst the. Howe therefore arysse by nyghte bothe thou and all the people that is wyth the, and lye in waite in the feldes. And rise earlye in the mornynge as sone as the sunne is vppe, and come vpon the ctye. And when he and the people that is wyth hym come forth agaynst the, do to hym what thine handes shalbe able. And Abimeleche rose vppe, and all the people wyth hym by nyghte. And they laped awayte to the Ctye in foure compaynes. And Baal the sonne of Obed wente oute, and stode in the entre of the gate of the ctye. And Abimelech rose vp and the folke that were wyth hym from lpyng awayte. Now when Baal sawe the people, he sayd to zebul: Beholde there come people from the top of the mountaynes: And zebul sayed vnto hym: the shadowe of the hylles seme men vnto the, and so thou arte deceptued. And Baal answered agayne, and sayde: See, there come folke downe by the middle of the Lande, and an other compayn come alonge by the Wytchooke.

Then sayde zebul vnto hym: Where is nowe thy mouth that sayed, what felowe is Abimelech that we should serue hym? These are the people that thou so despysedest. Go out now and fyght wyth them. And Baal wente forth before the citizens of Sichem, and foughte wyth Abimelech. And Abimelech chased hym so that he fled before hym, and manye were ouerthrowen and slayne even vntyll they came vnto the enterpyng of the gate. And then Abimelech wente and dwelte at Arumah. And then zebul thrust oute Baal and hys brethren and woulde not suffer them too dwell in Sichem. And on the morrowe the people went forth into the feldes. And it was told Abimelech. And he took his people & deuided them into thre compaynes, and laye awapte in the feldes. And when he sawe that the people were come oute of the ctye, he ranne vppon them, and laped vpon them.

And Abimelech and the compaynes that were wyth hym ranne and stode in the enterpyng of the gate of the ctye. And the two other compaynes ranne vppon all the people that were in the feldes, and slewe them. And then Abimelech foughte agaynst the ctye al that daye, and tooke it, and slewe the people that was therein and destroyed the ctye, and sowed salte in the place. And when al the menne of the towre of Sichem hearde that, they entered into a strong hold of the house of their God Baal Beth, when they made a couenaunte to hym, and the place had Bethel the name. And it was strongly fenced.

And when it was tolde Abimelech, that all the men of Sichem were gathered together, he gat hym to mount zelmon, both he and all that were wyth hym, and tooke axes wyth hym, and cutte downe an arme of a tree, and tooke it vp, and put it on hys shoulder, and sayde vnto the folke that were wyth hym: whatsoeuer ye se me do, speede your selues, and do lykewyse. And all the people cut downe also euery man a bough and folowed Abimelech, and put them in to the holde, and set the holde a fyre vpon them: so that al the menne of the towre of Sichem were slayne, aboute a thousande persons, what of men and women.

Then wente Abimelech to Thebez and beleged it, and toke it. But there was a stronge tower in the myddes of the ctye, and thither ranne all the menne and women, and all the citizens of the ctye, and shut it to them, and gotte them vppon the battelmentes. Then came Abimelech vnto the tower, and foughte agaynst it, and wente harde vnto the enterpyng of the gate to set it on fyre. But a womanne cast a pece of a wylstone vpon hys heade and all to brake hys brayne panne.

Then Abimelech called hys helpe vnto the yonge manne that bare hys harness, and sayde vnto hym: drawe thy swearde,

C.iii.

and

1. Re. xxi. 11.
Abimelech
is slayne.

and slewe me, that menne saye not of me, a woman slewe hym. And hys ladde thruste hym thorowe, and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto hys owne house.

And thus all the wyckednesse of Abimelech, whiche he dyd vnto hys father in leunge hys lxx brethren, and thereto all the wyckednes of the menne of Sichem. God dyd bynge vpon thei heades. And vpon them came the curse of Joatham the sonne of Jerobaal.

The .i. Chapter.

Abola and Tair Judges of Israel, Israel synneth, and after cryeth on God for redemption.

After Abimeleche, arose to defend Israel one Abola, the sonne of Ihuah, the sonne of Dodo a ma of Isaker, whiche dwelte in Samit, in mounte Ephraim, who iudged Israel the and twente yere, and then dyed and was buried in Samit. And after hym arose Tair a Galaadite, who iudged Israel xii yere. And he hadde, xxx. sonnes that rode on thyrte asse coltes, and hadde thyrte cytes for them, whiche are called the townes of Tair vnto this day, and are in the land of Galaad. And Tair dyed, and was buried in Ramon.

And the chyldren of Israel wroughte wyckednesse yet agayne in the sighte of the Lord, and serued Baalim & Ashtaroth and the Gods of Syria, and the Gods of Sidon, the Gods of Moab, the Gods of the chyldren of Ammon, and the goddes of the Philistines, and forsoke the Lord and serued hym not, wherefore the Lord was wroth wth Israel, and gaue them vp into the handes of the Philistines, and into the handes of the chyldren of Ammon: whiche priled and oppressed the chyldren of Israel in those dayes egyptene yere, all that were on the other syde Iordane, in the lande of the Amorites in Galaad.

Moreouer the chyldren of Ammon wente ouer Iordan to fighte agaynst Juda, Ben Jamin, and the house of Ephraim, so that Israel was sore encombred. Then the chyldren of Israel cryed vnto the Lord, sayinge: We haue synned agaynst the: for we haue forsaken oure owne God and serued Baalim. And the Lord sayed vnto the chyldrene of Israel: dyd not the Egyptians the Amorites, the chyldren of Ammon, the Philistines, the Sidonites, the Amalekites, and the Madianites, oppress you? And ye cryed too me, and I deliuered you forth of their handes. And thus not wthstandynge ye haue forsaken me, and serue straunge Goddes, wherefore I will helpe you no more.

But god and crye vnto the Gods whiche ye haue chosen, and lette them saue you in the tyme of your affliction. But the chyldren of Israel sayed vnto the Lord, we haue synned, doo

thou vnto vs what so euer please the, and deliuer vs onely at this tyme. And they put away the straunge gods from them, & serued the Lord. And he was sorrowful for the miserie of Israel.

Then the chyldren of Ammon assembled and pitched in Galaad, and the chyldren of Israel gathered them together, and pitched in Mizpah. And the compaigne of the Lordes of Galaad sayd, whosoever wil be gonne the battell agaynst the chyldren of Ammon shall be heade ouer all the inhabitants of Galaad.

The .ii. Chapter.

Jephthah the sonne of an harlotte deliuereth Israel from the Ammonites, after they asked forgiuenesse of the bowe of Jephthah.

And there was one Jephthah a Galaadite, a stronge manne, who was the sonne of an harlotte. Howe be it Galaad begat Jephthah. But Galaades wyfe bare hym sonnes, whiche when they were come to age, thruste oute Jephthah, and sayed to hym thou shalt not inherite in oure fathers house, for thou arte the sonne of a straunge womanne. Then Jephthah fled from hys brethren, and dwelte in the Lande of Geb.

And able people and robbers assembled themselves to Jephthah, and wente oute wth hym. But it chaunced in proceste of tyme, that the chyldrene of Ammon made warre agaynst Israel: then the elders of Galaad wente and sette Jephthah oute of the Lande of Geb, and sayed vnto hym come and be oure captayne, and lette vs fighte wth the chyldren of Ammon. And Jephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chased me out of my fathers house? howe happeneth it then, that you come vnto me now in tyme of your tribulacion? And the elders of Galaad answered Jephthah. Wherefore wee turne agayne to thee now, that thou go wth vs, and fighte agaynst the chyldren of Ammon, and be oure heade, ouer all the inhabitants of Galaad. And Jephthah sayde vnto the elders of Galaad. If ye bringe me home agayne to fighte wth the chyldren of Ammon, then if the Lord deliuer them before me, I shall be your heade.

And the elders of Galaad sayd to Jephthah: the Lord that heareth these wordes be wytnesse betwene vs, if wee do not accordynge to thy wordes. Then Jephthah went wth the elders of Galaad. And the people made hym head and ruler ouer the. And Jephthah rehearsed all hys wordes before the Lord in Mizpah.

Then Jephthah sente messengers vnto the kynge of the chyldren of Ammon, sayinge: What ayleth the wth me, that thou comest vpon me to fighte agaynst my lande? And the kynge of the chyldren of Ammon answered the messengers of Jephthah

Jud. ix. c.

Jud. xii. d.

Jud. ii. b
and. vi. a.
and. iii. a.
and. vii. g
Jud. xiii. a

13

14

15

Gen. xxi. c.
Jere. ii. d

16

Jephthah.

17

18

Jephthah, because Israel took away my Land: when they came forth of Egypt: euen from Arnon vnto Iabok, and from thence vnto Jordan. Nowe therefore, re-
A rose these Landes againe by sapre meanes. And Jephthah sente messengers agayne vnto the chydrene of Ammon and sayde vnto hym: thus saythe Jephthah.

Deut. ii. a. Israel took not away the Lande of Moab, nor the Lande of the chydren of Ammon. But when Israel came forth of Egypt, they walked thorow the wilderness euen vnto the redde sea, and came too Cadres, and sente messengers vnto the kynge of Edom, sayinge: lette vs we praye the) go thorow thy Lande. But the kynge of Edom would not assente thereto. And in lyke manner they sente too the kynge of Moab, but he would not consente. And so Israel thode still in Cadres. And then they wente alonge thorow the wyldernesse, and compassed the Lande of Edom and the lande of Moab, and came alonge by the easte syde of Moab, & pitched their tentes on the other side & tuer of Arnon, & came not within the coastes of the Moabites for Arnon was their furthest border.

Am. ix. b

D And then Israel sente messengers too Sehon kynge of the Amorytes, and kynge of Basan, and sayed vnto hym. Lette vs passe thorow thy lande, vnto oure contrie. But Sehon trusted not Israel, to go thorow his coastes, but gathered all his people together, and pitched in Iasah, and fought wth Israel. But the lord God of Israel deliuered Sehon & all his folke into the hands of Israel. And so Israel smot them, and conquered all the Lande of the Amorytes, the inhabitants of the said contrie.

And they conquered all the coastes of the Amorytes, from Arnon vnto Iabok, and from the wilderness vnto Iordan.

So nowe for as muche as the Lorde God of Israel hathe caste out the Amorytes before his people, shouldest thou enioye the Lande? I saye, but what people Camos the God dyueth oute, that lande possesse thou. But what soeuer nation the Lorde oure God chaseth oute, that lande oughte we to enioy.

And thereto, art thou better then Balack the sonne of Zephor king of Moab: because thou shewe vs that he dyd streue wth Israel, or fyghte agaynst the) ; all the whyle Israel dwelte in Basan, and his townes, in Aroer and his townes, and in all the ctytes that bee a longe by the sea coastes of Arnon, thre hundred peres: whype dyddest thou not recouer them in all that space: wherfore I haue not offended agaynst the, but thou doest me wronge too warre vpon me.

Am. ii. a

Deut. xlii. a

The Lorde therefore be iudge thys daye betwene the chydren of Israel, and the chydren of Ammon. Neuerthelesse the kynge of the chydren of Ammon hearkened not vnto the wordes of Jephthah, whi

che he sente hym.

Then the spyrte of the Lorde came vpon Jephthah. And he passed ouer Galaad and Ganiasses, & came to Gazphah that lieth in Galaad, and from thence vnto the chydren of Ammon. And Jephthah bowed a bow vnto the Lorde & said: If thou shalt deliuer the chydren of Ammon into my handes, then that thing that cometh out of the doores of my house agaynst me, when I come home in peace from the chydren of Ammon shall be the Lords: and I wil offer it vp for a burnt offering. And so Jephthah wente vnto the chydren of Ammon, too fyghte wth them. And the Lorde deliuered them into his handes. And he smote them from Aroer vnto Menith, twentye ctytes. And so forth to the playne of the vineyardes, and made an exceeding greate slaughter. And thus the chydren of Ammon were brought vnder, before the chydren of Israel.

Jephthah boweth.

Then Jephthah came to Gazphah, to his house. And behold his daughter came oute agaynst hym wth tymbrelles, and daunces whiche was his onely childe. So that besyde her, he had nether sonne, nor daughter. And when he sawe her, he rente his clothes, and sayde: Alas my daughter thou hast made me stoupe, and arte one of them that were me: for I haue opened my mouth vnto the Lorde, and canne not go backe. And she sayde vnto hym: my father, if thou haue opened thy mouth vnto the Lorde, then do wth me accordyng to that proceeded oute of thy mouth, for as muche as the Lorde hathe aduenged the of thyn enemies the chydren of Ammon. And she sayd vnto her father, do thys much for me: let me alone for the space of ii. monethes, that I may go down to the mountaynes, and bewaile my virginyte wth my felowes. And he sayde, goo: and so he sente her awaye for two monethes.

And she wente wth her companions, and lamented her maiden head vpon the mountaynes. And after two monethes, she turned again vnto her father, which did wth her accordyng to her bowe, which he had bowed, and so she knew no mā. And it became a custome in Israel yere by yere, that the daughters of Israel shoulde goo and lamente the daughter of Jephthah the Galaadite, four dayes in a yere.

The .xii. Chapter.

E The first of Jephthah agaynst Ephraim. After the death of Jephthah succeeded Elon. After Elon Abdon.

E And the me of Ephraim made an insurrection, and wente northward, and sayd to Jephthah: Wherfore wentest thou to fyghte wth the chydren of Ammon, and dyddest not call vs to goo wth the: we wil therfore burne thy house vpon the wth spie. And Jephthah sayde vnto them: I and my people were at great

Pla. q. vii.

And I wylth the chyldren of Ammon. And I called pou to haue aided me, but ye wolde not come. And when I sawe that ye deliuered me not, I putte my lyfe in my handes, and wente vpon the chyldren of Ammon. And the Lord deliuered the into my handes.

Wherefore then are ye come vpon me to fpyghte wylth me? And Jephthah gathered together all the me of Galaad, and fought wylth the Ephraimites. And the men of Galaad smote the Ephraimites because they sayde: Ye Galaadites are but runagates of Ephraim, amonge the Ephraimites, & the Gassaites. Agoreouer the me of Galaad toke the passages of Jordan, where the Ephraimites shuld come homeward. And whē those

Ephraimites that were escaped, sayd let vs go ouer. Then the men of Galaad said vnto them: Ye are Ephraimites, and they sayde naue. Then the other answered: Then Iape Siboleth. And they sayde Siboleth and coude not so pronounce, where vpon the other toke them and slewe them at the passages of Jordan. And there were ouer-

Jephthah
Dech. thousande when Jephthah hadde iudged Israell syre pere, he dyed, and was buryed in one of the ctytes of Galaad. And after

Dech. this man, iudged Israell one Abesan of Bethlechem, who hadde thyrtye sonnes and and thyrtye daughters, and sente also hys thyrtye daughters oute too marpage, and toke thyrtye other in for hys sonnes.

Elon. And when Abesan hadde iudged Israell. vi. peeres he died, and was buryed at Bethlechem. And after hym, Elon a zabulonite iudged

Abdon. Israell ten pere, and he was buryed in Aialon, in the countre of zabulon. And after hym Abdon the sonne of Bellet, a isharathonite iudged Israell.

Judi. 3. 9 And he had forty sonnes, and thyrtye newewes, that rode on the score and ten asse coltes. And when Abdon the sonne of Bellet that isharathonite hadde iudged Israell syghte pere, he dyed and was buryed in isharathon, the lande of Ephraim in the mounte of the Amalekites.

The. xiii. Chapter.

Judi. 3. 9 Israell beyng an Idolater, is oppressed of the Philistines. The byrth of Samson. The sacrifice of Samsons father.

And the chyldren of Israell began agayn to do wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the philistines fortye pere. And there was a man in zaraah of the kindred of the Danites, named Manoah, whose wyfe was barren, and bare not. And the aungell of the Lord appeared vnto hys wyfe, and sayde vnto hyr: Beholde, thou arte barren, and bearest not. But thou shalt conceue and beare a sonne. And now beware, and dunke no wyne, ne stronge dryncke, neyther eate any vncleane thyng: for so, thou shalt conceue and beare a sonne. And there maye

1. Reg. 1. 6 no traser nor sheres come on hys heade.

For the chyld shall be a Nazare vnto God, euen from the tyme of hys byrthe.

And he shall begynne too deliuer Israell oute of the handes of the philistines. The wyfe wente and tolde her husbunde, sayinge: A man of God came vnto me, and the fashion of hym was lyke the fashion of an angell of God excedynge fearefull. But I asked hym not whence he was neyther tolde he me hys name. And he sayde to me: Beholde thou shalt be wylth chyldre and beare a sonne, and nowe dryncke no wyne nor stronge dryncke, neyther eate any vncleane thyng: for the chyld shall be an abstainer to God, euen from his byrth to the daye of hys deathe.

Then Manoah made intercessyon to the Lord, and sayde: I praye the my Lord let the manne of God whiche thou sendest come once more vnto vs, & teache vs what we shal do vnto the chylde, when he is borne. And God hearde the voyce of Manoah, & the aungell of God came agayne too the wyfe as he sate in the feldes. But Manoah hit husbunde was not wylth her. When the wyfe made haist, and ran & shewed hit husbunde, & sayd to hym: Behold, the man hath appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after hys wyfe, and came to the man, and sayde vnto hym: Art thou the manne that spakest vnto my wyfe? And he sayed, yea. The Manoah sayed, nowe when thy worde is come to passe: what shall be the manner of the chyldre, and what shall he do? And the aungell of the Lord sayed vnto Manoah, thy wyfe must abstaine from al that I sayed vnto hyr: We maye eate of nothyng that cometh of the vyne tree, nor dryncke wyne or stronge dryncke, nor eate any vncleane thyng: but must obserue all that I bade hyr. Then sayde Manoah vnto the aungell of the Lord: Braunte vs to tarye tyll we haue made ready a kydde, and haue sett it before the. And the aungell of the Lord sayde vnto Manoah: though thou make me abide, I wyl not eate of thy meate. And moreover if thou wylte prepare a burnt offering, that thou must offer vnto the lord. For Manoah wiste not that it was an aungell of the Lord. And Manoah sayd vnto the angel of the Lord: What is thy name, & when thy saying is come to passe, we maye do the some worship? And the angel of the Lord sayd vnto hym: wher askest thou after my name seing it is maruelous.

And Manoah toke a kydde wylth a meate offering, and offered it vpon a rocke vnto the Lord whiche worketh wonders. Manoah and hys wyfe looked vpon. And when the flame came oute of the aulter, the angel of the Lord ascended vp in the flame of the aulter.

And Manoah & hys wyfe looked thereon, and fell flatte on their faces vnto the ground: But the angel of the Lord dyd no more.

* The law of the Nazare was of ab: Rayner & Chalce fynde in the. vi. chapter of Amos.

* Ec. vii. c. Rule. i. c.

* Amos. i. us is a sepe rate of hys lye one.

Tob. xii. b

* Gen. xxi. c. Exo. xii. c. The name of the aungell is wonderfull

Psalm. lxxv. c. 1. c. x. b. a

more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was an angel of the Lord: & sayde vnto hys wyfe.

We shall surely dye because we haue sene God. But hys wyfe sayde vnto hym:

Ex. xxxiij. d. Ju. vi. c. If the Lord would kyll vs, he would not haue receiued a burnt offering and a meat offering of our handes, neither would he haue shewed vs al these thinges, nor wold he haue tolde vs as he hath of thynges too come. And the wyfe bare a sonne, and cal-

Samson is borne. led hys name Samson. And the ladde greiue, and the Lord blessed hym. And the spyrte of the Lord begonne spyrte too be wpth the house of Dan, betwene Jazcah and Elhaol.

The xiiii. Chapter.

The marriage of Samson. He killeth a lion. He propoundeth a riddle. He killeth thyrty men. Hys wyfe forsaketh hym and taketh an other.

Deut. xxi. a **A** Samson wente downe to Thamnath and sawe a woman in Thamnath of daughters of the Philistines: and came and tolde hys father and mother, and sayde: I haue sene a woman in Thamnath of the daughters of the Philistines. And nowe geue her me to wyfe. Then hys father and mother sayd vnto hym: is there neuer a woman among the daughters of thy brethren, amonge all my people, but that thou must goo and get a wyfe of the vncircumcised Philistynes? And Samson sayde to hys father, geue me this womanne for she pleaseth me well. Howe hys father and mother wyfte not that it was the Lordes working and that he sought occasion of the Philistines, whyche at that tyme ragged ouer Israell.

B Then wente Samson, and hys father and mother downe too Thamnath: So when they came to the vineyards of Thamnath, Beholde a ponge Lion rored vpon hym. And the spyrte of the Lord came vppon Samson. And he tare hym, as a manne woulde rente a kyd, and yet had nothynge in hys hande. Neuerthelesse he tolde not hys father and mother, what he had done, but wente downe and talked wpth the womanne whyche seemed beautifull in sight of Samson.

And wpythin thorte space after, as he repayed thither agayne, too take hit too wyfe, he tourned out of the wape, to se the carcasse of the Lion. And behoulde, there was a swarme of Bees in the carcasse of the Lion, and honye: and he tooke of the honye in hys handes, and wente eatynge and came too hys father and mother, and gaue them of the same. And they dyd eate. But he tolde not them that he had taken the honye forthe of the carcasse of the Lion. And when hys father was come to the woman, Samson made there a feaste, for so bled the pong me to do. And whiche hit frends sawe him, they broughte thyrtye companions to beate hym compayne. And Sam-

son sayde to them: I wyl put forthe a riddle vnto pou. And if ye can declare it wthyn seven dayes of the feaste, and fynde it oute, I wyl geue pou thyrtye Martes, and thyrtye chaunge of garmentes. But if ye can not declare it me, then shal ye geue me thyrtye Martes, and thyrtye chaunge of garmentes. And they answered hym, put forth thy riddle, and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and oute of the stronge came sweetenes.

And they coulde not in thre dayes expound the riddle. So when the seventh daye was come, they sayde vnto Sampsons wyfe.

Flater thy husband, that he maye declare vs the riddle, or else we wyl burne the and thy fathers house wpth fyre: haue ye called vs to make vs beggers? Then Sampsons wyfe wepte vnto hym, and sayde: it can not be but that thou hatest me, and lovest me not, syth thou haste putte forthe a riddle vnto the chyldren of my folke, and wylte not tell me why it is meaneth. And he sayde: Beholde, I haue not tolde it my father, nor yet my mother, and shulde I tell it the? And she wept vnto hym seven daies while the feaste lasted. So the seventh day he tolde her, because she laye so sore vpon hym. And she agayne tolde it to the chyldren of her folke. And then the men of the cite sayde vnto hym the seventh daye before the sunne wente downe. What is sweeter then honye, and what is stronger then a Lion? Then sayde he vnto them: If ye had not plowed with my oxen, ye hadde not founde oute my riddle. Then the spyrte of the Lord came vpon hym, and he went downe to Askalon, and slewe thyrtye men of them, and despoiled the, and gaue their garmentes to them whiche expounded the riddle. And he was wroth, and went by to his fathers house. But Sams wife was geuen in marriage to one of hys companions that accompanied hym.

The xv. Chapter.

Samson killeth thyrtye bandes in fore sayles, and teteeth them runne into the corn, with the jawbone of an Ass he killeth a thousand. Oute of a greete crotche in the iawe, God geueth hym water.

A **A**t it chaunced wpythin a whyle after, in the tyme of wheate harvest, that Samson visited his wife wpythin a kyd. And whiche he thought to haue gon in to hys wyfe, into the chambre, hys father wold not suffer hym to go in, But sayde: I thoughte thou haddest hated hit, and therefore I gaue hyr to one of thy companions. Howe be it hyr ponger spylle is faster then she Take hyr in dede of the other. Then said Samson vnto the. Now am I blameles concernyng the Philistines, though I do them displeasures.

And Samson wente forth and caughte thre hundred foxes, and toke fyrebrandes and fastened sayle too sayle, and putte a fyre brande in the myddeste betwene two tailyes. And he sette the fyre brande on fyre

Jo. xviij. b

Solomon.

That is If ye had not taken the helpe of my wyfe as is

Wt. i.

A

and

Judges.

and put them into the corne of the Philistines, and burnt vp both the reaped corne and also the standinge, wpth bynes and o-lives. Then the Philistines asked who had done that dede. And it was tolde the that Sampson the sonne in lawe of the Thamnute, because he had bereaued hym of hys wyfe, and geuen her to one of hys companions. And the Philistines came, & burnt both her, and her father wpth fyre.

And Sampson sayd vnto them: Shoulde ye do so? I wyl surely be aduenged of you, and then I wyl cease. And he smote them legge and thpygh wpth a myghtie plage. And then he went and dwelte in the toppe of the rocke Etam.

Then the Philistines came vp, and pet thed agaynst Juda, and laye in Lehi. And the men of Juda sayde: Why are ye come agaynst vs, and they answered: to bynde Samson are we come, euen to do to hym, as he hath done to vs. Then the thousande men of Juda wente vp to the toppe of the rocke Etam, and sayde to Sampson: wotest thou not, that the Philistines are rulers ouer vs? Wherefore then hast thou han-deled vs thus? And he answered them: as they serued me, so haue I serued them.

Then sayde they to hym: we are come to bynde the, and to deliuer the into the handes of the Philistines. And Sampson sayd vnto them: Sware vnto me, that ye shal not hurte me pour selues. And they sayde, wee wyl not hurte the, saue only bynde the, & de-liuer the into theyr handes. But wee wyl not kyll the. And so they bounde hym wpth two newe cordes, and brought hym doune from the rocke.

And when he came vnto Lehi, the Philistines bowted agaynst hym. And the spyte of the Lord came vpon hym, and the cordes that were vpon hys armes beame as flaxe that was burnt wpth fyre, and the bandes lowled from hys handes. And he founde a Jawe bone of a rotten Ass, and putte forth the hys hande and caught it, and slewe a thousande menne therewith. And Sampson sayde, wpth the Jawe of an asse haue I putte them backe: wpth the Jawe of an Ass, haue I slayne a thousand men. And when he had leste speakynge, he caste awaye the Jawe out of hys hand, and cal-led the place Ramath Lehi. But he was sore a thyrt, and called on the Lord, and sayde Thou Lord haue geuen thys great victorie, thowme the hand of thy seruante. And now I must dye for thysse, and fall into the handes of the vncircumcised. But God brake a greate tothe that was in the Jawe, and there came water forth of it. And when he had dronken, hys spyte came agayn, she was refreshed, wher-fore the name therof was called, the well of the caller on, which is in Lehi to this day. And he iudged Israel in the dayes of the Philistines. xx. yeres.

The xvi. Chapter.

Sampson lifted vp the gates of Gaza and

The xvi. Chapter.

carpeth them vp into the mountaynes. He was deceiued by Daliah and made blinde. He pulleth downe the house vpon the Philistines, and dieth with them.



Then wente Sampson too Gaza and sawe there an harlotte and laye wpth hyr. And it was tolde the Gazites, that Sampson was come thither.

And they wente aboute, and layed awaye for hym all nyghte in the gate of the ctyte, and were still abydinge for hym all the nyghte, sayinge: tarve till the mornynge that it be daye, and then lette vs kyll hym as he cometh forth of the ctyte. And Sampson toke hys rest till mydnyghte, and arose at mydnyghte and toke the boores of the gate of the Ctyte, and the two syde pooles, and rente them of, barres and all, and put them vpon hys shoulders, and carryed them vp to the top of the hyl, that lyeth before Hebron.

And after that he loued a woman vpon the ruer of Goren, called Daliah, vnto Daliah, whome came the Lordes of the Philistines, and sayde vnto hyr. Flatter hym, and se wherein hys greate strengthe lyeth, and by what meanes wee haue power ouer him that we maye bynde hym, and bynge hym vnder, and eche of vs shal giue the. x. hundred spluckynge.

And Daliah sayed to Sampson. Oh tell me where thy greate strengthe lyeth, and what it is wherwpyth menne myghte binde the, and beate the. And Sampson sayde vnto hyr: If menne bounde me wpth seven grene wythes, that were neuer dyed, I shoulde be weake, and as an other manne. And then the Lordes of the Philistines broughte hyr vii. grene wythes, that were yet grene and neuer dyed. And she bounde hym with them. Notwithstanding she had men lying in wait wpth hyr in the chabre. And she sayd vnto hym: the Philistines be vpon the Sampson. And he broke 6 cordes as a thred of towne breaketh, when it selethe fyre. And so it was not knowen wherein hys strength laye.

Then sayd Daliah to Sampson: Se, thou haste mocked me, and tolde me lies. Nowe yet tell me I praye the, where wpth thou myghtest be bound: And he sayd: If I wer bounde wpth newe ropes, that neuer were occupied, then shoulde I be weake and as an other man.

And Daliah toke new ropes, and bound hym therewith, and sayed vnto hym, the Philistines be vpon the Sampson. And they were lyers awaye in the chabre, and he brake them from of hys armes, as they hadde bene but a threade. And Daliah sayde vnto Sampson, hither too thou haste mocked me, and tolde lyes: I praye the yet tell me wherewpyth menne maye bynde the. And he sayde vnto hyr. If thou bynde seven lockes of my heade with an heare lace, and fallen them wpth a naile I shall be weake. And Daliah dyd so, and sayde vnto

unto hym: the philistines be upon the Saron. But he awaked out of his slepe, & plucked, and went awake wth the naple that was in the plastyng, & wth the herlace.

Then she sayde unto hym: Howe canst thou saye thou louest me, when thyne hert is not wth me: for thou haste mocked me thus thre tymes, and hast not told wherein thy chiefe strength lyeth. And as she laye vpon hym wth her wordes continuallpe verpunge hym, hys soule was encombrd euen vnto the death. And he tolde her all his herte, and sayde vnto her: There neuer came raser nor sheres vpon my head, for I haue bene a Nazareto God, euen from my mothers wombe. If myne herte were cutte of, my strength woulde go from me, and I woulde become, and be like all other men. And when Daliah sawe he had vttered to hir al his vere, she set for the shilystnes, sayinge: come vppet this once, for he hath betwixt me all hys vere.

Then the Lordes of the philistynes came and broughte the moueys in theryr handes. And she made hym slepe vpon hir lappe, and sente for a barber, and cutte of the seuen lockes of his heade, and begonne to vere hym, and to thruste hym from hyr, for by and by his strength was gone from hym. And she sayde: the philistines be vpon the Samson. And he awoke out of hys slepe, and thoughte to goo oute as at other tymes before, and shoke hym selfe, & wote not that the Lorde was departed from hym. And the philistines toke hym, and put out hys eyes, & broughte hym downe to Gaza, and bounde hym wth fetters. And he was made to grinde in the pylson house: al be it the heare of hys heade began to growe agayne after that he was shorne. Then the Lordes of the philistynes gathered them together to offer a solemne offerynge vnto Bagon theryr God and to reioyce, for they sayed: oute God hath betaken Samson oute enemye into oute handes. And when the people sawe hym, they magnified theryr God: for they sayed, oute God hath geuen into our handes oute enemye, whiche destroyed oute contrey, and slewe many of vs. And when theyr herres were met, they sayed: sende for Samson, and lette hym play before vs. So they sette Samson oute of the pylson house, who played before theym, and they set hym betwene the pylles. And Samson sayed vnto the ladde that ledde hym by the hande: set me whar I maye touche the pylles that the house standes vpon. And that I maye leane to them. And the house was full furnished wth menne and women: And there were all the Lordes of the philistynes, and vppon the rouse there were aboute thre thousand men and women that beheld how Samson played.

Then Samson called vnto the Lorde, and sayed: my Lorde almyghtye thynke on me, and restore me myne olde strengthe

at thys tyme O God, that I maye be aduised of the philistines for my .ii. eyes. And Samson caughte the two myddle pylles on whych his house stode, the one in hys ryghte hande, and the other in hys lefte, and sayed: my lyfe yett is wth the philistines, and botwed the wth myghte. And the house fell vpon the Lordes, and vpon all the people that were therein. And so the deade whiche he slewe at hys death, wear mo then they whiche he slew in hys lyfe. And then hys byrthzen, and all the house of hys father came downe, and toke him, and brought him, and buryed hym, betwene zarab and Elhaol, in the burying place of Manoah hys father. And he iudged Israell twenty yeres.

The .xvii. Chapter.

Of Michas whose mother made hym an ydole of siluer. Michas was priest of the image of Leui of Bethlehem.

There was a mā in moſte Ephraim named Michas, whiche ſaid vnto hys mother: the .xii. hundred ſyluer ſplices that were taken from the, aboute whiche thou curſedſt in myne eares: Beholde, the ſyluer is wth me, for I toke it awaye. Then ſayed hys mother: bleſſed be thou my ſonne in the Lorde. And ſo he reſtored the .xii. hundred ſyluer ſplices to hys mother agayne.

And hys mother ſayed: I haue botwed the ſyluer vnto the Lorde, that my ſonne ſhoulde take it of myne hande, to make a grauen Image, and a Image of metall. Some therefore I reuider it the agayne. And he reſtored the monere agayne to hys mother. Then hys mother toke two hundred ſyluer ſplices, and put them to a gold ſmythe, to make thereof a grauen Image and a molten Image, whiche remayned in the houſe of Michas, who alſo made a chappell of Goddes, and made an Ephod, and Images, and fylled the hande of one of hys ſounes whiche became hys prieſte. For in thoſe dayes ther was no king in Iſrael, but euery man did as he thought beſt.

And there was alſo an other, a younge man of Bethlehem Iuda, among the kithredes of Iuda, and he was a Leuite, and ſoiourned there. And the younge man departed out of the city of Bethlehem Iuda, to goo dwell where myghte be moſte commodouſe for hym. And he came to moſte Ephraym, and to the houſe of Michas as he ſourneled. And Michas ſaid vnto him: Whence commeſt thou? and the Leuite answered hym: I am of Bethlehem Iuda, and goo to dwell where I maye fynde a moſte mete place.

And Michas ſayed vnto hym: dwell wth me, and be vnto me a father & a prieſt. And I wyll gyue the ten ſyluer ſplices by the yere, and double apparell and meate and dryncke.

So the Leuite went and dwelled wth the man, and was vnto hym as deare as

Am. vi. 8
Am. vii. 8

Samson is
taken.

2

3

Ephod is a
priestly ap-
parell.

Jud. xviii.
and. xxi. d

one of hys owne Sonnes. And Michas fylled the hand of the Leuite, a the younge manue became hys prieste, and contynued in hys house, and sayed: Nowe I am sure that the Lorde wyll be good vnto me, for then I haue a Leuite to be my prieste.

The.xviii.Chapter.

The children of Danne take the Goddess and the Prieste of Michas awaie. They destroye Laish, and burye it agayne, and name it Dan.



In those dayes there was no kynge in Israel. And in those dayes the tribe of Dan soughte them an inheritaunce to dwell in, for tyll that tyme there fell no inheritaunce vnto them amonge the tribes of Israel. And the children of Dan sente forth of theyr kynnedes fyue men of acrypte, out of theyr coastes, euen out of Zorah, and Eshtaol to vewe the Lande, and searche it oute, and sayed vnto them: goo and searche oute the Lande. And they came to mounte Ephraim, vnto the house of Michas, and lodged there. And when they were come to hys house, they knewe the voyce of the yonge man the Leuite, whose lodgyng they vsed, and sayde vnto him: Who broughte the hither? what makest thou in this place? whype arte thou come hither? And he sayed vnto them: Thus and thus dealeth Michas wth me, and hath hired me to be hys prieste. And they sayde vnto hym. Aske of God wee praye the, that wee maye knowe whether the way we go be prosperous, & whether the thing that take effect. And he priest sayd vnto them: go in peace, the Lorde regardeth your waye, and the iourney whych ye go.

Then the fyue men departed and came to Laish, and sawe the people there dwelling careles, and after the maner of Sydonis, & that no man made anye trouble in the Land, or vsurped anye domynion, and howe they were farre from the Sydons, and had no medlyng wth anye nacion. And they came vnto theyr brethren to Zorah, and Eshtaol. And theyr brethren sayd vnto the: what tidynge bringe you?

And they sayd, arise and let vs go vnto them. for we haue seene the Lande, and it is very good. Hasten you therefore, and be not shewdesfull to departe, and to come and conquere the Lande: ye shall come vnto a people that casteth no perils, and vnto a large contrey: for God hath geuen into your handes a place wher is no lacke of any thyng in the worlde.

Then departed thence of the kynnedes of the Danites, out of Zorah and Eshtaol fyue hundred men appoynted wth abymentes of warre. And they wente and pitched in Batiab Jarim in Iuda.

Wherefore the place is called Mahanah Danne vnto this daye, whiche is on the backe syde of Batiab Jarim. So they

wente thence vnto mounte Ephraim, and came to Michas house. Then answered the fyue men that wente to spye oute the contrey of Laish, and sayed to theyr brethren: wotte ye not that there is in these houses an Ephode, and Images, and a grauen Image, and a moultren Image? Nowe therefore consydre, what ye haue to do. And they turned thitherwarde and came to the house of the yonge man the Leuite, and saluted him peaceably. And the fyue hundred men well fyled wth weapons of war whych were of the children of Dan stode in the enterpyge of the gate.

And the fyue menne that wente to spye oute the Lande, wente in thither, and toke the kerued Image, and the Ephode, and the moultren Image. And the prieste stode in the enterpyge of the gate wth the fyue hundred menne, that were armed vnto battell, whyle the other went to Michas house, and fet the kerued Image, the Ephode the kerued Image, and the Image of metall.

Then sayed the prieste vnto them: what do ye? and they answered hym, keepe silence, and putte thynne hande vpon thy mouth, and come wth vs, and be vnto vs a sarver and a priest. Whether is it better for the to be a prieste to the house of one man, or to be prieste to a tribes kynned of Israel? And the priest was glad and toke the Ephode, and the Images, & the grauen Image, and wente wth the people. And they turned and departed, and putte their children, the castell and theyr costly thynges before them.

When they were a good waye frome the house of Michas, the men that were in the houses, that were by Michas house, made an outcrys, and pursued after the children of Dan, and called vnto them. And they turned their faces and sayed to Michas, what ayleth the that thou makest this outcrys? And he sayed, ye haue taken away my Goddess, whych I made, and also the prieste, and goo yowte wayes wth them. And what haue I more, howe then saie you vnto me, what ayleth the?

And the children of Danne sayed vnto hym, let not thy voyce be heard amonge vs, least angrie felowes runne vpon the, and thou lose thy lyfe, wth the lyues of al thine householde also. And so the children of Dan wente their wayes.

And when Michas sawe they were so strong for hym, he returned vnto hys house agayne. And they toke the thynge whiche Michas hadde made, and the prieste whiche he hadde, and wente vnto Laish, euen vnto a people that were at ease, and wthout mistrust, and smote them wth the edge of the swearde, and burnt the cite wth fyre. And there was no manne to helpe, because it was farre froe Sidon, & they hadde none affayres wth any other nacion. And the cite stode in

Dan.

Josu.xv.

Jo.xviii.v.

Jo.xviii.v.

Judges.

entreated his Hametullpe all the nyght, euen vnto the moynge. And when the day began to synge, they let him go.

A And then came the woman in the daynyng of the day, and fell downe at the doore of the mannes house, where his lord was. And his Lord arose vp in the moynge, and opened the doores of the house, and came forth to goo bys waye. And he holde, his concubynne laye alonge before the doore of the house, and hit hande vpon the threshoulde. And he sayed vnto hyr: a-ryse and let vs be goynge. But she answered not. Then he toke hit vp vpon an asse, & rode by, & gate hym to his owne home. And when he was come vnto his house, he toke a thiespyng knyfe, and caughte his concubynne, and deuyded hyr thorowe the bones into xii. peces, and sente hit vnto all quarters of Israell.

And all that sawe it sayed: there was no such dede done or sene sithen the chyldren of Israell came out of Egypt vnto this day: consider the matter and geue counsell, and save poure aduysers.

The .xx. Chapter.

The battell of the Israellytes agaynst the tyebe of Ben Jamin for the Leuites wyfe killed.

What is all of one conscent, or generally, as he writeth in this chap. v

When all the chyldren of Israell wente oute, and there gathered a companye togyther, as it had bene but * one man, euen from Dan to Berseba, and oute of the Lande of Galaad vnto the Lande of Mezphad, and there rode folke oute of all quarters of all the tyebes of Israell, in the assemble of the people of God, four hundred thousand fore men that drewe sweardes. And the chyldren of Ben Jamin hearde that the chyldren of Israell were gone vp to Agar-phad. Then sayed the chyldren of Israell: tell vs botre thys wyckednes happened. And the Leuite the flayne womannes housbande, answered and sayed: I came into Gabaab in Ben Jamin with my concubynne to lodge all nyght. And the crypzens of Gabaab arose agaynst me, and besette the house rounde aboute me by nyghte, and thoughte to haue slayne me, but they caughte my concubine, and forsed hyr that she dyed. Wherefore I toke my concubynne and cut hit in peces, and sente hit thorowe oute all the Landes of the enherptaunce of Israell, for they haue done abhominacion and folye in Israell. Beholde, ye are all the chyldren of Israell. Consider therefore, and geue poure aduise in the case. Then all the people arose as it had bene one manne, sayinge: there shall not one of vs goo to his sente, nor tourne into his house. And nowe thys is it that we wyl do to Gabaab, and caste lottes agaynst it. And we wyl take ten men of the hundred thorowe oute all the tyebes of Israell, and an hundred of the

The .xx. Chapter.

thousande, and a thousande of ten thousande, to sette bytaye for the people, to make that they maye goo agaynst Gabaab Ben Jamin, accordynge to all the saye that they haue wrought in Israell. And so all the men of Israell assembled vnto Gabaab, as it had bene but one man. And the tribes of Israell sent men thorowoute all the tyebe of Ben Jamin, sayng: What wyckednes is thys, that is happened amonge you? Nowe therefore deliuer vs them, those wycked wyretches of Gabaab to the ende we maye slea them, and putte awaye euill from Israell.

Nevertheless the chylde of Ben Jamin woulde not hearken vnto the voyce of their brethren the chyldren of Israell: but mustered oute in battell agaynst the chyldren of Israell. And the chyldren of Ben Jamin were recounted at that tyme oute of the ctytes. xxi. thousande men that drewe sweardes besyde the enherptaunces of Gabaab whiche were numbred seven hundred picked men. And amonge al these folkes were seven hundred nymphe handed men, whiche euery one coulde synge songs at an herre breade, and not myste. And the chylde of Israell beside the chyldren of Ben Jamin, were numbred at four hundred thousande men that drewe sweardes, and all men of warre.

A And the chyldren of Israell arose and wente vpp to Bethell, and asked of God who shoulde begynne the battell agaynst the chyldren of Ben Jamin: and the Lord sayed, Juda shall be poure captayne. And the chyldren of Israell rode vp eatepe and besieged Gabaab.

And the men of Israell wente oute to battell agaynst Ben Jamin, and putte them selues in a raye agaynst them, to fyghe agaynst Gabaab. And the chyldren of Ben Jamin came oute of Gabaab and destroyed in Israell that daye. xxi. thousande men, and broughte them to the grounde. And the folke of the chylde of Israell plucked vp theyr herres and perestefones made battell in the same place wher they dyd the first day: but they wente sit vp and wepte before the Lord vnto euen, and asked of the Lord, sayinge: Shall we go agayne to battell agaynst the chyldren of Ben Jamin our brethren?

And the Lord sayed: goo vp vnto them. When the chyldren of Israell were come to the chyldren of Ben Jamin the seconde daye, the chyldren of Ben Jamin wente agaynst them oute of Gabaab, the seconde daye, and destroyed to the earthe of the chylde of Israell once agayne, eightene thousande men that drewe sweardes euery manne of them. Then the chylde of Israell and all the people, wente vp and came to Gabbas house, and wepte, and saue there before the Lord, and fasted the same daye vnto the euen, and offered burnt offeringes, and peace offeringes before

in the valey that lyeth by Bethrebo.

Jos. xix. d


And they built the citi and dwelt therein * and called it Dan, after the name of Dan their father, wherby he was sonne vnto Israel. Howbeit it in dede the name of the citie was Laish at the begynnyng.

And the children of Dan set them by the greuen Image. And Jonathan the sonne of Betson, the sonne of Asanath and his sonnes were pyrestes vnto the tyepe of the Danites, tyll they were caryed awaye out of the Lande prissoners. And they set them by the carued Image whiche Asychas made, all the while that the house of God was in Siloh. In those dayes was no spage in Israel.

The .xix. Chapter,

Of the Leuite whose wife was villanously abused in Gabaab. She is darred into synners, and of her sent to eary tribe of Israel a p. re.

a

 As a certayne Leuite dwellynge on the syde of mount Ephraim, took to myse a concubine oute of Bethlehem Juda: whiche concubyne played the whoze in his house, and wente away from hym, vnto his fathers house to Bethleem Juda; and there continued foure monethes. And his husbunde arose and went after hyr, to speake frendly vnto hyr, and to brynge hyr home agayne, and his ladde wyth hym; and a couple of asses. And she broughte hym to his fathers house: And when the father of the damosell sawe hym, he reioyced at his commynge. And the Leuite abode wyth his father in lawe thre dayes, and so they eate and drinke, and lodged there.

b

The foureth daye the younge man arose earlye in the mornynge, and woulde haue departed. But the damiselles father sayed vnto his sonne in lawe: conforte thyne herte wyth a morsell of breade, and then go poure to we. And they satte downe, and dyd eate and dryncke boeth of them together. Then sayed the damiselles father vnto the man: goo to I praye the, and staye all nyghte, and let thyne herte be meryed. Howbeit the man stode vp to departe: but his father in lawe compelled hym to turre agayne, and to tarre all nyghte there. And he arose vp earlye the f. daye to departe. Then sayed the damiselles father: conforte thyne herte: and so made hym tarre tyll after myddaye, and they dyd eate boeth of them together.

c

And the m. arose to departe wyth his wife and his lad. But his father in lawe. The damiselles father sayd vnto hym: beholde, the day goeth fast awaye and draweth toward nyghte, tarre all nyghte, at leaste tarre thys daye here, and let thyne herte be meryed.

And to morowe gette you earlye on your waye; and get the to thy tente. Nevertheless the man woulde not tarre, but arose and departed, and came as farre as Jebus whiche is Ierusalem and his

asses laden, and his concubyne, and his lad wyth him. And when they were fast by Jebus, the daye was sore sprewe, and the yongeman sayd vnto his maister: come I praye the, and lette vs turre into the cite of the Jebusites, and lodge all nyghte there. But his maister sayd vnto him: Wee wil not turre into a strange cite, that are not of the children of Israel: we will goo forth to Gabaab, and we shall come to one place or other, and shall lodge all nyghte in Gabaab, or in Ramab.

And they wente forth on their iourneys, and the sun went downe vpon them, wher they were faste by Gabaab, whiche is in Beniamin. So they turned thitherward to go and lodge all nyghte in Gabaab.

And when they came in, they satte downe in a streete of the cite, for no man woulde take them in to lodge. But beholde, there came an olde man from his worke, oute of the sepides at euen, whiche was also of mount Ephraim, and but a straunger in Gabaab: for the men of the place were of the children of Iemini.

And when he hadde litted by his eyen and sawe a wayfarynge man in the streetes of the Cytie, he sayed: whether goest thou? And whence comest thou? And the other answered him, we come fro Bethlehem Juda, toward the syde of mount Ephraim: fro thence am I, and wente to Bethleem Juda, & go nowe to the house of God.

But there is no manne that receyuethe me to house, and yet I haue strawe and prouender for oure asses, and brade and wyne for me and thy hande maped, and the Ladde that are wyth thy seruaut, and lacke nothyng but lodgyng.

The olde manne sayed: peace be wyth the, al that thou lackest, shalte thou fynde wyth me: ouerpe remaine not in the streetes all nyghte, and be broughte hym into his house, and gaue fodder vnto his asses. And they washed their feete, and dyd eate and dryncke.

And as they were makynge good chere, the menne of the cite whiche were wyted, sette the house rounde aboute, and thrust at the doore, and spake to the good manne of the house, sayinge: brynge forth the man that came into thyne house, that we maye playe buggery wyth hym.

But the manne of the house wente oute to them, and sayed vnto them: Oo, haue my brethren do not so wyckedlye, for myne maune is come into myne house, doo not thys abhomyne upon. Beholde, my Daughtre a mayden, and thys mannes Concubine, theym I wyll brynge oute vnto you, and thowwe them downe, and take your pleasure of them, but vnto thys man, doo not thys folp agaynst nature, I beseech you. But the men woulde not hearken to hym. Nevertheless the manne toke his concubyne, and broughte hyr forth vnto them, and they had to do wyth hir, and

D. ii.

entreated

Gen. vii. a
p. a. c. b.

Gen. xix.

before the Lord. And they asked the Lord, for there was the accke of the appoyntment of God, in those dayes. And Phytheches the sonne of Eleazar, the sonne of Aaron attendynge vpon it the same tyme, and they sayed: shall we go out anye more to Battell agaynst the childrene of Ben-Jamyn our brethren, or shall we cease? And the Lord sayed goo: for to morowe I will deliuer them into your hands, and Israell sette a prync watch agaynst Gabaath, trunde aboute. And the chyldren of Israell wente agaynst the chyldren of Ben-Jamyn the thirde tyme, and put them selues in aray agaynst Gabaath, as they had done thys before. Then came the children of Ben-Jamyn agaynst the people of Israell, till they were drawen a greete waye from the cytye. And they beganne to smyte of the people and wounde them (as they had thys before, so that Israell fledde by two by wayes, of whiche one goeth vp to Bethell, and the other to Gabaath thorow the feldes) and slewe vpon a thyrty men of Israell. For the children of Ben-Jamyn thoughte that the other hadde bene beaten before them as at the fyrste tyme. But the chyldren of Israell, sayed: let vs flee, & plucke them awaye fro the cytye, to þe brayn wares.

And then all the menne of Israell rose by oure of theyr standynge, and put them selues in aray at Baal Thamer. And Iphewsebeliers in awaye of Israell, came forth out of their places, oute of the meddowes of Gabaath: and came before Gabaath, ten thousande chosen men, oute of al Israell, and there was a stronge battell. But the other wyse not that euill was so nygh them. And the Lord plagued Benjamin before Israell, so that the chyldren of Israell destroyed in Ben-Jamyn that same daye, xxi. thousande and an hundred men, that diene swerdes euerye one of them. The chyldren of Ben-Jamyn when they dyd se that they shoulde be beaten downe, beganne to fle. And the men of Israell gaue towne to Ben-Jamyn, because they trusted to the lyars awaye whiche they layed agaynst Gabaath. And the lyars in waye hasted and ranne oute of their holes vpon Gabaath, and wente and smote all the cytye with the edge of the swerde. And they of Israell gaue the pryue watche theyr watche morde, that as sone as they hadde taken the cytye, they shoulde fyre it, that by the smoke they shoulde shewe that the cytye was wonne. And the men of Israell fledde in the battell. And Ben-Jamyn beganne to smyte deade of the chyldren of Israell aboute thirte persons, for they supposed that the other had here put to the worke before them, as in the fyrste battell. Then beganne to arise oute of the cytye a poller of smoke: And the Beniaminites looked backe, and beholde, the wastynge of the whole

cytye began to ascend to beauchy.

Then the menne of Israell turned agayne, and the men of Ben-Jamyn were abashed, for they sawe that euill approched them. And they fled before the men of Israell, vnto the waye that leaderly vnto the wyldernes, the other folowynge them at the harde helles. And besyde that thirte partakers of theyr spyres aboute them, were slayne in the same place. And they compassed Ben-Jamyn and chased them to Genaah, and overcame them before Gabaath on the East syde, and there was slayne of Ben-Jamyn, xxi. thousande, and all men of myght. And they turned and fled towarde the wyldernes, and vnto the rocke of Somgranettes. And the other slewe by the way of the reste of them, fye thousande menne, and spyked vnto them vntill they came to Gabaath, and slewe two thousande moore of them: so that all that were slayne that same daye of Ben-Jamyn, were. xxi. thousande men that diene swerdes, and all men of myght, only. vi. C. men turned & fled to the wyldernes to the rocke of Somgranettes, and abode there. iiii. monethes. And then the men of Israell turned backe agayne to the chyldren of Benjamin, and smote them with þe edge of the swerde in the cytyes, both man and beeste, and all that come to hande, and more ouer set all the cyties they could come by on fyre.

The .xxi. Chapter.

The tribe of Ben-Jamyn whiche was destroyed for their fornicacion with the Leuites wyfe is restored agayne.

And the men of Israell swore in Gazphah, sayinge: there shall none of vs geue his daughter to anye of Ben-Jamyn to wyfe. And the people came to Bethell and abode there xlii. iiii. dayes before God, and lyfte vp their voices, and wepte sore, and sayed. O Lord God of Israell why is thys chaunced in Israell, that there shoulde be thys daye oure ryghte lackynge in Israell?

And on the morowe the people arose earlye, and made there an aultare, and offered burntofferings, and peace offerings. And the chyldren of Israell asked, who are they amonges all the tribes of Israell that came not with the congregacion vnto the Lord? for they had made a greete othe concernynge them that came not vnto the Lord to Gazphah sayinge, they shoulde surely dye. And the chyldren of Israell had pryte on Ben-Jamyn theyr brethrenne, and sayed: there is one tribe cut of from Israell thys daye: what shall we doo vnto the reste of them, to gette them wyues, for as muche as we haue smote by the Lord, that we will not geue them anye of our daughters to wyues? Then they sayed, what are they of the tribes of Israell that came not vnto Gazphah to the Lord? And beholde,

B

Heb. Rema

Of all the tribe of Ben-Jamyn there escaped but vi. hundred

The prayes of the people.

B

before the Lord. And they asked the Lord, for there was the accke of the appoyntment of God, in those dayes. And Phytheches the sonne of Eleazar, the sonne of Aaron attendynge vpon it the same tyme, and they sayed: shall we go out anye more to Battell agaynst the childrene of Ben-Jamyn our brethren, or shall we cease? And the Lorde sayed goo: for to morowe I will deliuer them into your hands, and Israell sette a prync watch agaynst Gabaath, trunde aboute. And the chyldren of Israell wente agaynst the chyldren of Ben-Jamyn the thirde tyme, and put them selues in aray agaynst Gabaath, as they had done thys before. Then came the childrene of Ben-Jamyn agaynst the people of Israell, till they were drawen a greete waye from the cytye. And they beganne to smyte of the people and wounde them (as they had thys before, so that Israell fledde by two by wayes, of whiche one goeth vp to Bethell, and the other to Gabaath thorow the feldes) and slewe vpon a thyrtye men of Israell. For the childrene of Ben-Jamyn thoughte that the other hadde bene beaten before them as at the fyrste tyme. But the chyldren of Israell, sayed: let vs flee, & plucke them awaye fro the cytye, to þe brayn wares.

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The tribe of Ben-Jamyn whiche was destroyed for their fornication with the Leuites wyfe is restored agayne.

And the men of Israell swaue in Gathphah, sayinge: there shall none of vs geue his daughter to anye of Ben-Jamyn to wyfe. And the people came to Bethell and abode there xlii. iiii. dayes before God, and lyfte vp their voices, and wepte sore, and sayed. O Lorde God of Israell why is thys chaunced in Israell, that there shoulde be thys daye oure ryghte lackynge in Israell?

And on the morowe the people arose earlye, and made there an aultare, and offered burntofferings, and peace offerings. And the chyldren of Israell asked, who are they amonges all the tribes of Israell that came not with the congregacion vnto the Lorde? for they had made a greete othe concernynge them that came not vnto the Lorde to Gathphah sayinge, they shoulde surely dye. And the chyldren of Israell had pryte on Ben-Jamyn theyr brethrenne, and sayed: there is one tribe cut of from Israell thys daye: what shall we doo vnto the residue of them, to gette them wyues, for as muche as we haue sworn by the Lorde, that we will not geue them anye of our daughters to wyues? Then they sayed, what are they of the tribes of Israell that came not vnto Gathphah to the Lorde? And beholde,

B

Heb. Rema

Of all the tribe of Benjamin there escaped but vi. hundred

The prayer of the people.

B

Judges.

there came none of the inhabytauntes of Jabez Galaad vnto the congregacon. So when the people were bewed, beholde, there were none of the inhabytauntes of Jabez Galaad there. And the congregacion sent thither. xiiij. men of the strongest of the, & commaunded them, sayinge: Go & smyte the inhabytauntes of Jabez Galaad wth the edge of the swearde, as well women as chyldren. * And this is it that ye shall do: vterlye destroye all the males, and all the women that haue lyen by men. And they sounde amonge the inhabitauntes of Jabez Galaad foure hundred damselles virgyns that had knowen no manne, by lyinge wth any male.

And they brought them vnto the hoste to Siloh, whiche is in the Lande of Canaan. And the whole congregacion sente and spake wth the chyldren of Beniamyn that were in the rocke of Somergranades and called peaceably vnto them. And Beniamyn came agayne at that tyme, and they gaue them the women whiche they had saued aloue of the womenne of Jabez Galaad. But they so suffysed them not. And the people had compasson on Beniamyn because that God had * made a gaffe in the tribes of Israel. And then the Elders of the congregacion said: what shal we do to the remnant of them to get them wyues, for geat the wyues of Beniamyn are destroyed?

And they sayed, there muste be an inheritaunce for them that be escaped of Beniamyn, that a tribe be not destroyed oute of Israel: howe be it we maye not geue them wyues of oure daughters. For the chyldren of Israel had made adiuraty on, sayinge: Cursed bee he that geueth a wyfe to Beniamyn. Then they sayed, beholde: there is a scalle of the Lorde petye in Sylo, whiche is on the north syde of Bethell. & on the east syde of the waye that goeth from Bethell to Sychem, and south from Libanon. And they commaunded the chyldren of Beniamyn, sayinge: Go and lye in awayte in the vineyardes. And when ye se the daughters of Sylo come forth to daunce in a rowe, then come ye out of the vineyardes, and catche you euerye manne a wyfe, of the daughters of Sylo, and gette you vnto the Lande of Beniamyn. And if they fathers or brethren come vnto vs to complayne, we will saye vnto them, haue pytye on them, because we refused not to geue manne his wyfe in tyme of war, & moreover, by cause ye gaue them none in due tyme, ye were to blame. And the chyldren of Beniamyn dyd accordynglye, and toke them wyues after the numbre of the dauncers whiche they caughte. And that done they wente & returned vnto their inheritaunce, and built there cities, and dwelt in them.

And the chyldren of Israel went thence at that tyme, euerye one to his tyebe, and

The. xxi. Chapter.

to his tyebe, and departed thence euerye manne to his inheritaunce. In these dayes there was no kynge in Israel: but euery man did what semed him good.

The ende of the booke of
Judges.

The booke of Ruth.

The first Chapter.

Elimelech goeth wth his wyfe and chyldren vnto the Lande of Moab. After his death his wyfe Moemy returneth agayne into his countrey, and wth her Ruth her daughter in lawe.



In the tyme when the Judges iudged, there fel a dearth in the land. Wherefore a certayne manne of Berthelem Juda wente to sojourne in the countrey of Moab wth his wyfe and two sonnes. The name of the man was Elimelech, and his wyfe Moemy, and the names of his two sonnes were Mahalon, and Chilion, and were Ephraimites of Berthelem Juda. And when they came into the Lande of Moab, they abode there. And Elimelech Moemys husband dyed, and she remayned wth her two sonnes whiche toke them wyues of the Moabites, the ones name Orpah, and the others Ruth.

And when they had dwelled ther about the space of. x. yeres, Mahalon & Chilion dyed, so that the wife was bereued of her two sonnes, and of her husbände also.

And when she hadde vnto her two daughters in lawe, and returned from the countrey of Moab, for she had hearde saye, tynge in the countrey of Moab, howe the Lorde had visited his people, and geuen them iude: Wherefore she departed forth of the place where she was, and her two daughters together wth her.

And as they wente by the waye retourninge vnto the Land of Juda, Moemy sayed vnto her two daughters in lawe: Good and retorne eether of you vnto youre mothers house, the Lorde deale as he shal wth you, as ye haue dealt wth the dead, and wth me. And the Lorde graunt you maye fynde reste eether of you in the house of your husband: and so she kissed them.

Then they cryed and wepte, and sayed vnto her, we will goe wth the vnto thy folke. But Moemy sayed, tourne agayne my daughters, for what cause woulde ye goe wth me? chyncke you there be anye more chyldren in my bowels to be youre housbandes? Turne agayne my daughters and goe: for I am to olde to haue a husband,

Ru. xxi. 1.

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The.xxi.Chapter:

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And when they had dwelled ther about the space of x. yeres, Mahalon & Chilion dyed, so that the wife was bereued of her two sonnes, and of her husbände also.

Then she stood vp wth her daughters in lawe, and returned from the countrey of Moab, for she had hearde saye, tynge in the countrey of Moab, howe the Lorde had visited his people, and geuen them iude: Wherefore she departed forth of the place where she was, and her two daughters together wth her. And as they wente by the waye retourninge vnto the Land of Juda, Moemy sayed vnto her two daughters in lawe: Woo and retorne eether of you vnto poure mothers house, the Lorde deale as kyndelye wth you, as ye haue dealt wth the dead, and wth me. And the Lord graunt you maye spnde reste eether of you in the house of your husband: and so she kissed them.

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1

13

1

husband: also if I toke a man thys nyght, pea, though I had all readye borne sonnes woulde ye tarpe for thepm till they were come too age: or woulde ye for them so longe refrayne frim takynge of husbands? Not so, my daughters: for then ye shuld be too old to marre, and it greuethe me much for your sakes, that the hande of the Lord is gone oute agaynst me.

Therewith they cryed and wepte agayne, howbeit Orpah kyssed her mother in lawe, and departed. But Ruth abode still by hys: then she sayde, see thy sister in lawe is gone backe agayne unto hir people, and unto her God: retorne thou after hys. But Ruth sayd, entreate me not to leaue the, and to retorne from: the for whither thou goest, I will goo, and where thou dwellest, there I will dwell: thy people ar my people, and thy God is my God.

Where thou dwellest, I will dwell, and there I will be buryed. The Lord do so and so forth to me, excepte that death onely departe the and me a sander.

The Loyde do so & so. it is a maner of sweeting among the Hebrews. As we may now say, to god bring help. in. re. xi. d. such sayings ar p. p. r. u. col. led p. o. r. e. l. a. s. i. o. n. s. * That is pleasure. I. That is better.

When she sawe she woulde needes go with hys, she leste speakynge unto hys, and soo they wente bothe together. till they came too Bethlehem. And when they were come too Bethlehem, it was nepher thowout all the cite: and the womf said: is not this Noemi? But she sayde to them, call me not Noemi, call me Mara, for the almightye hathe made me verie bitter. I went oute full, but the Lord hath brought me home emtye. Why shoulde ye then call me Noemi, seynge the Lord hath brought me lowe, and the almightye hathe brought me unto aduersite. And the tyme when Noemi with Ruth the Moabites her doughter in lawe returned out of the countrey of Moab and came to Bethlehem was in the beginnyng of barley haruest.

Job. ii. a

The .ii. Chapter.

Ruth le. Ruth cometh in the felde of Booz and findeth fauoure in hys syghte.

AND Noemi hadde a kynsman of her husbandes, a manne of might of the kindred of Elimelec named Booz. And Ruth the Moabites sayde unto Noemi: lette me goo too the feld and leaze and gather eares, after whō I shal fynde grace in hys syghte. And she sayde unto her: goo my doughter. And she went, and came and gathered after the haruest men. And her chauce was to gather in the feld that pertained unto Booz, which she was of the kindred of Elimelec.

And beholde, Booz came frome Bethlehem and sayde unto the haruest menne, the Lord be wth you. And they answered hym, the Lord blesse the. Then sayde Booz unto the ponge man that hadde the ouersyghte of the haruest menne: Whose damosell is thys? And the ponge man that was sette to ouerse the haruest menne answered and sayde: It is the Moabytthe damosell that came wth Noemi oute of

the countrey of Moab, and she sayde, let me I praye the leaze and gather after the haruest menne the eares that remaine. And so she came and hath continued even from the mornynge untill now, and went not once home.

Then sayde Booz unto Ruth: hearest thou my Doughter: goo too none other feld to gather, neythir goo from thence, but abyde by my maydens. Thyne eyes are on a feld that shal be reaped: go after the maidens therefore, for I have charged the ponge men, that they touche the not. Moreover, when thou arte a thyrt, go vnto the vessels and drinke of that which the laddes haue drawne. Then she fell on hyr face, * and bowed hys to the grounde and sayde unto hym: howe is it that I have founde grace in thyne eyes, to knowe me, sythens I am an Aliaunte?

And Booz answered and sayd unto hys: al is tolde me that thou haste done too thy mother in lawe, sence the deathe of thyne husbande, howe thou haste left thy father and thy mother, and the lande where thou was born, and art come vnto a nation which thou knewest not in tymes passed. The Lord reacquite thy worke, and a full reward be geuen the of the Lord God of Israel, vnto whome thou arte come to trauell vnder hys wynges.

Then she sayde unto hym: lette me fynde fauour in thy sight my Lord: for thou hast comforted me, and haste spoken hertelpe vnto thy mayde, whiche yet canne not be lyke one of thy maydes. And Booz when the tyme of repaste was come, sayde vnto her, come hithe and eate of the bread, and drinke the soppe in the vineger. And she sat downe by the reapers, and he taughte hys * parched corne. And so she drinke & was fylled and lette parte. And when she was risen vp to gather, Booz spake to the ponge men, sayynge: let her gather the eares that remaine, and do hys no despite. And they to pull oute of the sheues for hys, and let it lye that she maye gather it by, and rebuke hys not. And so she gathered till even, and then she shewed that she hadde gathered, and it was an Ephah of barley, and she tooke it vnye and wente to the cite, and shewed hys mother in lawe what she had gathered, and thereto she plucked out, and gaue too hys that she had reserved when she had eaten ynough.

Then sayde hys mother in law vnto her: where gatheredst thou to day? and where wroughtest thou? blessed be he that knewe the. And she shewed hys mother in lawe with whō she had wrought. & sayd: I mane name with whom I wrought to day, is Booz. Then sayde Noemi vnto her doughter in law, blessed be he, for he ceaseth not to do the same goodnes to the deade, that he did to the lyvyng. And Noemi sayde vnto hys: the manne is nye vnto vs, even of oure nexte kynne. And Ruth the Moabite sayd:

W. iii.

he

Se. xxii. a

C

* Job. ii. a

D
Ephah is (it
bu. 16.

he bademe also that I should continue with the ponge men, until they had ended all the harvest he hath. Then sayd Boemi unto Ruth her daughter in lawe: it is best my daughter, that thou go out with his mapdens and that thou inuete the in anye other fiede. And so he kepte her by the mapdens of Booz, to gather unto the ende of barley harvest, and of wheat harvest also, and returned to her mother in lawe.

The.iii. Chapter.

Ruth depeth at Booz fete, and is knowne bys kynswoman.

A When Boemi hit mother in lawe sayde unto her: my daughter I wyl seeke rest for the, that thou mayste be in better case. For nowe this Booz oure kinsmanne with whose mapdens thou wast, wynneth bys barley too nyghte in the threshynge floure: wylste thy selfe therefore and anoynte the, and putte thy raimente vpon the, and get the to the threshynge floure. But let not the manne beware of the, till he haue leste eatynge, and drynckynge. And when he goeth too slepe, marke the place where he layeth hym downe, and then goo and lyfte vpp the clothes that are on his feete, & lape the downe, and so shall he tell the what thou shalte do. And she answered hir: all thou bydest me, I wyl do. So she wente vnto the floure, and byd all that her mother in lawe baded her. And when Booz hadde eaten and drunken and made hym merie, he wente and lape downe by the syde of the heape, and she came softlye and lyfte vpp the clothes at his feete, and layed her downe. And at midnyghte the man was awaked and groped, and beholde, a woman lape at his feete. Then he sayd, what art thou? she answered, I am Ruth thine handmaid, spied thy mantel ouer thine handmaide, for thou art the nexte of kynne.

And then he sayde: blessed be thou in the Lorde my daughter, for thou haste shewed more goodnes in the latter ende, then at the begynnyng, in as muche as thou followedest not ponge men, whether they were pore or ryche. And nowe my daughter feare not, I wyl doe too the all that thou requierest: for all within the gates of this cite knowe that thou arte a woman of vertue. And it is true that I am of thy nexte kyn, howbeit there is one nether then I.

Take all nyghte and when mornynge is come, if he wyl marry the, well and good lette hym so do. But if he will not haue the, as sure as the Lorde lyueth, I wyl haue the: Ipe still till the mornynge. And so she laye at his feete till the mornynge. And she arose vpp before one coulde knowe an other. And he sayde, let no manne knowe that there came anye womanne into the threshynge floure. And he sayed, bynge the mantell that thou haste vpon the, and holde it vp. And she held it vpp, and he mette in sixe measures of barley, and lap

ed it on her, and she gate her into the cite, and came vnto her mother in lawe whiche sayde: what thynges my daughter? And she tolde her all that the man had done to her. And sayde moreover: these sixe measures of barley gaue he me, and sayd: thou shalte not go emptye vnto thy mother in lawe. Then sayd she my daughter, Ipe still vntill thou knowe howe the matter wyl procede. For the man wyl not be in reast till he haue ended his matter this same day.

The.iii. Chapter.

Booz taketh Ruth to wyfe, of whom he beggeth Obed.

Then wente Booz to the gate, & sate him downe there: and beholde the kinsmanne of whiche Booz spake, came by. Vnto whome he said: come and sitte downe here, and called hym by his name, and he returned in & sate downe. Then he tooke ten men of the elders of the cite, and sayde: Ipe ye downe here. And then sate downe. Then he sayde vnto the kinsman: Boemi that is come agayne oute of the contrey of Moab, wyl sell a parcell of lande whiche was oure brother Elimelecs. And I thought to be the to wete, and byd the bye it before the inhabitoures and elders of my people, if thou be disposed to challenge it, for thou arte nexte of kynne: but if thou wylste not purchase it, then tell me that I may wete it. For there is none to challenge it save thou, and I next the. And the other answered: I wyl purchase it.

Then sayde Booz, what day thou byest the fiede of thy hand of Boemi, thou must take also Ruth the Moabite, the wyfe of the dead, to stee by the name of thy deade kinsman vpp his inheritaunce. The said kinsman, I can not purchase it for marriage of myne owne name: take thou my ryghte to the, for I am content to leste my ryghte here. Nowe this was the manner of old tyme in Israel concerning purchase and chaungynge, for to stablyshe all thyng that a manne muste plucke of his sho, and geue it his neyghboure, and this was a wptnesse in Israel.

And the kinsman sayde to Booz, bye it thou: and so drewe of his sho. Then sayd Booz vnto the elders, and vnto all the people, ye are wptnesse this dape, that I haue boughte all that was Elimelecs, and all that was Chilion and Mahelon, of the hande of Boemi. And moreover Ruth the Moabite the wyfe of Mahelon, do I take to me to wife, to stee vpp the name of the deade vpon his inheritaunce that his name be not putte forth amongs his brethren, and from the gate of this cite: ye are wptnesse this dape.

And all the people that were in the gate, and all the elders sayed, we are wptnesse: the Lorde make the womanne that is come into thyne house, lyke Rachel and Lea, whiche twayne did buylde the house of Israel, that she maye do vertuouslye in Ephrayah, and be famous in Beth-

h. there is d. is p. l. u. d. not l. r. c. x. l. i. i. b.

The gates in the scripture do oftentimes signifye that places where people did to munel alle ble, & where iudgements were geuen and causes determined. For in olde tyme were such things done in the gates.

B

C

That is, she may liue well and honestly.

lehen

As sure as the Lord liueth, was a manner of swearing among the hebreues, to shewe a firme fence of the gentles which was

lehem, and that thyne house be lyke the house of Sharez, whome Thamar bare vnto Juda, euen of the sede whiche the Lorde shall geue the of thys pounge woman And so Booz toke Ruth, and she was

hys wyfe, and he lay with her, and the lord gaue that she conceived and bare a sonne. And the women said vnto Noemi: blessed be the Lord, which hath not left y with oute an heire this daye, that thou haue a name in Israel, and that thou bringe thy lyfe agayne, and chere thyne olde age.

That is whosenamethat remain in Israel.

For thy doughter in lawe whiche loueth the, hath borne him, that is better to the then seven sonnes.

And Noemi toke the chyldre and laped it in her lappe, and became nurse vnto it. And hys neighbours gaue it a name, saying there is a chyldre borne to Noemi, & called it Obed, he is the father of Isai, the father of Dauid.

And thys is the generation of Sharez. Sharez begat Bezro, Bezron begat Ram, Ram begat Aminadab, Aminadab begate Rahason, Rahason begate Salmon, Salmon begate Booz, Booz begate Obed, Obed begat Isai, and Isai begate Dauid.

Thus endeth the booke of Ruth.

The first booke of Samuel called the fyrste booke of the Ispages.

The fyrste Chapter.

Elkanah hadde two wyues, Hannah and Phenennah. Phenennah byghayderh Hannah, because she is chyldelesse. Hannah after prayere made to God, byngeth forth Samuel.

2



There was a man of Ramathaim zophim, of mounte Ephraim named Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Zophan Ephraite, whiche hadde two wyues, thone called Hannah, and the other Phenennah. And Phenennah hadde childzen, but Hannah hadde none.

Gen. xxi. 1. 2. Gen. xxi. 2.

And the sayd man wente oute of the cite euerie feaste daye, to praye, and to offer vnto the Lorde of hoodes: where the two sonnes of Bel (Dophni, & Shunies) were the Lordes priestes.

Gen. xxi. c

And it fell on a daye as Elkanah hadde offered, that he gaue too Phenennah hys wyfe, and to all hys sonnes and Daughters portyons. But vnto Hannah he gaue an honourable portyon wth a full heart, for he loued hys neuerthelesse the Lorde hadde made hys barren. And thereto hys Ennemy Phenennah, bered

hys sore, castinge hym in the tette howe, the Lorde hadde made hys barren. And so dyd she peare to peare as ofte as she wente vnto the House of the Lorde. And soo chafed hys, wherefore Hannah wepte, and eat not.

Then sayd Elkanah hys husband to her: Hannah, why wepest thou, and why eatest thou not? and whye is thyne herte so sore troubled? am not I better to the, then ten sonnes? Then Hannah rose vnto after they had eaten and dronk in Siloh. And she the prieste sate vpon a stole npon one of the fynde postes of the temple of the Lorde.

And she was troubled in hys sprytes, and prayed vnto the Lorde, and wepte sore, and bowed a bowe, and sayde: Lorde of hoodes, if thou wylte loke vpon the wretchednes of thyne handmayde, and shalte remembre me, and not forget thyne handmayde, and shalte geue vnto thyne handmayde a manne chyldre, I wll geue hym vnto the Lorde all the dayes of hys lyfe. and there shall neyther raser nor sheares come vpon hys heade. And she continued prayinge before the Lorde. El marked hys mouth. For Hannah, she spake in hys herte, and hys lippes dyd but moue onely, but hys voyce was not hearde. And therefore Bel toke hys for dronken, & said vnto hys: howe longe wylte thou be dronken? putte awaye from the, the wyne that thou hast. Hannah answered and sayde: not so my Lorde, I am a woman sorrowfull in myne herte, and haue droncke neyther wyne, nor anye stronge dryncke: but I haue poured oute my soule before the Lorde. Counte not thyne handmaid to be lyke a daughter of vntirytynes, for oute of the aboundaunce of my medytacion and grief, haue I spoken hys herto.

To power out her soul to the we al her heart and affects on, & declare her mind of fecundity, to praye earnestly, & gently to utter her whole entes & thoughts. ad. pl. a. 1. 2

El answered and sayde: go in peace. the God of Israel shall graunte thy petition that thou hast asked of hym. Then she sayde, let thyne handmayde find grace in thy sight. And so the woman wente hert waye, and dyd eate, and looked no more so sad. And they rose vnto early, and bowed themselves before the Lorde, and then returned and went to their house to Ramah. And Elkanah laye by hys wyfe Hannah, and the Lorde remembred her, and in processe of tyme she conceived and bare a sonne, and called his name Samuel, because she had asked hym of the Lorde. And Elkanah and all hys house wente by to offer vnto the Lorde, both the offerpings due for the feast, and also hys bowes: but Hannah went not by, for she sayde vnto her husband: I wll tarpe vntill the chyldre be weaned, and then I wll bynge hym that he maye appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayde to her: do what semeth the best, for thyne herte hath weaned hym, onely the Lorde make good hys saying. And so the woman abode, and gaue her sonne sucke till she weaned hym.

And

lehem, and that thyne house be lyke the house of pharez, whome thamar bare vnto juda, euen of the sede whiche the Lorde shall geue the of thys pounge woma And so Booz toke Ruth, and she was

hys wyfe, and he lay with her, and the lord gaue that she conceived and bare a sonne. And the women said vnto Roemi: blessed be the Lord, which hath not left y with oute an heire this daye, that thou haue a name in Israell, and that thou bringe thy lyfe agayne, and chere thyne olde age.

That is whosenamethat remain in Israell.

For thy doughter in lawe whiche loueth the, hath borne him, that is better to the then seven sonnes.

And Roemi toke the chyldre and laped it in her lappe, and became nurse vnto it. And hys neighbours gaue it a name, saying there is a chyldre borne to Roemi, & called it Obed, he is the father of Isai, the father of Dauid.

And thys is the generation of pharez. pharez begat Hezron, Hezron begat Ram, Ram begat Aminadab, Aminadab begate Rahabon, Rahabon begate Salmon, Salmon begate Booz, Booz begate Obed, Obed begat Isai, and Isai begate Dauid.

Thus endeth the booke of Ruth.

The first booke of Samuel called the fyrste booke of the wynges.

The fyrste Chapter.

Elkanah had two wyues, Hannah and Phenennah. Phenennah byghayderh Hannah, because she is chyldlesse. Hannah after prayer made to God, byngeth forth Samuel.

2



There was a man of Ramathaim zophim, of mounte Ephraim named Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Zophan Ephraimite, whiche hadde two wyues, thone called Hannah, and the other Phenennah. And Phenennah hadde childzen, but Hannah hadde none.

Gen. xxi. 1. 2. Gen. xxi. 1.

And the sayd man wente oute of the cite euerie feaste daye, to praye, and to offer vnto the Lorde of hoodes: where the two sonnes of Eli (Hophni, & Phineas) were the Lordes priestes.

Gen. xxi. 1.

And it fell on a daye as Elkanah hadde offered, that he gaue too Phenennah hys wyfe, and to all hys sonnes and Daughters portyons. But vnto Hannah he gaue an honourable portyon wth a full heart, for he loued hys neuerthelesse the Lorde hadde made hys barren. And thereto hys Ennemy Phenennah, bered

hys sore, castinge hym in the tette howe, the Lorde hadde made hys barren. And so dyd she peare to peare as ofte as she wente vnto the House of the Lorde. And soo chafed hys, wherefore Hannah wepte, and eat not.

Then sayd Elkanah her husband to her: Hannah, why wepest thou, and why eatest thou not? and whye is thyne herte so sore troubled? am not I better to the, then ten sonnes? Then Hannah rose vnto after they had eaten and dronk in Siloh. And she the prieste late vpon a stole vpon one of the fynde postes of the temple of the Lorde.

And she was troubled in hys sprytes, and prayed vnto the Lorde, and wepte sore, and bowed a bowe, and sayde: Lorde of hoodes, if thou wylte loke vpon the wretchednes of thyne handmayde, and shalte remembre me, and not forget thyne handmayde, and shalte geue vnto thyne handmayde a manne chyldre, I wll geue hym vnto the Lorde all the daye of hys lyfe. and there shall neyther raser nor sheares come vpon hys heade. And she continued prayinge before the Lorde. Ek marked hys mouth. For Hannah, she spake in hys herte, and hys lippes dyd but moue onely, but hys voyce was not hearde. And therefore Eli toke hys for dronken, & said vnto hys: howe longe wylte thou be dronken? putte awaye from the, the wyne that thou hast. Hannah answered and sayde: not so my Lorde, I am a woman sorrowfull in myne herte, and haue droncke neyther wyne, nor anye stronge dryncke: but I haue poured oute my soule before the Lorde. Counte not thyne handmaid to be lyke a daughter of vntirytynes, for oute of the aboundaunce of my medytacion and grief, haue I spoken hys herto.

To power out her soul to the we al her heart and affects on, & declare her mind of fecundity, to praye earnestly, & gently to utter her whole entes & thoughts. ad. pl. a. 1. 1.

Eli answered and sayde: go in peace. the God of Israell shall graunte thy petition that thou hast asked of hym. Then she sayde, let thyne handmayde find grace in thy sight. And so the woman wente hert wape, and dyd eate, and looked no more so sad. And they rose vnto early, and bowed themselves before the Lorde, and then returned and went to their house to Ramah. And Elkanah lape by hys wyfe Hannah, and the Lorde remembred her, and in processe of tyme she conceived and bare a sonne, and called his name Samuel, because she had asked him of the Lorde. And Elkanah and all hys house wente by to offer vnto the Lorde, both the offeryngs due for the feast, and also his bowes: but Hannah went not by, for she sayde vnto her husband: I wll tarpe vntill the chyldre be weaned, and then I wll bynge hym that he maye appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayde to her: do what semeth the best, for thyne herte hath weaned hym, onely the Lorde make good hys saying. And so the woman abode, and gaue her sonne sucke till she weaned hym.

And

And then he took hym wth her, when she had weaned hym, wth three bullockes, and an Ephod of flour, and a bottel of wine, and broughte hym vnto the house of the Lorde in Siloh, howebeit the chyld was yet ponge. And they slewe the bullockes, and broughten the chyld to Eli, and the she sayde: Oh my Lorde as trulpe as thy soule liueth my Lorde, I am the womanne that stode by the here prapinge vnto the Lorde, and for this chyld I praped, & the Lorde hath geuen me my desyre, whiche I asked of hym, and therefore I also lend hym the Lorde, as long as he maye bee lente the Lorde. And so they praped there vnto the Lorde.

The.ii. Chapter.

The sonne of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vniuersible sufferance of his chyldren.

And Hannah praped and sayde: Mine heart reioyseth in the Lorde, my home is hygh in the Lorde, and my mouth is wyde open ouer my enemies, for I reioyce in that thou haste deliuered me. There is none so hope as the Lorde: noo, there is none saue thou. Repther is there anye strengthe lyke vnto our God. Talke not to muche proudelye, let olde thynges departe out of your mouthes, for the Lorde is a God of knowlege, and he setteth forth the workes. The bowes of the strouge is broken: & the weake are endued wth strength. They that were full, haue bene gladd to serue for breade, and they that were hongry be satisfied, in so muche that the barren hath borne seuen, and she that hadde manie chyldren is waxed feble. The Lord killeth and maketh alieue, byngeth downe to hell, and fetcheth vp agayne.

Of these bowes is spoken. Psal. x. 10

But the Lorde maketh poore, and maketh riche, bringeth lowe, and heaueth vppon hye. He taketh vppon the poore out of the duste, and lyfteth vp the begger frome the donge hyll, to sette them amonge princes, and to inherite them wth the state of gloire.

Deu. xxi. f. Job. xii. 8. A. p. xvi. b.

Deu. viii. d.

For the pylers of the earth are the Lordes, and he hath set the round world vpon them. He wyl kepe the fete of * his holpe, but the wycked shall kepe spience in darkenesse. For in his owne myghte shall no manne be stronge. The Lordes aduersaries shall be made to feare hym, and out of heauen he shall thunder vpon them. The Lorde shall iudge the borders of the wolde, and shall geue myghte vnto his knyghte, and ete the hoine of his anointed. And Elkanah went to Ramath to his house, and the chyld dyd mynyster vnto the Lorde before Eli the pnest.

Behall is as muche to saye as vniuersal, or toward, or wycked.

But the sonnes of Eli were the sonnes Behall, and knew not the Lorde. For the manner of the pnestes wth the people was, whensoever anye manne offered any offeringes, the pnestes ladde came whyle the fleshe was sethyng, and a fleshe hoke

wth the tette in his hande, and thruste it into the panne, kettle, caldren, or pottle. And all that the fleshe hoke broughte vppon the pnestes toke awape. And so they dyd vnto all Israel that came thither to Siloh. Yea and mozeouer before they hadde offered the fatte, the pnestes ladde came and sayde to the manne that offered: geue fleshe to roste for the pnest, for he wyl not haue sodden fleshe of the but rawe. And if anye man sayde vnto hym, lette the fatte be offered accordyng to the custome of the daye, and then take as muche as thyne herte despyeth. The lad wold answer him, thou shalt geue it me now or els I wyl take it perforce. And the spyn of the pong men was verie great before the Lorde. For they hyndred the peoples deuocion, frome offeringe vnto the Lorde.

But the chyld Samuell ministered before the Lorde gyded aboute wth a linnen Ephod. Mozeouer his mother made hym a litle cote, and broughte it to hym frome lease to lease when she came vppon wth her husbnde to offer the offeringe of the sayed feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde geue the seede of this womanne, for that she hath lente the Lorde. And they wente vnto theirowne house. And the Lorde blessed Hannah, so that she conceived and bare the sonnes and two daughters. But the chyld Samuell grew, dwellinge wth the Lorde.

Eli was verie olde, and hearde all that his sonnes dyd vnto all Israel, and howe they slepte wth the women that * wape in the doore of the tabernacle of wytnes, and sayde vnto them: why do ye suche thynges? For I heare pouce wycked dedes of all these people. Oh nap my sonnes for it is no good reaporte that I heare, howe ye make the Lordes people too trespass. If one manne synne agaynst another * dayesmenne maye make his peace, but if a manne synne agaynst the Lorde, who can be his dayesman? Notwithstandyng they hearkened not vnto the voyce of thei father, because the Lorde wold slea them. The chyld Samuell prospered and grew, and was in fauoure bothe wth the Lorde, and also wth men.

Some read came to.

* Ther that synne to god for hym.

And there came a manne of God from Eli, and sayde vnto hym. Thus sayth the Lorde: I appeared vnto the house of thy fathers when they were in Egypt in pharaos house. And I chose thy father for the of all the tribes of Israel, to be my pnest for to offer vpon myne altare, and to burne incense, and to weare an Ephod before me. And I gaue vnto the house of thy father all the offeringes of the chyldren of Israel. Wherfore kepe ye agaynst my sacrifice, and agaynst myne offeringe whiche I commaunde in the tabernacle, and honour thy chyldren aboue me, and make your selues fatte of the fyne frutes of all the offeringes of Israel my people: Wherfore

fore the Lord God of Israel saith: I said that thine house & the house of thy father shoulde haue walked before me for ever.

But nowe the Lorde sayeth, that be farre from me, for them that worshyppe me I will worshyppe, and they that despyse me, shall be despyed. * Beholde the dayes will come that I will cut of thyne ayme of thy fathers house, that there shall not be an elder in thyne house. And thou shalt see thyne enemy in the tabernacle, in all that shall please Israel: and there shall not be an elder in thyne house while the world standeth. Nevertheless I will not destroy all thy males from my altar, to cause thy sight withal, and to make thine heart melt. And all the multitude of thyne house shall be poyge.

And thys shall be a signe vnto the, that shall come vpon thy two sonnes, Hophni & Phinches: euen in one daye either of them shall dye. And I will steepe me by a faithful priest that shall do after myne herte: and after my mynde. And I will build hym a sure house, and he shall walke before myne appointed for ever.

And they that are left in thyne house shall come and crouche to hym for a little peece of syluer, and a cake of breade, & shall saye: put me & praye the in one office or other amonge the priestes, that I maye eate a morsell of breade.

The.iii. Chapter.

After the Lorde hadde lette to appeare by open vision in Siloh for a longe tyme, he yett calleth Samuel four tymes, and sheweth hym what shoulde befall on Heli.

AND the childe Samuel ministered vnto the Lorde before Heli, and the woordes of the Lorde was depntye in those dayes, for there was no open vision. And it chaunced at that tyme, that Heli lay in hys place, & hys eyes began to waxe dymme, that he could not see. And erre the lampe of God wente oute, Samuel layde hym downe to slepe in the temple of the Lorde, where the arche of God was. And the Lorde called Samuel: and he sayed here am I, and he ranne vnto Heli, and said: here am I, for thou callest me. But he saide: I called the not: go agayne and slepe. And he wente and layde hym downe to slepe.

And the Lorde called once agayne Samuel, and Samuel arose, and wente to Heli and sayed, I am here, thou dydest call me. And he answered, I called the not my son, go agayne and take thy rest: but as yett Samuel knewe not the Lorde, neyther was the woorde of the Lorde opened vnto him. And the Lorde proceeded and called Samuel the third tyme. And he arose, and wet to Heli and saide: I am here, for thou hast called me. Then Heli perceyued that the Lorde called the childe, and sayd vnto him: go and lye downe, and if he call the againe, then saye: speake on Lorde, for thy seruante

heareth. And Samuel wente and layde hym downe in hys place. And the Lorde came and stode and called as afore, Samuel. Samuel. And Samuel sayde, speake on for thy seruante heareth the. And the Lorde saide to Samuel: beholde, I will do a thyng in Israel, that the eares of as manye as heareth it, shall tingle. In that daye, I will performe to Heli, all that I haue spoken concerning hys house. I will begynne it, and ende it. For I haue tolde hym that I will Iudge hys house for ever. For the wyckednesse whiche he knoweth howe hys sonnes are vngracious, and he chastised them not. And therefore I haue sworn vnto the house of Heli, that the wyckednes of his house shall not be purged with sacrifice nor offering while the world standeth. And Samuel layt vnto the morninge, and then opened the doores of the house of the Lorde.

But Samuel feared to shewe Heli the vision. The Heli called Samuel, and sayd: Samuel my sonne. And he answered, here am I. And he said: what is it that the Lorde sayd vnto thee? See thou lydest it not from me. * The Lorde do so, and so to the, if thou hide any thyng from me, of all that he said vnto the. And Samuel tolde hym euery thinge whipt, and hysd it not from hym. And he answered: it is the Lorde, let hym do what seemeth him good. And Samuel grewe, and the Lorde was with hym, and he lette none of hys wordes vnperformed. And all Israel from Dan to Bersabe wist that the faithful Samuel was trulye made the Lordes prophet. And the Lorde appeared agayne in Siloh, for the Lorde opened hym selfe to Samuel in Siloh, thowhe the woordes of the Lorde.

The.iii. Chapter.

The battell of the Philistines. Israel synneth. The arch of the Lorde is taken. Eli's childe dyeth, and he hym selfe also.

AND Samuel spake vnto all Israel, and Israel wente oute agaynst the Philistines to battell, and pitched beside the help stone. But the Philistines pitched in Aphek, and put them selues in aray agaynst Israel. And in that batle Israel was put to the worse before the Philistines, for the Philistines flew along by the fieldes, about .iij. mylles.

And when the people were come into theyr tentes, the elders of Israel sayde: wherefore hath the Lorde beaten vs this daye before the Philistines? lette vs sette the Arche of the appoyntment of the lord, oute of Siloh vnto vs, and lette it come amonge vs, and saue vs oute of the handes of our enemyes.

And the people sente to Siloh, and sette from thence the Arche of the appoyntment of the Lorde of hostes, whiche dwelleth betwene the Cherubins. And there were the two sons of Heli, Hophni, and Phinches, with the arche of the appoyntment of god. And when the Arche of the appoyntment

It was in the night when the lampe burnt in the tabernacle of the Lorde

1. Reg. ii. g.

1. Mch. i. a

1. Re. vii. e.

of the Lorde came into the hooste, al Israel shouted a myghty shoute so that the earth rang agayne.

When the philistines hearde the noyse of the shoute, they saide: what meaneth the sounde of this myghty shoute in the hooste of the Hebrues? And they vnderstode that the arcke of the Lorde was come into the hooste. And the philistines were afrayed, when it was tolde that God was come into the hooste, and sayed: Wo vnto vs, for it was neuer so before this. Wo vnto vs, who shall deliuer vs out of the hand of this myghty God? This is the God that smote the Egyptians wth all manner of plagues in the wyldernesse. Be stronge and quyt your selues lyke men philistines, that ye be not seruaunts vnto the Hebrues, as they haue ben to you. Be men therfore and fyghte. And the philistines fought, and Israel was put to the wyse, and fled euery man into his tente.

And there was a myghty great slaughter, so that there were overthrowne of Israel threty thousande footemen. And the arcke of God was taken, and the two sonnes of Eli, Hophny and Phinies we, deade. And ther ranne a manne of Beniamin out of the arape, and came to Sploh the same dape, wth his clothes rent, and earlie vpon his head. And when the man came in, Eli sat vpon a stole by the waies syde lookinge: for his hearte feared for the arcke of God. And the manne came in, tolde in the cytye, and all the cytye cryed. When Eli heard the noyse of the cryinge, he aroose what the noise of the tumulte. And the man hasted, and came in, and tolde Eli. Eli was irremediablelye olde, and his syghte failed hym that he coulde not se. And the man sayde to Eli, I am he that ranne forth from the arape, and fledde out of the hooste this dape.

And he sayd: how is it fortunied my sonne? And the messenger answered and sayd: Israel is fled before the philistines, and there is a greates slaughter chaunced among the people, and thy two sonnes Hophny and Phinies are ded, and thereto the arcke of God is taken. And when he had once named the arcke of God, Eli fell from his stole backward toward y gate, and his necke brake, and he dyed: for he was old and vnsounde, and he iudged Israel forty yeres.

And his daughter in lawe Phinehes wyfe was wth childe, and nre the birth. And when she hearde these tydynges of the takinge of the arcke of God, and that her father in lawe and hir husbunde were deade, she bowed her selfe and traupled, for her paynes came vpon her. And aboute the tyme of her deathe, the womenne stode about her, and sayed vnto her, feare not, for thou haste borne a sonne. But she answered not, nor regarded it. And she named the childe Ichabod, sayinge: honoure is departed frome Israel. Because the

arcke of God was taken, and her father in lawe and her husbunde were deade. And therfore she sayde: Israel hath losse his honoure, because the arcke of God was taken.

The. v. Chapter.

¶ Wagon the God of the philistines to rest it before the arcke. The philistines are placed in the secret places. The enchaunters of Akaron refuse to receiue the Arcke.

And the philistines toke the arcke of God, and carped it frome the hely stone vnto Asdod, and brought it vnto the house of Dagon, and set it by Dagon. And when they of Asdod were risen in the morninge beholde, Dagon laye grouelinge vpon the earthe before the arcke of the Lorde. And they toke Dagon and sette hym in his place agayne. And when they rose vp earlie in the nexte morninge, behoulde Dagon laye grouelinge vpon the grounde before the arcke of the Lorde, and his heade and his two handes cutte off vpon the thretholde, that the bodie onelye was lefte on hym. Wherefore neyther the yuelles of Dagon, nor anye man that cometh into Dagon's house mighte treade on the thretholde of Dagon in Asdod vnto this dape.

But the hande of the Lorde was heauy vpon them of Asdod, and he despoiled them and smote them wth emerodes, bothe Asdod, and all the coastes thereof. And when the men of Asdod sawe that so, they sayed: the Arcke of the God of Israel shall not abyde here wth vs, for his hande is sore vpon vs, and vpon Dagon ouer God. And so they sente and gathered all the Lordes of the philistines vnto them, and sayde: what shall we doo wth the arcke of the God of Israel? Then sayd they of Beth: let the arcke of the God of Israel be carped aboute. And they carped the arcke of the God of Israel aboute. And when they hadde caried it aboute, the hande of the Lorde was in the citie wth a myghty great plage, and he smote the me of the citie, bothe small and greates, and they were smitten in their secret places wth the emerodes. Then they sente the arcke of God to Akaron, and as soone as the Arke of God came to Akaron, the Akaronites cryed oute, sayinge: They haue brought the arcke of the God of Israel to vs to sea us a out people. Then they sente and sette all the Lordes of the philistines vnto them, and sayde: sende away the arcke of the God of Israel, and lette it go home agayne into his owne place, that it bea not vs wth our people. For there was a plage of deathe thowroughe all the cytye, and the hande of God was exceedinge sore there, in so muche that they whych dyed not, were smitten wth the emerodes: so that the crye of the cytye reached vp to heauen.

Jud. xii. a.

1 Reg. ii. g.

1 Reg. iii. a.

Eli dyeth

At the ouersence of the arke, firste the Iude, when the Gospel of the 10th is preached, it is you, the gentile, the is all superfluous utter the ouerthrowen.

When the worde of God is preached, are the causes of mannes errours of faith dyed. 1. 1. 1. 1.

C

The. vi. Chapter.

The heifers leare home the arke with the rewardes. The Philistines were plaged after they had lost the arke.

AND so when the Arke of the Lord hadde bene in the countrey seven monethes, the Philistines called for the Diviners and the Soothsayers. saying: what shall we doo with the arke of the Lord: tel us in her myght we shall sende it home agayne? They answered: if you sende the arke of the God of Israel home agayne sende it not emptye: But reward it with a trespass offering, and then ye shall be whole, and it shall be knowne to you why his have departed not from you.

Then sayd they, what shall be the trespass offering. wherche he answered: true golden arkes with Emrodos, and true golden myce, accordynge to the number of the Lords of the Philistines. For it was one manner of plague that was on you al and on your Lordes to.

Wherefore ye shall make images lyke to your arkes with Emrodos, and images lyke to your myce & destroyed your Land, and shall give glorie unto the God of Israel: that he may take his hand from you, and from your Gods, and from your Land. Wherefore should ye have your vertes, as the Egyptians and Chanaan had bened their heires? wherfor al that (whiche he was well scourged) was saide to let the people go, and departe.

Nowe therefore make a newe carre and take two mylche kene, on whose necke newe came yoke. And tie the kene in the cart and keepe the Calves at home from them. Then take the Arke of the Lord, and put it in the carre, and put the Jewels of golde wherche ye reward hym with, for a trespass offering, in a forest by the syde of the oke, and sende it awaye, and let it goo. And marche, if he goeth up by the way that leaeth unto his owne coaste to Bethsames, then it is he that dyd vs this greave curll. But if he do not, then it is not bys hande that smote vs, but it was a chaunce that hapned vs. And the men dyd euil: they toke two kene that gaue mylche, and sped them in the carre, and kepte the calves at home, and they laied the arke of the Lord upon the Carre, and the fenne with the myce of golde, and the Images of theyr arkes with Emrodos.

And the kene toke the straite waye to Bethsames, bothe one waye: and as they went they cryed. turnynge neither to the ryght hand, nor to the lefte. And the lord of the Philistines wente after them, till they came to the borders of Bethsames.

And they of Bethsames were reappynge their inbeate in the vallye. So they lyfte up their eyes and espyed the Arke, and crieped when they sawe it. And the carre

came into the groue of one Josua a Bethsamyte, and stode styll ther. Ther was there also a greave Stone. And they laide the wood of the carre, and offered the kyne in a burnt offering unto the Lord. And the Leuites toke downe the arke of the Lord, and the fozet that was there, wherein the Jewels of golde were, and put them on the greave Stone.

And the men of Bethsames sacryficed burnt sacryfice, and offered offerings that same daye unto the Lord, and when the true Lordes of the Philistines hadde sene it, they returned to Akaton that same daye. These are the golden arkes with Emrodos, wherche the Philistines gaue to amendes for a trespass offering, to the Lord: for Ashdod one, for Gaza one, for Ashalon one, for Bethone, and for Akaton one. And the golden myce were accordynge to the number of all the cities of the Philistines, bothe the true Lordes myces, bothe of walled towncs, & of towncs unwallid even unto the great Stone where on they set downe the Arke of the Lord: wherche remaineth unto this daye in the freide of Josua the Bethsamyte. And the Lord plagued the menne of Bethsames because they had sene the Jewelles that were in the Arke of the Lord. And he slew of the people, fifty thousand, and thye score and ten persons.

And the people lamented because the Lord had made so great a slaughter of them, and the men of Bethsames sayed: who is habile to stand before the Lord, so help a God, and to whom shal he go from vs? And they sent messengers to the inhabitants of Gath Fathim: saying. The Philistines haue brought home agayne the arke of the Lord come downe and set it up to you.

The. vii. Chapter.

The arke is brought to Bariatbatim. The people wepe, for which Samuel made intercession to the lord. The Philistines are smitten.

AND the menne of Bariatbatim came and sette up the arke of the Lord. And brought it into the house of one Abynadab in Gabaah, and sanctified Eleazer his sounne, to attend upon the arke of the Lord. And while the Arke abode in Bariatbatim the daies grew so, that it was twenty yeres and all Israel lamented after the lord.

And Samuel spake unto all Israel, saying: If ye be come agayne unto the Lord with all your herres, then I will putte awaye the straunge Gods from you, Balaam, and Gubator, and prepare your herres unto the Lord, and sette hym alone, and so shall he erde you out of the handes of the Philistines. And then the chyldren of Israel dyd put awaye Balaam and Gubator, and setted the Lord alone. Then sayd Samuel. gather all Israel to Mizpah, that I maye praye for you.

Jos. viii. c. Deut. vi. c. 2c. ut. b

Of thys we haue. in. in. a

E. i. you

End. fil. g

you vnto the Lorde. And they assembled at Mizpah and drew water, and poured it out before the Lorde, and said the same day, and sayed there: we haue synned agaynst the Lorde. And Samuel iudged the cause of the chyldren of Israel in Mizpah. When the Philistynes heard that the chyldren of Israel were assembled at Mizpah, the Lordes of the Philistynes went by agaynst Israel: whych when the chyldren of Israel heard, they were afrayed of the Philistynes, and sayed to Samuel: cease not to cry vnto the Lorde our God for vs, that he maye kepe vs out of the bandes of the Philistynes. And Samuel took a suckynge Lambe, and offered it whole for a bounteoofferynge vnto the Lorde. and cryed vnto the Lorde for Israel: and the Lorde hearde hym. And as Samuel offered the bounteoofferynge, the Philistynes came to fight agaynst Israel. But the Lord thounded a great thonder that same day vpon the Philistynes, and turmpled them, that they were beaten before Israel. And the men of Israel issued out of Mizpah and pursued the Philistynes and slew them tyll they came vnder Berhear.

And then Samuel took a stone, and pitched it betwene Mizpah and Sen, and called the name thereof the Stone of helpe, sayinge, thus farre hath the Lord holpen vs. And so the Philistynes were broughte vnder, that they came no more into the coastes of Israel, for the hande of the Lorde was vpon the Philistynes all the dayes of Samuel. Then the cityes whych the Philistynes had taken fro Israel came agayne to Israel, frome Akaron to Berh, with the coastes of the same: whych Israel plucked out of the bandes of the Philistynes. For there was peace betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went aboute pere by pere to Berhel, Balgal, and Mizpah, and iudged Israel, in all those places, and came agayne to Ramath, for there was hys house, and there he iudged Israel, and there he baptyse an auilace vnto the Lorde.

The. viii. Chapter.

¶ Because Samuels sonnes byd manyrer evil, The people require a kynge: and to them is rescribbed the maner of a kynge.

When Samuel was olde, he made his sonnes Judges ouer Israel. The name of hys eldest sonne was Joel, and the name of the seconde Abiah, whiche were Judges in Bersabe. Neuertheles hys sonnes folowed not hys steps, but turned asyde after lute, and took remarces, and peruerred iudgemente. When all the elders of Israel gathered them together and came to Samuel vnto Ramath, and sayed vnto hym: beholde, thou arte olde, and thy sonnes folowe not thy wayes. Nowe

therefore make vs a kynge to Iudge vs, as other nacyons haue. But that thynge displeased Samuel, whiche they sayed: Spue vs a kynge to Iudge vs. And Samuel prayed vnto the Lorde. And the Lord saide vnto Samuel, heare the voyce of the people in al that they saye vnto the. For they haue not caste the awaye, but me: that I shoulde not raygne ouer them. And as they haue euer done sythens I broughte them out of Egypte vnto this daye, and haue forsaken me, and serued other Goddes, euen so do they vnto the. Nowe therefore hearken vnto their voyce, howebeit yet respyre vnto them, and shewe them the power of the kynge that shall raygne ouer them. And Samuel tolde al the wordes of the Lorde vnto the people, that asked a kynge of hym, and he sayed: this shall be the power of the kynge that shall raygne ouer you: he shall take your sonnes and putte them to hys charrettes and make hys horse men of them, and they muste runne before hys charette, and shall make hym captaynes of them ouer thousands and ouer hundredes, and will sette them to eate hys grounde, and to gather in hys barueste, and to make ordynance of warre, and apparell for hys charettes, And he will take your daughters and make them the dyers of hys oynementes, and his cokes and bakers. And he shall take the best of your freldes, and of your vineyardes, and of your olue trees, & geue them to hys seruauntes. And he shall take the tenth of your shepe, and of your bynes and geue it to hys Lordes, and to hys seruauntes. And he shall take the best of your men seruauntes, and maid seruauntes, and ponge men, and of your asses, and do hys worke with them. And he shall take the tenth of your shepe, and ye shall be hys seruantes. And when ye crye out at that tyme vpon your kynge, whiche ye shall haue chosen vnto you, the Lorde shall not heare you at that daye. Neuertheles the people would not heare the voyce of Samuel, but dyd say, not so: But there shall be a kynge ouer vs, and we wil helpe all other nacyons. And our kynge shall iudge vs, and goode before vs, and fighte ouer battels for vs. And Samuel hearde al the wordes of the people and rehersed them in the eares of the Lorde. And the Lord saide to Samuel: hearken to their voyce and make them a kynge. Then sayde Samuel to the men of Israel, go euery man vnto hys cite.

The. ix. Chapter.

¶ How the sonne of Israhel his fathers asses, and is chosen kynge.

When there was a man of Beniamyn named Elipha, the sonne of Abiel, the sonne of Jeror, the sonne of Bechorah, the sonne of Appah, the sonne of a man, that was a Kemynge a man of strengthe, the same had a sonne called Saul, a goodly younge man.

1. Reg. xii. 9
1. Reg. xiii. 8
Act. xiii. 6

1. Reg. xii. 9
1. Reg. xiii. 8

1. Reg. x. 6

D

1. Reg. ix. 11
1. Reg. x. 11

To cri here
significy
not to make
a loud noise
but to praye
a factuoudp
wpeh al his
heart & mind

Eccl. xvi.

1. Reg. xiii. 8

Deu. xvi. 8

man, so that amouge the chyldren of Is-
rael there was none goodlyer then he, and
was thereto from the shouldeys upward hi
ce then all the other people.

And it chaunced that the asses of thys
Kis Sauls father were strayed. The say-
ed Kis to Saul bys sonne, take one of the
seruautes wyth the, and go thy way and
seeke the asses. And they wente thowwe
mounte Ephraim, and thowwe the lande
of Salisa, and founde them not. The they
wente thowwe the lande of Salym, and
there they were not. Then they went also
thowwe the lande of Jemphre, and they
founde them not.

Then when they were come to the land
of zuph, Saul said to the young man that
was wyth him: come lette vs retorne, lest
my father seue carying for the asses, & take
thought for vs. And he answered hym: be-
hold, ther is in this citty a worshipful man
of god, & al that he sayth cometh to pas.
Nowe then, let vs go thither, peraduen-
ture he shall shewe vs what waye we shall
go. Then sayed Saul to bys seruante:
if we goo, what shall we bynge the man?
For our breade is al spent out of our ham-
pers, and there is none other presente to
bynge the manne of God, what haue we?
And the younge man answered to Saul
agayne and sayed. I haue founde aboute
me the fourth parte of a spyle, that wyll we
gyue the man of God to tell vs the waye.

Before tyme in Israel, when a manne
wente to seeke an answer of God, thus
wyse he spake: come and lette vs go to the
* Seer. For he that is now called a pro-
phete, was in the olde tyme called a Se-
ar. Then sayed Saul to bys younge man,
wel sayd of the, come let vs go. And so they
went vnto the citty wher the man of God
was. And as they were gonyng by into the
citty, they met wyth damosels that came
out to drawe water, and sayd vnto them:
is there here a Seer? And the maydens
answered them, yea: beholde he goeth be-
fore you. Make hast now, for he came this
daye to the citty, for the people must offer
this day in the hye place. When ye be come
vnto the citty, incontinent ye shall spyde
him, ere he goo vp vnto the hylle to eate:

for the people wyl not eate, vntyll he come
because he muste blesse the offeringe. And
then eate they that be readye to the feaste.
Nowe therefore get you vp, for euen now
shall ye fynde him. And they wente vp in-
to the citty, and when they were come in-
to the myddes of the citty, behold Samuel
came out agaynst them, to goo vp to the
hye place. But the Lorde hadde tolde Sa-
muell the daye before Saul came, say-
inge: to morowe thys tyme, I wyll sende
the a man oute of the land of Beniamyn,
whom shalt thou annointe captayne ouer
my people Israel, that he maye saue my
people from the handes of the Philistines

for I haue looked vppon my people, and
they crye is come vnto me. When Sa-
muell sawe Saul, the Lorde sayed vnto
hym: se, thys is the man whome I spake
to the of. Thys same shall raygne ouer my
people. Then wente Saul to Samuel
in the myddes of the gale, and sayed: tell
me I praye the where is the Seers house?
And Samuel answered Saul, and say-
ed: I am the Seer, goo vp before me vnto
the hylle, for ye shall eate wyth me to-
daye. And to morowe I wyll let the goo
early, and wyll tell the all that is in thyn
berte, and as concernynge thynne Asses
that were loste thre dayes ago, care not
for them, for they are founde. And moze
ouer, who shall haue the deutyfull thyn-
ges of Israel? belonge they not to the,
and to all thy fathers house? But Saul
answered, and sayed, am not I the sonne
of a Leminus, of the smallest tyebe of Is-
rael, and my kynred the leaste of all the
kynredes of the tribe of Benjamin: wher-
fore then speakest thou so to me?

And Samuel toke Saul and bys ser-
uaunte, and broughte them into the par-
loure, and made them sit in the chief place
amonge them that were bydden, whiche
were vpon a thyrtye personnes.

Then sayed Samuel vnto the cook
Ephraim: loke that meesse whiche I gaue
the, and of whiche I sayed reserue thys
to an other tyme. And the cooke toke up
the shoulde and broughte it, and sette it
before Saul. And Samuel sayed: Be-
holde, what is left, sette it before the, and
eate, for I kepte it for the vnto thys tyme,
when I called the people. And so Saul
byd eate wyth Samuel that daye. And
when they were come downe from the
hylle into the citty. Samuel communed
wyth Saul in the gallarpe: and they a-
rose earlye. And aboute the spryng of the
day, Samuel called Saul in the gallarpe
sayng: aryse that I maye sente the a way.
And Saul arose. And they wente oute at
the doores, both he & Samuel. And when
they were come to the townes ende, Sa-
muell said to Saul, byd thy seruante go be-
fore vs, & he went, but stand thou still a ly-
tle space, & I may know what god sayeth.

The .x. Chapter.

Saul is anointed king, and propheseth. Sa-
muell declareth the people their fault in that
they asked a king. God lmd the hyngel yse.

And then Samuel toke a boxe of
oyle, and poured it vpon bys
heade and kysed hym and sayed:
the LORD GOD of Israel,
hath annointed the to be ruler ouer bys
enheritaunce. And nowe when thou arte
departed from me, thou shalt mete two
men by Rachels Sepulchre, in the boy-
ders of Beniamyn, euen at Zalczab. And
they shall saye vnto the, the asses whiche
thou wenteste to seeke, are founde, but be-
holde: thy father hath lefte the care of the
asses

Jo. ii. c.
1. Reg. xv. 6

Act. xiii. c.
Saul.
Deu. ix. d.
Deu. ix. f.

* ge. xxi. b.

Hereof cometh it
that prophete
is called
a vision
Ecl. i. a.

The hylle of
the place
was orde-
ned to be
a sacrifice
to pray in,
but
without
of god.
Act. xiii. a

Act. xiii. c.
1. Reg. xv. a.

alles, & so forth for you, sayinge: what shall I do for my soune? Then thou shalt go forth thence, and come to the oke of Thabor. And there shalt thou meete three men goinge to God to Bethell, one carryinge three kyddes, and the other three loaves of breade, and the thyrde a buttell of wine. And they shall greete thee, & give thee the two loaves of breade, which I shalt receiue at their handes. After this thou shalt come to the hill of God, where the Philistynes kepe their marche. And when thou arte come thither to the city, thou shalt meete a companye of Prophetes, cominge home from the hill, with a psalter, a tymbrill, & a pipe, & a harpe before them, & they prophesye. And the spyrte of the Lord shall rest vpon thee, and thou shalt prophesy with them, and shalt be turned into another manne. And when these signes are chaunced thee, then do what thou hast to do, for God is with thee. And thou shalt also go before me to Balaiz. And behold, I will come vnto thee, for thou shalt sacrifice burnt sacrifice, and peace offerings. * Take for me seven dayes till I come, and shewe me what thou shalt doo. And as sone as he hadde returned bys shoulder to go from Samuel, God gaue hym, an other maner of beere, and all those tokens toke effecte that same day. When they came to the hill, beholde the company of prophetes mette him, & the spyrte of God came vpon hym, and he prophesied amonge them. And all that knewe hym before, when they sawe he prophesied amonge the prophetes, sayd eche to other, what is happened vnto the sonne of Cys? Is Saule also amonge the prophetes? And one of the same place answered and sayd: why is they farther? And thereof sprang a prouerbe: Is Saule also amonge the prophetes? And when he had made an ende of prophesyinge, he came to the hill. Saules vncle said to him and to bys seruante: whither wente ye? And he answered, to seeke the alles, and when we sawe them no where, we wente to Samuel. Then sayd Saules vncle, tell me what Samuel sayd to you. And Saule answered bys vncle, he tolde vs the alles were found. But of the kingdome whereof Samuel spake, tolde he hym not. After that Samuel called the people together vnto the Lord to Mizpah, and sayd vnto the chyldren of Israell: thus sayeth the Lord God of Israell, I brought you out of Egypte, and deliuered you from the hande of the Egyptians, and from the handes of all kyngedomes that oppressed you. And ye haue this daye cast away youre Lord God that by hym selfe hath holpe you out of all youre aduersities, and tribulacions, and ye haue sayd vnto hym: * make a kynge out of vs. Some therefore stande before the Lord by youre rybes and your houses. And whi

Samuell hadde broughte all the rybes of Israell, the rybe of Beniamyn was taken forth by lot. When he hadde broughte the rybe of Beniamyn by theys kynreds the lotte fell vpon the kynred of Micah, and so wente the lot thorow, vntill it came to Saule the sonne of Cis. And he sought hym, but he coulde not be founde. Then they asked the Lord further, whether the man shoulde come thither or no. And the Lord answered, beholde, he hath byd hym selfe amonge the stuffe. And they ran and fownd hym thence. And when he stode amonge the people he was hygher then anye of the people from the shoulders vwarde. And Samuel sayd to all the people: se ye, whome the Lord hath chosyn, and howe there is none like hym amonge all the companye. And the people shouted and sayd, God sende the kynge lyfe.

Then Samuel tolde the people the lawe of the realme, and wrote it in a booke, and layd it by before the Lord, & so sente all the people away, euery manne to bys house. And Saule also went home to Gabaah, and there went with hym an hoste such as God had touched theyr hearts. But the chyldren of vnbysynes sayd: howe shall he saue vs? and despised hym, & broughte hym not presents. And he made as though he had not hearde it.

The. xi. Chapter.

The people beinge deliuered from the tyranny of Abas, reneweth the kingdome of Saul.

WHEN Abas the Ammonyte came and besieged Iabes in Galaad. And all the people of Israhel sayd vnto Abas: make a couenaunte with vs, and we will be thy seruantes. And Abas the Ammonyte sayd: to this will I make a couenaunte with you, eue to thrust out al youre eyght eyes, that I maye make al Israhel ashamed of you. The said the elders of Iabes: Spue vs seven dayes respyre, that we maye sende messengers vnto all the coastes of Israhel. And if there come no man to helpe vs, we will come out to the. Then came the messengers to Gabaah, where Saule dwelt, and tolde thes rydynge in the eares of the people. And all the people lyfe by theyr voices and wept. And beholde Saule came followinge bys oren from the felde & asked what aileth I people to wepe. And they tolde him the rydynge of the men of Iabes. Then came the spyrte of God vpon Saule, when he heard those rydynge, and he was exceedingly angrie. And toke a yoke of oxen and bemed them in yokes, and sent them thorowout al the coastes of Israhel, by the handes of messengers, sayinge: whosoever commeth not forth after Saule and after Samuel, so shall bys oren be searued. Then the feare of the Lord fell on the people, and they came out as it had bene but one man. And when they were numbyed in Bezek, the chyldren of

1. Reg. 10

2. Sam. 1.10

* There are manye of these sayd of in the scripture, such as these, whiche of some obey the of which etc.

The other, such as seruantes come to the, whiche the cometh

1. Reg. 10.10

1. Reg. 10.10

1. Reg. 10.10

1. Reg. 10.10

1. Reg. 10.10

so; feare of
payne, of
thys is spo-
ken here, &
Rom. viii. c
1. Re. xiii. a.
and. xv. a.

Israel were thre hundred thousande, and
the men of Juda thirtethousande.

And they sayed vnto the messengers
that came: so saye vnto the menne of Ja-
bes Salaad, to morowe by that tyme the
Sunne be hoore, ye shal haue bealpe. And
the messengers came and shewed the men
of Jabes, and they were gladde.

And then the menne of Jabes sayed: to
morowe we will come out vnto you, & that
ye maye do wth vs al that pleasech you.
And on the morowe Saule put the peo-
ple into thre partes. And they came in vpon
the host in the morning watch, and slew
the Ammonites vnto the heate of the daye.

And they that remayned, scattered, so that
two of them were not left together. Then
sayed the people to Samuel: what are
they that sayd, shal Saule raygne ouer vs?
Bring them that we maye slea them. But
Saule sayed, there shall no man dye thys
day, for to day the Lord hath saued Israel.

Then sayed Samuel vnto his people
come and let vs go to Galgal, and renewe
the kyngedome there. And the people
went to Galgal, and made Saule kyng
there before the Lord in Galgal. And ther
they offered peace offeringes before the
Lord. And there Saule and all the people
reioysed byghlye.

The .xii. Chapter.

Samuel beinge an innocent Judge, the people
them selues to wytnes, argueth the peo-
ple of vnkindnes because they deman-
ded a kyng. hym that respecteth and belie-
ueth, God forgiveth, because of his promise.

Samuel said Samuel vnto al Isra-
el, beholde, I haue obeyed pouce
voyce in al ye sayed vnto me, and
haue made you a kyng. And lo,
your kyng goeth before you. But I am old
and grey headed: and beholde, my sonnes
are wth you, and I haue lpyed amonge
you from my chyldchode vnto thys daye.
Behold, here I am: answer me before the
Lord and before his annointed, whose ore
haue I take? or whose alle haue I taken?
whom haue I done wrong to? or whom haue
I pylled? And of whose hande haue I re-
ceyued anye bybe, to blynde myne eyes
therewyth? and I will restore it you a-
gayne. And they sayed, thou hast done vs
no wronge, nor pylled vs, neither hast thou
taken ought of any mannes hande. Then
said he to them: the Lord is wytnes vnto
you, and his annointed is wytnes this day
that ye haue sold naughte in my handes.

That, whye
the haue
magnified.

And they answered, we are wytnesses.
Then sayed Samuel vnto the people, it
is the Lord that made Moses and A-
aron, whiche broughte your fathers oute
of Egypt. Nowe I betefore stande still, and
let me reason wth you before the Lord
of all the merces of the Lord, whiche
he shewed boeth vnto you and your fa-
thers. After that Jacob was come into
Egypt, your fathers cryed vnto the Lord

and the Lord sent Moses and Aaron, and
broughte yout fathers oute of Egypte and
made them dwell in thys place.

Gen. xlv. a
Exod. ii. d.

After that they soughte the Lord
their God. And he slyde them into the
hande of Spisara chyefe captayne of Na-
bin kyng of Habor, and into the handes
of the Philistynes, and into the handes
of the kyng of Moab, whiche foughte a-
gaynst them. Then they cryed vnto the
Lord, and sayed: we haue sinned because
we haue forsaken the Lord, and haue ser-
ued Baalim and Ashtaroth. But nowe de-
liuer vs out of the handes of oure enemy-
es, and we will serue the. And the Lord
sent Jerobaal * Bathan, Jephthah, and
Samuell, and deliuered you oute of the
handes of your enemyes on every side, so
that ye dwelled wthout feare. And for
all that, when ye sawe that Nabas the
kyng of the chyldrenne of Ammon came
agaynst you, ye sayed: not so, a kyng shal
raygne ouer vs, when yet the Lord pouce
God was pouce kyng. Nowe therfore
beholde, the kyng whom ye haue chosen
and whom ye haue desired: se, the Lord
hath geuen you a kyng. Wh that you
would feare the Lord, and serue hym, and
heare his voyce, and not disobey the mouth
of the Lord: and that boeth ye, and the
kyng that raygneth ouer you, would
followe the Lord your God. For if ye shal
not hearken vnto the Lord, but shal disobey
the Lordes mouth, then shal the hand of
the Lord be vpon you, & on your fathers.
Nowe also stande and se thys greatchinge
whiche the Lord will doo before your
eyes: is it not nowe to beate herue? And yet
for all that, I will call vnto the Lord, and
he shal sende thunder and rayne. Wherby
perceyue and vnderstande howe that your
wickednesse is greate, whiche ye haue
done in the syghte of the Lord, in askyng
you a kyng.

And when Samuel called vnto the Lord,
the Lord sent thunder and rayne the same
daye. And al the people feared the Lord,
and Samuel erce abynglye. Then say-
ed all the people vnto Samuel: praye for
thy seruantes vnto the Lord thy God,
that we dye not: for mee haue sinned in
askyng vs a kyng, besyde all the synnes
that euer we had.

Then sayed Samuel vnto the people:
feare not. And though ye haue done al this
wickednes, yet departe not from the Lord
in any case. But serue him whal your hearts
desire: turne ye after dayne thyngs, whi-
che can not deliuer you, for they are but va-
nities. But the Lord will not forsake his
people, because of his greate Names sake.
because the Lord hadde begonne to
make you his people.

Moreover god forbid that I shuld sinne
agaynst the Lord in leauyng prayinge for
you, and to shewe you the good and ryghte

Ed. ii. bap

* That is
Samson.

* That is
interp. as
pleased the
Lord to
make. et.

way. Only seate you the Lorde and serue hym truly with all your herets: for so, he hath done greates thynges for you. But if ye shall do wickedly then shall both ye and your kynge perishe.

The. xiii. Chapter.

The Philistines are smitten of Saule and Jonathan. Saule being disobedient to Goddes commandement is thewed of Samuell that he shall not raygne.

AND WAS NOWE AN HOLE YERE AFTER THAT SAULE BEGANNE TO RAYGNE. AND WHEN HE HAD RAYGNED TWO YERS OUER ISRAELL, HE CHOSE HYM THE THOUSANDE MEN OUT OF ISRAELL. TWO THOUSANDE WERE WYTH SAULE IN GACHMAS AND MOUNTE BETHELL, AND A THOUSAND WYTH JONATHAS IN GABAAB BEN JAMPN. AND THE RESTE OF THE PEOPLE HE SENTE HOME EUEY MAN TO HIS HOUSE.

AND JONATHAS CAME THE PHILISTINES IN AN HOLE THAT THEY HADDE IN GABAAB, AND IT CAME TO THE PHILISTINES EARES. AND SAULE CAUSED THE TROMPET TO BE BLOWEN THROWE OURE ALL THE LANDE, SAYINGE, LET THE EBZUES HEARE. AND ALL ISRAEL HEARDE SAY HOW THAT SAULE HAD DESTROYED AN HOLE OF THE PHILISTINES, & HOW THAT ISRAELL SHAKTE AFORE PHILISTINES. AND ALL THE PEOPLE CRYED AFTER SAULE TO GALLGALL.

WHEN THE PHILISTINES GATHERED THEM SELUES TOGETHER TO FIGHTE WYTH ISRAELL THIRTY THOUSAND CHARETTES, & .vi. THOUSAND HORSEMENE, WYTH OTHER PEOPLE LIKE THE LAND OF THE SEA SIDE IN MULTITUDE, AND CAME BY AND PITCHED IN GACHMAS CASTWARDE FROM BETHAEN. AND WHEN THE MEN OF ISRAELL SAWE THEYM SELUES IN A SCAYTE, AND THAT THE PEOPLE WERE DYSCONFORTED, THEY HID THE SELUES IN CAUES, IN PYRRE HOLES, IN ROCKES, DENNES, AND PYTTES. AND THE EBZUES WENTE OUER FORDANE, VNTO THE LAND OF GAD AND GALAAD. BUT SAULE WAS YET IN GALLGALL, AND ALL THE PEOPLE THAT FOLLOVED HYM WERE DYSCOMFED. AND HE TARRIED SEVEN DAYES, AS SAMUELL * HAD APPOYNED. BUT SAMUELL CAME NOT TO GALLGALL, AND THE PEOPLE SCATTERED FROM HYM. WHEREFORE SAULE SAYED: BYNGE ME BURNT SACRIFYCE AND PEACE OFFERYNGES. AND HE OFFERED BURNT SACRIFYCE. AND AS SOON AS HE HAD ENDED HIS BURNT OFFERYNGES, BEHOLDE SAMUELL CAME. AND SAULE WENTE AGAYNE HYM TO TETE HYM. THEN SAYED SAMUELL TO SAULE, WHAT HAST THOU DONE? AND SAULE SAYD, BECAUSE I SAWE THAT THY PEOPLE SCATTERED FROM ME, AND THAT THOU CAMEST NOT WYTHIN THE DAYES APPOYNED AND THAT THE PHILISTINES GATHERED THEYM SELUES TOGETHER TO GACHMAS: THEN SAYD I, THE PHILISTINES SHALL COME DOWNE VPPON ME TO GALLGALL, BECAUSE I HAUE MADE MY PRAYER VNTO THE LORD. AND THEREFORE WHEN THEY ENFORCED ME, I TOOK A COURAGE, AND OFFERED BURNT OFFERYNGES. THEN SAYED SAMUELL TO SAULE: THOU HAST DONE SOLEMPNLY, AND HAST NOT KEPT THE COMMANDEMENTE OF GOD

WHICHE HE COMMANDED THEE. FOR AT THYSE TYME WOULD THE LORD HAUE STABLISHED THY KYNGDOME VPPON ISRAEL FOR EUEY. BUT NOWE THY KYNGDOME SHAL NEUER FLOWE AGAYNE. THE LORD HATH * SOUGHTE A MAN AFTER HYS OWNE HEART AND HATH COMMANDED HYM TO BE A CAPTAYNE OUER HIS PEOPLE BECAUSE THOU HAST NOT KEPT THAT THE LORD COMMANDED THEE. AND SAMUELL AROSE AND GOT HYM FROM GALLGALL TO GABAAB BEN JAMPN.

AND SAULE NUMBERED THE PEOPLE, AND THE PEOPLE THAT WERE FOUNDE WYTH HYM, WERE ABOUTE A .vi. HUNDRED MEN. AND SAUL AND JONATHAS HYS SONNE, AND THE PEOPLE THAT WERE FOUNDE WYTH THYXIM, HAD THEIR ABBYDING IN GABAAB BEN JAMPN. BUT THE PHILISTINES HAD PITCHED IN GACHMAS.

AND THEN CAME OURE OF THE HOUSE OF THE PHILISTINES THRE COMPANYES TO DESTROYE: ONE COMPANIE TURNED TO THE WAY THAT LEADETH TO EPHRAIM VNTO THE LANDE OF SAULE AN OTHER COMPANIE TURNED THE WAY TO BETHOZON, AND THE THIRDE COMPANIE TURNED THE WAY OF THE COASTE THAT TURNETH TO THE VALLEY OF ZEBOIM TOWARDE THE WYLDENESSE. BUT THERE WAS NO SMYTHE THROWE OURE ALL THE LANDE OF ISRAEL.

FOR THE PHILISTINES WERE WARE THAT THE EBZUES SHOULDE NOT MAKE THEM SELUES NEYTHE SWEARDES AND SPEARES. AND THEREFORE MUSTE ALL ISRAELL GOO DOWNE TO THE PHILISTINES TO MEND EUEY MAN HYS SHARE, HYS MATTOCKE, HYS AKE, OR HYS SYCKLE, AS OFT AS THE EDGES OF THE SICKLES, MATTOCKES, DONGFORKES, AND ARES WERE BLUNTE, AND MUSTE BE HADDE VNTO THE SMITHES TO BE AMENDED. AND SO IN TIME OF BATTAYLE, THERE WAS NEYTHE SWEARDE NOR SPERE FOUNDE IN THE HANDS OF ANYE OF THE PEOPLE THAT WERE WYTH SAUL & JONATHAS, SAUE FOR SAULE & JONATHAS HIS SONE WAS THERE SOMWHAT SOLDE. AND THE ARMY OF THE PHILISTINES CAME OURE AND STODE ON THE OTHER SIDE BEFORE GACHMAS.

The. xiii. Chapter.

JONATHAS COMPANIED WYTH HIS ESCUYER PUTTETH THE PHILISTINES TO FIGHT. HE TALKETH THE BONY WHICH HIS FATHER VNTOWNGE TO HIM HAD FORBIDDEN & HOLE HOST, FOR WHICH HE SHULDE HAUE BEENE SLAYNE, BUT & PEOPLE DELIVERED HIM.

AND IT FELL ON A DAIE THAT JONATHAS THE SONNE OF SAULE SAYDE VNTO HYS YONG MANNE THAT BARE HIS HARNESE: COME AND LETTE VS GO OURE TO THE WATCHEMENNE OF THE PHILISTINES THAT ARE PONDER ON THE OTHER SYDE, AND TOLDE NOT HYS FATHER.

BUT SAUL TARPED IN THE VTTERMOSTE PART OF GABAAB VNDER A SOMEGRANET TREE THAT WAS IN MAGRON, AND THE PEOPLE THAT WERE WYTH HYM, WERE ABOUT FORTY HUNDRED MEN.

AND ALNAH THE SONNE OF ALNOD JEHABODES BROTHER, THE SONNE OF SHINELIES, THE SONNE OF HELP WAS THE LORDES PRIESTE IN SILAH, AND BARE AN EPHOD. BUT THE PEOPLE WYSTE NOT THAT JONATHAS WAS GONE.

AND IN THE WAYE BY WHICHE JONATHAS SOUGHTE TO GO OURE VNTO THE GARISON OF THE PHILISTINES

Acte. xiii. d. i. Reg. xvi. c.

The Lorde is coaled to seke for hym selfe, not because he knoweth not anye thyng, or any man: but he speaketh after the manner of men, as though he a man spake to his neyghbour: & this is to shewe his wyl vpon the whiche he hath curreasing, yet chose as it is said in Act. xiii. d.

1. Sam. xiii. f

1. Reg. x. b

1. Reg. xiii. d.

Philistines, were there two sharp rockes, the one on the one side, and another on the other syde: the one called Bozeth, and the other Seneb. And the one leneth northward toward Machmas, & the other southward toward Gabaah.

i. Sa. xlii. c.

Then sayde Jonathas to the young man hys harnies bearer: come and let vs goo ouer vnto the standynge of these vncircumcised, peradventure the Lorde wyl worke wth vs: for the Lorde is able to saue, euer wth maner or wth fewe. And hys harnes bearer sayed vnto hym, doo all that lyeth in thynne hearte, let the forward, and see, I am wth the, as thy herte lusteth.

Then sayed Jonathas: beholde, when we goo ouer vnto the menne, and shewe oure selues vnto them, if they saye on thys wise to vs: saye tyll we come to you, then wee wyl stande byli where we be, and not goo byp vnto them. But if they so say vnto vs come hither vnto vs, then we wyl goo by: for the Lorde hath deliuered them into oure handes. And thys shall be a signe vnto vs.

Jud. xlii. b

And when they hadde bothe shewed them selues vnto the garrison of the Philistines, the Philistines sayde: se, the Hebrewes come oute of the holes where they hadde bydde them selues in. And the men of the garrison answered Jonathas and hys harnes bearer and sayed: come vp to vs, and we wyl shewe you a thyng.

i. Sa. xlii. d

Then sayde Jonathas vnto hys harnes bearer, come after me, for the Lord hath deliuered them into the handes of Israell. And Jonathas clame by on handes and fete: and hys harnes bearer after hym. And the first slaughter which Jonathas & his harnes bearer made, was vpon a twentye men, within the compace as it were an halfe akre of Lande.

And there was a feare in the hooft that was in the feilde, and amonge all the people, in so muche that they that kepte the holde, and they that were gone too robbe were afrayed also: and the earthe trembled, and there was a feare sente of God.

Jud. xlii. c.

i. Sa. xlii. c.

Jud. xlii. d

And the watch menne of Saule in Gabaah Ben Jamin sawe. And beholde, the people scattered, and ranne hither and thither. Then sayde Saule vnto the people that were wth hym: number and se who is gone awaye frome vs. And when they hadde tolde: behoulde Jonathas and hys harnes bearer were not there. And then Saule sayed vnto Ahia: Bryng hither the arcke of God. For the arcke of God was at that tyme wth the chyldren of Israell. And whyle Saule talked vnto the priest, a lowde skympe beganne in the hooft of the Philistines, and it encreased and was hearde wth a greate noyse. And Saule sayde to the priest, withdraw thynne hand.

Jud. xlii. f

i. Sa. xlii. g

And Saule assembled all the people that were wth hym, and wente to the holde. And se, euery mannes sword was agaynst hys felowe, and there was greate slaughter done. Moreover the Hebrewes that were

wth the Philistines before that tyme, and were come wth them in all partes of the host, turned to the chyldren of Israell that were with Saule and Jonathas. And they also whiche hadde bydde them selues in mounte Ephraim, hearpyng that the Philistines were fled, put them selues in presse wth Saules men, and pursued the Philistines, and so God holpe Israell that daye. And the battell continued tyll they came to Bethauen. And the men of Israell ioyned them selues together that daye: and Saule adured the people sayinge. Cursed be he that eateth anye fode vntil night, that I maye be aduenged of myne enemies. And so there was none of the people that tasted anye fode. And all the lande came to a wood where honye lay vpon the grounde. And when the people were come into the wood: Behoulde, the honye dropped. Howebeit, there was no manne that moueth hys hande to his mouth, because the people feared the curse. But Jonathas hearde not when that hys father adured the people: wherefore he put forth the end of the staffe that was in hys hande, & bypte it in an honye combe, and putte hys hande to hys mouth, and so forthewth. & hys eies receiued their olde vertue and courage.

Adiuration

All the lande for all the people of the land.

Thus spake the Hebrewes, for we saye he recouered his strengthe was more chearfull. Troubled the lande is a manner of speech vnto among the Hebrewes, for we saye he troubled the people of the host as a house.

Then spake one of the people and sayde, thy father adured the people sayinge: Cursed be the manne that eateth anye fode this daye, and yet the people were saynt. Then sayed Jonathas: my father hath troubled the Land: for beholde, my eies haue recouered thir power and strengthe, because I tasted a lytle of thys hony: how then if all the people hadde eaten of the spoyles of thyr enemies which they found, hadde there not bene then a muche greater slaughter amonge the Philistines? And they layed on the Philistines that daye, from Machmas to Aialon. But the people were exceeding saynt. Then the people gate them to the spoyles, and toke shepe oren, and calues, and slewe them on the grounde, and byd eate wth the bloude.

Then men tolde Saul sayinge: Behoulde the people synne agaynst the Lord, in that they eate wth the bloude. And he sayde ye haue trespassed. Wnt rowle a greate stone vnto me now, and goo abrode amonge the people, and bydde them bypge euery manne hys ore, and euery man hys shepe, and slayethem here and synne not agaynst the Lorde, in eatpyng wth the bloude. And the people broughte euery manne hys ore in hys hande by nyght, and slewe them there.

And Saule made an aultare vnto the Lorde. And that was the first aultare that he made vnto the Lorde. And Saule sayde: Let vs go downe after the Philistines by nyght, and let vs make hauoke amonge them tyll it be daye in the mornynge, and let vs not leaue one of the. And the people answered, do what soeuer thou thyntest best.

E.iii.

Then

Then sayde the p̄ciste: Let vs come hither vnto God. And Saul asked of God: Shal I go downe after the Philistines, and wilt thou geue them into myne handes? But he answered him not at þe tyme. Then sayde Saule, lette the people come hither out of all quarters, and knowe and see, in whom thys spynne is chaunced thys daie, for as trulpe as the Lorde spueth, whiche hathe saued Israell, though he it be in Jonathas my sonne, he shall dye for it. But no man answered hym of all the people. Then he sayd vnto al Israell: Be ye on one side, and I and Jonathas my sonne wyl be on an o ther. And then the people sayd vnto Saul: What thou thikest best, that do. And Saul and Jonathas were apprehended by þe lot, and al the people escaped free.

Then sayd Saul, caste lots betwene me and Jonathas my sonne, and Jonathas was taken by the lot. Then Saul sayde to Jonathas: tel me what thou hast done. And Jonathas tolde hym and sayde: I tasted a litle honp vpon the ende of the staffe that was in my hande, and se, I must dye. Then sayd Saul: God deale so and so wyth me, but if thou dye Jonathas. But the people sayde vnto Saul: Shall Jonathas dye, whiche so myghty holpe Israell? God forbid. As trulpe as the Lorde spueth, ther shal not one heate of hys heade fall to the grounde for he hathe wroughte with God thys daie.

The people do reioyce
Jonathas
þe he die not

And so þe people deliuered Jonathas, that he dyed not. And then Saule ceased frome folowinge the Philistines. And the Philistines returned to their own place. And so Saul toke the kyngdome ouer Israell, and foughte agaynst al their enemyes on euery syde: agaynst the Moabites, agaynst the chyldren of Ammō, agaynst the Edomites, agaynst the kynges of Zobah, and agaynst the Philistines. And whither so euer he turned hym selfe, there he wanne, and demeaned hym selfe valeauntly, and slewe the Amalekites, and cōquered Israell oute of the handes of them that spoyled them. The sonnes of Saul wer Jonathas, Mersai, and Melchisua. And hys two daughters were thus named: the elder Merob, and the yonger Michol. And the name of Saules wyfe was Ahinoam, þe daughter of Ahimaaz. And the name of the chiefe captaine was Abner the son of Ner Saules vncle. * And Ner was Saules father.

1. Reg. ix. 2.
1. Sa. vii. 2.

And Ner the father of Abner was the sonne of Abiell. And there was sore warre wyth the Philistines, al the dayes of Saul. For where so euer Saul sawe a strong man, an actyue fellowe, he toke hym vnto hym.

The. xv. Chapter.

Saule so commaunded to slea Amalek. he is disobedient to the voyce of god, and saureth the spoule, for whiche the Lorde forsaeth hym. Samuel mourneth for Saul.

Then sayde Samuel to Saule: the Lorde sent me to anoint the king ouer hys people Israell. Nowtherfore obeye thou the voyce of the

1. Reg. x. 1.

woorde of the Lorde. Thus saith the Lorde of hostes: I haue called to remembraunce all that euer Amalecke hath done to Israell * how they lay in wait for them in the way as they came oute of Egypte. Nowe therfore go and smite the Amaleckites, and destroye only al that pertaineth vnto them, and se thou haue no compassion on them. But spare manne and womanne, infante, and suckelyng, ore, shepe, camel, and asse. And Saul assembled the people, and numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Juda. And Saule came vnto a cite of the Amalekites, and foughte in a vale. But Saule sayde vnto the Benites: go and departe, and get you awaye from the Amalekites, lest I destroye you wyth them, for ye shewed merce vnto Israell when they came oute of Egypte. And the Benites departed from the Amalekites. And Saule slewe the Amalekites from Beula to Sur that lyeth before Egypte, and tooke Agag the kyng of the Amalekites alque, and vtterly destroyed all the people wyth the edge of the swearde. But Saule and the people spared Agag, and they leste of the sheepe, and of the oren, and fatte * thynges, and the lambes, and al that was good and wolde not destroye them. But all that was naughte and flaggge, that they destroyed vterly. Then came the woordes of the Lorde vnto Samuel, saying: it is a forthinketh me that I haue made Saul king. For he is turned from me, and hath not fulfilled my commaundements. Wherefore Samuel was euell apayd, and crept vnto the Lorde all nyght. And Samuel arose early to meete Saul in the mornynge. And it was tolde Samuel that Saul was come to Carmel and hadde sette hym vp a pillar of triumphe. And was tourned, and departed, and gone to Baigall.

* 1. Reg. x. 1.
1. Sa. xiii. 2.
Deut. xxi. 6

* That is the best bestes & cattell that were principall good.

* The repentance of god is on lyf þe chauncyng of the deede. And as the affection of fatherly loue is attribute to god, euen

so both the scripture attributeth to

God after hys maner of speech þe affection of anger, & of fury, & of retriunce al so: for men can not o-

therwyse speake of god ge. vi. 1.

* To be lyke in his owne sight is, to sette naughte by hym selfe.

And when Samuel was come to Saul, Saule sayde vnto hym: Blessed be thou in the Lorde. I haue done the commaundement of the Lorde. And Samuel answered: What meaneth then the bleasynge of the shepe in myne eares, and the noyse of the oren whiche I heare? And Saule sayd: they haue broughte them from the Amalekites. For the people spared the best of the shepe, and of the oren, to sacrifice too the Lorde thy God. And the rest we haue destroyed. But Samuel said to Saule: cease, and let me tell the what the Lorde hathe sayd to me thys nyght. And he sayde vnto hym: sape on. And Samuel said: when thou wast a litle in thine owne sight, wast thou not made the heade of the thynges of Israell? And the lord anointed þe king ouer Israell. And then the Lorde sente thee on a biage, and sayde vnto the, se thou vtterly destroye those spynners the Amalekites and spighte agaynst them, tyll ye haue vtterly destroyed them: wherefore then hast thou not obeyed the voyce of the Lorde? But didst turne to the pray, and haste wroughte wycked-

wychednesse in the spght of the Lorde?

And Saule sayed to Samuel: I have obeyed the voyce of the Lord, and went the way whiche the Lorde sente me, and have broughte Agag kynge of the Amalekites. And haue viterly destroyed the Amalekites. And the people tooke of the spoyle, shepe, oxen, and the chiefeste of the thynge whiche shoulde haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

Then sayed Samuel requirith the Lorde burne sacrifice, and offeringes, and not rather þ thou wilt offer hys vnto? Be- hold to obey is better then offering, and to giue hede is better then the fat of rams.

For rebelliousnes is as the spynne of wythcraft, and subburnes is wychednes and dolatrye. Because therefore thou hast caste awaye the woorde of the Lorde, therefore hath he the Lorde caste awaye the also, from bepyge kynge. Then sayde Saule to Samuel: I haue sinned. for I haue offended the mouth of the Lorde, and thy wordes, because I feared the people, and they obeyed the voyce. But now take awaye my spynne, and turne agayne wth me, that I maye worshippe the Lord. Then sayd Samuel vnto Saul: I will not retorne wth thee, for thou hast cast awaye the commaundemente of God and therefore the Lorde hath caste awaye the also, that thou shalt not be kynge ouer Israel.

And as Samuel turned to goo awaye he caughte the lappe of hys coote, and it rente. Then Samuel sayed, the Lord hath rent the kingdome of Israel from thee, this day, and hath geuen it to a neyghbour of thynne that is better then thou. And there- to, he that geueth by force to Israel, wyl not begyle nor repente, for he is not a man, that canne repente. Then he sayde: I haue sinned. But yet honour me before the el- ders of my people, and before Israel, and turne agayne wth me, that I maye praye to the Lorde thy God. And Samuel tour- ned agayne and folowed Saule. And Saul prayed to the Lorde. Then sayed Samuel: Bynge pe hyther to me Agag the kynge of the Amalekites. And Agag came vnto him delicatly. And Agag sayed: truly the bit- ternesse of death cometh on. And Samuel sayd: As the sword hath in the women child lesse, so shall thy mother be childles among her women. And so Samuel hewed Agag in peaces before the Lorde in Gilgal. And then Samuel departed to Ramath.

And Saul went home to his house to Ba- beth Saul. But Samuel came no more to se Saul: till the day of his death. Reuerthe- les Samuel mourned for Saule, because the Lord repented that he had made hym kynge ouer Israel.

The xvi. Chapter.

David is anointed by Samuel and receiveth the holy ghost. An euill spirit cometh vpon Saul which departed wher David playeth.

And then the Lorde sayd vnto Sa- muell: Howe longe wilt thou mourne for Saul sithens I haue cast hym awaye from captyngge ouer Israel? For an home wth ointment, and come: I wyl send thee to Israel the Beth lehemite: for I haue espyed me a kynge amonge hys sonnes. But Samuel answered: howe shall I go? For Saule shall heare it and wil kyll me. And the Lord sayd: Take an heifer wth thee and saye, thou goest to offer vnto the Lord. And cal Isai to the offer- ring, & I wyl shew thee what I shall do: And thou shalt anoint hym in whome I shall as- signe the. And Samuel dyd as the Lorde bade him. And when he came to Bethlehem the elders of the town were astonied at hys comyng and sayd: Betokeneth thy com- ming peace? and he said yea for I am come to offer vnto the Lord. * Cense pour sel- ues and come wth me to the offering. And he purified Isai and hys sonnes and bade them to the offering.

And when they were come, he looked on Eliab, and sayd: the Lordes anointed is be- fore hym. But the Lorde sayde vnto Sa- muell: Looke not on his facion, nor on the length of hys stature, for I haue refused hym because it is not as man seeth. For I loketh on the out ward apperance, but the Lord beholdeth the heart. Then Isai cal- led Abinabab, and made hym come before Samuel. And he sayde: Rept her hath the Lorde chosen thys. Then Isai made Sa- mah come, & he sayde: neither yet hath the Lorde chosen thys. Then made Isai seue of his sonnes come before Samuel. And Sa- muell said: the Lord hath chose none of these.

Then sayde Samuel to Isai: Are here all thy chyldren? And he sayde: The yong- est is yet behynde. Beholde, he kepeth the shepe. Then Samuel sayd vnto Isai: send, and fet hym, for we wyl not spt downe to meate tyl he be come hyther. And he sente and brought hym in. And he was ruddy & a goodly creature of makynge, and of a plea- sant countenance. And then the Lord said: aryse and anoint him, for thys is he. And Samuel toke the horne with the ointment and anointed him in the presence of hys brethren. And the spirit of the Lorde came vpon David from that day forward. Then Samuel arose vp and went to Ramath.

But the spirit of the lord departed from Saul, and an euill spirit sent of the Lord bered him. Then sayd his seruantes vnto him beholde an euill spirit sent from god bereth thee, let our Lorde therefore comande hys seruantes to seeke a man that is a cunning player wth an harpe. And then wher the euill spryte sente of God cometh vpon the, he maye playe with his hande, and thou shalt be eased.

And Saul sayd vnto hys seruantes: seeke me a man that can well playe, and brynge hym to me. Then answered one of hys ser- uantes and sayd: Beholde I haue sene a deuyd in

iii. We 11. d. The chald. Interp. ppe- pare. Au. 11. d.

a. To be hold þ here id. to looke vpon the thow: he, ex- tence, a wyl pla. vii. c. 1310 xvi. a.

b. This is euill spirit (as some wyl) was the spirit of enuy, & of ambition of desyre of ho- nour, wher wyl he com- ued David & agayne

gods myn- de byd in sonne

Eccl. 11. c. For 11. c. d. De. xviii. d. To obey what? mas instructions mans by a. mcs of tra- ditiones say verely: but gods help worde & commaunde mcs: ppe- co obeye 11. c.

to better the to offer for crille, whic cheger was obeyed & appoynted of god him selfe. Howe much better the is the our offering- ges whiche are inuete, & about anpe gods word, o) any men- on thereof made in the scripture thow woul

13. Jost. de an- sig. lib. vii. caput 12. cr- pfecth Sa- muels say- inge in like maner. Bu his wordes are to longe to rehearse. (d) To be- caule away from þ loyd is, to be blinded, and so d. swa- re þ goodness of god. * Di poms- poudpe as one that sea- red not.

stably the
bronged on
to him selfe
wypch
things be
cause he
could not
byng
to passe he
was spiled
wyp anger
& vexed w
wobnes, be
neth. vi. i.
God suffe
red hym
thus to be
vexed, be
cause he
had forsake
the Lord, &
transgres
sed hys com
mandments

Conne of Isai the Bethlehemeite: that can
playe vpon instrumentes, and is an active
felowe, and a man of warre, and wyle, and
wel made, and the Lord is with him: wher
vpon Saul sent messengers vnto Isai, and
sayde: sende me Dauid thy sonne. which
wryth the shepe And Isai toke an asse laden
wryth breade, and a flacket of wyne, and a
kid and sent them by Dauid hys sonne vn
to Saule. And Dauid wente to Saule, and
came before hym, and he loued hym verie
wel, so that he was in de hys page. And
Saul sent to Isai sayinge. Let Dauid re
mayne wryth me, for he hath found fauour
in my sight And when the spyrte of God
came vpon Saul Dauid toke an harp and
played wryth his hand and so Saul was re
freshed, and did amend, and the euill spy
ryte departed from hym

The xvii. Chapter.

The battell of the Philistines agaynst Isra
el. And Dauid ouercometh great Goliath.



And the Philistines gathered they
r best to battell, and assembled
at Socoh in Iuda, and Azekah
in the ende of Demin. And
Saule and the men of Israell
came and pyched in Ockedale: and putte
them selues in arape to fyghte agaynst the
philistines, and the philistines stode on
an hyl on the one syde, and Israell on an
hyl on the other syde, and a balpe betwene
them. And then came a manne and stode in
the middes, oute of the tentes of the phi
listines named Goliath of Beth, five cu
bites, and an hande breath longe, and had
an helmette of brasle vpon hys heape, and
a cote of male aboute hym. And the wey
ghte of hys cote of male was spue thou
sande pces of brasle.

And he had harness of brasle vpon hys
ledges, & a shylde of brasle vpon his shoul
ders. And the wast of his spere was lyke a
a weuers beame. And hys spere head waide
spre hundred sicles of prou. And one beryng
a shilde wente before hym.

And he stode and called vnto the hooste
of Israell and sayde vnto them: what rea
deth that ye shoulde come oute in arape to
battell: am not I a philistine, and pou set
vauntes to Saul: chose pou a manne, and
let hym come downe vnto me, if he be able
to fyghte wryth me, and to beate me, then
we wyll be your seruantes. But if I can
ouere come hym and beate hym: ye shall be
our seruantes and serue vs. And the phi
listine sayde: I haue de ied the hooste of Is
raell this daye, geue me a man, and let vs
fyghte together. When Saule and all Is
raell hearde those wordes of the philistine
they were discouraged & greatly afrayde.

Nowe Dauid was the son of an Ephra
thite of Bethleheme in Iuda named Isai, whi
che Isai had epytles. And was an olde
man in the dayes of Saul among the peo
ple. And the thre eldest sonnes of Isai went
and folowed Saul to battell.

And the names of hys thre sonnes that
wente to battell were: Elab the eldest, and
the myddle moste Abinadab, and the thirde
Samah, and Dauid was the yongest. And
when the iii. eldest were gone after Saul,
Dauid wente and departed from Saul to
kepe hys fathers shepe at Bethleheme. And
the philistine came forth the euerye mor
nyng and euening, and contynued thus
fourte dayes, and Isai sayd to Dauid his
sonne: take for thy brethren this Ephra
of parched corne, and these ten loues, and ri
to the hoost to thy brethren, and carry these
ten freshe chekes vnto the captayne & loke
howe thy brethren fare, and set oute theyr
pledges. And Saule and they and all the
menne of Israell were in a balpe fyghtyng
wryth the philistines. And Dauid arose vp
ealye in the mornynge: and leste the shepe
wryth a keeper, and toke and wente as Isai
had commaunded hym, and came wher the
hoost laye. And the hooste was gopyng oute
in arape, and shonted in the battell, for Is
raell and the philistines hadde put them
selues in arape, the one agaynst the o
ther. Then Dauid put the panier sed hym
vnto the handes of the keeper of the bes
sels, and ranne into the hooste, and came
and greted hys brethren. And as he tau
ked wryth them, Behoulde, there stode a
manne in the middes, Goliath the philis
tine by name, of Beth, whiche came oute
of the arape of the philistines, and spake
in the manne caboue rehearsed, that Da
uid hearde it. And all the men of Israell,
when they sawe the manne, ranne a wape
frome hym, and were sore afrayed. And e
uerye manne of Israell sayde: Se ye this
manne that is come forth, euen to teuple
Israell is he come. And to vs hym that bea
teth hym will the kynge geue greate re
cheffe, and wyll geue hym hys doughter
thereto: pea, and make hys fathers house
free in Israell. Then spake Dauid to the
manne that stode by and sayed: What shal
the manne haue that beateh this philis
tine, and taketh awape the shame frome
Israell: for what is this breuemented
philistine, that he shoulde reule the hoost
of the lpyng God? And the people aun
swered as is rehearsed, sayinge Thus shal
he be rewarded, that can vanquise him.
And Elab his eldest brother hearde, when
he spake vnto the manne, and was angrye
wryth Dauid and sayde: Why camest thou
awape: and wryth whome haste thou leste
those fewe shepe in the wylde nesse? I
knowe thy pynde, and the malpce of thyne
herte, that thou arte come to se the battell.
And Dauid answered, what haue I nowe
done: is there anye more saue a woorde?
and departed from hym to an other front,
and spake in the same maner, and the peo
ple answered hym agayne, as before. And
they that hearde the woordes whiche Da
uid spake, rehearsed them before Saule,
whiche caused hym too be set: And Dauid
sayde

* It is the
maner of
souldiers
when they
like to mact
to borrowe
vpon a
pledge, ther
fore is Da
uid commaun
ded to res
deme his bre
thers pled
ges.

Goliath

And comfort
p. David
gaue vnto
Saul e.

2nd. xlii. b
Heb. xl. e

Sayde to Saule: Lette no mannes hearte
fapne for drede of hym. Thy seruaunte
wyl go and fyghte wpth thys Philistine.
And Saule sayde to Dauid agayne, thou
arte not able to go vnto thys Philistine to
fyghte wpth hym. For thou art but a child,
and he hath bene a man of warre euen fro
hys yowthe. Then sayd Dauid vnto Saul:
as thy seruaunte kepte hys fathers shepe,
there came a Lion, and ykewyle a Beare,
and toke a shepe oute of the flocke. And I
wente oute after hym and smote hym, and
toke it oute of hys mouth. And when he a-
rose agaynst me, I caughte hym by the
bearde, and smote hym, and slew hym. For
bothe a Lion and also a Beare hath thy
seruaunte slayne. And thys vncircumcised
Philistine shall be as one of them, for hys
tarynge on the hoste of the lypunge God.
And Dauid spake moreover, the Lord that
deliuered me oute of the handes of the Li-
on, & out of the handes of the beare, shal deli-
uer me also out of þ hands of þ Philistine.

Then sayde Saule to Dauid, go: and
the Lord be wpth the. And Saule put hys
raymente vpon Dauid, and put an helmet
of brasse vpon hys head, and put a coate of
mayle vpon hym, and girded Dauid with
hys owne sword vpon hys raymente. And
he assayed howe he coulde go, for he neuer
proued it. Then sayde Dauid vnto Saule:
I can not go in these, for I haue not bene
used thereto, and put them of hym, and toke
hys staffe in hys hand, and chose hym fyue
smothe stones oute of a broke, and put the
in a shepherdes bagge whiche he had, and
toke hys spyge in hys hande, and went to
the Philistine.

And the Philistine came and drewe nere
vnto Dauid, wpth the manne that bare a
shilde before hym. And when the Philis-
tine looked and sawe Dauid, he dysdained
hym, for he was but a yonglyng, roudye
and goodly to loke vpon. And the Philistine
sayd vnto Dauid: am I a dogge, that thou
comest to me & wpth a staffe? and he cursed
Dauid in the name of hys Goddes. And
he sayed vnto Dauid: come to me, and I
wyl gyue thy fleshe vnto the fowles of the
ayre, and to the beastes of the feldes.
Then sayde Dauid to the Philistine: thou
comest to me wpth a sword, a speere, and
a shilde: But I come to thee in the name
of the Lord of hostes, the God of the host
of Israel on whome thou haste rayled.
Thys daye shall the Lord gyue the into
myne hande, and I shall smyte the, and
take thyne heade frome the, and I wyl
gyue the carcases of the hoste of the Phi-
listines this daye to the fowles of the ayre
and to the beastes of the earth. And all the
worlde shall knowe that there is a God
in Israel. And all thys compaigne shall
knowe that the Lord saueyth not wpth
the sword and speere. For the battell
is the Lordes, and he shall gyue you into
oure handes.

And when the Philistine arose and came

and drewe nye vnto Dauid. Dauid hasted
and ranne to fyghte agaynst the Philis-
tine. And Dauid put hys hand in hys poke
and toke oute a stone in hys hande and
launce it, and smote the Philistine in hys
foreheade, that the stone sank into hys
forehed, and he fel grouelpye to the earth.
And so Dauid ouercam the Philistine with
a lunge and a stone, and smote the Philis-
tine, and slew hym.

And because Dauid hadde no swerde in
hys hande, he ranne and stode vpon the
Philistine, and toke hys swerde, and drewe
it out of his sheath, and slew hym, and cut
of hys heade therwpth. And when the Phi-
listines sawe theyr champion deade, they
fled. And the menne of Israel and of Ju-
da arose, and howted and folowed after
the Philistines tyll they came to the ba-
lye, and vnto the gates of Akaron. And the
Philistines fell downe deade by the waye
to Samraim, euen vnto Beth, and Akaron.
And then the chyldren of Israel returned
fro chasyng the Philistines & spoyled theyr
tentres. And Dauid toke the heade of þ Philis-
tine & brought it to Ierusalem. But he put
hys armour in hys tente. But when Saul
sawe Dauid issue forth agaynst the Phi-
listyne, he sayde vnto Abner the chiefe cap-
taine of hys hoste: Abner, whose sonne is
thys yong manne? And Abner answered:
as trulye as thy soule lyueth, I kenne, I
can not tell. Then sayed the kynge: enquire
thou, if he be some noble mannes son. And
so when Dauid was returned frome the
slaughter of the Philistine, Abner toke him
and broughte hym before Saul, wpth the
heade of the Philistine in hys hande. And
Saule sayde vnto hym: Whose sonne arte
thou, thou yong manne? And Dauid an-
swered, the sonne of thy seruaunt Isai, the
Bethlehemite.

The xlii. Chapter.

The bond betweene Dauid and Jona-
thas. Dauid goeth aboute to see Dauid.
Dauid marryeth Michol the Daughtre
of Saule.

And when he had made an end of
speakinge to Saule, the soule of
Jonathas was knyt wpth the
soule of Dauid. In so much that
he loved hym as hys owne soule. And Saul
take hym that daye, and woulde lette hym
go no more home to his fathers house. And
Jonathas and Dauid bounde them selues
the one to the other, for Jonathas loved
hym as hys owne lyfe. And Jonathas put
of hys owne coote that was vpon him, and
gaue it Dauid, and thereto hys mantel, his
swerde, hys bowe, and hys gyrdle. And Da-
uid wente oute to all that Saule sente hym
and behaued hym selfe wylfely. And when
Saul had set hym ouer hys men of war, he
pleased al the people, and especialle them
that were Saules seruantes.

And it happened as they wente, when
Dauid was returned frome the slaughter
of

1. Sa. xlii. b
Pl. lxxvii. c

1. Sa. xlii. d
B

1. Re. xlii. d

Jonathas

That is as
hys selfe.

of the Philistines. that womē came out of
all cities of Israel syngyng and dauncyng
ag. ynst Saul wpth tymbrels, wpth rope,
and wpth fydels. And the women that play
ed. sange thereto, and sayde: Saule hath
slayne hys thousand. and Dauid hys tenne
thousande. Then was Saule exceddyng
wrothe and the sayngs displeased hym, &
he sayde: They haue ascribed vnto Dauid
ten thousand and to me but a thousand, &
what can he doe more?

What can he haile more laethe kingdome? wherefore Saul looked awyre on Dauid fro that daye forward And it happened on the morowe that the euyl * spirit sent of God came vpon Saule so that he prophesied in the middes of the house And Dauid playd wth the instrument wth his hand as he was daylye wonte. And Saul had a speare in his hand & ruled it, intending to haue hapned Dauid to the wal But Dauid auoided oute of his presence two times.

For Saul was afraid of David because the Lord was with him: and was departed from Saul. And then Saul put David from him, and made him a captain over a thousand, and he went out & * in before the people. And David was wise in all his doings, and the Lord was with him. Wherefore when Saul saw that he was so exceedingly wise, he was afraid of him.

But all Iſrael and Iuda loued Dauid, becauſe he wente oute and in before them. Then ſayed Saule to Dauid. Beholde my eldeſt daughter Merob, he: I wyll geue her to wyfe. Onlye playe the inanne, and ſight the lords battels. For Saul thought myne hande ſhall not be vpon him, but the handes of the Philiftines. And Dauid answered Saule: what am I, & what is my wyfe, or the kynted of my father in Iſrael, had I ſhould be ſonne in law to the king? But when the tyme was come that Merob Saules daughter ſhould haue bene geuen to Dauid, ſhe was geuen to Adriel a Bethlethite to wyfe. Howbeit Michol another of Saules daughters loued Danid.

And when it was shewed Saule, & thynge pleased hym wel. And he sayde: I will geue hym hie: & He maye be a snare to hym, to bring the hand of & Iherusalem vpon hym. And Saul said to Dauid: & Wilt thys day be my son in law agayn. And Saul commaunded hys seruantes to comen wpth Dauid secretlye, and saye: Behoulde the kynge hath a fauoure too the, and all hys seruantes loue the, be therefore the Wynges sonne in lawe.

And Saules seruantes spake those woꝛdes in the eares of Dauid. But Dauid answered: semeth it to you a lpghte thyng to be the kpinges sonne in lawe, when I am a pore man of smal reputaeson? And Saules seruantes told him agayn saying: in this maner answered Dauid: Then said Saul this wyle say to Dauid: þ kping careth for none other dowene, but for an hundred forskins of the ishylyngnes to be aduꝛged of þ kpinges

enemies. For Saul thought to make Dauid fall into the handes of the Philistines. Then his seruantes tolde Dauid these wordes, and it pleased Dauid well to be the kynges son in law. And shortly after Dauid arose with his men, and wente and slew of the Philistines, two hundred men, and broughte thep; foreskinnes, and numbred them vnto the kyng for too become his sonne in law. * And so Saul gaue him Michol his daughter to wyfe. And when Saule sawe and vnderstode that the Lord was with Dauid, & that Michol his daughter loued him, he was the more afrayde of Dauid, and became Dauides enemye for euer. And when the Philistines went out to warre, Dauid behaued hym selfe more to his owne helpe then all the seruantes of Saule: and his name was muche set by.

The .xii. Chapter.

Saul commaundeth to Uria David, Micholl
hys wife saith him by a proper feate, and
deceaueth his father. Saule is also amonge
the Prophets.

12 Then Saule communed wth Jo-
nathas hys sonne, and wth all
hys seruauntes, that they shuld
kill Dauid. But Jonathas
Saules sonne had a greates fauour to Da-
uid and tolde Dauid, sayng: Saule my fa-
ther goeth aboute to slep the. Nowe there-
fore take hede to thy selfe in season, and a-
byde in some secret place, and hyde thy self.
And I wyl go out and stande by my father
in the feld wher thou art, and wyl commen
with my father of the: and if I caⁿ perceiue
oughte, I wyl tell the.

And Jonathas spake good of Dauid vnto
to Saule hys father, and sayed vnto hym:
let not the kynge synne agaynste hys ser-
uaunte Dauid: for he hathe not synned a-
gaynste the, and hys woordes are towards
the verie good. For he did putte hys speere
in his hande, and slew the Philistine, and
the Lorde gaue a greate victorie vnto all
Israell. And thou sawest it; and thou re-
ioysedest, wherefore then shouldest thou
synne agaynste innocent bloude, and sleie
Dauid for nought? And Saule hearkened
vnto the voyce of Jonathas, and swate: as
truile as the Lord lyueth, he shall not dye.
Then Jonathas called Dauid, and shewed
hym all those wordes, and broughte hym
to Saul. And he was in hys presence as in
tymes past. And the warre beganne again
and Dauid wente oute and foughte wth
the Philistines, and made a great slaugh-
ter, and put them to flyght. And the euill
spirit of the Lorde was vpon Saule as he
sat in hys house, hauynge a pautynge in
hys hand. & Dauid played wth hys hand.
And Saule entended to haue napled Da-
uid to the wall wth the pautynge: But
Dauid ridde hym selfe oute of Saules pre-
sence, and so he smote the sprete in too the
wall. But Dauid fled and sayed hym selfe
that nyght. Then Saule sente messen-
gers

gers to Dauid's house, to lye in wayte for hym, and to slep hym in the morning. But Michol his wyfe tolde it hym, sayinge, If thou saue not thy selfe this nyght, to morrow thou arte but a deade man. And so Michol let Dauid downe the roome a way downe, & he went and hidde, and saved himselfe. And then he toke an image, and layed it in the bedde, and put a pillowe stuffed with Goates beate vnder the heade of it, & couered it with a cloth. And whē Saul sent messengers to fet Dauid, he said that he was sicke: Then Saul sente the messengers to se Dauid sayinge: bynge hym to me bedde and all that he maye be slayne. And when the messengers were come in, beholde, there laye an image in the bed, wth the pillowe of goates beate vnder the head of it. Then sayd Saul to Michol: Why hast thou mocked me so, and sente away myne euillie that he is escaped? And Michol answered Saul: He sayde vnto me: let me go, or els I wyl kill the. And so Dauid fled, and escaped and went to Samuel to Ramath, and tolde hym all that Saul had done to hym. And he, and Samuel went and dwelt in Ramath.

D And it was tolde Saul sayinge: Beholde, Dauid is at Ramath in Ramath: then Saul sent messengers to fet Dauid, and when they sawe a compaignie of Prophetes & prophesyinge, and Samuel teachinge them, the spirit of God fell vpon the messengers of Saul, and they prophesied to. And when it was tolde Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers yet the thirde tyme, which prophesied also. Then went he hym selfe to Ramath, and when he came to a greete well that is in Socoh, he aske and sayde:

Where are Samuel and Dauid? And they sayde: Se they be at Ramath in Ramath, and as he wente thither to Ramath in Ramath the spirit of God came vpon hym also, and he wente prophesyinge, tyll he came to Ramath in Ramath.

And he wrote of his clothes & prophesied before Samuel in lyke maner, and fel naked all the day and all the nyght. wherefore it is a commune saying: As Saul also amonge the Prophetes.

The .xx. Chapter.

D Dauid beyng in scoparde complayneth vnto Jonathan. Jonathan deliuereth hym. A policy deuised betwene the: by which Dauid shuld know the intent of Saul.

A And Dauid fled fro Ramath in Ramath & wet before Jonathan, & said. What haue I done? where am I faulte? what is the spynne that I haue committed against thy father & he sekerh my lyfe? And Jonathan answered him: God forbyd, thou shalt not dye. For se my father wyl do nothyng, neyther greete nor smalle, but that he wyl helpe me: For why shoulde my father

hyde this thyng from me? I knowe not. And Dauid swaie agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes, and therefore he hath sent Jonathan that he knowe it, lest he be forspoke. For in dede, as trulpe as the Lord liueth, and as trulpe as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathan to Dauid, whatsoeuer thy soule despereth, I wyl do vnto the.

And Dauid sayde vnto Jonathan. Beholde to morrowe is the kalendes and I shoulde sytte wth the kynge at meate.

But let me go that I maye hyde my selfe in the fieldes, vnto this daye thre dayes at euē. If thy father misse me, saye: Dauid asked leaue of me that he myghte go to Berlehem to his owne cytye, for there is holden a petye feast for all his kyn. And if thy father saye thus: It is well done, then thy seruante shall haue peace. But if he be angrie: be sure, wth chekednes he receiue concluded of hym. And then thou shalt see me vnto thy seruante, for thou hast made wth me thy seruante

a bonde in the Lorde. And wth standynge there be wth me anye trespasse, let me see thy selfe, for what shaldest thou to bynge me to thy father? And Jonathan answered: God kepe from the that I shoulde knowe, that wickednes were concluded of my father to come vpon the: and shoulde not tell it the. Then sayde Dauid, who shall telle if thy father answereth cruelly? Jonathan sayde to Dauid: Come and let vs go forth into the fieldes. And they went both of the into the fieldes. Then Jonathan sayde vnto Dauid: O Lorde God of Israel, when I haue staped my fathers mynde, at one tyme or other, wthin this thre dayes that it stande well wth Dauid: and I then sende not vnto the, and shewe it the, the Lorde do so and so vnto Jonathan.

And in lyke maner, if enyll towarde the be appoynted of my father, I wyl shewe the and sende the awaye, that thou mayest go in peace. And the Lorde be wth the, as he hath bene wth my father. And thou shalt persoume vnto me the mercye of the Lorde, nor onely while I lyue, but also when I am deade, placke not thy mercye awaye from my house for euer: So, not when the Lorde hath destroyed the enemyes of Dauid euery one, from the face of the earth.

And so Jonathan made a bonde wth the house of Dauid, desyringe that the Lorde shoulde seeke oute of the handes of Dauid's enemyes they wth chekednes. And wth other wordes Jonathan aduised Dauid, because he loued hym. For as his owne soule he loued hym. Then sayde Jonathan to Dauid: To morrowe shall bee the kalendes. And thou shalt be missed because the place shall appeare emptye. But on the thirde daye come in anye wyse vnto the place where thou shalt

fa. hyde

* To prophesie here sygnifieth to declare a prophesie wth woide, or to syng psalms or woide taughte of god, as it is sayde of Jeruthun. 2. Pa. 130. a

* That is. he prayed. In the, and whē he fell on the earth, he fell wth them.

Grace for fauour & be deuote as Gene. 21. c.

Thys was a selemne day amonge the Jewes. B

* To shewe mercie is for to shewe a synagule be wth o^r p^rq^r sure, or to declare his good wth exceedingly And singe laude to helpe hym,

C

* That is. I. o my posseseritis of ofspyrng.

Dyde thy selfe, when it is worke daye: euen by the stone wall. And I will shote thee arrowes by the one syde thereof, as though I shote at a marcke, and will sende after a ladde, and byd hym goo seeke the arrowes. If I saye vnto the ladde: See the arrowes are on thy syde the, dyngge them: then come thou, for it is peace, and nothyng to do, as sure as the Lord lyueth. But if I saye thus vnto the ladde, Beholde the arrowes are bepynde the, then see, for the Lord hath sent the away. And of thys whiche thou and I haue spoken, beholde: the Lord is witness betwene the and me for euer. And so Dauid bid him selfe in the felde. And when the Kalendes came, the kynge sate hym downe at meat, to the currence to eate. And the kynge sate him downe after the accustomed manner, in hys seate by the wal. And Jonathan arose and Abner sate by Saules syde, and Dauides place was empty, but yet Saul sayd nothyng at all that daye. For he thoughte same thyng had chaused hym, wherby he was not cleane. But on the morrowe after the Kalendes, when Dauids place appeared emptye. Saule sayd vnto Jonathan his sonne: wherfore cometh not the sonne of Isai to meate, neyther yesterdaye nor to daye? And Jonathan answered vnto Saule: Dauid asked licence of me to go to Bethlehem sayinge, lette me goo I praye the, for outpyured holde an offeringe in the crite, and my brother hath sente for me. Nowe therefore, if I haue founde fauoure in thyne eyes, let me goo and see my brethren. And for thys cause he cometh not vnto the kynges table.

¶ When was Saule angrye wyth Jonathan, and sayde vnto hym: O forward and rebellious childe, thinkest thou I knowe not howe thou hast chosen the sonne of Isai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother? For as long as the sonne of Isai liueth vpon the earth, I shall not be established nor yet thy kyngdome: wherfore nowe send, and sette hym vnto me, for he is the chyld of death.

¶ But Jonathan answered Saule hys father, and sayd vnto hym: wherfore should he dye? What hath he done? When Saule caste a spere at hym to dysse hym, wherby Jonathan wyte well, that it was bitterlye determyned of his father to slea Dauid. When Jonathan arose from the table in a greete anger, and byd eate no meate the seconde daye of the Kalendes for he was sorre for Dauid, because hys father had done hym shame. On the nexte mornynge Jonathan wente oute into the felde at the tyme appointed wyth Dauid, and a lyttle ladde wyth hym. And he sayd vnto the boye, runne and fynde out myne arrowes whiche I shoute. And as the boye ranne, he shote an arrowe bepynde hym. And when the lad was come

to the place whither Jonathan had shote the arrowe, Jonathan cryed after hym, and sayd, the arrowe is bepynde the. And he cryed after the lad, haste, make speede and stande not still. And Jonathan ladde gathered vp the arrowe and came to hys maister. But the ladde wyte nothyng of the matter: Only Jonathan and Dauid wyte it. Then Jonathan gaue hys weapons vnto the ladde, and sayd vnto hym: goo and carpe theym to the towne. And as sone as the lad was gone, Dauid arose oute of a place that was toward the south, and fell on his face to the ground, and bowed him selfe thre tymes. And they kissed eyther other and wepte togyther, but Dauid moze aboundauntlye. And Jonathan sayde to Dauid: go in peace of suche thynges we haue. Sworne eyther of vs in the name of the Lord, sayinge: The Lord be betwene the and me, and betwene thy seide and myne for euer. And he rose and departed. And Jonathan wente into the towne.

The.xxi. Chapter.

¶ Dauid spake into Rob to Achimelech the priest, and getteth newe breade to satisfye hunger. After he getteth to hys Achis, and cher spaketh him selfe mad.



¶ Then came Dauid to Rob to Achimelech the priest: And Achimelech was affoured at his comynge, and wente to mete Dauid, and sayd vnto hym: Why comest thou the selfe alone, and no man with thee? And Dauid sayde to Achimelech the priest: the kynge hath commaunded me to do a certeyne thyng and sayde vnto me: lette no man knowe wherabout I sende the, and what I haue commaunded the to doo. And therefore I haue appoynted my seruantes to suebe and suebe places. And now what haste thou vnder thyne hande? gyue me spue lous of bread or what cummeth to hand. And the priest answered Dauid and sayd: Ther is no comel bread vnder myne hand, but ther is halowed breade, if the younge menne haue abstayned onelye from women. And Dauid answered the priest and said vnto him: O if a truerh we men hath bene locked vp from vs aboute a thre dayes, when we came oute. And the vessels of the younge men were vpon the bodies. I praye the, if we haue taken any vncleynnesse by the wayes, this daye it shall be halowed in the vessels. And so the priest gaue hym halowed breade, for there was none other breade there save thre breades that were taken frome before the Lord to put freche breade there.

¶ And ther was the same daye a certeyne manne of the seruantes of Saule wyth him the tabernacle of the Lord, named Doeg an Edomite. the chiefeste of Saules heard by Dauid sayde vnto Achimelech: is not here vnder thyne hande, eyther speare or swerde? For I haue neyther broughte my swerde nor my harnesse cleane wyth

about in the
chap. c. d. 1

1. Sam. xxi. 6

1. Sam. xxi. 6.
11. Sam. xxi. 6.

¶ That is the bodies.
¶ This was unpure.
¶ That is in the way we took vs.
¶ cleane (as he wold say) with pollen.

¶ Thus in the nyght, or on the things whiche are fill by the by Dauides law, so that

we not, but
p is a small
matter, and
wyl lone be
clefnd, be-
cause we
haue abste-
ned our bo-
dies from
our wryes,
& kept the
holp & clean

This exem-
ple of Da-
uid teacheth
that neede
hath nolaw
and that ma-
nought not
to be seru-
to ceremo-
nies, but ce-
remon es
oughte to
serue p vte
of manne.
This ro-
pious dothe
Christ sende
the whar-
tes hyther
Mat. xix. a
d. re. xvi. b
and. xxxij. b

with me, because the kynges busynes re-
quitte haste. Then the priest answered: the
word of Goliath the Philistine whom thou
slayest in Geredale, that is here wrapped in
a cloth behind the Ephod: if thou wilt take
that, take it: for there is none other same
that here. And Dauid sayde: there is none
to that, geue it me. And Dauid arose and
fled the same day fro the presence of Saul,
and wente to Achis p kyng of Geth. And
the seruantes of Achis sayed of hym: Is
not this Dauid the kyng of the lande? dyd
they not spunge vnto this felowe in daun-
ces. saying: Saul hath slayne his thousand
and Dauid vs. x. And Dauid put
those wordes into his herte and was sore
afraid of Achis the kyng of Geth. And
he chaunged his countenance before the
and raied in their handes, and scrabled on
the doores of the gate, and lette his spittle
fall vpon his beard. Then sayed A-
chis vnto his seruante: Love same that
this man was beside hym selfe, wherefore
then haue ye brought hym vnto me: lacke
I madde men, that ye haue broughte this
felowe to playe the madde man in my pre-
sence? he shall not come into my house.

The .xxii. Chapter.

Dauid fled into the caue Adullam, and then
into Masphah to the kyng of Moab. And
thence into Gath. Doeg the Edomite
Achimelech is accused of treason and trea-
son pteit & mo wryth him because they recey-
ued Dauid. Rob is destroyed of Saul. Abi-
athar fleeth to Dauid.

A Dauid departed thence and
escaped, and came vnto the caue
Adullam, whiche when his bre-
thren and all his fathers house
hearde of, they wente thither to hym. And
there resorted vnto hym all such as were
in distress, and in darre and troubled in
their hertes, and he was made their ca-
ptayne, and there were wryth hym aboute
xiiij. hundred men. And Dauid went thence
to Masphah in the land of Moab, & sayde
vnto the kyng of Moab: Lette my fa-
ther and mother (I praye the) haue their
abiding with you, till I knowe what God
wyl do with me. And he broughte them a-
fore the kyng of Moab, and they dwelle
wryth hym all the while that Dauid kept
him self in holdes. And the prophete Gad
sayed vnto Dauid: Abide not in holdes,
but departe and go to the lande of Iuda:
Then Dauid departed and came into the
forest Hareb. And Saul hearde of it: for
Dauid was knowne, and also the me that
were with him. And as Saul satte in Ga-
hah vnder a groue vpon an hygh bancke
with his spere in his hande, & all his men
rounde aboute hym, he sayde vnto his ser-
uantes that were about hym. Heare me
ye sonnes of Femur: Wil the sonne of Isai
also geue enerye one of you speldes & vnt-
pardes, and make you el ground capytai-
nes and pety capytaynes, that ye haue all

conspired agaynst me, so that there is none
that wyl shewe me any thyng, in so much
that my sonne hath made a confederacie
wryth the sonne of Isai: There is none of you
that bewapleth my chaunce, or sheweth it
in mine eare: because my sonne hath set bp
my seruant to lye in a wayte agaynst me,
as appeareth this daye.

Then answered Doeg the Edomite,
whych was chief of the seruantes of Saul
and sayde: I sawe the sonne of Isai when
he came to Rob to Achimelech the sonne of
Achitob, whych soughte counsell of the
Lorde for hym, and gaue hym vitalles, and
the swearde of Goliath the Philistine also.

Then the kyng sent to call Achime-
lech the priest the sonne of Achitob, and
all his fathers house: that is to saye, the
priestes that were in Rob. And they came
all to the kyng. Then Saul sayde: heare
thou sonne of Achitob. And he sayed: Yete
I am my Lorde: Then sayde Saul vnto
him: why haue ye conspired agaynst me,
thou and the sonne of Isai, in so much that
thou hast geuen him vnto a sweerde, &
hast soughte coucel of God for hym, that he
should arise agaynst me, and lie in wait as
appeared this daye? And Achimelech an-
swered the kyng and sayd: who is amonge
al thy seruants as the falschful Dauid and
the kynges sonne in lawe, and goth at thy
bidding, & is had in honour in thine house?
haue I this daye begon spyt to aske coun-
sel of God for hym? be this sure from me:
let not the kyng suspect agaynst his ser-
uant any such thyng in all the house of
my father. For thy seruant knoweth no
thyng of all this eyther litle or muche.

But the kyng sayde: thou shalt sure-
ly dye Achimelech, bothe thou and all thy
fathers house. Then sayde the kyng vnto
his soterne that stode about hym: turyng
and slew the priestes of the Lorde, both be-
cause their hande is wryth Dauid, and be-
cause they knewe when Dauid fledde and
shewed it not to me. But the seruantes
of the kyng would not moue their bondes
to turre vpon the priestes of the Lorde. The priest
Then sayed the kyng to Doeg: turre he slayne
thou and smyte the priestes. And Doeg the Edomite
turned and ranne vpon the
priestes and slewe that same daye foure
score and syue personnes that dyd weare
eche man a lynnen Ephod. And Rob the
city of the priestes he smote wryth the edge
of the swearde, both man and woman, childe
and suckylinge, wryth ore alle and wepe.
Yet one of the sounes of Achimelech the
sonne of Achitob, named Abiathar esca-
ped & fled to Dauid, and shewed hym that
Saul had slayne the Lordes priestes. Then
Dauid said to Abiathar: It is it the same
day, that whē Doeg the Edomite was ther
he woulde slewe tel it Saul. I am cause
of the deach of al the soules of thy fathers
house. Abide wryth me, and feare not: be
that seeketh thy soule shall seeke myne, and

i. Samuel.

with me thou shalt be in safeguarde.

The. xxi. Chapter.

David deliuereth Keilah, and flieth into the wilderness of Ziph. He is comforted of Jonathan. The Ziphites would have betrayed him.

And they tolde Dauid sayinge: Behold, the Philistines fight against Keilah and spoile the barnes. Dauid therfore asked the Lordes aduise, saying: Shall I go and smite the Philistines? and the Lord said vnto Dauid: So and smite the Philistines, and saue Keilah. Then sayed Dauids men vnto hym: See we be betrayed here in Iuda. What shall we then be, when we come to Keilah, to the host of the Philistines? The Dauid asked the Lord agayne. And the Lord answered hym and sayde: arise, and go to Keilah, for I will geue the Philistines into thyne handes. So Dauid and his men went to Keilah, & fought with the Philistines, & drone awaye their cartel, and made a great slaughter of the. And so Dauid saued the inheritance of Keilah. Now it chafed when Abiathar the sonne of Ahimelech, had fled to Dauid to Keilah, & he broughte an Ephod in his hande.

B And it was tolde Saule that Dauid was come to Keilah, then said Saul: God hath geuen hym iurymyne bande. For he is shutte in sythe he is come into a towne where he hath gates and barres. And Saule called al his people to warre, for to goe to Keilah to besiege Dauid and his men. But Dauid had knowledge that Saul pryncely imagined myschance agaynst hym and sayde to Abiathar the pnyet: * Wyngye the Ephod. Then sayed Dauid. O Lord God of Israel, thy seruante heareth that Saule is aboute to come to Keilah to destroye the cytye for my sake: wyl the elders of Keilah deliuer me into his hande? or wyl Saule come as thy seruante beareth saye? Lord God of Israel tell thy seruante. And the Lord said: He wil come. Then sayed Dauid: Wyl the men of Keilah deliuer me and my men into the hande of Saul? and the Lord sayd: they wil deliuer you. Then Dauid and his men whiche were vpon a. vi. C. arose and departed out of Keilah, and wente here & there they knew not whether. And whil it was tolde Saul & Dauid was fled fro Keilah, and so in safeguarde, he let the iourney alone. And Dauid abode in the wilderness in stronge holdes, and in a mountayne in the wilderness of Zeph. And Saule soughte hym all his life. But God deliuered hym not into his hand. And Dauid saw that Saul was come out to seke his lyfe, but Dauid was in the wilderness of Ziph in a couerte. And Jonathan Saules sone arose & went to Dauid to the couerte, and strengethed hym in God, and said vnto hym: Feare not, for the hande of Saule my father shall not fynde the, but thou shalt be kynge ouer Israel, and I must be next vnto the. Yea, & Saule my father knoweth that it shall be so, and

The. xxi. Chapter.

they make * a bande to gether before the Lord, and Dauid tarped hym in the wood, but Jonathan wente to his house. (see what a. and. ff. b)

Then came the Zephites to Saule vnto Gabaah, sayinge: Dauid hath hym selfe faste by vs in stronge holdes that are in a couerte in the hylle of Bachylah on the ryghte syde of the wilderness. Nowe therfore sye kynge, come downe with all the luste that thy soule hath to come. And it shall be out partes to deliuer hym into the handes of the kynge. Then sayed Saule: Blessed are ye in the Lord: for ye haue compassion on me. So I praye you, and make moze narrowlye, and knowe and se his haunte, where his forepart bene, and who hath sene him there: for it is tolose me he is very well. Se therfore and knowe all the lurking places wher he lurketh, and come agayne to me with the certenty. And I wyl goo with you. Yea and if he wyl hyde hym selfe in the grounde, yet I wyl hunt him oute, with all the thousandes of Iuda. And they arose and wente to Ziph before Saul. But Dauid and his men were in the wildernesses of Gaaon, in the wyldesse feldes, on the right hande of the wilderness. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a rocke & dwelte in the wildernesses of Gaaon. whych whil Saul hearde he pursued after Dauid into the wildernesses of Gaaon. But Saul & his men wente on the one syde of the mountayne, & Dauid & his men on the other. And Dauid as a man amazed, made haste to get from Saul. For Saul and his men had compassed Dauid and his men rounde about, to take them. Then there came a messenger to Saule, sayinge: Haste the and come, for the Philistines haue invaded and doo byspoyle the lande. Wherfore Saule returned from persecutinge Dauid, and made agaynst the Philistines. And therfore the place is called * Sela Mahalechoth. And then Dauid went thence & dwelt in strong holdes at Engaddye.

The. xxi. Chapter.

David flieth into Engaddy and ther hydeth hym. Saule cometh in thither to do his ententment, and Dauid cutteth of the border of his mantell. Dauid goeth oute of the caue after Saul and speaketh to him.

Vhen Saule was come agayne from the Philistines, there were that tolde hym sayinge: beholde Dauid is in the wildernesses of Engaddy. Then Saule toke the thousande chosen men out of al Israel, and wente to seke Dauid and his menne in the rockes. wher nothing haunted but wilde * goates. And he came to the flockes of sheepe by a wayes syde wher was a caue. And Saul went in to couer his * feet. And Dauid and his men satte a longe by the sydes of the caue. And the men of Dauid sayde vnto hym: se the day is come of whiche the Lord sayde vnto the: Beholde, I wyl deliuer

That is the rocke of partition.

Some read Wore.

That is to do his ententment.

Wher thing enemy vnto thyne hande, and thou shalt do wth hym what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls coate p^rpuelye. And forth wth Dauides herte smote hym, because he had cut of a lap of Sauls coate. And he sayd vnto hys men: The Lorde keppe me frome doinge that thyng vnto my master that is the Lordes annointed, to lay mine hand vpon hym, for he is the Lordes annointed. And so Dauid keppe of hys seruantes wth wordes, & suffered them not to sette vpon Saule. And when Saule was cysen out of the cause, and went forwarde on hys iourney. Dauid arose & went out of the cause and cryed after Saule, sayinge: My Lorde hyng. And Saul looke behynde hym. And Dauid bowed to the earthe and bowed hym selfe, and sayed to Saule: Wherefore guesst thou an eare to mens wordes, & at sape? Dauid sekerh the euill. Beholde, for dare thyne eyes haue sene that the Lorde had deliuered the, into myne hande in the cause. And when they had kylld the, myne eye had compassion on the: and I sayde: I wyl not laye any bandes on my master for he is the Lordes annointed: but rather my father, sepe and acknowledged this the lap of thy coate in my hand. And in asynche as I killed the not also when I cut of the lap of thy coate, vnder stande and see, that there is neyther euill nor rebellion in me, and that I haue not sinned agaynst the. And yet thou hunttest after my soule to destroye it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hande be not vpon the. According to the olde p^rouerbe. Wickednes shall procede out of the wicked, but mine hand shall not be vpon the. After whom art thou come out, thou king of Israel, what is he whom thou chaldest? I saye: such a dead dog, and a liye. The lord be iudge, and let hym deme betwene the and me, and se and iudge my cause and deliuer me out of thyne hand. When Dauid made an ende of speaking al these wordes to Saul, Saul sayed: Is this thy voice my sone Dauid? and he lift vp his voice & wept and sayd to Dauid: Thou art crygrecouler then I, for thou hast rewarded me wth good, and I haue acquyred the wth euill. And thou hast shewed this day how louing Ie thou hast deale wth me, that when the Lorde had locked me in thyne handes, thou hast me not. For who wyl be shal finde hys enemye, wyl let him depart in a good waye? Wherefore the Lorde reward the wth good, for that thou hast done vnto me this daye. And now for asynche as I knowe assuredlye that thou shalt be kinge, and that the kyngedome of Israel shall be in thine hand & were to me by the Lorde, that thou shalt not destroye my seede after me, & that thou shalt not destroye my name out of my fathers house: & Dauid swate vnto Saule. So

Saule went home. But Dauid and his men g at theym vnto an holde.

The. xrb. Chapter.

Samuel dyeth Dauid dyeth in the wilderness of Ibaran. He is angry with Abigail: but is pacified by the wysdom of Abigail. Abail dyeth and Dauid marryeth Abigail.



When Samuel dyed and al Israel assembled and lamented hym & buried hym in his own house at Ramath. But Dauid arose and gat him to the wilderness of Ibaran. And there was a man in Ibaran, whose carell was in Carmel, and the man was exceeding myghty, and had thie thousand shepe, and a thousand goates. And he was shepyng his shepe in Carmel. The name of the man was Abail, and the name of hys wyfe was Abigail, and was a woman of good wysdome and beutifull. But the man was churlysh and of shrewde condicions, and was a Calchite. And when Dauid berde in the wilderness, that Abail ware hys shepe, he sent oute ten of hys ponge men, and sayde vnto them: get you vp to Carmel, and go to Abail and greete hym in myne name. And thus wyl say vnto my sypende: peace be to the, peace be to thine house, and peace be vnto al that thou hast. I haue hearde saye thou hast shepers. Now thy shepheardes were wth us & we did them no despite ne villanny, neyther was there ought murther vnto them al the whyle they were wth vs in Carmel: aske thy seruantes, and they wyl shew the. Wherefore let these pong men fynd sa- noute in thyne eyes (for we come in a good season) and glue (I pray the) whatsoener cometh to thyne hande vnto thy seruantes, and to thy sone Dauid. So Dauides pong men came and tolde Abail al those wordes in the be alse of Dauid, and then stoyed. Then Abail answered, Dauides seruantes and sayde: what is Dauid? and what is s sonne of Israel? there is plenty of seruantes now & dayes, that breake away from their masters. Shoulde I take my breade, my water, and my fleshe that I haue killed for my shepers, and glue it vnto men which I wot not whence they be? Then Dauides seruantes turned their way, and wth agayne. and came and tolde him accordynge to al those sayinges. When Dauid sayed vnto hys men: gyde euery man his sword about him. And they gyded euery man his sword on him, and Dauid thereto gyde on hys swearde. And so there folowed Dauid about foure hundred men, and two hundred adobe by the staffe. But one of the seruantes tolde Abigail Abails wyfe, sayenge: Se, Dauid sent messengers vnto oure master out of the wilderness to salute him, & he curld the. And yet the men were verie good vnto us, and d^r vs no displeasure neyther myssewde any thyng, as longe as we were con-

This p^ro-
uerbe is spo-
ken as con-
fession of
sinne, & mag-
nifying the
king. As in
the p^ro-
u. 1.

The word
by the lord
is, to saye
the lord to wit-
nes of that
which we
promyse, to
shew the
that may be
sure.

in. Psal. 118.

in. Psal. 118.

in. Psal. 118.

Duerfaunt with them, when we were in the
 feldes. Yea they were a walle of defence
 vnto vs, both by nyght and by day, all the
 while we were with them keepyng shepe.
 Nowe take heede and se, what thou haste
 to do, for mischief is concluded to be done
 vnto our master and to all hys householde.
 And he is vngaruous to speake to. Then
 Abigail made haste and tooke two hun-
 dred loaves and two barrells of wyne, and
 fyue shryve readye dressed, and fyue mea-
 sures of parched corne, and an hundred bu-
 dles of fygges, and laded them on asses, and
 sayed vnto her younge men: go before me,
 and so I come after you, and tolde her hus-
 bande Abal nothyng thereof. And as she
 rode on her asse, and was comyng doune
 a shawe of the hylle, Dauid, and hys menne
 came doune agaynst her, and she mette
 them. And Dauid sayde: in vayne haue I
 kept all that this felowe had in the wyld-
 ernes: so that naughtie was myssed that
 perteyned vnto him, for he hath acquyred
 me wyth euill for good. So and so God
 do vnto the enemies of Dauid, as I wyll
 not leane of all that pertayne vnto hym,
 by the dampnye of the dawe, ought that
 pisseth agaynst the wall. When Abigail
 saw Dauid, she hastened and did alote of her
 asse, and fell before Dauid on her face and
 bowed her selfe to the ground, and fell at
 his feete and sayed: Let this vnhappy dede
 be accompted mine, my Lord, and let thine
 hand mayde speake in thyne audience, and
 heare the wordes of thy handmayde. Lette
 not my Lord regard this vntidiffyrian.
 Abal, for as his name is, so is he. Abal
 is hys name, and folly is wyth him. But I
 thynke hande made sawe not the pounge
 men of my Lord wher thou sendest.
 And nowe my Lord as truly as the Lord
 truerh, and as thy soule spuerh, the Lord
 hath withholden the from comyng to
 shedde bloude, and from auengynge thy
 selfe wyth thine owne hand. Furthermore
 I praye God that thyne enemies, and
 they that intende to do my Lord euill, may
 be as Abal. And nowe take * this bles-
 syng whiche thyn handmayde hath
 brought to the my Lord, let it be geuen
 to the younge men that folowe my Lord.
 Forgyt the trespass of thyn handmayde
 that the Lord maye make my Lord
 a safe house, because my Lord fighteth
 the battelles of the Lord, and there could
 none euill be founde in the, in all thy lyfe.
 And if any man ryse to persecute the, and
 to seeke thy soule, the soule of my Lord
 myght be preserved as it were in a bundell
 of fuyng thinges, wyth the Lord thy
 God. And the soules of thyn enemies be
 shounged in the myddes of a fonge. And
 when the Lord shall haue done to my
 Lord all the good that he hath promy-
 sed the and shall haue made the ruler o-
 ver Istraell: then shall it be no grudge of

conscience vnto the for the outage of herse
 vnto my Lord. I. I thou sendest I loude
 causeles, and diddest auenge thy selfe.
 And when the Lord shall haue deale
 well wyth my Lord, thynke on thyn had-
 mayde. Then sayde Dauid to Abigail: bles-
 sed be the Lord God of Istraell, whiche
 sente the this day to mete me. And blessed
 be thy behaueour, and blessed be thou whi-
 che haste kepte me this dawe from bloud-
 shedpynge, and from auengynge my selfe
 wyth myne owne hande. For in very dede
 as surely as the Lord God of Istraell ly-
 ueth, who hath kepte me backe from hurt-
 yng the, except thou haddest hastened and
 met me, there had not bene lette vnto Iza-
 bael by the dampnye of the dawe, a pisset
 agaynst the wall.
 And so Dauid receyued of hys hande
 that she brought, and sayed to hys go: in
 peace to thyn house. Lo I haue obeyed
 thy voyce, & haue receyued the to grace.
 And when Abigail returned to Abal
 beholde, he had a sea in hys house lyke
 the feast of a kynge, and Abals herte
 was mery wyth in hym, for he hadde well
 dyoncke. Wherefore he coude hym ney-
 there lytle nor muche tyll the morowe.
 But in the morynge when Abal had
 dygested the wyne, hys wyfe tolde hym
 these wordes: and hys herte dyed wyth-
 in hym, and he became as a stoue, and v-
 pon a tennedayes after the Lord smote
 Abal that he dyed. Wherby when Da-
 uid heard that Abal was dead, he sayd:
 Blessed be the Lord that hath iudged
 the cause of my rebuke of the banog of A-
 bal, & hath kept his seruante from euill, &
 hath turned the wyckednes of Abal v-
 pon hys owne heade. So Dauid sente to
 comynge wyth Abigail, to the intente to
 take hys wyfe. And when the ser-
 uantes of Dauid were come to Abiga-
 il to Carmel, they spake vnto hys, sayinge:
 Dauid sent vs vnto the to take the to hys
 wyfe. And she arose and fel on hys face to
 the earth, and sayed: Beholde thy hande-
 mayde be a seruante to * make the feete
 of the seruantes of my Lord. And Abiga-
 il bowed and arose, and gate hys up, vpon
 an asse with .v. damosels of hys that he
 at hys feete, and he entred after the messengers
 of Dauid and was hys wyfe. Dauid also
 take Ahinoan of Jezabel, and they were
 bothe hys wyues. But Saule gaue Michal
 his daughter Dauids wyfe to Phaler
 the sonne of Laish of Gallim.

The. xxvi. Chapter.

Saul sleapeth in hys tente. And Dauid ta-
 keth away hys speare and a cruse of water
 that stode at hys head.

After that came the ziphytes to A-
 saule to Gabaab, sayinge: Da-
 uid hideth him selfe in the hylle
 of Bachylah before the wyld-
 ernes. Then Saule arose and wente to
 the

were with
 alyne. 11
 so othe is
 why: 11
 about the
 of rest, that
 they shall
 not knowe
 whither it
 turne & yet
 tyll they be
 consumed.
 The chal-
 interpre.
 readeth.
 And p soule
 of thine en-
 nemies be
 wyl make
 to fle, euen
 as they vn-
 derstande
 huiers. W
 King make
 a stone to
 fle out of a
 lyng.

* Is who
 sawe not af-
 muche as a
 dog: or as
 some wyll
 nothing of
 p maledicte

* What is
 foole.

* Stillinge
 for a re-
 ward or pre-
 sent after p
 mance of p
 becomes
 * The mear-
 nyng of the
 lyf. of my
 Lord. I. a
 and shall be
 for a lye of
 of the Lord
 as it were in
 the bondell
 of gods pro-
 uision, in
 which at al
 that hys
 lyfe. And p
 lyf of hys
 aduer-
 es that be
 cante in the
 coylng of
 gods iudge-
 ment, as it
 yet Istraell:
 then shall it
 be no grudge of

* By this
 washing of
 feete is sig-
 nified p the
 wolde be so
 gentle & so
 seruicable
 to Dauid,
 p the wolde
 not refuse
 to waite p
 feete eue of
 hys seruantes
 1. Tim. v. b.

the wilderness of ziph, and thre thousande chosen menne of Israell with him, to seke Dauid in the wilderness of ziph.

And Saul pitched in the hill of Achilah, whiche lyeth before the wilderness, by the waye syde. But Dauid dwelte in the wilderness. And when he saw that Saule pursued hym in the wilderness, he sente forth spyes and understode that Saul was come in dede.

Wherefore Dauid arose, and wente to the place, where Saul hadde pitched, and behelde the place where Saule laye wth Abner the sonne of Ner, his chiefe captayne. For Saule laye wthyn a rounde bancke, and the people pitched rounde aboute hym. Then answered Dauid and spake too Abimelech the Dethite, and too Abisai the sonne of Zaruah, and brother to Joab, sayinge: Who wyl goo downe wth me too Saule too the heeste? And Abisai sayde, I wyl goo downe wth the.

And so Dauid and Abisai came to the people by nyghte. And behoulde, Saule laye sleppinge wthyn a rounde bancke, and his speare pitched in the grounde at his heade, Abner and the people lying round aboute hym. Then sayde Abisai to Dauid: God hath inclosed thine enemy into thine hande this daye. Nowe therefore lette me smyte hym. I praye the wth my speare to the earthe, but one stroke, and it shall nede no more. But Dauid sayde too Abisai: de- strope hym not, for who can laye his hand vpon the Lordes anointed and be guiltlesse? And Dauid sayde furthermore: As trulpe as the Lord spueeth, onles the Lord shall smyte hym, or his daye shall come to dye, or he shall descende into battell and there perishe: the Lord kepe me from layinge myne hande vpon the Lordes anointed. Nowe then take his speare that is at his head, and the cruse of water, and lette vs go. And Dauid toke the speare, and the cruse of water that was at Saules heade, and they gate them awaye, and no manne sawe or wote it or awoke. For they wer at a slepe, because the Lord hadde sente a stumbe vpon them. Then Dauid went ouer to the other syde, and rode on the top of an hill a farre off (a greate space between them) and cryed to the people, and to Abner the sonne of Ner sayinge: Answerest thou not Abner? and Abner answered and sayde: What arte thou that cryest too the kynge? and Dauid sayde to Abner: art not thou a man, and who is lyke the in Israell?

What is thy voyce awakest the kynge.

But wherefore haste thou not kepte thy Lord the kynge? For there came one of thy folke too destroye the kynge thy Lord. It is not good that thou haste done. As trulpe as the Lord spueeth ye are worthy to dye, because ye haue not kepte the Lordes anointed. And nowe se where the kynges speare is, and the cruse of water þ was at his heade.

Then Saule knewe Dauids voyce, and

sayde: sthy thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lord kynge. And he sayde further, wherefore doesthy my Lord pursue thy seruante? for what haue I done? or what euill is in mine hande? Nowe heate therefore (my Lord kynge, the woozoes of thy seruante. If the Lord haue spered the by agaynst me, let hym * smell the sacrifice. But if they be the chyldrene of menne, cursed be they before the Lord. For they haue caste me oute, so that I canne not dwell in the inheritance of the Lord, sayinge: hence and go and serue other Gods: And yet I hope my bloude shal not fall to the earthe before the face of the Lord, though the kynge of Israell become oute to hunte one fle, as men hunte the partyges in the mountaynes. Then saied Saule: I haue sinned, come agayne my sonne Dauid, for I wyl do the no more harm, because my soul was precious in thy syghte this daye. Behold I haue played the foile, and haue erred exceedinglye muche.

* That is, he shall be a sacrifice. W an open sacrifice of Cain. Gen. xii. 8.

And Dauid answered and sayde: Behold the kynges speare, let one of the pong men come ouer and fet it. The Lord reward euerye mannes ryghtuousnes and sayth, for the Lord deliuered the into my hand this daye, but I woulde not laye my hande vpon the Lordes anointed. And as thy lye was muche set by thy tyme in myne eyes: so be my life set by in the eyes of the Lord, that he deliuer me oute of al tribulacions.

And Saul sayd vnto Dauid: Blessed art thou my sonne Dauid, for thou shalt be a * doer, and also able to bringe to an ende. And so Dauid went his way and Saul turned to his place agayne.

* Chaid. Thou shalt caryne and prosper.

The xviij. Chapter.

Dauid flieth to Achis kynge of Geth which geueth hym sheltre to dwell in the hillith of Philistines. And Achis demaunded agaynst whom he had roused, he geueth hym a subtyl answere, and deceyueh hym properlye.

IF I thoughte Dauid in his herte: I maye perishe at one daye or other by the handes of Saule. There is no better thyng for me then to fle in to the land of the philistines, that Saul of verye dispaire to finde me, may cease seekynge me anye more in all the coastes of Israell: for so I maye escape his hand. And so Dauid arose, and he and the syxe hundred menne that were wth hym wente vnto Achis the sonne of Maachy kynge of Geth. And Dauid dwelt wth Achis at Geth, both he and his men, euerye man wth his howshold, and Dauid with his two wyues: Ahinoam the Jezrachite, and Abigail Rabais wyfe of Carmel.

So when it is tolde Saule that Dauid was fledde to Geth, he sought no more for hym. And Dauid sayde vnto Achis: If I haue found grace in thine eyes, let me haue a place in some towne in the fieldes that I maye dwell there. For what shuld thy seru-

f.iii. uant

The Chal.
Dees inter.
four mon.
nethes and
eeren daies

Of Da.
uids conti.
nuance in
place do the
Orbiues
them felues
disagere.

uaunte dwel in the head cite of thy king-
dome wpth the? When Achis gaue hym ze-
keleg the same dape, for whiche cause ze-
keleg pertaineth vnto the kinges of Iuda vnto
this dape. And the tyme that Dauid
dwelt in the cuntry of the Philistines, was
a yere and foure monethes.

And Dauid and hys menne wente and
ranne bypon the Gerusites, and the Ber-
zites, and the Amaleckites, whiche naty-
ons were from the begynnyng the inha-
bptantes of the Lande, as men gootoo
Sut, and so forth to Egypte. And Dauid
smote the Lande, and left neyther manne
noz woman aloue, and toke the shepe, the
oren, the asses, camels, and clothes, and
came to Achis. And Achis sayde: haue ye
not bene a rounge thys dape. And Dauid
answered, yes in the south of Iuda, and in
the southe of the Jemrahelites, and in the
Southe of the Benites. And Dauid saued
neyther manne noz womanne aloue too
byng to Beth, sayinge: leaste they shulde
speake agaynst vs. Thus byd Dauid, and
so was hys manner all the whyle that he
dwelte in the cuntrye of the Philistines.

And Achis beleued Dauid, sayinge: He
hathe wroughte muche mischief agaynst
hys people Israell, and therefore he shal be
my seruaunte for ever.

The. xxvii. Chapter.

The Philistines moue warre against Saul
and the Ise-elites. Saule requyreth counsel
of God, but hath no answer: then seeth af-
ter an encharmer, who sayeth by the spirit
of Samuell.



It chaunced in those daies þ the
Philistines gathered their hoste
to gether to war, intendyng too
fpyght with Israell. And Achis
sayde to Dauid. Be sure thou walte goo
oute wpth me in the host and thy menne al
so. And Dauid sayde agayne to Achis: then
thou walte knowe what thy seruaunt can
do. And Achis sayde to Dauid: Then I wil
make the * keeper of my head for ever. Sa-
mul was then dead, and al Israell had la-
mented him, and buried hym in Ramath
hys owne cite. And Saule hadde put the
womenne that hadde spiritus of prophesye
and the forcerers oute of the lande.

And þ Philistines gathered together, and
came and pitched in Sunam. * Saule and
all Israell gathered together and pyched
in Belboe. When Saule sawe the hoste of
the Philistines he was astrapde, and hys
herte was sore astronged. And Saule asked
counsell of the Lorde: But the Lorde aun-
swered hym not by dreame, nor by puestes,
nor yet by prophetes.

* Keeper of
his head for
keeper of
his bodye.
wherby they
call knyght
for the body

* Of whi
is spoken
Au. xxvii.
d. For

would not
the hygh
puest shuld
geue Saul
answer at
thys tyme,
therfore suf

Then sayde Saul vnto hys seruauntes:
seke me a womanne haupnge a spirite of
prophesye. that I maye goo too hys
a ke of hys. And hys seruauntes sayde too
hym. se there is a wyfe that hathe a spirite
of prophesye at Endor. And Saul chaun-
ged hys clothes, and putte on other rap-

ment, and then went he and two women wpth
hym, and they came to the wyfe by nyghte,
and he sayde: prophesye vnto me by the spi-
rite, and bynge me hym wyfe whome I
shal name vnto the. And the wyfe sayde
vnto hym: Behoulde, thou knowest what
Saul hathe done, howe he hathe destruyed
the women that hathe prophesyinge spi-
rites, and the forcerers oute of all the land.
Wherfore then sayest thou a * nette for my
soule to kyll me? And Saule swate too hys
by the Lorde, sayinge. as surely as the Lorde
liueth. there shal no harme chaunce the for
thys thyng.

Then sayde the wyfe: whom shal I fetch
vp vnto the? and he sayde: bynge me Sa-
muell. When the womanne sawe Samu-
ell, she cryed wpth a lowd voyce, and spake
to Saule, sayinge: whye haste thou moc-
ked me, for thou arte Saule. And the knyng
sayde to hys wyfe, be not astraped. But what se-
est thou? And the wyfe sayde vnto Saule. I
se * a God ascendyng oute of the earth.
And he sayde, what fashyon is he of? And
the woman sayde: ther cometh an old man
wth a mantel aboute hym. And Saule per-
ceued that it * was Samuell, and stou-
ped wpth hys face to the grounde, and bow-
ed hym selfe.

And Samuel sayde to Saule: whye haste
thou vnyquited me, to make me be brought
wyfe? And Saule answered: I am fore en-
chained. For the Philistines make warre a-
gaynst me, and God is departed from me
and answered me no more neyther by pro-
phetes, neyther by dreames, and therefore
I haue called the, to tel me what I shal do.
Then sayde Samuel: wherfore dost thou
aske of me? whyle the Lorde is gone from
the, and is thyne ennemye: the Lorde wpll
do to the as he sayde by my hande. For
the Lorde wpll rente the kyngdome oute
of thy hande, and gyue it thy neyghboure
Dauid, because thou obeyedst not the voyce
of thy Lorde, nor executedst hys fearce
wraithe vpon the Amaleckites, therefore
hathe the Lorde done thys vnto thys dape.
And further the Lorde wpll deliuer the m-
to the handes of the Philistines, and too
morrowe walte thou and thy sonnes be w-
me, and the Lorde shal geue the hoste of Is-
rael into the handes of the Philistines.

Then Saul fel flat on the earth, and was
fore adied of the wordes of Samuell. And
thereto there was no strengthe in hym, for
he hadde not eaten all the dape before. And
the woman came to Saul, and saw he was
fore troubled, and said vnto hym. Se, thine
handmayde hathe obeyed thy voyce: and
haue putte my Soule in my hande, and
haue hearkened vnto thy wordes, whiche
thou saydest vnto me. Nowe therefore
hearken thou also vnto the voyce of thyne
handmayd, and let me set a morsel of bread
before the: and eate, and get the strengthe
too goo thy iourney. But he refused it, and
sayde: I wpll not eate. But hys seruauntes

fer. d. hym
no: so for
his wyl in
aym as he
was wote
to do, or
happely he
saw his wyl
but sawe
therwith
d he shulde
not the w-
nto Saul.
Looke. Au.
xxvii. d.

* That is
seest an oc-
casion wher-
by I might
be brought
to deathe.

* The chal.
The angell
of God.

* In þ
in þ thide
some of his
wo. kes, the
cccc. v. xxvii
sayde after
meth that it
was the Da-
uid in the
hence of
Samuel.

and the wyfe together compelled him, that he hearde thei boice.

And so he arose from the earth, and sate hym on a bed. And the woman had a fatte calfe in the house, and that she haded and killed, and toke flour and kneaded it, and did bake hym swete cakes, and broughte them before Saul, & before his seruauntes: when they had eaten, they sode by & went awaye the same nyghte.

The .xxx. Chapter.

David goynge wth kynge Achis to fyghte agaynst Saule, is sente agayne by the men of the Lordes of the Philistines.

The Philistines gathered all thei hostes together vnto Aphek, and Israel pitched by a fountayne in Jezrahell. And the Lordes of the Philistines went forth by hundreds, and by thousandes. But David and hys men came behynde wth Achis. Then sayd the Lordes of the Philistines: what wil ponder Hebrues? And Achis sayde vnto the Lordes of the Philistines: Is not this David the seruaunte of Saul the king of Israel, whiche hath bene wth me dayes and yeres, and I haue founde no faulte in hym. For then he fled to me vnto this daye? Neuer theles the Lordes of the Philistines were wrothe wth hym, and sayde vnto hym:

Make this felowe returne and lette hym go agayne to hys place whiche thou haste appoynted hym. For he shall not goo wth vs to battell, leaste he be an aduersary vnto vs in the battayle when we begynne to fyghte. For wherewith coude he better obtayne the fauoure of hys master, then vpon the heades of our men? Is not this David to whome they sange in daunces:

* Saule slewe hys thousande, but David hys ten thousande?

Then Achis called David, and sayde vnto hym. As trulpe as the Lorde spuech thou arte honest, and it pleasech me well thou shouldest accompanie me in the hoste, for I haue found none euyl wth the from the tyme that thou cammest vnto me, vnto this daye. Neuerthelesse the Lordes of the Philistines fauoure the not: wherfore returne, and goo in peace, that thou displease not the Lordes of the Philistines.

And David sayde agayne to Achis. Whype: what haue I done? And what haste thou founde in thy seruaunte as long as I haue bene wth the vnto this daye: that I may not go fyghte agaynst the ennemyes of my Lorde the kynge.

Achis answered and sayde to David: I wot well. thou pleasest me as it wer an angel of God. Not wthstandyng the Lordes of the Philistines haue sayde, & thou shalt not go wth them to battayle. Wherfore aryse earlye in the mornynge wth thy maisters seruauntes that are come wth the. And when ye be vyppre earlye, as sone as it begynneth to be day, depart. And so David and hys menne arose earlye too departe in

the mornynge, and to returne into the land of the Philistines. And the Philistines wente by to Jezrahell.

The .xxx. Chapter.

David returnyng from kynge Achis, findeth sikeleg burnt by the pursueth after & burneth therof & killeth them & recouereth the praye.

The David and hys menne were come to sikeleg the thyrde daye, the Amalekites had made assault in the southe parte vpon sikeleg, and had smitten sikeleg and burnt it wth fyre, and hadde taken the women there prysoners, bothe smal and great, but sone not a man, but caried them wth them, and departed. When David and hys men came to the cite, beheld it was burnt wth fyre, and thei wyues, their sonnes, & their daughters were taken prysoners. Then David and the people that was wth hym lyste by their voyces and wepte, tyll they could wepe no more. And Davids two wyues were taken prysoners also. Amnon the Tetrachite, and Abigail the wyfe of Abai the Carmelite. And David was sore troubled, for the people entended to stone hym. because the hertes of all the people were bered for their sonnes & their daughters. But David tooke a good herte to hym in the Lorde his God, and sayde to Abiathar the priest, Achimelechs sonne: bringe me hither & Ephod. And Abiathar brought the Ephod to David. And David asked the Lorde, sayyng: What I pursue this companye: and shall I ouertake them? And he sayde to hym: folowe, for thou shalt ouertake them, and recouer the praye. So he went, and the sixe hundred menne that were wth hym, and they came to the river Besor, where a parte of them abode. Neuertheles David and .iii. C. men folowed, but .ii. hundred men abode behynde, beinge to werpe to go ouer Besor. Then they found an Egyptian in the feld, and broughte him to David and gaue him breade to eate, and water to drynke, and gaue hym a few figs, and two clusters of reaspnges, and when he had eaten, hys sprytes came agayne to hym, for he had eaten no bread, nor drynck water in thre dayes, and thre nightes. The David sayde vnto hym, to whome belongeth thou, and whence arte thou? And the lad answered: I am an Egyptian, and seruaunt to an Amalekite: and my master left me behynde because it is thre dayes agone that I fell speke, we came a rounge vpon the south of Cerethis, and byd them of Iuda, and on & south of Caleb. And we burnt sikeleg wth fyre.

And David sayde vnto hym: Canst thou bringe me to this companye? And he said, I sweare vnto me by God, that thou wylt neyther kyll me, nor deliuer me into the handes of my master. And I wyl bring the vnto them. And when he had brought hym, se, they laye all scattered vpon the earth, eatynge and drynkyng and trumping

sure

6. es. p. 111. a.
and. xxi. b.
Eccl. xlii. c.

1. Re. xxi. 11. a

D

1. Samuel:

ouer al the greete pray that they had carie d
awaye oute of the Lande of the philistines,
and oute of the Land of Iuda.

And David laped vpon them from the
twp lpyghte vntil the euen of the next daye
so that there escaped not a man, saue.iii.
hundred ponge menne, whiche rode awaye
vpon Camels, and fledde. And David re-
couered all that the Amaleckites hadde
carped awaye, and hys two mures: so that
there was no personne lackynge eyther
small or greete, sonne or daughter, or of
the spole of all that they hadde taken a-
waye, but David broughte all agayne.

And David toke all the shepe and the oxen.
And they drave the cattel before and said
Thys is Dauides praye: And then David
came to the two hundred menne that were
ouer weye to folowe David, whiche they
made to abyde at the riuer Besor. And they
came too mete David and the menne that
were wth hym. And when David came
to the people, he greeted them peacea-
blye. Then answered all the wyched and
the vnhyrites of the menne that wente
wth David and sayd: because they wente
not wth vs, therfore shal none of the pray
that wee haue recovered bee geuen vnto
them, saue to every man hys wife and hys
chylidren, whiche lette them carpe awaye,
and be walkynge.

Then sayde David: ye shall not do so
(my brethren) wth that the Lorde hath
geuen vs, and hath preserved vs, and deli-
uered the compaignie that came agaynste
vs into oure handes. For who shoulde her-
ken vnto you in thys matter? But as hys
part is that goeth and fpyghteth, so good
shal hys parte be that carryeth by the stuffe,
they shall parte it alpyke. And so from that
daye forward, was that made a lawe and
a custome in Israel, and dureth vntil this daye.

When David came to bkeleg, he sente
of hys praye vnto the elders of Iuda, and
to hys trenches, sayynge See ther a *blef-
pyng for you, of the spole of the enne-
myes of the Lorde. He sente too thepm of
Bethell, too them of Southen Ramath: to
them of Bethel: to them of Aser: to them
of Sephamoth to the of Esthamo, to them
of Machal, to the of the cities of the Jeru-
salmelites, to the of the cities of the Benites,
to them of Baramath, to them of Bozasan
to the of Athach, to them of Debzo, and to
all places where David and hys men were
wonte to haunte.

The. xxi. Chapter

The battell betwene the philistines and
Israel. Saule killeth him selfe, and hys chil-
dren are slayne in the battell.

The. xxi. Chapter:

As as the philistines foughte
agaynste Israel, the menne of
Israel fledde awaye from the
philistines, and fel downe dead
in mounte Gelboe. And the philistines
made after Saule and hys sonnes, and
slew Jonathas, Abinadab, and Melchi-
sua, Saules sonne. And the battell wente
soote agaynste Saule, in so muche that
shooters wth bowes hadde founde hym,
and he was sore wounded of the shooters.
Then sayde Saule vnto hys harneyberer
* drawe oute thy swerde, and thurst me
therowen therewyth, leaste these vncircum-
cised come, and thurst me therowen, and
make a mockynge stocke of me. But hys
harneyberer woulde not, for he was sore
afraid. Wherfore Saule toke a swerde,
and fell vpon it.

And when hys harneyberer sawe that
Saule was deade, he fell sphe wse vpon
hys swerde, and dyed wth hym. And soo
Saule dyed and hys thre sonnes, and hys
harneyberer, and all hys menne that same
daye together. When the menne of Israel
that wer of the other syde the valle, and
they of the other syde Jordan heard that
the men of Israel were put to flight, and
that Saule and hys sonnes were deade,
they lette the cytres, and ranne away, and
the philistines came and dwelte in them.

On the morowe when the philistines were
come to styppe them that were slayne, they
founde Saule and hys thre sonnes lpyng
in mounte Gelboe. And they cutte of hys
heade, and stopped hym oute of hys har-
neys, and sente it to the Lande of the phi-
listines euerye where to publish in the hou-
ses of theyr goddes, and to the people. And
they hanged vpe hys harneys in the house
of Asaroth, but they hanged vpe his car-
kele on the walles of Bethsan. When the
inhabytours of Jabes in Galaad heard
what the philistines had done to Saule, they
arose, as many as were men of warre, and
went to take the corpe of Saule, and the corpe
of hys sonnes from the walles of Bethsan
and broughte them to Jabes, and burnt
them there, and toke theyr bones and
buried them vnder a tree at Jabes,
and fasted seuen
dayes.

The ende of the spysse booke of
Samuell, whiche they com-
mune call the spysse
of the Iapn-
ges.

The seconde
booke of Samuell, other-
wyle called the seconde booke of
the kynges.

The First Chapter.

David commaundeth to hea the messenger,
that sayd he had killyd Saul. The Iemes-
taciō of David for Saul and Jonathas.



¶ **I**n the deathe of
Saul, when Dauid was
returned from the slaugh-
ter of the Amalekites, &
hadde bene two dayes in
zikeleg: Beholde, there
came a man in the thip de
dap out of the heale from

Saul wpth hys clothes rente, and earth bp
on hys heade. And when he came to Dauid
he fell to the earth, and byd obeysaunce.
To whom Dauid said: whēce comest thou?
And the other answered hym: Oute of the
hoste of Iſraell am I escaped.

And Dauid sayde to hym agayne. Howe hath it chaunced: tell me. And he sayde: the people fled from the battell. and manye of the people are ouerthrowen and dead. And Saule and Ionathas hys sonne are deade thereto. And Dauid sayde vnto the ponge manne that tolde hym, howe knowest thou that Saule and Ionathas hys sonne bee deade? And the ponge manne that tolde hym, sayde: I was by chaunce in mounte Belboe. And see, Saule leaped vppon hys speare, and the charrettes and horse menne folowed hym at the heles. And Saule looked backe and called me: And I answered, here am I. And he sayde vnto me: what art thou? And I sayed vnto hym: I am an Amalekite.

And he layed vnto me: come on me and
 Sla me. For angur he is come vppon me:
 and my lyfe is yett all in me. And I wente
 on hym, and slewe hym: for I am sure that
 he coulde not lyue after that he was fal-
 len. And I tooke the crowne that was vpp-
 on hys heade, and the bracelet that was
 on hys arme, and haue broughte them vn-
 to the my Lordchpyther. When Dauid toke
 hys clothes and *tent them, and so dyd all
 the menne that were wpth hym, and they
 mourned, wepte, and fasted tyll euen for
 Saule and Jonathas hys sonne, and for
 the people of the Lorde, and for the house
 of Israell because they were ouerthrowen
 wpth the swerde.

Then sayde Dauid to the ponge manne that broughte hym typpings Whence arte thou? And he sayde : I am the sonne of a stranger, an Amalekite And Dauid sayd vnto hym, howe is it that thou wast not a fraped to lape thynne hande vpon the Lozdes annoynted to destroye hym. And Dauid called one of hys ponge men, and said:

So and runne vppon hym. And he smote
hym that he dyed Then sayed Dauid vn-
to hym. * In bloude be vppon thyne owne
heade. For thyne owne mouthe hath wit-
nessed agaynste the, sayinge: I haue slaine
the Lordes annointed. And Dauid sauge
thys songe of mournyng ouer Saule, and
ouer Ionathas thys sonne, and bade too
teache the chylde of Israell the slaues
thereof And behoulde it is wyrtten in the
boke of the tryghtuouse The gloipe of Is-
raelis slayne vpon the hye hyls. Oh howe
were the myghte ouerthrowen: Tel it not
in Beth, nor publyshe it in the stretes of
Ascalon, leasse the daughters of the phil-
istines reioyce, and that the daughters of
the vncircumcised triumph thereof:
Ye mountaynes of Gelboe, vppon you be
neither dewe nor raine, nor in felds whiche
heue offerynges come.

For there the Oracles of the myghty were
caste frome them. the Oracle of Saule as
though he had not bene anointed wth
oyle. the bow of Ionathas, and the sword
of Saule neuer turned backe againe emp-
tie, from the bloude of the wounded, and
from the fat of the myghty warriours.

Saul and Jonathas louely and pleasaunt in theyr lyues, were in theyr deathtes not deuided, men swifter then Eagles, and stronger then Lions Ye daughters of Israel weepe ouer Saule, whiche clothed you in purple and garments of pleasure, and bordered your rayment wth ornaments of gold How wer the myghty ouerthrowen in batayle? Jonathas on the hie hylls was wounded to deathe. Woe is me for the my brother Jonathas: for delectable too me wast thou exceedingly Thy loue to me was wonderfull: passeinge the loue of women. Howe were the myghty ouerthrowen and howe were the weapons of war forlozue.

Lib. ii. Chapter.

David is anointed in Hebron. The battle of the Goliathes of David and Ishbosh.

After this David asked the Lord
saying: Shall I go vp into anye
of the ctytes of Iuda? And the
Lorde sayde go: and David an-
swered: whither shal I go? He answered to
Hebron. And so David wente thither with
his two wyues also, Ahinoam the Jezra-
helite, and Abigaill Nabals wife the Car-
melite. And the menne that were wpth
hym, dyd Dauid eatre vyppes also, every mā
wth his house.

And they dwelte in the townes of Be-
broun And the menne of Juda came, and t. *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 8*

* This is a
manner of
speaking of
"Wetters,"
for that we
say: the mā
daughter
shall cause
thee to dye:
as it is said
in La. vii. d.

D * Some
thinke that
this booke
remayneth
not, other
some vnder
Qaude by it
the fyfte
booke of
Ezra.

That is be-
lieved you to
golden or-
naments.

The tenn
tyng of hys
clothes was
a tynne of
grete labo-
res, & also
of great an-
ger to the
peale of the

layde, as in
most, xlv. d.
And beneath
h. f. v. p. l. f.

ii. Lynge.

pon good also, because ye haue done thys
And now lette your handes styte them
and play wth the men, though ye pour maister
Saul be drade.

I And finallye vnderstande that the house
of Iuda haue annointed me kynge ouer
the. But Abner the sonne of Ner that was
captayne of Saules hoste tooke Ithobal
the sonne of Saul, and broughte hym
to Mahanaim, and made hym kynge ouer
Galaad and ouer the Assurites, and ouer
Iezrahel, and ouer Ephraim, Ben Jamin, &
ouer Israell. And Ithobal Saules sonne
was fourtie yeres olde, when he beganne
to raigne ouer Israell, & raigned two yeres.

2. Reg. v. 1 But the house of Iuda onlpe folowed Dauid.
* And the tyme when Dauid raigned
in Hebron the house of Iuda, was seven
yere and fyve monethes. And Abner the so
of Ner, and the seruauntes of Ithobal
the sonne of Saul wente oute of Mahanaim
to Gabaon, And Joab the sonne of
Zaruiah, and the seruauntes of Dauid wet
oute and mette them by the pole of Gabaon.
And thei sate downe, the one part on the
one syde the pole, & the other on other side.

D And Abner sayde to Joab. let the pong me
arise and play befoze vs. And Joab answered:
Be it. Then there arose and wente o
uer twelue of Ben Jamin by number, whi
che pertained to Ithobal the sonne of
Saul, and twelue of the seruauntes of
Dauid. And they caught eche his fellowe
that came againste him by the heade, and
thrust hys swerde into his side, and so they
fel downe all at once. Wherefore the place
was called * Belath zurun, whiche is in
the fildes of Gabaon. And there beganne an exceeding
cruell battell that same daie. But Abner
and the menne of Israell were putte to the
worste of the seruauntes of Dauid.

What is the
fildes of
stronge and
myghte.

2. Reg. v. 1.

E And there were thre sonnes of Zaruiah
Joab, Abisai, and Asahel, whiche Asahel
was as swyfte of fote as a wilde bo, and
folowed after Abner. and * touned hys
ther to the ryght hand noz to the left from
Abner. Then Abner looked behynde hym,
and sayde: arte thou Asahel? And he sayd:
yea. Then sayde Abner, turne the either to
the ryghte hande or the lefte, and catche
one of the pong men, & take the hys spoile.
But Asahel wolde not departe from hym,
but pursued hym. And Abner sayde agayne
to Asahel: tourne from me, and folowe not
me: for I were lothe too synpte the too the
grounde. For then howe wolde I holde by
my face befoze Joab thy brother: howbeit
he wolde in no wyse departe.

2. Reg. v. 2.

F * When Abner wth the hundred ende of
the speare smote hym vnder the shoulde
ribbes, that the speare came oute behynd hym,
that he fel downe in the same place & dyed
there. And as manye as came to the place
where Asahel fell downe and dyed, stode
still. But Joab and Abisai folowed Abner
& the fawte went downe. And when they
were come to the hyll Amah, that lieth befoze

The. iii. Chapter:

Giah, in the waye that goeth thowme the
wyldeynes of Gabaon, the chyldren of Ben
Jamin assembled after Abner on a plump
and stode still on the top of an hyll. When
Abner called to Joab, and sayde: shall the
swearde deuoure wthoute ende: knowest
thou not that bytternes is wonte to come
in the later ende: how longe shall it be ere
thou byd the people retorne from folow
ing thei? brethren? And Joab answered:
as trulpe as God lyueth if thou haddest
so sayed, then euen in the mornynge hadde
the people departed. ech frome folowynge
hys brother.

And therewith * Joab byd blowe a
trumpette, and all the people stode still
and pursued after Israell no more. And Ab
ner and hys menne walked all that nyght
by the wylde feldes, and wente ouer Jo
dan, and passe thowme at Bethhoron, and
came to Mahanaim.

And Joab retourned frome Abner, and
assembled all the people, and there lacked
of Dauids seruauntes nyntene persons
and Asahel. But the seruauntes of Da
uid hadde slayne of Ben Jamin, and of
Abners menne, thre hundred, and thre
score menne. And they toke by Asahel, and
buriyd hym in the Sepulchre of hys father
in Bethlehem. And Joab and hys menne
wente all nyghte, and came in the da
wynge to Hebron.

The. iii. Chapter.

A Abner cometh to Dauid and byngeth hym
his wife Michol. Joab killeth Abner. Dauid
bewepeth hys deathe, and curseth Joab.



D E I T was longe styfe
betwene the house of Saul &
and the house of Dauid. But
Dauid waxed stronger and
stronger. & the house of Saul
waxed weaker, and weaker. And Dauid
hadde c^hildrene borne hym in Hebron.
Hys eldest sonne was Amnon of Ahino
am the Jezrahelyte, the seconde Elieab
of Abigail the wyfe of Nabal the Carne
lyte, the thirde of Absalom the sonne of
Maachah the daughter of Tholmai the
kynge of Gethur, the fourthe Adoniah the
sonne of Hagith, the fyfte Saphatiah the
sonne of Abital, the syxte, Iethraam by Eg
la Dauides wyfe.

These were borne to Dauid in Hebron.
And as longe as there was battayle be
twene the house of Saul and the house of
Dauid, Abner the sonne of Ner helde by
the house of Saul. And Saul hadde a con
cubin named Iaphiah, the daughter of Ai
ah. And Ithobal sayde to Abner. Where
fore lyest thou wth my fathers concubin?
When was Abner bereft wroth for the words
of Ithobal and sayed: Am not I a dog?
ges heade, whiche agaynste Iuda haue
shewed mercie thys daie vnto the house
of Saul thy father, and too hys brethren
and frendes, and haue not deliuered them
into

1. Sam. xii. 9
Dauid
chylde

2. Sam. xvi. 2

1. Reg. xvi. 4

And sojourned there till the same time, and Jonathan Sauls sonne had a sonne lame on hys fere: foure yere olde was he, when tidynge come of Saule and Jonathan out of Jezrahell. And hys nurse toke him vp, and fledde awaye. And as he made hast to fle and was amased, the child fell and became halfe and was called Apphiboseth. And these sounes of Remon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Ishboseth, as he slept on a bedde at none. And behold: they came into the house as though they would haue boughte wheate, and smote hym under hys shotte cybbes, and fledde. For they came into the house as he slept on hys bedde in hys re-
Cspunge chamber, and smote hym and stowe him and beheaded hym, and toke hys heade and gatte them awaye toward the East al nyght. And they broughte the heade of Ishboseth vnto Dauid to Hebron, and said to the kynge: Beholde here the heade of Ishboseth Sauls sonne thine enemy, whiche sought thy soule. But the Lorde hath wrought my Lorde the kynge this daye, of Saul and of his seede. The Dauid answered Rechab and Baanah hys brother the sounes of Remon the Berothite, and sayde vnto them: as sure as the Lorde spuerh who hath deliuered my soule out of all aduersities, hym that tolde me that Saul was ded, I wyll not requyre hys bloude of your handes, and take you from the earth. And Dauid gaue in commaundemente to his seruantes, and they stowe them, and cut of theire handes and theire fere, and hanged them vp by the poole in Hebron. And they toke the head of Ishboseth: and buryed it in the sepulchre of Abner in Hebron.

The v. Chapter.

Dauid is yet agayne annoynted kynge: and taketh the Arche fro Gid. He casteth out the blind and lame. He marrieth mo wyues & getteth mo chyldre. He stryketh the Philistines.



When came all the kynneddes of Israel to Dauid to Hebron and sayde: se, we are thy bones and thy fleshe. And further in tymes past when Saul was kynge ouer vs, thou leddest Israel in and oute. And the Lorde hath sayed: thou shalt sede my people Israel, and shalt be a captaine ouer Israel. And so all the elders of Israel came to the kynge to Hebron. And kynge Dauid made a couenaunte wth them in Hebron before the Lorde, and they anoynted Dauid king ouer Israel. Dauid was thirtie yere olde when he beganne to raygne, and he raygned forty yeres. In Hebron he

reigned ouer Iuda, seuen yere and fyre monethes, and in Hierusalem thirtie and thre yeres ouer al Israel and Iuda.

Then wente the kynge, and hys men to Hierusalem, vnto the Jebusites which were bitautes of the land. And they sayed vnto Dauid: vnto the kynge thou shalt not come in hither, meaning thereby that Dauid shoulde not haue come in thither. Neuerthelesse Dauid toke the holte of Sion, whiche is in the cite of Dauid. Then sayde Dauid the same day: Whosocuer slepeth the Jebusite, and wyppeth the towres of hys house, and destroperh the same and the blinde enemyes vnto Dauids soule. Wherefore it is a prouerbe: the blinde and the lame shal not come into the house. And Dauid dwelte in the towre and called it the cite of Dauid. And he buylde rounde aboute it from Bello, inward.

Dauid waxed greare, and the Lorde God of hostes was with him. And Hyran kynge of Tyre sente messengers to Dauid wth Cedar trees and Carpenters and Masons, to buylde Dauid an house. Whereby Dauid percepued that the Lorde had established hym kynge ouer Israel, and had auanced his kyngdome for hys people Israels sake. And Dauid tooke hym mo concubines & wyues out of Ierusalem, after he was come fro Hebron, and mo sonnes & daughters were bozne to Dauid. These be the names of the sonnes that were bozne hym in Hierusalem: Samua, Sobab, Nathan, Salomon, Iebahar, Elisua, Asubeg, Asaphia, Elisama, Elada & Eliphalet. But when the Philistines hearde that they had annoynted Dauid kynge ouer Israel, they came all vp to seeke Dauid. And as sone as Dauid hearde of it, he gat hym to an hold. And the Philistines came and layd the alonge in the valley of Rephaim. And Dauid asked of the Lord, saying: Shall I go to the Philistines? & wilt thou geue the into my handes? And the Lorde sayde vnto Dauid, go: for I wil deliuer the Philistines into thy handes. And Dauid came to Baal Perazym and smote them there and sayed: the Lorde hath seuered myne enemyes a sonder before me, as a ma wolde deuyde water, and therefore he called the name of the sayde place Baal Perazym. And there they leste theire Images, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valleye Rephaim. But Dauid asked the Lorde, and he sayde, go not. But compasse them on the backeside, and come vpon them from the mulberry trees. And when thou herest the noise of a thinge gong in the tops of the trees, then moue. For then the Lord is gone out before the, to smite the host of the Philistines. And Dauid did as the Lord comaunded, and smote the Philistines fro Gabaah to Gazer.

The vi. Chapter.

The Arche is broughte forth of the house of Abinadab

* These they shoulde haue be knowen.

Understande that these sayes as it is read. i. pa. ii. a. b.

i. re. xlviii. ii. re. i. c.

i. pa. xlii. a

i. pa. iii. b.

i. pa. xlii. b.

i. pa. xl. a

From reade to the playn of Iherusa.

into the hand of David: for thou findest a fault in me this day, for a womanne,

Ruth 1.2.

* So doo God to Abner and so, vntles as the Lord hath sworn to Dauid, I so doo to him, and byng the kyngedome from the house of Saule, and sette vp the seate of Dauid ouer Israel and ouer Iuda, from Dan to Bersabe. And he coulde geue Abner not one worde to answer, but he was feared hym.

A Then Abner sente messengers to Dauid for to swich, saying: whose is the land? And he sayd more ouer: Make a bond with me and see, my hand is with the, to byng all Israel vnto the. And Dauid answered: wel sayde, I will make a bonde with the. But one thyng I requyre the, that thou se not my face, vntles thou fynde byng Agpycholl Saules daughter, when thou comest to se me. And Dauid sente messengers to Ishboeth Saules sonne, saying: deliuer me my wyfe Agpycholl, whiche I maryed with an hundred shekynnes of the Philistynes. And Ishboeth sente and toke hym from hym husbaunde Ishbathel the sonne of Naps. And hym husbaunde folowed him and came weppinge behynde him, tyll they came to Bahurim. Then sayd Abner vnto him: go and retorne. And he retourned.

And Abner had communicaciō with the eldets of Israel, saying: Ye haue longe gone aboute that Dauid shoulde be kyng ouer you. Now the do it: for the Lord hath sayd of Dauid: by the hand of my seruante Dauid, I will saue my people Israel out of the handes of the Philistynes, and out of the hande of all theyr enemyes.

D And semblable wordes had he with Ben Hamin, and then wente to tell in the eares of Dauid in Hebron all that Israel was content with, and the whole house of Ben Hamin. So whē Abner was come to Dauid in Hebron, and twenty men with hym Dauid made him and the menne that were with hym a feaste.

Then Abner sayd vnto Dauid: I will arise, & go gather al Israel to my Lord the kyng, that they maye make a bonde with the, that thou mayst be a kyng ouer al that thyne bett deserveth: and so Dauid let Abner depart, and he wente in peace.

And loo the seruantes of Dauid and Joab came from chasunge robbers, and broughte a greate horre with them. But Abner was not with Dauid in Hebron for he hadde sente him awayne in peace.

E When Joab and all the hooste with hym were come, men tolde Joab, saying: Abner the sonne of Ner came to the kyng in Hebron he hath sent awayne in peace. The wēt Joab to the kyng and sayd: What hast thou don? See Abner came to the, why haste thou sente hym awayne that he shuld scape free? Thou righte knowe Abner the sonne of Ner: that he came to flatter the and knowe thy conuersacion and behauiour, and to knowe all thy dornges. And when Joab was come oute from the kyng,

he sente messengers after Abner, to bringe hym agayne from the well of Sozath vnto Dauid.

So when Abner was come agayne to Hebron, Joab take hym a syde in the gate to speake with him gylefully, & the smote him vnder the most ribbes that he had, for the bloud of Asabel hym brother.

And when it afterwarde came to Dauid's eare, he sayd: I and my kyngedome are gylelesse before the Lord for euer, conceyning the bloud of Abner the sonne of Ner. It fall therefore vpon the heade of Joab, and vpon al his fathers house: that the house of Joab be neuer withoute one or other that hath cunnynge issues, or with out lepers or goets vpon crouches, & that fall on the swerde, or that lacke bread. And the cause why Joab and Abisape Actue Abner, was that Abner hadde slayne theyr brother Asabel at Gabaon in battel. And Dauid sayd to Joab, and to all the people that were with hym: tence your clothes, and put on sacke clothe and mourne before Abner. And kyng Dauid hym selfe folowed the bere. And when they had buryed Abner in Hebron, the kyng lyfte vp hym voice and wept ouer the graue of Abner and so dyd all the people.

11. Reg. 11.4

And the kyng bewayled Abner and sayd: Abner dyeth not as a wretchē dyeth. Thy handes were not manacled nor thy fete shackled, but as men falle before wycked children, so feldest thou, and all the people wept yet more ouer hym.

And when all the people came to cate meate with Dauid, while it was yet day, Dauid swate, saying: so do God to me, and so, if I taste breade or ougbre els, tyll the sunne be downe. And the people wyte it, & it plesed them, as wel as al other good thynges, which the kyng dyd in the syght of the people. And al Israel vnderstode that dauid, howe it was not the kynges mynde to slea Abner the sonne of Ner.

And the kyng sayd vnto his seruantes: know ye not there is a Lord, and that a great, fallen this day in Israel? And I am this day tender, though I be annoynted kyng. And these men the sonnes of Israhel, be to good for me to rule? But the Lord remembre the doer of euill accordyng to his wyckednesse.

12. to 12.10

The.iii.chapter.

B Baanah and Rechab sepyth Ishboeth the sonne of Saule.

V When Sauls sonne heard that Abner was deade in Hebron, hym bette sapnted, and all Israel was troumbled. Nowe thes Saules sonne hadde two mē that were become Captaynes ouer the Souldyours, the one called Baanah, and the other Rechab the sonnes of Rimmon a Berobite, and of the thyldryne of Ben Hamin: for Berob was refened to appertayne to Ben Hamin.

And these Berobites fledde to Bethaym and

Abinadab. Ozab is strike and dyeth because he touched the arke. & he arke is broughte in to the house of Obed Edom, and fro thence into Hierusalem. & a yd eunuch before it, & is therfore despyled of hys wif Michol.

After this, Dauid chose out all the chief yong men in Israel to the tune of thyrty thousande, and arose, and wente, and all the folke that were wth hym of the men of Juda to set awaye the arke of God, vpon whiche is called the name of the Lorde of hostes, that dwelleth betwene the Cherubins. And they put the arke of God on a newe carre, and brought it forth of the house of Abinadab that dwelte at Gabah. And Ozab, and Ahio the sonnes of Abinadab draue the newe carre. And when they brought it out of the house of Abinadab that dwelte at Gabah with the arke of God, Ahio wente before the arke, & Dauid & al þ house of Israel plaid before the Lord with al maner instrumentes of fyre wood, with harpes, psalteries, tymbrels, fidels andymbals.

And whē they came to Achons chertynge house, Ozab put his hand to þ arke of God and helde it, for the oxen stumbled. And the Lorde was wrothe wth Ozab, and God smote him in the same place for his faulte, and there he dyed by the arke of God. And Dauid was dyspleased because the Lorde had rente Ozab. And the name of the place was called Beres Ozab epl this day. And Dauid was then asayed of the Lorde and said: how shuld the arke of the Lord come to my house? And so Dauid wold not hyngre the arke of the Lord wth hym into the cite of Dauid, but carryd it into the house of Obed Edom a Gethite. And the arke of the Lorde consyned in the house of Obed Edom the Gethite thre monethes, and the Lorde blessed Obed Edom, and all hys housholde. And when it was toulde kynge Dauid that the Lorde hadde blessed the house of Obed Edom, and all that belouged vnto hym, because of the arke of God, he went and broughte the arke of God from the house of Obed Edom, vnto the cite of Dauid wth gladnes. And euer whē they bare the arke of the Lorde hadde gon, sixe paces, he offered an ore and a fatte shepe. And Dauid danced before the Lord wth al his myght in a lynnē & ydod gyde vnto hym. And Dauid and all the house of Israel broughte the arke of the Lord wth shouting and trompet blowpge.

And as the arke of the Lorde came into the cite of Dauid, Michol Sauls daughter looked thorow a wyndow & sawe kynge Dauid spring and dancc before the Lord, and therfore dyspleid him in her heart. And when they had broughte in the arke of the Lorde, and had set it in hys place, euen in the tabernacle that Dauid hadde prepared for it: Dauid offered burntofferpuges and peace offerpuges before the Lorde. And as sone as Dauid hadde made an ende of

offeryng burntofferpuges and peace offerpuges, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euen amonge the whole multitude of Israel, as well to the women as men, euerie one a cake of breade, and a piece of fleshe, and a flasket of wyne. And so the people departed euerie man to hys house. Then Dauid retouened to salure hys housholde. And Michol the daughter of Saul came out agaynst hym and sayed: Whom glorious was the kynge of Israel to daye, which scipe him selfe thys daye before the eyes of the maydens of hys seruantes, as a lyghte brayned selowe is wont to scipe hym selfe? But Dauid sayde agayne to Michol: I wyl make spoote before the Lord, to whiche chose me before thy father, and before all hys kynne, commaundyng me to be ruler ouer all hys people Israel. And I wyl be yet more vble then so, and wyl be meke in myne owne syghte: and shall neuer belesse of the very same mayde seruantes to whiche thou speakest of, he hadde in honoure. But the saide Michol daughter to Saul, hadde no chyldre vnto the daye of her death.

The. vii. Chapter.

Dauid of a good purpose cōmēding to build an house to the Lord, is forbyddē of god. & he prayeth þ the promyses of god may be fulfilled.

AND in proceſſe as the kynge dwelte in hys fathers house, after that the Lorde had geuen him reste rounde aboute from all hys enemies, he said vnto Nathā the prophet: beholde, I dwelle in an house of Cedar trees, but the arke of God dwelleth in the middes of tereapnes. The said Nathā vnto the kynge: go and do all that is in thyne verte, for the Lorde is wth thee. But that same nyght the word of the Lord came vnto Nathā, sayinge: go and telle my seruant Dauid, thus saith the Lord: Wilt thou go build me an house to dwell in? For I haue not dwelte in anye house sythens the tyme I broughte the chyldren of Israel out of Egypt, vnto this daye: but haue walked in a tent and in a tabernacle. In anye ware where I wente amonge all the chyldren of Israel, spake I one worde wth anye of the knyghtes of Israel, to whiche I commaunded to fede my people Israel, sayinge: why buyde ye not me an house of Cedar tree? Nowe therfore so say vnto my seruant Dauid: thus saith the Lorde of hostes, I toke the oute of a shepe core fro solowpynge shepe, to be a ruler ouer my people Israel. And I was wth the in all thou wentest to, and haue destroyed all thyne enemies oute of thy syghte, & haue made the a greates name, lyke vnto the renowne of the greates men of the world. And I wyl appoynt a place for my people Israel, and wyl plante it, and they shall continue in one place & shall moue no more, neyther shall wycked people trou-

That is of clothes and hangynges that wer set by at þ mane hyng of þ tabernacle. & c. & c. & c.

1. Re. xvi. c.

a monymer
a putte in
remembrance,
e one that
had in wy-
tyng booke

thynges p
wer don, &
that wer to
do, & a kepe
of a booke.

the Gethites, and the Ishelthites, but
Dauids sonnes were these rulers.

The .ix. Chapter.

Dauid restorery all the tribes of Israhel to
Gyphibosech the sonne of Ionathas.

When sayde Dauid: is there anye
manlette of the house of Saule
that I make Gewe hym merce
for Ionathas sake? And there
was one of the household of Saule a ser-
uaunt named Iabab who was called un-
to Dauid. And the kynge sayde vnto him:
acret thou Iabab? And he sayd: thy seruante
is he. Then sayde the kynge: remapnerh
yet any man of the kyned of Saule, whom
I make Gewe the merce of Gode vpon?
And Iabab sayde vnto the kynge: Iona-
thas hath yet a sonne whiche is lame on
both seere. And the kynge sayde vnto him:
wher is he? And Iabab said vnto the kynge:
beholde he is in the house of Achis the
sonne of Amell in Gubab: Then kynge
Dauid sent and ferre hym out of the house
of Achis the sonne of Amell out of Lo-
daber. Nowe when Gyphibosech the son
of Ionathas the sonne of Saule was come
to Dauid, he bowed hym selfe, and fell on
hys face. The sayd Dauid: Gyphibosech?
And he answered. Beholde thy seruante.
And Dauid sayd: feare not. For I wyl suer
ly Gewe the kyndenes for Ionathas sake,
and wyl restore the al the landes of Saule
thy father, and thou shalt eate meate on
myne owne table alwaye. And the other
bowed hym selfe and sayde: what is thy
seruant, that thou shouldest vouchsafe to
take vpon such a dead dog as I am? Then
the kynge called Iabab Saules young man
sayinge vnto hym: I geue vnto thy ma-
sters sonne all that pertayned to Saule,
and to al his kynne. & therefore thou and
thy sonnes and thy seruantes sylle the
lande for him, and byng in that thy ma-
sters sonne may haue foode to eate. For
Gyphibosech thy masters sonne shall eate
meate alwaye vpon my table. For this I-
abab hadde syluene sonnes, and twenty ser-
uantes. Then sayd Iabab vnto the kynge:
All that my Lorde hath sayde vnto hys ser-
uaunt thy seruante shall do. For (sayde
the kynge) Gyphibosech muste eate vpon
my table, as one of the kynges sonnes.
This Gyphibosech had a sonne that was
pouge, named Micah, and al that dwelled
in the house of Iabab, were seruantes vnto
Gyphibosech. So Gyphibosech dwelle
in Ierusalem. for he eate euer at the kyngs
table, & was therto halt on both legges.

The tenth Chapter.

The messengers of Dauid are spittfully en-
terated of the kyng of Moab: whiche thing
Dauid auengeth.



It happened after this, that the
kyng of the children of Ammon
died, & Hanon hys sonne reppre-
ned in his seide. The sayd Da-

uid: I wyl Gewe kyndnes vnto Hanon
the sonne of Nahas, as hys father Gewe-
ed kyndnes vnto me. And thereupon Da-
uid sent to comforte hym by the hande of
hys seruantes ouer the deathe of hys fa-
ther. Nowe, when Dauids seruantes
were come into the lande of the children
of Ammon, the Lordes of the chyldren of
Ammon sayde vnto Hanon the kyng:
Thynkest thou that Dauid doth honoure
thy father, because he hath sente to com-
forte the? Maye he rather sente hys
seruantes vnto the to searche the cypre,
and to cpye it oute, to thyntente to ouer-
throwe it. Wherfore Hanon toke Dauids
seruantes, and haue of the one halfe of
of euery mans berde, and cut of theyr gar-
mentes euen in the myddle berde by the
butterkes of theyr and sente them awaye.
Whiche thing when it was told Dauid,
he sent agaynst them (for they were men
exceedingly aghaid) and sayde: cry at Je-
richo tyl you berdes be growen, and then
returue. And when the children of Ammon
sawe that, they wzonged Dauid, they sent
and byied the sonnes of Bethshob, and
of the Sittians of Iobab, .xx. thousand lode-
men, and of the kyng Maacah a thousande
men, and of Ishob twelve thousand men:
and when Dauid herde of it, he sente Jo-
ab and all the hoste of strong men. And the
children of Ammon came oute & gaue bat-
tyle before the gate, & the Sittians of Iobab
Ishob, Ishob, and Maacah, wete them-
selues in the felde. When Joab sawe that
the fronte of the battayle was before and
after, he chose of al the beste of Israell and
put them in araye agaynst the Sittians.
And the reste of the people he deliuered in
to the hande of Abisai his brother, whiche
put them in araye agaynst the children of
Ammon. And he sayd: if the Syrians ouer-
come me, then succout me. But if the chy-
ldren of Ammon be to good for the, I wyl
come and succoute the, quite the lyse a ma
and let vs fight lustely for our people, and
for the cyres of oure God. And the Lorde
do what semeth best in his eyes. And forth-
with Joab proceeded and the people that
were with him into battayle agaynst the
Sittians, which fled before hym. Whiche
when the children of Ammon sawe that the
Sittians were fledde, then fledde they al-
so before Abisai, and entered into the cy-
pre. And so Joab returned from the chy-
ldren of Ammon, and came to Ierusalem. And
when the Sittians sawe that they were put
to the worse before Israell, they gathered
themselves together. And Hadadezer sente
and broughte oute the Assirians that were
beyonde the ryuer, and the hoste of them
came, and Sobab captayne of the hoste of
Hadadezer before them.

And when it was telled Dauid, he
gathered all Israell, and passed ouer For-
done, and came to Belam, where the Sy-
rians put them selues in araye agaynst
Dauid.

Gyphibosech
sayd.

4. Mat. 23. a

ii. Kinges.

Dauid, and foughte wpyth hym: ho webett the Syrians fledde before Isaacell. And Dauid destroyed foun hundred charrets of the and fourty thousand horsmen, and smot So- bati the captaine of his host, for that he thee dyed. And when all the kynge's that were seruantes to Hadadezer sawe they were put to the worlde before Is- ael, they made peace wpyth them, and serued them. And so the Syrians feared to helpe the chyldren of Ammon anye further.

The. xi. Chapter.

The aduouthe of Dauid wpyth Bersabe the wyfe of Urias. Urias is falsly name. After that Dauid taketh Bersabe to wyfe.

2
L. 104. 17. 2.

It came to passe in the begyn- nyng of a newe yere, in the tyme when kynge's are wonte to goo to battayle, that Dauid sente Joab, and hys seruantes wpyth hym, and Isaacell. And they destroyed the chyldren of Ammon, and beseged Rabab. But Dauid taryed apyll at Ierusalem. And it chawnced in an eueninge that Dauid arose from hys couche, and walched vpon the roule of the kynge's palace, and from the roule sawe a depe beautifull woman washyng hys selfe. And he sente to en- quyre what womanne it shoulde be. And it was answered agayne, that shee was Bersabe the daughter of Eliam, & wyfe to Urias the Hethite.

And Dauid sente messengers and sette hys, and she came vnto hym, and he laye wpyth hys. And she was forthwpyth clea- ned from hys vncleanesse, and returned vnto his house. And when the woman per- ceued that she had conceived, she sente and tolde Dauid, and sayed: I am wpyth chyld. Then Dauid sent to Joab to sende vnto hym Urias the Hethite. And Joab sente Urias to Dauid. So when Urias was come to hym, he demaunded, howe Joab dyd, and howe the people fared, and howe the warre prospered. And Dauid sayed moreouer to Urias: goo downe to thy house, and wash thy feete. And Urias departed oute of the kynge's palace, and there folowed hym a securre frome the kynge's table. But Urias slepe at the doore of the kynge's palace wpyth all the ser- uantes of his Lord, and went not downe to hys house. When they told Dauid say- ing: Urias went not into hys house. Then sayde Dauid vnto Urias: For as muche as thou art come from Iourneyng, why dost thou not goo downe to thyne house?

And Urias sayed to Dauid: the arcke and Isaacell, and Juda, dwell in paupers: and my Lord Joab & the seruantes of my Lord lye in tentes vpon the floure earth, and shoulde I goo into myne house to eat, and dryncke, and to lye wpyth my wyfe? * By thy lyfe and as sure as thy soule luerth, I wyl not doo that thyng. Then sayed Dauid vnto Urias: tarye here thys day also, & to morowe I wyl let the

The. xi. Chapter.

depart. And so Urias abode in Ierusalem that daye. And on the morowe, Dauid called hym, & he came & drank before hym, and he made hym dryncke. And at eueninge wet oute to lye on his couche wpyth the ser- uantes of his Lord, & went not downe to his house. Wherefore on the morowe Dauid wrote a letter to Joab, & sente it by Urias. And he wrote in the letter saying: put Urias in the forefronte of the battell where it is most stronge, & come backe fro hym, & he may be syncke to death. So when Joab beseged the cite, he appoynted Urias to a place where he wylde the stronge men were. And the men of the cite came out & fought wpyth Joab. And there were certayne ouer- throwe of the people, & of the seruantes of Dauid, and Urias the Hethite dyed also. Then Joab sente and tolde Dauid all the proceedynges of warre, and charged the messenger, saying: When thou hast made an ende of tellinge the thynges of warre vnto the kynge, if he begynne to fume, and saye vnto the: wherefore appro- ched ye so nye to the cite to fyghte: wylste ye not that men would hurle a shute from the wals? Who is not Abimelech sonne of Jerobabel? Did not a woman cast a peece of a myllstone vpon hym from of the walles, that he dyed in Thebes? why then went ye nie the walles? The say thou: thy seruant Urias the Hethite is deade also.

Jud. 11. 19
That is Be-
dion, other
wyse called
Jerobabel.

And the messengers wente and came and shewed Dauid all that Joab hadde sente hym wpyth, and sayed vnto Dauid: the men preuailed agaynst vs, & came forth vnto vs in the feild, and we facke vnto the vnto the enterpyng of the gate, and thou- rets wor from the walles, and some of the seruantes of the kynge be deade. And thy seruant Urias the Hethite is deade also.

Then sayed Dauid vnto the messen- ger: thys wyse saye vnto Joab, lette not the thyng trouble the. For the swerde de- uoureth one as wel as an order: make thy battell more stronge agaynst the cite, and beset it, and let thou encourage Joab. And when the wyfe of Urias heard that hys husbanc was deade, she mouined for hym: and as soone as the morowyng was ended, Dauid sente, and sette hys to hys house, and she was hys wyfe, and bare hym a sonne. But the dede that Dauid had committed, dyspleased the Lord.

The. xii. Chapter.

Dauid is reproveth for the daughter of Ury- as, and then repenteth. The chyldre conceived in aduouthe, dyeth. After it Salomo is born.

And the Lord sente Nathan vnto Dauid. And he came vnto him and said vnto him: ther were two menne in one cite, a ryche and a poore. And the ryche had exceedyng greete abundaunce of shepe & oxen, but the poore had nothyng save onle one litle lambe, whych he bought and noyded by. And it grew wpyth hym and hys chyldren, and did

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ate of his owne meate, and dranke of hys owne cuppe, and slept in hys bosome, and was as deare vnto hym as hys daughter. And there came a straunger vnto the kyche man. And he could not find in hys herte, to take of his own shepe, nor of his beastes to prepare for the straunger that was come vnto hym. But toke the pore mans Lambe, & dressed it for the man that was come vnto hym. And Dauid was exceedinge wrothe with the man, and said to Nathan: as sure I ye as the Lord liveth, the fellow that hath done this thyng is worthy of death, and shall restore the Lamb four fold, because he hath done this thyng, and had no pite.

When Nathan sayde vnto Dauid: thou arte the selfe man. Thus saythe the Lord God of Israel. I anointed the kyng ouer Israel, and toke the oute of the handes of Saule: And I gaue þe thy masters house and thy masters wiues into thy bosome, & gaue the the house of Israel, and of Iuda, and woulde if that had bene to litle, haue geuen the twyse so muche more. Wherefore hast thou despised the commaundement of the Lord to do wickednesse in his sight? thou hast kyled Urias the Bethite with the swerde, and hast taken his wife to thy wife, and hast slain him with the swerde of the chyldren of Ammon.

Howe therefore the swerde shall neuer departe from thy house, because I sayeth the Lord: thou hast despised me, and taken the wife of Urias þe Bethite to be thy wyfe. Thus sayth the Lord. beholde I will stirre vp euil agaynst the of thyne owne house, and will take thy wyues before thine eyes and giue them vnto thy neyghbour, which shall sleepe with them in the sight of the sunne. And thou hiddest it secretly, yet will I laye the day I do this thyng before all Israel, and in the open sunne sight.

Ex. xlii. b. Then said Dauid vnto Nathan: I haue sinned agaynst the Lord. And Nathan sayed agayne to Dauid: the Lord hath put away thy sinne, thou shalt not dye. Howbeit because in doing this dede thou hast geuen the enemyes of the Lord a cause to rale, the childe that is borne the shall surely dye. And Nathan departed vnto hys house. When the Lord stroke the childe that Urias wife bare Dauid, and it sickened. Dauid besoughte God for the childe, and fasted, and wente and laye all nyghte vpon the earth: And the elders of hys house arose and wente to hym, to take hym vp from the earth. But he would not, neyther eate meate with the. It happened the seventh day that the childe died. But þe seruaunts of Dauid durst not tel him that the childe was deade.

E For they sayde: se, whyle the childe was yet aloue, we spake vnto hym, and he wold not hearken to our voyce. Howe much more wold he here hym selfe, if wee tell hym the childe is deade? But Dauid sawe hys seruaunts whispering, and thereby percey-

ued that the childe was deade, and sayd to hys seruautes, is the childe deade? And they sayde: yea.

Then Dauid arose from the earth, and washed, and annointed hym selfe, and chaunged hys apparell, and wente into the house of the Lord and prayed, and after came to hys owne house, and badde they shoulde sette meate before hym, and he dyde eate.

Then sayde hys seruautes vnto hym: what is this that thou hast done? Thou fastedst and wepest for the childe whyle it was aloue, but as sone as it was deade thou dydeste asyle vypp and eate meate. And he answered: whyle the childe was aloue, I fasted & wept. For I thus thought who can tel me whether God wil haue mercy vpon me, that the childe may liue? But now sith it is deade, wherefore shoulde I faste? can I bringe him agayne any more? I shall go to hym, but he shall not come agayne vnto me. And Dauid comforted Bethsabe hys wyfe, and wente in vnto hyr, and laye with hyr, and she bare a sonne, whose name was called Salomon, and the Lord loued hym. And he sente by the hande of Nathan the prophet, and called his name Jediah, on the Lords behalfe. And as Joab foughte agaynst Abiah, the ctye of the chyldren of Ammon, he toke the kings tower, and sente messengers to Dauid sayinge: I haue made assaulte to Abiah, and also haue taken the Castell from whence they had their water. Howe therefore gather the rest of thy people and come and besiege the cite and take it, lest I take it, the victorie be ascribed vnto me.

And then Dauid gathered all the people together, and went to Abiah and assaulted it, and gat it. And he toke the kynges crowne from his head, which was of gold, & died waight of gold, and Dauid ware it on hys head. And he brought out the spoyle of the cite in exceedinge greake abundance. And he broughte out the people that was therein, and sawed them and drue harrowes of iron vpon the, and shied some of them with shieding knives of iron, and thruste some into fornares. And so he serued al the cities of the chyldren of Ammon. And then Dauid and all the people returned vnto Ierusalem.

The. xiii. Chapter.

Ammon Dauides sonne defyleth hys syster Thamar. Absalom therfore killeth Ammon after sith for feare of his father Dauid.

A D it chaunced that Absalom Dauides sonne hadde a fayre sister named Thamar, whome afterwarde Ammon an other son of Dauid loued. And this Ammon was so bered that he fell speke for the loue of hys syster Thamar: for he thoughte him harde to come by his purpose of her, sith she was yet a virgin. But Ammon hadde a companion called Jonadab the sonne of Samah

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the brother of David, which Jonadab was a very wise man. And he sayde vnto hym: howe commeth it that thou being the kinges sonne arte thus consumed euerye morning? make thou not tel me? And Ammon answered him: I loue Thamar my brother Absolons sister. Then sayd Jonadab vnto hym: lie on thy bedde, and laine thy self sicke, and when thy father is come to se the, saye vnto hym: let my sister Thamar come and geue me meate, and dyes it in my sight that I may see it, and may eate it of hyr hand.

So Ammon laye downe, and made hym self sicke, and when the kyng was come to se him, Ammon sayed to hym: lette Thamar my sister come and make me a couple of fritters in my syghte that I may eate of hir hande. Then David sente home too Thamar, saying: go to thy brother Ammons house, and dresse hym meate. When Thamar came to hyr brothers Ammons house, he laye, and he toke flowre and made past and made fritters in hyr syghte, and dyd bake them, and toke a platter and poured them oute before hym. And Ammon would not eate, but commaunded to haue oute all menne frome hym, and they wente all oute frome hym.

Then sayde Ammon to Thamar, bringe the meate into the chambie, that I may eate of thy hande. And Thamar tooke the fritters which she had made, and brought them into the chambie of Ammon hyr brother, and sette them before hym to eate. And he toke hyr, and sayed vnto hyr: Come lye wth me my sister.

And she answered hym: naye my brother do not inforce me. For it oughte not too be so in Israel, do not this folie. * For whither shal I go wth my shame? And thou shalt be as one of the folies of Israel. But speake vnto the kyng, and he shal not denie me vnto the. Howebeit he woulde not hearken vnto hyr voyce, but was so stronge for hyr, and * forced hyr, and laye with hyr. And then Ammon hated hyr exceedingly: so that the hate wherewith he hated her was greater then the loue with which he before loued hyr. And he sayed vnto hyr, a couple, and a wape.

Then she sayde vnto hym: this greates cruelly that thou puttest me away, passeth the other that thou diddest vnto me. Neuer thelesse he woulde not heare hyr, but called hyr ladd that waped vpon him, and saide put he oute of the doores from me, and bolt the doore after hyr. And she had a kittle of diuers coulours vpon hyr: For wth such were the kynges daughters that were byrgens apparelled, made straighte to them. Then hyr seruante broughte hyr oute at the doores, and locked the doores after hyr. And she put a bes on hir head, and rent hyr gay kittle that was vpon hyr, and put his hande vpon hyr heade: and so wente, and as she wente, cryed. Then Absalon hyr brother sayde vnto hyr: hath Ammon thy bro-

ther bene wth the? Howe then be still my sister, for he is thy brother, and let not this thyng greue thyne hearte. And so Thamar remayned discomforted in hyr brother Absolons house.

And king David heard of al these thynges: & was very wroth, and Absalon said to hyr brother Ammon nether good nor bad. Howebeit Absalon hated Ammon because he had forced hyr sister Thamar.

And it happened twopere after that Absalon had a shepe shepning in Baall Hazor besyde the tribe of Ephraim, & had al the kinges sonnes, and he came to the king and sayed: beholde thy seruante hath a shepe shepning, let the kyng and hyr seruantes come wth thy seruante.

And kyng David sayed: Oh naye my sonne, let vs not go euerye one of vs, that we be not chargeable vnto the. And Absalon laye soze vpon hym, howebeit he wold not go, but blessed hym. & they sayde Absalon, then lette my brother Ammon go with vs: And the kyng answered: what nedeth it that he go wth the? But Absalon made suche instance, that he lette Ammon go wth him, and all the kynges chyldren.

Then Absalon commaunded hyr pong me saying: make when Ammons herte is meete wth wyne, and when I bid pou smite Ammon, then kill him: feare not, for it is I that byd pou, be bould therefore, and play the luffie bloudes. And the ponge menne of Absalon serued Ammon, euen as Absalon hadde commaunded them. And all the kynges sonnes arose, and toke eche manne his Aquile and fledde.

And while they were yet in the way, the kynges came to David that Absalon had slayne all the kynges sonnes, so that none was lefte alyue. Then the kyng arose and face hyr garmente, and laye alonge vpon the earth, and all hyr seruantes stood by wth theyr clothes rente. Then Jonadab the sonne of Samah Davids brother answered and sayde: let not my Lord suppose that they haue slayne all the pong me the kyngs sones, none saue Ammon only is dead, for that hath he bene euer in Absalons mouth, lithens he forced hyr sister Thamar. Howe therefore let not my Lorde the kyng take the thyng so greuousely, too thyng that all the kyngs sonnes be dead, when Ammon onely is deade. But Absalon fledde, and the ponge man that kepthe the watche lyfte vpe hyr eyen and looked aboute, and behold: there came muche people by a waye that was behynde his backe, alonge by an hylle spile. Then sayde Jonadab vnto the kyng: beholde, the kynges sonnes are come, and as thy seruante said so it is. And as sone as he hadde left speake kyng, behold the kinges sonnes came and lyfte vp their voices and wepte.

And thereto the kyng and all hyr seruantes wept exceedingly. But Absalon escaped and wente to Holmai the sonne of

of Amihud kynge of Gethur. And the kynge mourned for his sonne continuallye. And so Absalom escaped and wente to Gethur, and was there thre yeres. And by that tyme the kynge turned hys mynde from pursuinge Absalom. For he had lefte mourninge for the deathe of Ammon.

The. xiii. Chapter.

By the wysdome of the woman of Gethur, Absalom is called. The comynesse of Absalom. Absalom spaketh Joabs cojne. His father bysseth hym.

When Joab the sonne of Zaruiah perceyued that the kynge's hert was tourned agayn to Absalom, he sent to Gethur, and set thre a wyse woman, and sayde vnto her: seyne thy selfe to be a mourner, and put on mourninge apparell. And annoint not thy selfe wth oyle. But be as a woman that hadde longe tyme mourned for the deathe of some bodie. And go to the kynge and speake on this manner vnto hym. And Joab taughte her what she shoulde saye.

Nowe when that the wyse of Gethur was come to speake wth the kynge, she fell on hyr face to the grounde, and sayde: helpe me O kynge, And the kynge sayde vnto her: what ayleth the? she answered: I am a widow & myne husband is deade. And thy handmaid had two sonnes which fought together in the fieldes, where was no man to go betwene them, and the one slewe the other.

And beholde, the whole kynred arose agaynst thy handmaide, and sayde, deliuer vs him that smote his brother: that we may kyl hym, for the soule of hys brother whiche he slewe, for we wyl destroye the heire also. And so they shall quench the mynke whiche is left, till there remayne neither name nor issue vpon the earth vnto my husband. The kynge sayde vnto the wyse: go home too thyne house, and I wyl gyue a charge for the. When the woman of Gethur sayed vnto the kynge: O my Lord king, the trespace be vpon me, and vpon my fathers house, and the kynge and his seate be gyltlesse.

And then sayde the kynge: if anye man saye oughte to the, bynke hym to me, and he shal no more trouble the. Then said she: lette the kynge remembre hys Lorde God, that the nexte of the bloude gather not on heapes together to destroye, and that they see not my sonne. And he sayde: as trulye as the Lorde liueth, that shal not one heere of thy sonnes heade fall to the earth.

Then the woman sayd: let thyne handmaide speake one worde more to my Lord the kynge. And he sayde: saye on. And the woman sayed, wherefore then haste thou determyned on this same maner agaynst the people of God: that the kynge shoulde speake this thyng and be faultye therein, so that the kynge shoulde not set home agayne hys banished? For we must needs

dye and perishe, as water spylte on the grounde, whiche canne not be gathered vp agayne, and God will not take awaye the lyfe, but fynde the meanes that the banished be not utterly expelled from hym. And nowe concerning that I am come to speake of this thyng vnto my Lorde the kynge, for I stode in feare of the people: thy handmaid thought surely, I wil speake vnto the king, peradventure the king wil heare the request of his handmaid. And the king shal heare his handmaid, & deliuer hyr forth of the hand of the man that wold haue destroyed me and my sonne also out of the inheritaunce of God.

Then thy handmaide sayed: I praye God that the word of my Lord the kynge maye be vnderchaungeable. For my Lorde the kynge is an angell of God in hearinge of good or badde, and therefore the Lorde thy God be wth the. When the kynge answered and sayde to the woman: hyde not from me I praye thee, the thyng that I shal aske the. And the woman said: let my Lord the kynge saye on. Then sayd the kynge: Is not the hand of Joab wth the in all this matter? And the woman answered & sayd: as surely as thy soule lyueth, my Lord the kynge it is neyther on the right hand nor on the lefte that my Lord the kynge hath spoken. For thy seruant Joab bad me, and he put all these wordes in the mouth of thy handmaide: and that I shoulde thus turne my tale an other waye, wylled me thy seruant Joab. And so I see that my Lord is wyse, euen as an angell of God, to vnderstande all thynges that are in the earth.

Then sayd the kynge to Joab: beholde, I am contente to do this thyng. So therfore I fet home the yonge man Absalom. And Joab fel to the grounde on hys face, and bowed hym selfe, and blessed the kynge, and sayde: now thy seruante knoweth that I haue founde grace in the sight of my Lord the kynge, in that he hath fulfilled the request of his seruante. And so Joab arose and wente to Gethur, and broughte Absalom to Jerusalem. Then sayde the king: let hym tourne too hys owne house, and see he come not in my presence. And so Absalom wente to his owne house: but came not in the kinges presence. Moreover in all Israell there was not so goodlye a man as Absalom, or so greatly praised: from the sole of his fote to the top of his head, was no blemish in hym. And when he shaued his head (for at euery yere he shaued it because it was heauie on hym and therefore he shaued it) the heare thereof wared ii. C. sicke weighte of the kinges weighte. And this Absalom had thre sonnes borne hym and one daughter named Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt two yere in Jerusalem withoute commynge into the kinges presence, he sente for Joab to the intente to haue sente hym to the kinge. But he woulde not come

Hom reade co fortable. Some as a sacrifice

That is the counsel.

That is my lord & king hath sworne vpon no side, but speake euery thyng as it is. De. v. 9

* That is praised the kynge as in Gen. xlii. 8 Absalom.

That is for the mark.

come to him. And he sente agayne: and yet he woulde not come. Then he sayde vnto his seruantes: beholde, Joab hath a parcell of lande faste by myne, and hath he barlye therein, so and set it on fyre. And Absaloms seruantes went and set it on fyre. When Joab arose and came too Absalom vnto his house, and sayed vnto him: Wherfore haue thy seruantes burnt my field wth fyre? And Absalom sayde to Joab: beholde, I sente for the despyng the to come because I would haue sent the to the king for to saye: wherfore am I come from Gethur? It hadde bene as good for me too haue abydden there still. Now therefore let me come to the kynges presence, or elles if ther be anye trespass in me, kill me. And Joab wente to the kyng and tolde him. And he sente for Absalom: whiche when he was come, fell too the grounde on his face before the kyng. And the kyng kyssed hym.

The. xvi. Chapter.

¶ Absalom maketh insurrection agaynst his father. Dauid is faine to fle for feare of hym.

After this, Absalom gat him charrettes and horses, and sittyng men to runne before him. And thereto he vsed to arise vppon earlye in the mornynge, and to stand by the wayes side that led too the gate of the cite. And all the menne of Israel that had complaintes and came to the kinge for iudgement, he called vnto him, and sayde: O what cōtpe arte thou? And when the other answered, thy seruante is of such a tribe of Israel. Then sayde Absalom vnto hym: see, me thinketh thy matter is good and righteous, and yet no man is appointed of the kinge to heare the. Then Absalom sayde further: Oh, that I were a iudge in the land, and that al men whiche haue lites and matters in the lawe shoulde come to me. For I would do them iustice. And also when anye manne came nigh to hym to do hym obsequence, he put forth his hande and toke him to him, and kyssed him. And on this manner did Absalom to all Israel that came to the kyng for iudgement, and thus he wanne the hertes of the menne of Israel. And at fourtye dayes ende Absalom sayde to the kyng: Let me go to Hebron, and paye my bowe whiche I haue vowed vnto the Lorde: for thy seruante bowed a bowe when I was in Gethur in the lande of Syria, sayinge: if the Lorde shall brynge me agayne to Jerusalem, I will serue the Lorde. And the kyng sayde, goo in peace. And so he arose and wente to Hebron. Then Absalom sente spies thorowoute all the tribes of Israel, sayinge: as sone as ye heare the voyce of the trompe blowe, saye: Absalom reigneth kyng in Hebron. And with Absalom wente two hundred men forth of Jerusalem that were called. And they wente wth pure hertes knowinge nothyng of the matter. Absalom sente also for Achitophel the Gilonite Dauides counselloure,

and sette him oute of his cite Giloh when he sacrificed sacrifices, wher was wrought stronge treason. And the people due to Absalom in greute thronges. And ther came a messenger to Dauid, and saide. The hertes of the men of Israel are to folowe Absalom. Then sayd Dauid to al his seruantes that were with him at Jerusalem: arise and let vs flee, for we shal not otherwise escape from Absalom. Make speede to depart, leaste he come sodenly and catch vs, and bringe some mischief vpon vs, and smyte the cite with the edge of the sword. And the kynges seruantes saide to him: behold thy seruantes are ready to what soeuer my Lorde the kyng shal appointe. Then the king and al his household departed a fote. And he sette behynde him ten women that were his concubines, to kepe the house. And so the kyng and all the people wente forth a fote and taryed far from the house. And al his seruantes went by his side. And all the Gethites and all the Gheethites, and al the Gethites euen fire hundred men whiche were come a fote from Beth went before the kinge. Then sayde the kinge to Ethai the Gethite, wherfore shuldest thou go with vs also? Retourne and abide with the kinge, for thou art a stranger and art remoued from thine owne place. Thou canst not but pester daye, and shouldest thou be disquieted to daye to go wth vs? I will go whither I go, but retorne thou, carpe agayne thy brethren. And Ethai answered the kinge and said: as surely as my Lorde the king liueth in what place my Lorde the kinge shall be, whether in deathe or lyfe, there will thy seruante be. Then saide the kinge to Ethai, come and go forwarde. And Ethai the Gethite went forth with him, and al the children that were with him. And al the contrey wept wth a loude voyce. So al the people went forwarde the straight waye to the wyldernes. And beholde Sadock and all the Levites were with him, and bare the arcke of the testamente of God. And when they had sente downe the arcke of God, Abiathar came by, but the people were all come oute, oute of the cite. Then saide the kyng vnto Sadock: Carpe the arcke of God agayne into the cite. If I shal finde fauour in the eyes of the Lorde, he will brynge me agayne, and shewe me bothe it and the tabernacle therof also. But if the Lorde thus saye: I haue no lust vnto the. Behold, here am I: lette him do with me what seemeth good in his eyes. The kyng sayde also vnto Sadock the priesste, thou arte a Gethite, retourne therefore into the cite in peace. And take pour two sonnes wth you, Ahimaaz thy sonne, and Jonathas the sonne of Abiathar, and se, I will hyde me in the felde of the wyldernes til ther come some woorde from you to be tolde me. And so Sadock and Abiathar carped the Arcke of God agayne to Jerusalem: and they taryed

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* Betwene wyces & concubines in the olde testamente, is this difference: wyles had the honour (as we call it) of the house, concubines were as vnderlynges and heyndes. Their chyldren were also legitimate & lawfull chyldren but might not succeede. And so had they the bequites of the fathers as paterfamilias properly to the children of the wyces.

Ge. xv. a.

23
* That is vnder pte. erence of iustice. The roke as way they hereto, and was them they write not howe: so decreed them & they coyned to hym, & dyne on his side.

ed there. And Dauid wente vpon mounte Oliuet, and wepte as he wente, and hadde his heade couered, and went bare fote. And al the people that was with him, had euery man his heade couered, and as they wente wepte also. And one toulde Dauid, saying: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lord, turne the counsel of Achitophel into foolishnes. When Dauid was come to the top of the mounte and hadde bowed him selfe vnto God: behoulde, Husai the Arachite came agaynste him with his cote torne, and carthe vpon his heade. Vnto whome Dauid sayde: if thou go with me, thou shalt be a burden vnto me. But if thou retourne to the cite, then shalt thou save vnto Absalom: I wil be thy seruante o kinge: thus longe haue I bene thy fathers seruant, and now I am thine. And shalt disclose the counsell of Achitophel. And thou haste thee wth the Sadocke and Abiathar the priestes, to whome thou shalt shewe al thou canst heare oute of the kynges house. And beholde, pehaue wth you these two sonnes Ahimaaz Sadockes sonne, and Jonathas Abiathars sonne, by whom ye shal send me all ye canne heare. And so Husai Dauides frend gat him to the cite: And Absalom al so entered into Jerusalem.

The .xvi. Chapter.

Ziba hyngynge presentes to Dauid, bothe falsely accuse Michiboseth. Husai curseth Dauid and howleth stones at him. Absalom by the aduise of Achitophel speeth with his fatheres concubines.

When Dauid was a lytle paste the toppe of the hylle, beholde ziba the seruante of Michiboseth came agaynste him with a couple of asses saddled, and vpon them two .x. loaves, and ene hundred bunches of reasyns, and an .x. scaples of dyed figges, and a bottell of wine. Then sayde the kyng to ziba: What haste thou there? And ziba saide: Asses for the kynges householde to ride on, and bread and fruite for the pong me to cate, and wine to drinke if any manne fainte in the wyldernesse.

Then sayde the kyng: Where is thy masteres sonne? and ziba sayd vnto the kyng, beholde he taryeth styll at Jerusalem. For he sayde: This dape shall the house of Israell restore me the kyngdome of my father. Then sayd the kyng to ziba: behoulde thine are all that pertayned vnto Michiboseth. And ziba answered, I beseeche the that I maye fynde grace in thy sighte my Lorde kyng.

And when kyng Dauid came to Bahurim, beholde thence came out a man of the kynde of the house of Saule named Semei the sonne of Gera, and he came oute cursinge. And thereto he cast stones at Dauid and at all the seruantes of synge Dauid, al the people and all the men of warre goinge parte on his right hande, and part on his lefte. And thus saide this Semei, when he cussed y kyng walke, walke, thou

bloud shedder, and thou vnthuffie manne: The Lorde hath broughte vpon the, all the bloude of the house of Saule, in whose place thou hast reigned, and he hath deliuered the kyngdome vnto the hande of Absalom thy soune. And thou arte wrapped aboute with thine owne mischynesse, because thou arte a bloude shedder.

Then sayde Abisai the sonne of Zaruah vnto the kyng: Whye dothe this dead dog curse my Lorde the kyng? let me go and strike of his head. And the kyng said, What haue I to do wth you, yesonnes of Zaruah? Let hym curse, for the Lorde hath bidde hym curse Dauid. And who dare presume to save, wherfore dothe he so? And Dauid sayde to Abisai, and to all his seruantes: behold, my sonne whych came out of mine owne bowels seekeh my lyfe, how muche more then may this sonne of Jemur do it? Suffer hym therefore to curse, for the Lorde hath bydden hym, happely the Lorde wyl looke on my wretchednes, and do me good for this cursing this dape. And thus as Dauid and his men went by the waye, Semei went along on the hylle syde, ouer against hym, and rayled as he wente, and threwe stones at hym, and caste dust. And the kyng and al that wer with him, came very wery, and rested them selues there.

And Absalom & all the people of the men of Israel came to Jerusalem, and Achitophel with him. And as soone as he was come Husai the Arachite Dauides frende wente vnto Absalom and sayd vnto him: god saue the kyng, God saue the kyng. And Absalom sayde agayne to Husai: is this thy kindness thou owest to thy frende? Whye wentest thou not wth him? And Husai said vnto Absalom: naye not so, but whome the Lorde and this people and all the menne of Israel chose his wil I be, & with him wyl I dwell: And furthermore, vnto whom shal I do seruaice but to his son? And as I was seruante before wth thy father so shal I be with the: Then spake Absalom to Achitophel: giue counsell what is beste for vs to do. Achitophel sayde to Absalom: Bette in to thy fathers concubines: whiche he hath lefte to keepe the house. For when al Israel shal heare that thou haste forled thy father then shal the bandes of all that are wth the, be strong. And so they pitched Absalom a tent vpon the top of the house: And he wente in vnto his fathers concubines in the syghte of all Israel. And the counsel of Achitophel which he counseled in those dapes, euen as a man had asked counsell of God: so was all the counsell of Achitophel, bothe vnto Dauid and also vnto Absalom.

* Aboute in the .xvi. d.

The houses were flatter.

The .xvi. Chapter.

Achitophel perceruing his counsell disallowed of Husai, and forsaken, hangeth him self.

Then Achitophel saide vnto Absalom: let me chose out twelue thousand men. And I wil forwarde and folowe after Dauid

David by night, and come vpon him while he is wep and weake handed, and wil slay hym, that al the people that are wpth hym shall see. And so will I smyte the kyng succowlesse, and wil bypunge agayne al the people vnto the, for thou teachehest but after one mā, and al the people shal haue rest. And the saynge pleased Absalom wel, and all the elders of Israel. Then sayd Absalom: cal also Hushai the Arachite, and let he hear his aduice. When Hushai was come to Absalom, Absalom spake vnto hym, saynge: Achitophel hath geuen such counsel, wherether it be best we do after his saying or not tell thou. Then sayd Hushai to Absalom: the counsel that Achitophel hath geue, is not good at this tyme. For sayde Hushai thou knowest thy father & the men that are with hym, howe they be stronge men. And they be chased in their myndes, as a hear robbed of her whelpes. And moreouer thy father is a man practised in warre, and wyl not spe & nightes amonges the comen people. Perchaunce he nowe lurketh in some caue or in some other place. And though he some of his menne be ouerthrowen at the first brunt, yet they that hear it wil thinke the people that foloweth Absalom bee put by the worke. By reason whereof euen the best men thou hast whose hertes are as the hertes of Lions, shall shynke thereat. For al Israel knowe that thy father is a dour man, & that they which be with him be valiaunt men. But my counsel is that al Israel be gathered vnto the, fro Banto Berseba, as the sand of the sea in numbre, and that thou go to battel in thine own persō: And we shal come vpon him in one place or other where we shall fynde him, and we shall pytche a felde agaynst him, euen as thicke as the dewe falleth on the grounde. And there shall not one of them be left. neyther he nor anye of them all that were with him. Moreouer if he take a towne, then shall all the men of Israel compass that cite rounde aboute wpth ropes, and we will drawe it into the cuer, untill there be not one stone founde vpon another. And Absalom and all the menne of Israel sayde that the counsell of Hushai the Arachite was better then the counsell of Achitophel. For it was euen the Lords intent to destroy the counsell of Achitophel, whiche was good, that the Lord might bange euill vpon Absalom. Then sayde Hushai vnto Sadocke and Abiathar the puelles: on this and that maner did Achitophel and the elders of Israel counsell Absalom. And thus and thus haue I counceled. Nowe therefore sende quicky and shewe David, saynge: tarpe not all nyghte in the felde of the wilderness, but get the ouer lea the kyng be deuouted, and all the people that ace with him. Nowe Jonathas and Ahimaaz abode by the well Rogell, for they myghte not be sene to come into the cite. And a wenche wente and tolde them. And

they to go and shewed kyng David. After theleise there was a lad saw them whiche tolde it to Absalom. But they wente both of them away quicky, and came to a mans house in Bahurim, whiche hadde a well in his parde, into whiche they wente downe. And the wyfe tooke and sprade a couerlet on the top of the well, and strawed thereon sleepd barley to dype. And the thyng was not espied. So when Absolons seruantes came to the wyfe to the house, and asked where one Ahimaaz and Jonathas were, the wyfe sayde vnto them: they be gone ouer the litle broke of water. And when they had sought them and could not fynde them, they returned to Jerusalem. And as sone as they were departed, the othet came out of the well & wente and tolde kyng David and said vnto him: aryse and get you quickly ouer the water, for such counsell hath Achitophel geuen. The David arose, and all the people that wer with him, and they were come ouer Jordan by daye lycht, so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he saddled his asse, and rose, and gat him home to his owne cite, and set his household in order, and hanged hym selfe and dyed, and was buryed in the buryall of his father. Then David came to Mahanaim. And Absalom passed ouer Jordan, bothe he and all the men of Israel with him. Then Absalom made Amaza captayne of the hoste in steade of Joab: whiche Amaza was a mans sonne named Jethra a Jezraelite that wente into Abigail the doughter of Naah. Sister to Zarahiah Joabs mother. And Israel and Absalom pitched in the lande of Galaad. And when David was come to Mahanaim, Sobi the sonne of Naah of Rabath the cite of the chyldren of Ammon, and Achimelech the sonne of Amiel of Lodaber, and Bezai & Salaadit of Rogell, brought beddes, basens and earthen vessels: and also coine, barley, flour, and parched corne, benes, and rice, hony, butter, shepe & chese of kine, for David and al the people that wer with him to eat. For they supposed that the people shulde be hongry, saynt, and thyrstie in the wilderness.

Achitophel
hanged
hym selfe

The. viii. Chapter.

Absalom is overcome in battel. He hangeth by the heare on an Oke. He is killed and put in a dirche. David is so sorrowful for the death of Absalom, that he wepeth.

And the kyng numbred the people that were with him, and set graues before them. And he sente pitaynes ouer them. And he sente one part of them with Joab, and an other parte wpth Abisai the sonne of Zeruiah Joabs brother, and the thirde parte wpth Asai the Bethite. And the kyng sayde to the people: Shall I go wpth you? And the people answered: naye, for if we see oure aduer

2 Sa. viii. c
and. xix.

11. Ro. xii. g.

aduersaries wyl not care for vs: neyther though halfe of vs were sayne, shal they regard vs. But thou were worthe ten. of vs. And furthermore it is better þ thou be readye to succour vs out of the ctyte. Then sayde the kynge: what seemeth pou beste, that wyl I doo. And the kynge stode by the gates syde, and all the people came oute by hundreds and by thousands. And the kynge commaunded Joab, Abisai, and Ethai sayinge: se that ye save my sonne Absolom. And all the people hearden when the kynge gaue all the capitaynes charge vpon Absolom. And the people went out into the fildes agaynst Israel, and the battell was in the wood of Ephraim. Where the people of Israel were put to the worse before the seruauntes of Dauid, and there was a great slaughter that day, euē of. x. thousand men. And the felde was foughte in diuers places, as abode vpon the earth. And the woodes deuoured mo people that day, than dyd the swerde. And it chaunced Absolom to come before the seruauntes of Dauid riding on a gyle whych carried him vnder the thicke bowes of a great oke. And bys heade caughte in the oke, so that he hong betwene heauē and earth, and the gyle that was vnder him went away. And one sawe it that tolde Joab sayinge: behold, I sawe Absolom hang in an oke: & Joab sayed to him that tolde him, lo, sawest thou hym? And whych dydeste not thou there smyte hym to the grounde, that I shoulde haue gyuen the ten speles of syluer and a souldours girdle.

And the man answered Joab: though I hadde a thousande speles of syluer tolde in my hande, yet wold I not stretche oute myne haude agaynst the kynges sonne. For we hearde wyth oure eares when the kynge charged the, Abisai, and Ethai, sayinge: se that ye save no handes vpon my sonne Absolom. Moreover though I had leoparded my lyfe: & done falsly. yet coulde I nought of all the matter haue bene byd fro the kynge: yea and thou thy selfe wouldest be agaynst me. Then sayde Joab I maye not stande to pence wyth the I, wyl I vpon hym before thy face.

And there wyth he toke thre speares in his hande and thruste them into the hart of Absolom whyle he was yet aloue on the bodye of the tree. And ten seruauntes that bare Joabs wepōs, turned and smote Absolom and slue hym. Then Joab blew a trumpet, and the people retourned from pursuing Israel: for Joab spak the people. And they toke Absolom, and caſte hym into a greate pyre that was in the wood, and caſt a myghty great heap of stones vpon him. Then al Israel fled euery man to his tent. And this Absolom yet in bys lyfe tyme created by a pyller, whych is yet in kynges dale. For he sayed: I haue no male childe. And therefore to kepe my name in remembraunce, doo I it. And he called the

pyller after his owne name. And it is called vnto this daye, Absoloms pyller.

Then sayed Abimaaz the sonne of Sadocke: let me run & beate the kinge tydynge, how the Lorde hath gyuen him out gement forth of the handes of his enemyes. Joab said to him: thou art no man to beate tidings this day: thou shalt beate tydynge an other tyme, but to day thou shalt beate none, bycause the kynges sonne is deade. Then said Joab to Abusi, go and tel the kynge what thou hast seene.

And Abusi bowed hym selfe vnto Joab and ran. Then sayd Abimaaz the sonne of Sadocke agayne to Joab: come what come wyl, let me run I pray the after Chusi. And Joab said: Wherfore shuldest thou runne my son? for albeit thou run, þ gettest no reward, but he sayed: Well, come what wyl, let me run. And he said to him: runne. Then Abimaaz came by the playne, and ouer came Chusi.

Dauid sat betwene the two Gates.

And the watche manne wente vp to the course ouer the gate vnto the wall, & lyfte vp bys eyes and sawe: and beholde, there came a manne runnyng alone. And the watche man called, and tolde the kynge. And the kynge sayde: if he come alone, there is tidings in his mouth. And he came and dyed nye. And the watchman saw an other man runnyng, and called vnto the porter and sayed, beholde, there cometh an other runnyng alone. And the kynge answered, he is also a tydynge bringer. And the watche man sayed: me thynketh the runnyng of the formost, is lyke the runnyng of Abimaaz the sonne of Sadocke. And the kynge sayed: he is a good manne, and cometh wyth good tydynge. And Abimaaz called and sayed to the kynge: good tydynge, and bowed hym selfe to the earth before the kynge and sayd: blessed be the Lord thy God whych hath * luffe vp all the menne that lyfe by thy handes agaynst my Lorde the kynge. And the kynge sayed is the ladde Absolom safe? And Abimaaz answered: I sawe a great hurle burle, when the kynges seruaunte Joab sente me thy seruaunte. But I wote not what it was. And the kynge sayed: turne and stande here. And he turned and stode. And beholde, Chusi came and sayed: good tydynge my liege syr kynge, the Lord hath quit the this daye oute of the handes of all that arose agaynst the. And the king sayed to Chusi, is the ladde Absolom safe? And Chusi answered, the enemyes of my lord the kynge, and all that ryle agaynst the to haue the, be as thy sonne is. And the kynge was moued and wente vp to a chabrie ouer the gate, and wepte. And as he wente thus he sayed, my sonne Absolom, my sonne my sonne, my sonne Absolom. wold to God I hadde dyed for the Absolom, my sonne, my sonne.

The.xix. Chapter.

D. I.

Dauid

That is, it is not better that I tary

with the, & take that þ shuldeste go kill hym.

Absoloms death.

Absoloms pyller.

That is the wyte.

B

Dauid is restored to his kyngedome, and broughte agayne to Hierusalem.

It was told Joab that the kyng wept and mourned for Absolon. And the hypocrite was touned that daye into mournynge to all the people. For the people heard that daye howe the kyng sorowed for hys sonne, and the people went weeping into the cite, even as people confounded do steale away, when they see in battell.

And the kynge hadde hys face, and cryed with a lowde voyce: my sonne Absolon Absolon my sonne my sonne. Joab therefore wente into the house to the kyng and sayed: thou haste abashed thys daye the faces of all thy seruantes, whiche thys daye haue saued thy lyfe, and the lyues of thy sones and daughters, and the lyues of thy wyues and concubynes, in þ thou lovest thine ennemys and hatest thy frendes. Thou haste declared thys daye that þ carest not nerher for thy captains nor thy seruantes. For now I evidently perceyue if Absolon had lyued, and all we dyed thys day, it had pleased the wel. Now therefore arise come abode, and speake kindlye vnto thy seruantes. I sweare by the Lord, onlesse thou come out, there will not scape one man with the thys night: wch thing wil be worke vnto the, then al the euil that fel on the from thy pouth vnto this houre. And the kyng arose and sate downe by the gate. And it was tolde vnto all the people, howe the kyng sate in the gate. And then all the people came before the kyng. But Israel fledde euery man to hys tente. And al the people were at Aysle, thowme oute all the kyntredes of Israel, sayinge: the kynge deliuered vs oute of the hande of our enemies, and he deliuered vs oute of the hande of the Philistines: And now he is fledde oute of the Lande for Absolon. But Absolon whom we annoynted ouer vs, is deade in battelle. Nowe therefore why are ye so still, that ye bringe not the kyng agayne? And kyng Dauid sente to Sadock, and Abiathar the priest, sayinge: Speake vnto the elders of Iuda and saye: why shoulde ye be the laste that shoulde bringe agayne the kyng to hys house, sithe suche tydnynges is come from all Israel vnto the kyng, euen vnto hys house? Ye are my brethren, my bones and my flesh wherfore then shoulde ye be the laste that shoulde come to bringe the kyng home agayne? And saye to Amasa: arte not thou my bone and my flesh? And God be so to me, and so, onles thou be capytayne of the hoste vnto me for euer in the towne of Iuda: and be doctored the herres of all the men of Iuda, as a manne would both the heart of one man: so that they set worde to the kyng, that he shoulde retorne with al his seruantes. And the kyng retourned and came to Iordan.

And Iuda came to Balgail to the in-

sent to mete the kyng and conuey hym ouer Iordan. And Semer the sonne of Becer the sonne of Lemuy which was of Basburim, basted and came with the men of Iuda to mete kyng Dauid, and a thousande men of Ben Iamin with hym, and Ziba the seruaunte of the house of Saule and his xv. sonnes, and thientie seruantes with hym. And they whyppe ouer Iordan before the kyng. And there wente ouer a Bote to carpe ouer the kynges householde, and to do hym pleasure. And Semer the sonne of Becer fell before the kyng, as he was come ouer Iordan, and sayed to hym: let not my lord accompte wyckednes vnto me, nor let hym not remember the wyckednes that thy seruaunte dyd, when my lord the kyng departed for the of Ierusalem, that the kyng shoulde take it to herte. For thy seruaunte doeth knowe hys offence. And therefore beholde, I am the firste thys daye of all the house of Iosephe that am come to mete my lord the kyng. But Abisay the sonne of Zairubabauismere and sayd: shal not Semer dye for these wordes þ he reuiled the lordes annoynted with? And the kyng sayde: What matter is betwene you and me, ye sonnes of Zairubab, that ye shoulde thys daye be aduersaries vnto me? There shall no manne dye thys daye in Israel, for I knowe I am made thys daye kyng ouer Israel. And the kyng sayed vnto Semer, thou shalt not dye, and swate vnto hym.

And Achishbozeth the sonne of Saule came also to mete the kyng, and hadd reuerent biesse his feete, nor shauen hys beard nor washed his clothes, from the tyme the kyng departed, till he came agayne in peace. And whē he was come to Hierusalem toward þ kyng, þ kyng said vnto him: Wherfore wentest not thou w me Achishbozeth? And he said, my lord kyng, my seruaunte deceiued me. For thy seruaunt said that I would haue myue alle sabled to ryde theron, for to go to the kyng because thy seruaunt is lame: And he hath thereto complayned vnto my lord the kyng. But my lord the kyng is as an angell of God, do therefore what semeth beste in thine eyes. For all my fathers house were but deade men vnto my lord the kyng, and yet dydest þ put me amonge them þ eate at thine owne table. What tpyghte therefore haue I yet, to crye anye more vnto the kyng? And the kyng sayed: It needeth thee not to speke anye more. For I haue sayed, that thou and ziba shall deuyde the Lande betwene you. And Achishbozeth sayed vnto the kyng, yea let hym take al, for so muche as my lord the kyng is come in peace to hys owne house.

And Berzelai the Galaadite came fro Rogelym, and wente ouer Iordan with the kyng, to accompanye hym ouer Iordan: whiche Berzelai was a bette aged man, euen foure score yeres olde, and had prouided

II. Re. II. v.

prouded the kynge of sustenance whyle he lay at Mahanaim: for he was a manne of very grete substance. And the kynge sayd vnto Berzelai: come thou with me, that I may see the wyrd me in Ierusalem. But Berzelai sayd vnto the kynge. Of what age am I, that I should go with the kynge into Ierusalem? I am this day foure score yere olde: and therfore cannot decerne fauour from vnfauour, neyther hath thy seruante pleasure in that hee eareth or disuether by the yet delectacion in the songes of men or women. It is no neede that thy seruante be a burthen vnto my lord the kynge: let thy seruante goo a litle way ouer Iordau with the kynge, for wher should the kynge geue me such a reward? But let thy seruante turne backe agayne, that I maye dye in myne owne cuntrye, and be buryed by the graue of my father, & mother. But so here is thy seruante Chamaam, let hym goo with my lord the kynge, and do to hym, what shall please the. And the kynge answered: Chamaam shall goo with me. And I will do to hym that thou shalt be contente with. Yea and whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people wente ouer Iordau.

And when the king was come ouer Iordau, he kist Berzelai and blessed hym, and he wente backe agayne vnto his own place. And then the kynge wente forth to Balgal, and Chamaam wente with him. Now, all the men of Iuda were at the bringyng ouer of the king, and but halfe the men of Israel. Wherfore all the men of Israel came to the king and sayed to hym: wherfore haue our brethren the men of Iuda stolen the awaye, & haue brought the king & his household, and all Dauides men with him ouer Iordau.

And all the men of Iuda answered the menne of Israel: for the kynge is nere of kynne to vs: wherfore be ye angrie for that matter? thynke ye that we care of the kynge's cosse, or that the kynge geue vs anye gyfte? And the men of Israel answered the men of Iuda and sayd: we haue ten partes in the kynge, and haue thereto more right to Dauid then ye: Why then byd ye dyspse vs, that oure aduise hadoe not bene litte hadde in restoringe oure kynge agayne? And the wordes of the men of Iuda were feareder then the wordes of the men of Israel.

The .xx. chapter.

Seba the sonne of Bochiz raiseth Israel agaynste Dauid. Joab kylleth Amasa traipour. The head of Seba is geuen to Joab, Dauid's reuelers are numbyed.

THAT happened to be an vnthyrtie personne named Seba the sonne of Bochiz a manne of Remin, whiche blew a trumpet, and sayed: we haue no parte in Dauid, nor enheritaunce in the sonne of Isay, O Israel: let vs depart therfore euery manne to his tent. And all

Israel wente from Dauid and folowed Seba the sonne of Bochiz. But the menne of Iuda claued fast vnto the kynge from Iordau to Ierusalem. And wher Dauid was come to his house to Ierusalem, he take the ten women his concubynes that he had left behynde hym to kepe his house, and put theym in ward, and mynistered all thynges vnto them, but laye no more with them. And so they were closed vnto the daye of the death of them, and luyed a widowes lyfe.

Then said the kynge to Amasa: assemble me the men of Iuda within thre dayes, and present thy selfe here. And Amasa went to assemble the menne of Iuda: but taryed longer then the tyme appoynted hym. Wherfore the kynge sayd to Abisai. Now shall Seba the sonne of Bochiz be worthe to vs then Absalon. Take thou therfore thy maisters seruantes, and folowe after hym, leaue he gette hym walled cuntrye and escape vs.

And they went oute after hym Joab and the Cherethites, and the Ishelchites, and menne of strength. And they departed oute of Ierusalem to pursue Seba the sonne of Bochiz: And when they were come to the grete stone in Gabaon, Amasa mette hym. And Joab had his garmettes that he wore about him, girded vnto him and had girded thereon a knyfe toged faste to his loynes in a sheath, oute of whiche he myght easely come forth.

And Joab sayd to Amasa: are all thynges readye my brother? And Joab toke Amasa by the chynne with the righte hand as though he would haue kyssed him. And Amasa toke no heed to the knife that was in Joabs hande, with whiche Joab smote hym in the whette rybbes, and webbe oute his bowels to the grounde, and smot hym but one stroke, and he dyed.

And then Joab and Abisai together pursued Seba the sonne of Bochiz. And one of Joabs men that rode by the deade cosse of Amasa, sayd: What is he, that he shoulde be as Joab, and what is he that he shoulde be vnto Dauid in steede of Joab? And Amasa lay a wallowynge in bloude in the myddell of the waye. And there was a manne that sawe howe all the people rode apl to gase vpon hym, and he comled Amasa oute of the waye into the feld, and caste a cloth vpon hym. And as sone as he was tumbled out of the waye, all the people went after Joab, to pursue Seba the sonne of Bochiz.

And he wente thowhe all the rybbes of Israel, vnto Abell, Bethmaacah, and all Batym. And the people gathered vnto hym, and wente also after hym. And they came & beseged hym in Abell Bethmaacah. And they caste by a bancke agaynste the cuntrye. And it was beseged. All the people that were with Joab laboured busily to surmounte the walles.

III. Then

Seba.

Joab kylleth Amasa.

II. Re. II. v.

A wyse wo-
man.

Then cerryd a wyse womā out of the cite,
herken, herken, bydde Joab that he come
hyt, to thynst I may speake with hym.

When Joab was come, the womanne
sayed: arte thou Joab? And Joab answe-
red I am. And she sayed vnto hym: heare
the wordes of thy handmayde. And he
sayed: I am redy to heare. And she sayed:
it hath bene a communē sayinge, menne

Understand
whether it
will receiue
a counsell
ding to the
lawe of
Moses.
Deu. xx. c.

* must aske in a bell, and then it cometh
to good passe. A bell is one of the quyeteste
and saythfullest cyrres that are in Isra-
ell. And thou goeste aboute to destroye a
cite that is a mother in Israell. Whye
denoureste thou the enheritaunce of the
Lorde? And Joab answered and sayed:
God so: bydde, God so: bydde it me, that
I should ether denouce or destroye it. The
thyng is not so: But there is a manne of
mount Ephraim, Seba the sonne of Bo-
chi by name, who hath* lyft up his hand
agaynst kyng Dauid. Deluere vs hym on-
ly, and I will departe from the cite.

* That is
become ad-
uersary and
enemy.

* That is
counsellinge
the wyse.

And the woman sayed vnto Joab. Be-
holde, his heade shall be throwen thorowe
the wal to the. And then the woman went
vnto al þ people in byr* wisdom. And they
smote of the head of Seba the sonne of
Bochi, and cast it to Joab. And he blew
the trumpe, and they scattered from the cy-
tye euerye man to his tente. So Joab re-
turned to Hierusalem vnto the kynge.

Chal. inter.
reber was
pynne to
him, that is,
was grente
a churche of
counsell to
Dauid, and
as it were
lyng by the
ey of seynt
peter.

And Joab was the graunde captayne ou-
er al the host of Israell, and Banaiab the
sonne of Joiada was ouer the Cererhytes
and the ybalehytes. Aburau was offpcer
ouer the tribute. And Josaphath the sonne
of Ithilud was* recorder. Seua was scribe
Sadreke and Abiatbar were the priestes.
But Ira the Tairit was counsellour, euen
to Dauides selfe.

The. xxi. Chapter.

¶ The deare praye. The vengeance of the sin-
ners of Saul lyghthe on his. vii. Connes whi-
che are hanged foute grete battels whyche
Dauid fought agaynst the ybilitines.

Then there fell an honger in the daies
of Dauid, thre yere enfulngye, and
Dauid enquired of the Lorde. And
the Lorde answered: it is for Saules sake,
and the house of bloude, bycause he slewe
the Gabaonites. And the kynge called the
Gabaonites, and sayed vnto them, (Now
these Gabaonites were not of the chyldre
of Israell, but a remnant of the* Amorites
for the children of Israell had sworne vnto
them and yet Saul sought to slea them, of
a zeale he had to the children of Israell and
of Iuda) Dauid therfore said vnto the Ga-
baonites: What shal I do for you? & wher-
with shal I contente you that ye maye
blyss the enheritaunce of the Lorde? The
Gabaonites sayed vnto hym: Our mat-
ter is not vpon siluer or golde, but agaynst
Saul, and agaynst his house: nether haue
we anye manne that we woulde kille
in Israell.

Judi. ix.

Yosu. x. c.
¶ That is a
fourth let bl
cia. xxxvi. a

Then he sayed. What then woll ye I
do for you? And they sayed vnto the kynge: B
the man that consumed and imagyned to
drynge vs to noughte, hym we oughte to
destroye, that none of his stocke be left in al
the coastes of Israell. Let the scumme of his
sones be deliuered vnto vs, that we maye
hange them vp vnto the Lorde, in Gabaon
of Saul, sometime the lordes elect.

And Dauid sayd, I will geue them you. (I. re. xlviii. a.)
But the kynge had compassion on Michi-
boseth the sonne of Jonathas, the sonne of
Saul, because of the lordes ory that was
betwene Dauid & Jonathas, the sonne of
Saul. But he toke the thre sonnes of Re-
zphab the daughter of Aiah, which she bare
vnto Saule, Armonye, and Michiboseth,
and the thre sonnes of Michol, the daugh-
ter of Saul, which she bare to Adipell the
sonne of Berzelai the Golarhyte, and de-
liuered them vnto the handes of the Ga-
baonites, and they hanged them in the hill
before the Lorde.

These seuen were al slaine at once in the
first dayes of heruest: euen in the begynning
of barley haruest. And Rezphab the daugh-
ter of Aiah toke sacke clothe and sprede it
vnder hir vpon the rocks, euen from the
beginning of heruest, vntill calie dropped
vpon them out of heuen, and suffered ney-
ther þ birds of the ayre to falle on them by
day, nor beastes of the fild by nyght.

¶ When it was tolde what Rezphab the
daughter of Aiah, the concubynne of Saule
had done, he wente and toke the bones of
Saule, and of Jonathas his sonne of the
men of Jabes in Galaad, which they had
Rolen from the strete of Bersah to her the
ybilidines had daged the in þ daies when
the ybilidines had slaine Saul in Gelboe.
And brought thence the bones of Saul and
of Jonathas his sonne, and they set away
the bones of them þ were hanged, & buried
them with the bones of Saul & Jonathas
his sonne, in the countrepe of Beniamyn
in zela in the sepulchre of Eys his father.
And when they had performed all that the
king commaunded, God was appeased wth
the lad. And the ybilidines had yet again
warre wth Israell. Dauid therfore
wente downe and his seruantes wyth
hym, and fought wth the ybilystynes.
And Dauid waxed saynter, and Helpe
of Abi one of the sonnes of Haraphab,
whose speare heade wayed thre hundred
fyces of bylle, and was gyde wth a
new sword, thoughte to haue slayne Da-
uid. But Abisai the sonne of Zaiurab suc-
coured hym, and smote the ybilidynne, and
slawe hym.

¶ Then the seruantes of Dauid swore
vnto hym sayinge. Thou shalt goo no
more forth wth vs to battayle, that the
lyght of Israell be not put out. And there
was yet after this, battel wth the ybily-
stynes at Abi, in which the Sobochay
the Golarhyte slawe Saph of the sonnes
of

of Haraphah. And there was yet the third battayl in Gosh, with the Philistines, wher Elishan the sonne of Haree Digin, a Bethlehemitte, slew one Goliath a Gethite, the staffe of whose speere was as great as a weavers cloth beame.

And there was yet a battell in Geth, where was a man of great heighth, who had on euery hande fyve fingers, and on euery fote fyve toes. xxiii. in all. And was also of the kyndred of Haraphah, and defied Jscall. And Jonathan the sonne of Samueh the brother of Dauid slew hym. These. iiii. were the sonnes of Haraphah in Geth; and were overthrowen by the hand of Dauid and his seruantes.

The. xxi. Chapter.

The song of Dauid for his deliuerie from his enemies.

And Dauid spake the wordes of this Ballade vnto the Lorde what tyme the Lorde had deliuered hym out of the handes of all his enemies, and out of the handes of Saule.

And he sayd: The Lorde is my rocke my castell, & my sauoure, God is my strength and in hym will I truste: my shield, and the hewe that defendeth me, myne high hold & refuge: my sauour & what saue me from wyckednes. I will praise and call vpon the Lorde, and so shal I be saued from myne enemies. For the Roymes of death haue closed me aboute, & the cloudes of Delpal haue feared me. The cordes of hell haue entouned me, and the snares of death haue ouertake me. In my tribulacion I called vnto the Lorde, and cryed vnto my God. And he heard my voyce out of his temple, and my cry entered into his eares. The earth trembled and quake, and the foundations of beuē moued and shoke because he was angrie.

Smoke wente oute at his nosegaylles and consumynge fyre oute of his mouth, that it kindled coales. He boomed heauen and came downe, and darkened vnderneath his seete. And he rode vpon Cherubyn & flew: & appeared vpon the wynges of the wind. And he made darkenesse a tabernacle roundabout hym, with water congeled in the thicke cloudes. Of the brightnesse that was before hym, coles were sette on fyre. The Lorde thounded from heauen, and the most hygh put out his voyce. He shotte arrows and scattered them, and hurled lyghtenynge, and turmoiled them. And the bottome of the sea appeared, and the foundations of the world were seene, by reason of the rebukynge of the Lorde, and thowome the blastyng of the breache of his nosegaylles. He sent from aboue and fet me, & plucked me oute of myghty waters. He deliuered me fro my myghty enemy, & fro the þat hated me, & were to stryde for me. Whē they had beseged me in þe day of my affliction, the Lorde aided me vp. And he brought me out at large and deliuered

me, because he deliued in me. The Lorde rewarded me after my ryghtwysnesse, and accordynge to the purenesse of my handes he requiered me. For I kept the wayes of the Lorde, and committed no wyckednesse by forsakynge my God. But I had all his lawes in my syght, neither I countred my face from anye of his ordinaunces. But was pure vnto hymwarde, and kept my selfe from vngodlynesse.

And the Lorde dyd to me agayne, accordynge to my ryghtwysnesse, and after my purenesse that I had in my ryghte. Wherof the holy thou shalt be holpe, and with the man that is vncorrupte, thou shalt be vncorrupt. Wherof the pure thou shalt be pure and with the frowarde thou shalt be froward also. And the people that are in aduersitie, thou shalt helpe. And on the proud shalt thou cast thine eyes, to put the down. Thou art my lyght (O Lorde) & the Lorde shall lighte my darkenesse. With thy helpe I wil run thowow an hooile of men, and by the aide of my God wil spring ouer a wal. The wape of God is vnderpiled, and the word of the Lorde tryed as golde, and he a shield to all that truste in hym.

Who is a God saue the Lorde, and who myghty saue our God? God is my strength in war, & ridder the way cleare before me: And maketh my fete as swyfte, as an byndes, & setteth me fast vpon my high holdes.

And teacheth my handes to fyght, & that a bow of brasse is to weke for myne armes.

And thou hast saued me wth thy shield, and thy gentlines hath multiplyed me. Thou madest me loose to walke in, that my fete should not lagge. I folowed myne enemies & destroyed the, & turned not agayne til I had consumed them. I wasted them & so browset them, that they coude not aspye: but fell vnder my fete.

And thou dyddest compasse me aboute with myghty battell, and made thepne that arose against me, to stoupe vnder me. Thou madest myne enemies to stoune their backs to me, & them that hated me & I destroyed them. They looked for helpe: but none came to saue the. Vnto the Lorde they cryed, but he herd the not. I wil beat them as smal as the dust of the earth, and wil stampe them as the byrte of the sicke and wil spread them abroad.

Thou deliuered me from the dysfencyon of my people, and kept me to be an hed ouer nations: for the people whiche I knew not became my seruantes.

And the straungers shal make no respyce agaynst me, & shal obey me at a word.

And the alienes that synke away, shal tremble for feare, in their defended places.

The Lorde lyue, and blessed be he that is my strength: & exalted be God the strength & sauer me: It is God that auenged me, & bringeth down the people vnder me. And deliuered me fro mine enemies. Thou lyf in strength sette me vpon hygh fro the þat aspye agaynst holdes.

Godly men haue called the Lorde by diuers names accordynge to their sayng, what is as they thought of god with in them selves, and as they also had proued. As Dauid here calleth hym his works, his lyf, his deliuerer.

For, his strength, his shield, his hewe of beaute, &c. Psal. xlviii.

* That is, the deues of god or pure & vncorrupt

That is to run away, & be from me.

That is to men there wher they lurke & hide the selfe, although in stronge

Psall.

me

* To synge
unto the
name of god
is a comen
maner of
speking of
the wylde-
milk, or to
geue shokes
to the wyl-
dernes and
glorie of
god, as in
psalme. c.
lii. v.

me, & deliuered me from the hand of men.
And therefore I wyl prayse the Lord
amonge the heathen, and wyl synge un-
to thy name. For thy greace and mercie
unto thyne amoynted, euen to Dauid,
and his seide for ever.

The. xiii. Chapter.

The laste commaundment of Dauid, and
the deliuerance of the myghty men to him
belongynge.

These be the laste sayynges of Da-
uid the sonne of Israhel. The man
which is made the hygh amoynted
of the God of Jacob. & pleas-

Understand
sayd, & he
wold raise
up of my
Rocke a
king which
shoulde be
as Iacob &
Quene rule
in the feare
of the lord,
& in true
wallowing
of the one
true god.
For the
king of Iuda
to the king
of the
heathen
god in spi-

saunt Israhel of Israhel, sayd: the spirite
of the Lord spake in me, and bys wordes
were on my tounge. The God of Israhel
spake vnto me, and the strength of Israhel
sayd: he that beareth rule ouer men, he
that ruleth iustly in the feere of God, shall
be as the morninge in whiche are no
cloudes to let the brightnesse, and as the
grasse of the earth by vertue of the rayne.
And is not myne house so with God in
he hath made with me an euertlastynge
covenante perfecte in all poyntes: and in
that he shall fulfill all that is bealthe some
vnto me, & all my desires thereto? Wher as
the vniuersite men are all as thornes, ta-
ken forth of their places, whyche cannot
be taken with handes: but the man that
shall touche them, muste be armed with
pyon on a longe helme. And then shall they
be burnt with fyre, to set them on fyre.

These be the names of the myghty men
that were about Dauid: * Josch of Seberthe
& Thachmonite, spyt of the, other wise cal-
led Janno the Assyrie, whiche newe. viii.
hundred at one tyme. And next to hym Ele-
azar the sonne of Doby, the sonne of Abi-
nah, one of the thre principal that were with
Dauid, when they despyed the Philistines
that were there gathered in battell: & the
menne of Israhel were gone up to ase and
laid ou the Philistines wyl bys hande asked
and claue vnto the swerde. And the Lord
made a great victorie the same daye. And
the people returned and went after hym
only to spoyle. After hym was Semai the
sonne of Achis the Gathite, whiche (when
the Philistines were gathered in Lahaya
wher was a parcel of land ful of ice, and
the people were fled for feare of the Phil-
istines) stode in the myddes of the ground
and defended it, & slew the Philistines.
And the Lord gaue hym a greace vnto.

And these thre of the thyrte of the loy-
des wente downe and came to Dauid in
the barrell tyme vnto the caue Adullam,
And the hoste of the Philistines had pre-
ched their pailions in the valey of gra-
tes. And Dauid was the 12 a strong holde
And the sculdours of the Philistines
were then in Bethlehem And Dauid lon-
ged and sayd: Oh, that I had of the wa-
ter that is in the well of the gate of Beth-

lehem to drinke. And anon the thre myghty
men that were in the hoste of the Philistines
went out of the well of Bethlehem that was in the gate, and toke and
broughte it to Dauid: neuerthelesse he
wold not drinke therof, but offered it vnto
the Lord, and sayd: the Lord forbyd that
I shuld do so, shuld I drinke the bloude of
men: & were in jeopardy of their liues: & so
he wold not drinke it. These thynge & byd
these thre myghty men. The Abysay the bro-
ther of Joab, the sonne of Sarupah: he was
captayne ouer the, and he lyfte up bys
speare a gaynelle thre hundred, and slew
them, and was named with the thre. For
he was nobler man then the thre, and was
their captayne. Howbe it he attayned
not vnto those thre in actes. Then Banai-
ah the sonne of Joiada the sonne of a lu-
dic man, valyaunte in actes, of Izabzeel, he
slew two Lyons of Goad. He met downe
and slew a Lyon in a ppe in tyme of snowe.
And he slew an Egyptyan a godlye man,
whiche hadde a speare in bys hande. And
Banaiah met downe to hym with a staffe
and plucked it out of the Egyptyans hand
and slew him with his own speare: Such
thynge & byd Banaiah the sonne of Joi-
da, and was the nobleste of thirte: But
not like to any of the thre in feates of war.
And Dauid made hym of bys counsell. A sa-
bel the brother of Joab was one of the thre
thre. Then Elchanaan the sonne of Hodo of
Bethlehem: Semai the Gathite: Eliezer
the Gathite: Helez the Paleste, Ira the
sonne of Akis the Gathite: Abiezer of A-
nathoth: Obadonah the Busathite: Ismon
an Abobite, Ababai the Metopahite:
Helez the sonne of Baanah a Metopah-
ite: Ichai the sonne of Ithai, of Gaba-
ad, a ctye of the chyldren of Ben Jamin:
Banaiah the Gathathite: Heday of the
tribe of Gass: Abysdon the Gathite:
Asmauth a Bethomite: Eliezer a Gala-
adite. * Of the sonnes of Jesse Jonathas
Semai the Gathite, Ahis the sonne of Sa-
car an Acatite, Eliezer the sonne of Asa-
bai the sonne of a Gathathite: Elia the
sonne of Achitophel the Gathite, He-
lez the Gathite, Isai the Gathite, &
gail the sonne of Nathan of Zobab. Wani-
ah the Gathite, Zelek an Amothite. Ababai a
Bethomite the barnebeater of Joab the
sonne of Sarupah, Teai the Gathite, Sa-
reb the Gathite, Arpas the Gathite, in
all thyrte and seven.

The. xiii. Chapter.

Because thou hast caused the people to be nu-
bered, Israhel is plagued with pestilence so that
in thre dayes dyed. lxx. thousande.

And the Lord was moored with
nes against Israhel. & cried by
Dauid against them saying: Go
and numbre both Israhel and Ju-
da. And forthwith the king sayd to Joab
the captayne of his hoste: go abrode & pray-
se, & numbre out all the trybes of Israhel: &
250

Not our
fry. iii. but
ouer & the
that were in
ferious and
under them
that is ouer
the & were
of the second
degree of
Dauid
myghty me
or worthy

D

Some read
Dane Jale
and Jone:
thas & sons
of Jegerh
the Gath-
ite.
l. p. 21.

uen from Dan to Berseba and numbre the people, that I maye knowe the number of them. And Joab sayde vnto the kynge: I beseeche that the Lorde thy God make the people as manie mo as they be, yea and an hundred tymes so manie mo, and that the eyes of my Lord the kynge may se them. But how is it that my Lord the kynge hath a luste in this thinge? For withstandinge the kinges wordes pryncples agaynst Joab, and agaynst all the capitaynes of the host. When Joab and the captaynes of the host wente oute from the king, to bew the people of Israel. And they passed ouer Jordan, and pitched in Aroer on the righte syde of the citty that lyeth in the myds of the valeye of Gad, and so forth to Jazer. And then they went to Balad & to the nether lande of Bodei: and from thence too Dan Jaan, and aboute too Sidon, & came to the stronge towne of Tyre, and to all the cities of the Hewites, and of the Cananites and then wente oute to the southe of Juda euen to Berseba. And so when they hadde bene abroad thorough out all the land, they returned to Ierusalem at the end of nyne monethes and twenty dayes. And then Joab deliuered vp the rekenyng of the numbre of the people vnto the kynge. And there were founde in Israel nyne hundred thousand men of myghte that drew swerdes. And the menne of Juda were foure hundred thousand men.

13 And Dauid herte smote hym after that he hadde numbred the people. And he sayde vnto the Lorde: I haue sinned exceedingly in that I haue done. And nowe Lorde, take away the trespace of thy seruantes: for I haue done folyshe. And when Dauid was risen in a mornyng, the worde of the Lorde came vnto the prophete Gad Dauides sear, sayinge: Go and saye too Dauid, thus sayeth the Lorde. I offer the thre thynges, chouse which of them I shall do to the. And Gad came to Dauid and he wed him, and said vnto him: whether wilt thou haue vii yeres hunger in thy lande, or that thou shert hre monethes before thyne ennemyes, and they folowing the, or that there be thre dayes pestilence in thy lande? Howe auise the and se, what word I shall brynge agayne to hym that sent me. Then sayde Dauid vnto Gad: I am in a righte greate strypte. But better it is to fall into the handes of the Lorde: for muche is his mercy, then to fall into the handes of men. And the Lorde sent a pestilence in Israel from the morning vnto the end of the time appointed. And there dyed of the people betwene Dan and Berseba lxx thousand men. And when the aungell stretched oute his hande vnto Ierusalem to haue destroyed it, the Lorde repented vpon the scourge and sayde to the angel that destroyed the people: It is sufficient, lette thynne hande cease. And the angel was at the threshing place of Acreunah the Jebusite. Then spak

Dauid vnto the Lorde, when he sawe the Angell that smote the people, and sayde: Lorde, it is I that haue sinned, and I that haue done wickedly. But these shepe what haue they done?

Let I praye the thynne hande be on me and on my fathers house. And Gad came the same daye too Dauid, and sayed vnto hym: Go vpp and reare an aultare vnto the Lorde in the threshyng floure of Acreunah the Jebusite. And Dauid accordyng to the sayyng of Gad, wente vpp as the Lorde commaunded. And when Acreunah looked and sawe the kynge and his seruantes commyng toward hym: he went oute: and bowed hym selfe too the kynge flatte on his face to the ground and said: Wherefore is my Lorde the kinge come to thy seruante? And Dauid sayde: to by the threshyng floure of the, for to make an aultar vnto the Lorde, that the plage may cease from the people. And Acreunah sayed vnto the kynge: Lette my Lorde the king take and offer what semeth hym good in his eyes: Behoulde, Oren, sacrifice, and scades and the other instruments of the Oren for woode. And Acreunah the kinges frende gaue all to the kynge, and said more ouer vnto the kynge: the Lorde thy God accepte the. But the kynge sayde vnto Acreunah, not so, but I wyl bye it of the at a pyce, and wyl not sacrifice vnto the Lorde my God that shall coste me naughte. And so Dauid boughte the threshyng floure and the Oren, for filte speles of syluer. And Dauid builde there an aultar vnto the Lorde, and offered burnt sacrifice and peaceofferynges. And so the Lorde was appeased wth the lande. And the plage ceased from Israel.

The ende of the seconde boke of the kynge.

The thirde Booke of Kynge, but after the Hebrewes, the title of the isynges.

The firste Chapter.

1 The yong virgin Abisag heueth Dauid in his extreme age. Adonias or uprieth the Reame by setting to his father Salomon is anointed kynge, and then Adonias dieth.



When kynge Dauid was waxed old, and stricken in yeres, though they couered him wth clothes yet he caught no heat. Wherefore his seruantes sayde vnto hym: lette there be soughte for my Lorde the kynge, a yonge mayden to lende before hym, and to cheere

Dauid.

12th

uen from Dan to Berseba and numbre the people, that I maye knowe the number of them. And Joab sayde vnto the kynge: I beseeche that the Lorde thy God make the people as manye mo as they be, yea and an hundred tymes so manye mo, and that the eyes of my Lord the kynge may se them. But how is it that my Lord the kynge hath a luste in this thinge? For withstandinge the kinges wordes pryncples agaynst Joab, and agaynst all the capitaynes of the host. When Joab and the captaynes of the host wente oute from the king, to bew the people of Israel. And they passed ouer Jordan, and pitched in Aroer on the righte syde of the citty that lyeth in the myds of the valeye of Gad, and so forth to Jazer. And then they went to Galaad & to the nether lande of Bodei: and from thence too Dan Jaan, and aboute too Sidon, & came to the stronge towne of Tyre, and to all the cities of the Hewites, and of the Cananites and then wente oute to the southe of Juda euen to Berseba. And so when they hadde bene abroad thorough out all the land, they returned to Ierusalem at the end of nyne monethes and twenty dayes. And then Joab deliuered vp the rekenyng of the numbre of the people vnto the kynge. And there were founde in Israel nyne hundred thousand men of myghte that drew swerdes. And the menne of Juda were foure hundred thousand men.

13 And Dauid herte smote hym after that he hadde numbred the people. And he sayde vnto the Lorde: I haue sinned exceedingly in that I haue done. And nowe Lorde, take away the trespace of thy seruantes: for I haue done folyshe. And when Dauid was risen in a mornyng, the worde of the Lorde came vnto the prophete Gad Dauides sear, sayinge: Go and saye too Dauid, thus sayeth the Lorde. I offer the thre thynges, chouse which of them I shall do to the. And Gad came to Dauid and he wed him, and said vnto him: whether wilt thou haue vii yeres hunger in thy lande, or that thou shert hre monethes before thyne ennemyes, and they folowing the, or that there be thre dayes pestilence in thy lande? Howe auise the and se, what word I shall bryng agayne to hym that sent me. Then sayde Dauid vnto Gad: I am in a righte greate strypte. But better it is to fall into the handes of the Lorde for muche is his mercy, then to fall into the handes of men. And the Lorde sent a pestilence in Israel from the morning vnto the end of the time appointed. And there dyed of the people betwene Dan and Berseba lxx thousand men. And when the aungell stretched oute his hande vnto Ierusalem to haue destroyed it, the Lorde repented vpon the scourge and sayde to the angel that destroyed the people: It is sufficient, lette thynne hande cease. And the angel was at the thre thing place of Areunah the Jebusite. Then spak

Dauid vnto the Lorde, when he sawe the Angell that smote the people, and sayde: Lorde it is I that haue sinned, and I that haue done wickedly. But these shepe what haue they done?

Let I praye the thynne hande be on me and on my fathers house. And Gad came the same daye too Dauid, and sayed vnto hym: Go vpp and reare an aultare vnto the Lorde in the thre thing place of Areunah the Jebusite. And Dauid accordyng to the sayinge of Gad, wente vpp as the Lorde commaunded. And when Areunah looked and sawe the kynge and his seruantes commyng toward hym: he wete oute: and bowed hym selfe too the kynge flatte on his face to the ground and said: Wherefore is my Lorde the kinge come to thy seruante? And Dauid sayde: to by the thre thing place of the, for to make an aultar vnto the Lorde, that the plage may cease from the people. And Areunah sayed vnto the kynge: Lette my Lorde the king take and offer what semeth hym good in his eyes: Behoulde, Oren, sacrifice, and heades and the other instruments of the Oren for woode. And Areunah the kinges frende gaue all to the kynge, and said more ouer vnto the kynge: the Lorde thy God accepte the. But the kynge sayde vnto Areunah, not so, but I wyl bye it of the at a pyce, and wyl not sacrifice vnto the Lorde my God that shall cosse me naughte. And so Dauid boughte the thre thing place of the Oren, for filte speles of syluer. And Dauid builde there an aultar vnto the Lorde, and offered burnt sacrifice and peace offerings. And so the Lorde was appeased wth the lande. And the plage ceased from Israel.

The ende of the seconde booke of the kynge.

The thirde Booke of Kynge, but after the Hebrewes, the title of the is ynges.

The firste Chapter.

1 The yong virgin Abisag herewith Dauid in his extreme age. Adonias or upurth the Realme bynnyng to his father Salomon is anointed kynge, and then Adonias dieth.



When kynge Dauid was waxed old, and stricken in yeres, though they couered him wth clothes yet he caught no heat. Wherefore his seruantes sayde vnto hym: lette there be soughte for my Lorde the kynge, a yonge mayden to lende before hym, and to kepe

Dauid.

12th

by the hym. And lette her spe in thy bosome, that my Lorde the kyng maye get heate. And so they soughte for a faple damosell thowre oute all the coastes of Israel, and founde one Abisag a Sunamite, & brought her to the kyng. And the Damosell was exceedynge faple, and cherished the kyng and mynystred to hym: But the kyng had not to do wpth hyr.

Donlas.
ii. Re. xv. a.

But * Adonias the sonne of Bagith, exalted hym selfe, sayinge: I wyl be kyng. And he gat hym a charette, and hoysmen, and fytte men to runne before hym. And hys father rebuked hym, not at anye tyme, nor sayd so much to hym as why doest thou so. And he was therto a goodlye man, and his mother bare him nexte after Absolon. And he communed with Joab the sonne of Zeruiah, and wpth Abiathar the pueste.

iii. Re. iii. a.

And they holpe Adonias. But Sadock the puest, Banaiah the son of Joiada, Nathan the prophet, Semai and Iai, and the me of myghte whiche were wpth David, faucted not Adonias. And Adonias sacrificed shepe

Don't read
bi. Enragel
3. ou. xv. b.
and xvii. c.

and oxen and fatlinges at the stoue of Joheleth, which is fast by the wel of * Rogel, & badde thither all hys biethren the kynges sonnes, and all the men of Juda the kynges seruaunts. But Nathan the prophet, and Banaiah, and the myghty men, and Salomon hys brother he had not. Wherupon

Nathan.

Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not heard howe Adonias the sonne of Bagith dothe raigne by wetinge vnto oure master Dauid? Howe therfore come that I maye geue the counsell, howe to saue thynne own lyfe, and the life of thy sonne Salomon. Hence and get the vnto kyng David and say vnto hym: dydest thou not my Lorde kynge swere vnto thy handmappe, sayinge: Salomon thy sonne shall raigne after me, and he shall sit vpon my seate: whys then Adonias mde kyng? And se whyle thou yet talkest there with the kyng I wyl come in after the, and wil end thy wordes.

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Wat. xix. b.

So Bethsabe entred vnto the kyng in to the chamber. And the kyng was verpe olde, and Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kyng. And the kyng sayde, what is thy matter? She answered and sayde: my Lorde, thou swarest by the Lorde thy God vnto thine handmaide: Salomon thy sonne shall raigne after me, and shall sitte vpon my seate. But now se Adonias is king, and thou my Lorde kyng wotest it not: and he hath offered oxen, fatlinges, and shepe abundantly, and hath called all the sonnes of the kyng, and Abiathar the pueste: and Joab the Capitaine of the hoste. But Salomon thy seruaunte hath he not bydden. And nowe (my Lorde kyng) the eyes of al Israel waite on the, to tell them who shall sitte on the seate of my Lorde the kyng after hym. For elles when my Lorde the kyng is layde to rest

wyth hys fathers, I and my sonne Salomon shall be * synners.

* That is,
that sent to
haue offer-
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galette the,
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depynted
from the
kyngdome.

And beholde: while he yet talked wpth the kyng, Nathan the prophet was come. And they tolde the kyng, sayinge: here cometh Nathan the prophet. And when he was come before the kyng, he made obeysaunce vnto the kyng vpon his face vnto the grounde, and said: O my lord king hast thou sayde: Adonias shall raigne after me, and he shall sitte vpon my seate? For he is gone downe this daye and hath offered oxen, fatlinges, and shepe plentyfullpe, and hath called al the kyngs sonnes and the captaynes of the hoste, and Abiathar the puest. And se: theye ate and drinke before him, and say: God saue kyng Adonias. But me thy seruaunt and Sadocke the puest, and Banaiah the sonne of Joiada, and thy seruaunte Salomon he hath not called. Is this thyng doone of my Lorde the kyng, & yet woldest thou not shewe me thy seruaunt, who shall sit on the seate of my Lorde the kyng after him?

Then king David answered and sayde: Call me Bethsabe. And she came in and stode before hym. And the king sware: sayinge. As surely as the Lord (that hath rid my soule oute of all aduersite) lyueth, euen as I sware vnto the by the Lorde God of Israel, sayinge: Salomon shall raigne after me, so wyl I do this daye. And Bethsabe bowed on her face to the earth, & did obeysaunce vnto the king, & said: I pray God my lord king David maye lyue eue. Then sayde kyng David: call me Sadocke the puest, and Nathan the prophet: and Banaiah the sonne of Joiada. And when they came before the kyng, the kyng sayde vnto them. Take with you the seruaunts of your Lord, and let Salomon my sonne vpon myne owne asyle, and carpe hym downe too Syon. And lette Sadocke the puest, and Nathan the prophet anoint hym there, to be kyng ouer Israel. And then blowe ye wpth a trompette, and saye: God saue kyng Salomon. And then come by after him, and let him come and sitte vpon my seate: for he shall be kyng in my stede. And hym I haue commaunded to be leader ouer Israel and Juda. And Banaiah the sonne of Joiada answered the kyng and sayde: Amen. And so I praye God that the Lorde God of my Lorde the king save so to. And as the Lorde hath bene with my Lorde the kyng: so I praye God be wpth Salomon, and that he make his seat more glorious then the seate of my Lorde kyng David. So Sadocke the puest, and Nathan the prophet, and Banaiah the sonne of Joiada, and the Cherethites and the Phlethites wente downe, and sette Salomon vpon kyng Davids asyle, and led him to * Syon. And Sadocke the puest toke an horn of oyle out of the tabernacle, & anointed Salomon. And they blew a trompet, & al they sayde: God saue kyng Salomon.

6. Ps. xlii.

And

And all the people came bp after him piping with pipes, and reioysing greatly, so that the earth rang wpth the sounde of them.

And Adonias and all the gesses that wer with him herde it, even as they hadde made an ende of eatinge. And when Joab herde the sounde of the trompet, he sayde: howe happeneth it that there is suche a noyse in the cite? And as he yet spake: se, Jonathas the sone of Abiathar the pueste came. And Adonias sayde: come for thou arte a lustye bloude, and by agest good tpyngs. And Jonathas answered and sayde to Adonias: Werelpe oure Lorde kyng David hath made Salomon king. And the kyng sente wpth hym, Sadocke the pueste, and Nathan the prophete: and Banaiah the sone of Joiada, and the Cherethites and the Ishethites. And they haue sette hym vpon the kynges chaire, and Sadocke the puest and Nathan the prophete haue anointed him kinge in Bihon. And as they came bp again, they reioysed that the cite sounded agayne. And that is the noyse that ye haue herde. And therto Salomon sitteth on the seate of the kingdome. And moreover the kyngs seruants went in to blesse our lord king David: saying, thy god make the name of Salomon more full of fauour the thine, and his seate more glorious then thine.

And the king bowed himself vpon the bed. And laste of al thus sayde the kyng: blessed be the Lorde God of Israell, who hath made one to sitte on my seate this day, myne eyes sepyng it. Then all the gesses that were with Adonias were a raled, and rose vpye, and wente euerye manne hys waye. But Adonias fearng Salomon, arose, and wente and caughte holde on the hornes of the altre.

And it was tolde Salomon, that Adonias as for feare of kyng Salomon hadde caughte holde by the hornes of the altre, saying: let king Salomon sweare vnto me this dape, that he wil not slea his seruante wpth the swerde. And Salomon said: if he wil be a good man, there shall not an heare of his heade fall to the earth: But if wickednes shall be founde in hym, he shall dye for it. And therupon kyng Salomon sent and fet him downe from the altre. And he came and dyd obeysaunce vnto kyng Salomon. And Salomon sayed vnto hym: gette the to thine house.

The ii. Chapter.

David dyeth. Adonias requireth to have Abisag to his concubine, & therefore Salomon commaundeth to slea hym. Abiathar is put fro his priesthode. Hemei & Joab are slain.

When the dayes of David were drawen npe that he shoulde die, he charged Salomon his sonne sayinge: I muste walke by the waye of all the worlde, neuerthelesse be stronge, and quyte thy selfe manfullye. And se thou kepe the appointmente of the Lorde thy God, that thou walcke in hys

wayes, and kepe his commaundementes, ordynances, lawes and testymones as it is wyttte in the law of Moyses, that thou mayste vnderstande all that thou oughtest too do, and all that thou shouldest meddle wpth, that the Lorde maye make good his promes, whiche he hath promysed me, sayinge: if thy chyldeyne shall take heede to their wayes, that they walcke before me in truthe wpth all theyr heartes, and wpth all theyr soules: then thou shalt neuer be wpthout one sitting on the seate of Israell.

* Moreover thou wotest howe Joab the sonne of zacariah hath serued me, and what he hath done to the two capitaynes of the hostes of Israell: to Abner the sonne of Ner, and vnto Amasa the sonne of Iether, howe he slewe them, and shedde the bloude of warre in tyme of peace, and put the bloud of war vpon his gyrdle that was aboute hys loynes, and in his shoes were on his fete. Deale wpth hym therfore accordinge to thy wisdom, and se thou bring not his grape head down to the graue in peace. And shew kindnes to the sonnes of Beresai the Galaadite, & let them be amog them that eate at thy table, because they so claue to me when I fled from Absolom my brother.

* And lo, thou hast wpth the Hemei, the sonne of Bera, the sonne of Semu of Bahurim: whiche Cursed me wpth a bitter curse, what tyme I wente too Mahanaim. But he came agaynst me to Jordan, & I sware vnto him by the Lord, saying: I wil not slea the with the swerd. But pardon thou him not. Thou art a man of wisdom, & shalt know what to do to him, se therfore thou bringe his grep heade to the graue wpth bloude.

And so David rested with his fathers and was buryed in the cite of David. And the dayes whiche David raygned vpon Israell were fortye yeres, seuen yere in Hebron, and thirtie and thre yere in Ierusalem. * So Salomon sat vpon the seate of David his father. And his kingdome was stablyshed myghtelye. After this, Adonias the sonne of Hagith came to Bethsabe, the mother of Salomon. And she sayde: betokeneth this coming peace? And he said: it betokeneth peace. Then sayd he, I haue a matter to shewe the. And she saide sape on. And he sayde thou knowest that the kyngdome was myne, and that all Israell sette theyr eyes on me that I shoulde raygne, howbeit the kyngdome was turned away, & geuen to my brother: for it was appointed hym of the Lorde: and nowe I aske a peticioun of the, wherefore denye me not.

And she sayde vnto hym: tel what it is. Then he arde: speake I praye the vnto Salomon the kyng: for he wyl not scape the nape) that he giue me Abisag the Sunamite to wife: And Bethsabe sayde: well, I wyl speake for the vnto the kyng. And thereupon Bethsabe wente vnto king Salomon to speake vnto him for Adonias. And the

iii. Re. ii. a.
Of this in
the next chap.

Deu. xxxi. d

iii. Re. ii. b.

ii. Re. iii. c.

ii. Re. iii. d.

ii. Re. iii. e.

ii. Re. iii. f.

ii. Re. iii. g.

Act. ii. c.

ii. Re. iii. h.

ii. Re. iii. i.

ii. Re. iii. j.

John. i. b

iii. Kynges.

The.ii. Chapter:

Mat. xix. b the kinge tose by agayne hys, and bowed hym selfe vnto hit, and sat him downe on his seate. And there was a seate sette for the kinges mother, & she sate on his right syde. Then she saide: I muste desire a lytle petition of the, save me not nape. And the kyng saped vnto hys: aske on my mother, for I wil not save the nape. And she saped: Let Abisag the Sunamite be geuen to Adonias thy brother to wife.

God do so
as so. ac. was
a customa-
mable oyl
mong þe
byres, as it
is capde.
Mat. i. c.

And kyng Salomon answered and saped vnto hys mother: whye doeste thou aske Abisag the Sunamite for Adonias? I sape, rather aske for hym the kyngdome: for he is mine elder brother: euen for him aske it, and for Abiathar the priest, and for Joab the sonne of Zeruiah. Then king Salomon sware by the Lord, saying. God do so to me and so, if Adonias haue not spoken agaynst him selfe. Howe therefore, as surely as the Lord spureth, who hath established me, and sette me on the seate of Dauid my father, and who hath made me an house as he promised me, Adonias shall dye this daye. And kyng Salomon sente by the hande of Banaiah the sonne of Jojada, and smote him that he died. And vnto Abiathar the priest saped the kyng: gette thee to Anathoth vnto thine own felowes: for thou arte worthe deathe: but I wil not at this tyme kyll the, because thou barest þe arke of the Lord before Dauid my father, & because thou sufferedst wth my father in afflictions.

II. Reg. vii.

And so Salomon putte awaye Abiathar from being priest vnto the Lord, to fulfill the wordes of the Lord, whiche he spake ouer the house of Beth in Siloh. Then the kynges came to Joab, for Joab had turned after Adonias, but not after Salomon.

II. Reg. ii. c.

Wherefore he fledde vnto the tabernacle of the Lord, and caughte houlde on the hornes of the altier. And it was told king Salomon howe Joab was fled to the tabernacle of the Lord, and stode by the altier. Then Salomon sente Banaiah the sonne of Jojada, sayinge: go and smyte hym.

Thynking
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uie of hys
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time, in like
maner dyd
Adonias,
as in the .ii.
ch. of this
booke. g.
II. Reg. ii. c.
II. Reg. iii. c.

And whē Banaiah was come to the tabernacle of the Lord, he saped vnto him: thus saythe the kyng: come oute. And he saped nape. But I wil dye here. And Banaiah broughte the kyngs worde, sayinge: thus saped Joab, and thus he answered me. Then the kyng saped, do euen as he hath saped, smyte hym, And burie hym, and take awaye the bloude whiche Joab shedde causeles from me, and from the house of my father: and the Lord bringe hys bloude vpon hys owne heade: for he smote two menne rightwys and better then he, and slewe them wth the swerde, my father bnweth. I sape, euen Abner the sonne of Neri, captain of the host of Israel, and Amasa the sonne of Jether, captain of the host of Juda, and theyr bloude retorne vpon the heade of Joab, and on the head of hys seide for euer, and prosperite be vnto Dauid, and

vnto hys seide, and vnto hys house, and vnto hys seide of the Lord for euer. And Banaiah the sonne of Jojada wente by, and smote hym, and slew hym, and buried him in hys owne house in the wilderness, and the kyng put Banaiah the sonne of Jojada in hys room, ouer the host, and put Sadoch the priest in the rowme of Abiathar.

Then the kyng sent, and called Semei, and saped vnto hym: buyld the an house in Jerusalem, and dwell there. For be thou sure of it, the daye thou goest out and passest ouer the riuer of Cedron, thou shalt dye for it, and thy bloude shall be on thine own heade. Semei saped vnto the kyng: it is well saped, as my Lord the kyng hath sayd, so will his seruaunt do. And Semei dwelle in Jerusalem manye a daye. And it chaunced at the ende of thre yere, that twoo of the seruautes of Semei ranne awaye vnto Achis sonne of Maacah kyng of Geth.

And one told Semei, sayinge: se, thy seruants be in Geth. And Semei rode by, & saddled his asse, and gate him to Geth to Achis to seeke his seruantes, and came and brought them againe from Geth.

But it was tolde Salomon how Semei hadde gone from Jerusalem to Geth, and was come agayne. And the kyng sent, and called Semei, and saped vnto him: dyd I not sware by the Lord, and recorded vnto the, sayinge: be sure when soeuer thou goest out, and walkest abroad any whither, thou shalt dye. And thou answeredst me: it is good to dynges that I haue hearde? Whye then haste thou not kepte the othe of the Lord: and the commandemente that I commaunded the? And then þe kyng saped vnto Semei: thou remembreste all the wickednesse whiche thynne hert knoweth, that thou dydest vnto Dauid my father. The Lord therefore render agayne thy wickednesse vpon thynne owne heade: and king Salomon be blessed, and the seate of Dauid be settled before the Lord for euer. And the kyng commaunded Banaiah the sonne of Jojada: whiche wente oute and smote hym that he died. And so was þe kyngdome settled in the hand of Salomon.

II. Reg. iii. c.

The.iii. Chapter.

Salomon taketh Pharaohs daughter to wife. The Lord appeareth too hym, and gruweth hym wysdome. The pleasyng of the two harlots who shuld owe the liuing child, and Salomons sentence therein.

II. Reg. iii. c.
II. Reg. iii. c.

Then Salomon dyne affinitie with Pharaoh kyng of Egypt, & toke his daughter and brought her into the cytpe of Dauid, tyl he had made an end of buylding his owne house and the house of the Lord, and the walles of Jerusalem round about. Only the people sacrificed in altiers made on hylls, because ther was no house buyld for the name of the Lord til those daies. Salomon doubtles loued the Lord, & walked in þe ordinaunces of Dauid his father, save onlpe

onlye that he sacrificed and offered incense vpon altars in hylls.

And the kyng wente to Sabaon to offer there, for that was a greatesse offerynge place. And there Salomon offered a thousande burnt offerynge vpon that altare. And in Sabaon the Lord appeared to Salomon in a dreame by night. And God said. Aske what I shall geue the. And Salomon sayd: thou haste shewed vnto thy seruaunt Dauid my father greatesse mercede, because that he walked before the Lord in truth and in rightousnesse and playnes of herte wth the Lord. And thou hast kept for hym this greatesse mercede, that thou haste geuen hym a sonne to sette on his seate: as it is come to passe this daye. * And nowe Lord my God, it is

1. Pa. l. b

2. Pa. l. a

3. Pa. l. a

W thou that haste made thy seruaunt king, in the rowme of Dauid my father. * And I am a yonge ladde, and wot not howe to orde my selfe. And thy seruaunt is in the middes of thy people whiche thou hast chosen, a people that are so manie that they canne not be tolde nor numbered for multitude. * Geue therefore vnto thy seruaunt an vnderstandinge herte to iudge thy people, and to decerne betwene good and bad. For who is able to iudge this thy people so waighty a people? And it pleased the Lord well that Salomon had desired this thyng.

Wherefore God sayed vnto hym: because thou haste asked this thyng, and hast not asked longe lyfe, neither hast asked riches nor the lues of thine enemies, but hast asked the discrecion to vnderstande equyte: Lo, I haue done accordynge to thy petytion: and beholde, I haue geuen the a wise and an vnderstandinge herte, so that there was none lyke heretofore, nether after the. * Shall anye arse lyke vnto the. And thereto I haue geuen the that thou askedest not, bothe rychesse and honoure: so that there shall be no king like the, althp dayes. And if thou wylte walke in my wayes, to kepe mine ordinaunces and commaundements as Dauid thy father dyd walke, I wil lengthen thy dayes also. When Salomon awoke, he vnderstode this was his dreame. And he came to Ierusalem, and presented hym selfe before the Arcke of the Lords couenaunte, and offered burnt offerynge: and peace offerynge, and made a feaste to all his seruautes.

Then came two women that were harlots vnto the kyng, and stode before hym. And the one of them sayde: O my Lord. I and this woman dwel bothe in one house. And I was deliuered of a childe wth hyr in the sayde house. So the thyrde daye after I was deliuered she was deliuered also: so we two beynge together, and no straunger wth vs in þ house, saue we two alone. And this wifes childe dyed in a nyght, for she had overlaped it. And then she arose at mydnyght, and tooke my sonne from me my selfe, while thine handmaid slept, and layed it in hir bosom, and put hyr dead childe

4. Pa. l. b

in my bosom. And when I arose by in the mornynge to geue my childe sucke: lo, it was dead. But when I had looked more diligently vpon it in the mornynge: Beholde, it was not my sonne, whiche I dyd beare. And the other woman sayde: It is not so: But the lyfynge is mine, and the deade is thine. And she sayed agayne: thou sayest vnto me, for the deade is thy sonne, and the lyfynge myne. And thus they chide before the kyng. Then sayde the kyng: the one sayth, this that is alpye is my son and the deade is thine. And the other sayth naye: But thy sonne is the deade, and the childe alpye is myne. Then sayde the kyng vnto me a swerde, and they brought a swerde before the kyng. And the kyng sayed: Deuide the lyfynge childe in two, and geue the one halfe vnto the one, and the other vnto the other.

Then spake the woman (that was mother to the childe alpye) vnto the kyng (for her bowels perned vpon her sonne,) and sayd: I beseeche the my Lord geue her the lyfynge childe, and in no wyse slea it. And the other sayd: it shall be neither thine nor mine, but deuide it. Then the kyng answered and sayde: geue her the liuing childe, and slea it not, for she is the mother therof. And all Israell hearde of the iudgemente, whiche the kyng had geuen, and feared the kyng, for they perceiued that the wise dome of God was in him to do iustice.

The fourth Chapter.

The Princes and rulers vnder Salomon. The prouision for his vittels. The number of his hoyses and of his parables.

So kyng Salomon was kyng ouer all Israell. And these were his Lords: Azaria the son of Sadock the priest, Elihoceph and Ahiah the sonnes of Sisa, scribes. Josaphath the sonne of Ahilub, the recorder. And Banaiah the son of Jaada was ouer the hofte. And Sadock and Abiathar were the priestes. And Azariah the sonne of Nathan was ouer the general receiuers. And zabud the sonne of Nathan was a waiter, and the kynges companyon. And Ahiasar steward of housholde. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall recepuers ouer all Israell, whiche sustayned the kyng, and his housholde, eche man his monethe in a yere. Whose names are these: the sonne of Dur in Ephraim: the sonne of Dekar in Gades. in Salem, in Bethsames, in Eglon and in Bethhanan: the sonne of Besed in Aruboth, and to hym pertayned Socoh, and all the lande of Gephth: the sonne of Abinadab, whiche hadde all the regions of Dor, and Tapheth the daughter of Salomon was his wyfe: Baanah the sonne of Ahilub had Thanaach Magedo, and all Bethsan, whiche is by zachanah beneth Jezrahell, and from Bethsan to Abel Geulah, and vnto beyonde Heemaam. The sonne of Gaber had Ramath Galaad, and

1. Pa. l. b
2. Pa. l. a
3. Pa. l. a
4. Pa. l. b
5. Pa. l. a
6. Pa. l. a
7. Pa. l. a
8. Pa. l. a
9. Pa. l. a
10. Pa. l. a
11. Pa. l. a
12. Pa. l. a
13. Pa. l. a
14. Pa. l. a
15. Pa. l. a
16. Pa. l. a
17. Pa. l. a
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88. Pa. l. a
89. Pa. l. a
90. Pa. l. a
91. Pa. l. a
92. Pa. l. a
93. Pa. l. a
94. Pa. l. a
95. Pa. l. a
96. Pa. l. a
97. Pa. l. a
98. Pa. l. a
99. Pa. l. a
100. Pa. l. a

hys were the toynes of Jair: the sonne of Manasse h whych he in Galaad, and hys was the coastes of Argob in Basan. Ir. great cypres wptj walles, and bars of brasse.

Abinadab the sonne of Ado. hadde Mahanaim, Ahimaaz hadde Nephtalim, and he had taken Bethsema the daughter of Salomon to wyfe: Baanah the son of Huai had Afer and Aloth: Josaphat the sonne of Jachim had Jachar. * Semei the sonne of Eli had Ben Jamin: Sabar the sonne of Uri had the countrey of Galaad, and the Lande of Sehon kyng of the Amontes & of Og kyng of Basan. and was alone receiver in the lande And Juda and Israel were manne, even as the lande in the sea in number, eatynge drinke, and manne kyngdome. And Salomon raygned ouer all kyngdomes, from the ruer, thowwe out al the lymen of the whilistines, vnto the borders of Egypt, & they brought presents, and serued Salomon all daies of hys lyfe.

And Salomons expence of housholde was euery daye tympre quarters of manchet floer, and thre skole quarters of mele, ten staled open, and twentye oute of pastures, and an hundred shepe and goates bespide venison of hertes, buckes, and bubals and fat pultrye. For he ruled in all the regions on the other syde Euphrates, from the haplah to Bassi, and also ouer all the kynges on the other syde the sayed Euphrates. And he had peace with al hys seruantes on euery side. And Juda and Israel dwelte without feare euery man vnder his vyne, and vnder his fig tre, from Dan to Bersabe, al the daies of Salomon.

And Salomon hadde fortie thousande stalles of hoeses for charrets and twelue thousande horsemen. And the foresayd general receivers made purueyance for kyng Salomon, and for al that came to kyng Salomons table euery manne his moneth, so that there lacked nothyng. And as for barli and straw, for the hoeses and mules, they broughte vnto the place where the officers were, euery man in his office.

* And God gaue Salomon wysedome and vnderstandynge, exceedynge muche, and a large hearte, even as the sande alonge by the sea bancke: so that Salomons wysedome exceeded the wysedome of all the men of the East countrey, and all the wysedome of the Egyptians. And he surmounted all menne in wysedome, both Elham the Ezathite, and Demanne, Chalcol, and Darba, the sonnes of Agahol. And hys name sprede abroade amonge all nacions on euery syde. And Salomon wrote thre thousande proverbes. And hys songes were a thousande and spue. And he disputed of tres, even from the Cedar tre that groweth in Libanon, vnto the Ioseph that sprungeth out of the wall. And he disputed of beasts, foules, wormes, and fyshes. And there came of all nacions to heare the wysdome of Salomon, and from

all kynges of the earthe whych had heard of hys wysedome.

The. v. Chapter.

Salomon Hiram sendeth Cedar timber too the buydynge of the temple. The descrepyon of the workes.

And Hiram kyng of Tyre sent his seruantes vnto Salomon, for he had heard that they hadde annoynted him kyng in the towne of hys father. And thereto Hiram was euer a leuer of Dauid.

* And Salomon sente agayne to Hiram, sayng: thou knowest of Dauid my father howe he coulde not buyde an house, to the name of the Lord hys God, for warre whych he had on euery side, vntill the Lorde had put them vnder hys fote. But now the Lorde my God hath geuen me rest on euery side, so that there is neither aduersary nor an euill plage. And therefore I am dysposed to buyde an house vnto the name of the Lorde my God as he promysed Dauid my father, sayng: thy sonne whych I will put vpon thy seate for the, he shall buyde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And lette my seruantes bee wptj thyne, and I will geue the the hyre of thy seruantes, in all suche thynges as thou shalt requyre, for thou knowest, & there are not among vs that can skil to hew timber, lyke to the Sidones.

When Hiram heard the wordes of Salomon, he reioysed greatlye, and sayde: Blessed be the Lorde this daye, whych he hath sette Dauid a wyse sonne, ouer this myghtye people. And Hiram sente agayne to Salomon, sayng: I haue allowed thy requeste whych thou sentest too me, and will satisfye al thy luste concernynge timber of Cedar trees and fyre. My seruantes shall bringe them from Libanon too the Sea. And I will conueye theyn by shyppe vnto the place that thou shalt assigne me, and will cause them too be discharged there, that thou mayst receyue them. And thou shalt do me thy pleasure agayne to geue me grayne toward my house keepynge. And so Hiram gaue Salomon Cedar trees, and fyre trees, as muche as he desired. And Salomon gaue Hiram twentye thousande quarters of wheate to fede hys housholde wptj, and twentye buttes of pure oyle. And so muche gaue Salomon to Hiram percelle. And the Lorde gaue Salomon wysedome as he promysed hym. And there was peace betwene Hiram and Salomon, and they were in a league together. And Hiram Salomon rayled a tribute thowwe oute all Israel. And the tribute was thretyne thousande menne whych he sente to Libanon tenne thousande a moneth by course, so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. So Salomon hadde thre skole and ten

There was also another Semet whych Salomon caused to be build: of whose house in the firste chap. of this booke: but he was the sonne of Hiram of Tyre.

Houshold.

Eccl. xlviii.

D

L

A

1. Par. ii. a

1. Re. vii. b

1. Da. xxi. c

C

D

Ten thousande that bare burdens, and thre score and ten thousande that betwed in the mountraynes, besyde the Lordes be had to ouersee the worke, in number thre thousand and thre hundred, who gouerned the people that wrought in the worke. And at the commaundemente of the kynge, they brought greete stones, and that free stones and hewed thereto, to lay in the foundacyon of the house. And Salomons masons, and the masons of Hiram byd hewe the y them of the borders. And so they prepared bothe timber and stone to buyld the house.

The. vi. Chapter.

The frame and forme of the temple porch and Aulare. &c.

AND it came to passe in the four hundred and four score yere after the chylidren of Israel were come out of the land of Egypte and the fourthe yere of the reigne of Salomon vpon Israel and the second moneth called *zif, that he began to buyld the temple vnto the Lord. And the house which Salomon built for the Lord was .lxx. cubytes longe, and thretye brode, and threty cubytes hye. And þ porch that was before the bodye of the temple, was .xx. cubytes longe, after the measure of the bredth of the house, &c. brode, euen at the bette ende of the house. And he made vnto the house, wyndowes to open & shut.

And vnder the walles of the house, he made galeries rounde aboute, both aboute the temple and also the quere: And so made sydes rounde aboute. And the herbermoste galerie was five cubytes brode, and þ myddle galerie fyve, and the thirdesteuen cubytes brode: for he made the walles without theron the beames laye, euer thinner and thinner, so that they were not fastened in the walles of the house. And the house was built of stone made perfecte alrebye it was broughte thither, so that there was neither hammer nor axe, cyther anye toole of yron herd in the house, whyle it was in building. And the doore of the myddle galerie was in the ende of the house on the right syde. And men wente vp wth wynding staires into the myddle galerie, and oute of the myddle into the thirde. And so he barke the house and synghed it, and couerte it wth beames of Cedar tymber, made holowe and ioynted togither. Then he buylte chambres ouer all the temple of fyue cubytes heigth, and coupled the house together wth beames of Cedar.

And the word of the Lord came to Salomon, sayinge: concerninge the house whiche thou art a buildinge, if thou wilt walke in mine ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then will I make good vnto the, my promes * whiche I promised Dauid thy father *. And I will dwelle amonge the chylidren of Israel, and will not forsake my people Israel. And so Salomon buylte the house

and synghed it, and fylled the walles of the house within, wth cybbes of Cedar tre, & uen the pauemente vnto the rouffe dyd he fyle it wthyn, and boarded the doore of the house wth planches of fyre.

And he fylled twenty cubytes in the end of the temple, both floore and walles wth Cedar, and dyed it within to be the quere and place moste hoyle. And the fyfte house that is to say, the bodye of the temple, was forty cubytes longe. And the Cedar of the house within was kerued wth knops and graue wth floures, and al was Cedar timber, so that no stone was sene. And þ quere that was within the temple, he prepared to set ther the arcke of the Lords testamēt. And the quere was .xx. cubytes long, &c. xx. in bredth & twenty in heigth. And he fylled it wth pure golde, and bouted the alter wth Cedar. And Salomon fyled the house within also wth pure golde. And he made golden barres runne along the quere, whiche he hadde couered wth golde. And the hole house he ouerlaid wth golde, vntill he had ended it. And the aulter that was in the quere, he ouerlaid wth golde also. And within the quere he made two Cherubyns of olyue tree, ten cubytes hye a pece, and euery wyng fyue cubytes long, so that from the vntermoste parte of one wyng, vnto the vntermoste parte of the other, were tenne cubytes: And the other Cherub was ten cubytes hye also, so that both the cherubes were of one measure and one fyle. The hergth of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the myddle of the inner house. And the Cherubes stretched therr wynges, so that the one wyng of the one touched the one wal, & the one wing of sother touched the other walle. And the other two wynges of them touched one an other in the myddes of the house. And he ouerlaid the Cherubes wth goulde.

And the walles of the house rounde aboute he garnished wth worke of Cherubes and palme trees, and grauen floures, bothe wthyn the quere, and withoute in the temple. And the floore of the house he couered wth golde: bothe wthyn the quere, and also withoute in the temple.

And in the enterynge of the quere, he made two doores of olyue tre, wth the upper and two fyde postes, fyve square. And the .ii. doores of olyue tree, he graued wth grauinge of Cherubes & palme trees, and graued floures, & couered the wth golde, and laide golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the doore of the temple he made postes of olyue tree fyve square and two doores of fyre tre, and either doore wth two folding leaues, & graued theron Cherubes, palme trees, and floures, and couered the wth golde made playne by a ruler. And then he built the inner court wth fyve rowes

Salomons temple.

1. Par. iii. a
* That is
by ill of
three about
some wth
that is be
bye.

10. xv. b.

10. xv. b.

11. Re. vii. b
10. xv. b.
1. Par. iii. b

of hewed stone, & one row of Cedar wood.
In the fourthe pere of this bygge was
the foundacion of the house of the Lorde
laide, even in the moneth * 361: and in the
element 3 pere in the moneth * Bul, why-
* Bul is of eve is the eight moneth, it was ful finished
in al that pertained thereto, and facioned
as it should be in al popures. And so was
by seven pere in byldynge of it.

The. vii. Chapter.

The byldynge of the house of Salomon.
The house of Shabas daughter. The form
of the pylers of Basse, of p Basse Ser. 11.

AND Salomon bylded his own house
in. xiii. pere space. and ful finished it.
And he bylded the house of the wood
of Libanon an hundred cubites longe, and
fifty brede, & thirty hygh, four square with
rowes of Cedar pylers, & Cedar beames a
long upon the pylers. And the rose was of
Cedar above on hygh, vpo the beimes that
laye on hygh on the pylers, which pylers
were fourtye and spue in numbre, spylene
on a cower: and the spaces betwene the pil-
lers were one agaynst an other threfolde.
And al the dores wpth the postes were. full
square one agaynst an other threfold.

And he made a porche of pylers fyttye
cubites longe, and thirtty cubites brede,
and per a porche before that with pylers,
and a threfolde piler before that. Then he
made a porche to spere and ludge in, cyled
wpth Cedar, even from the paucementes
vnto the toppe. And his owne house where
he kepte residence in an other court wpth
oute that porche, was of the same worke.
And then Salom made an house for Shab-
as daughter, whiche he had take to wife
like vnto that porche.

AND al these thinges were of the stone
hewed after a measure, and sawed wpth
sawes wpthin and wpthoute, even from
the foundacion vnto the toppe of the wal-
les, and on the oute syde thereto toward
the great court. And the foundacion was
of tyche stones, and that myghty grete
stones of ten cubites, and of epyght. And
about were tyche stones hewed accordinge
to the same esse, and also wpth Cedar. And
the grete court roundabout was wpth
thre rowes of hewed stone, and one rowe
of Cedar planches.

AND likewise was it in the inner court
of the house of the Lorde, and of the porche
of the temple. * And kynge Salomon
sent and sette one Hiram oute of Tyre a
wyrdowes sonne of the tyche of Sephra-
im: his father being of Tyre. Whych Hira-
m was a perfecte foundere, and full of
wyldome, vnderstandynge, and connynge
to worke al maner of worke in byasse. And
he came to kynge Salomon, & wrought all
his worke. He cast two pylers of byasse, of
xviii. cubites a peece hygh, and a streynge of
xii. cubites p myght compasser of the
about. And he made two heade peces of
molten byasse to set on the tops of the pyl-

lers of spue cubites long a peece, with gar-
landes of broded worke, & hopes of chapyn
worke for the head peces, that wer on the
pyllers, seven for the one, and seven for the
other. And he made the pylers, and for epy-
ther of the head peces a garland, with two
rowes of pomegranets to cower the with.
And the head peces that wer on the tops of
the pylers, wer wrought wpth lilies in the
porch the space of foure cubites of the. And
the pomegranettes about & beneth on the
withen chaines that compassed the myddle
of the head peces, were in number. ii. C. on
epter head peece. And he set vp the pylers
in the porche of the temple, & when he had
set by the ryght piler, he called the name
therof Jachin, and when he had set by the
left piler, he called the name therof Boaz.
And the toppes of the pylers were thus
wroughte wpth lilyes, and so was theyr
workmanshipp finished.

Then he caste a see of byasse ten cubites
wyde from bymmeto bymmeto, and round
in compass, and spue cubytes hygh. And a
streynge of thirtty cubites myght compass
it about: and vnder the bym of it as it wer
appels, compassed and embraised the see of
ten cubites wyde in the oute cast wpth
it when it was cast. And it stode on twelue
oren, of whych, thre looked North, thre
West, thre South, and thre East. and the see
on hygh vpon the, and al thet vnder pac-
res wer inward. And it was an had bredth
thicke, and the bym wrought like the bym
of a cap with floures of lilies. And it coust
ned. ii. C. * Bathes.

And he made ten bottoms of byasse. iiii.
cubites longe, and four cubites brede a
peece, and thre hygh. And the workes of the
bottoms was on this maner, that p sydes
wer as it wer flat bordes betwene the l. d.
ges. And on the flat bordes betwene the l. d.
ges were Lyons, oren, and Corubes. And
vpon the ledges that were about and be-
neth the Lyons and oren, was torned pen-
dant worke. And eury botome had foure
byasse wheles, whose axeltrees were also of
byasse. And in the. iiii. corners were vnder-
setters vnder the lauatoz, cast ech oner a-
gaynst his felowe.

And the skalle of the lauatoz was in the
myddle of the botome one cubite hygh,
and a cubite & an halfe rounde, and it had
knappes the on in the bare places whiche
were four square, not rounde. And vnder p
sydes were foure wheles, & thet axeltrees
toined fast to the botome. And the heigth of
eury whele was a cubit & an halfe. And the
workmanhip of p wheles was like p worke
of a charer whele: And the axeltrees, the na-
uels' spokes, & shaftes were al moulded. And
the foure vnder setters in the foure corners
were of the hept bottomes.

And vnder the skalle of the lauatoz
in the myddes of the botome, was there
a rounde fore of halfe a cubite hygh. And
theron plaine plates and ledges of the selfe
And

Of the
Bath is the
name of a
certain well
sell that co-
tened his
quore, vnto
amonge the
byches at
that time,
what quan-
tity it was
is now by
certaine.

And he graced in the playne; and also on the ledges, Cherubims, lions, and palm trees, every where rounde aboute. And on this maner he made the ten botromes cast worke: all of one measure & one size. Then he made ten laucers of brass, containing foure Bathes a peece, and they were of foure cubytes a peece, for euery one of the botromes a lauer. And he put .v. of those botromes on the righte chynne of the temple, and other foue on the lefte, and put the see on the righte corner of the temple eastwarde, and toward the South. And Hiram made potres, shouels, and basones, and so supplied all the worke that he made King Salomon for the house of the Lorde: that is to saye, two pylers and two scalpes of the heades that were on the toppes of the two pylers, and foure hundred pomgranets vpon two wythes, two rowes on eyther wythe, to couer the two scalpes of the heades, that were on the toppes of the two pylers: and threten botromes of brass with .x. laucers vpon them, and sette wyth .xii. oxen vnder it, & potres shouels and basens. And all these vessels whiche Hiram made to King Salomon for the house of the Lorde, were of byrghe brass. And in the plaine of Iordā did the king cast thē, euē in the clay of the erth betwene Sotay and Jartan. And Salomō left all the vessels vnwaied, for the exceeding abundance of brass that was in thē. And Salomon made all the vessels that pertained vnto the house of the Lorde, the altar of gold, & the table of gold wheron the shew breade was put, and syue candelstyes for the right side & as many for the left, before the quere of pure gold: with floures, lāps, and snuffers of gold, and bolles, psalteries, basins, spones and fyre pannes of pure golde, and hinges of gold, bothe for the doores of the quere, the place most holpe, and so; the doores of the temple also.

And so was ended all the worke that King Salomon made for the house of the Lorde. And then Salomon brought in the shrynges which Dauid his father had decreate in siluer, golde & other vessels, & put thē to the treasure of the house of the Lorde.

The viii. Chapter.

The arke is borne into the temple: A cloude fylleth the temple. The temple is blessed.

Then Salomō gathered elders of Israel, all the heades of the tribes & ancient lordes of the chyldren of Israel vnto him to Ierusalem, to byng by the arke of the testamente of the Lorde oute of the citty of Dauid, whiche is Syon. And all the maner of Israel assembled vnto King Salomon, to the feast that falleth in the moneth Erbanan, whiche is the seuenth moneth. And when all the elders of Israel were come, the priestes toke vp the arke of the Lorde, and brought it, and also the tabernacle of witness, and all the holpe ves-

sels whiche were therin. And the priestes & the Leuites brought them vp. And King Salomon and all the company of Israel that were assembled, & were wyth hym before the arke, did offre wythe and oxen that coulde not be coude nor numbered for multitude. And so the priestes brought the arke of the Lordes testamente vnto his place, euen into the quere of the temple, in place most holpe, vnder the wynges of the Cherubes: For the Cherubes stretched out their wynges ouer the arke, and couered bothe it & also the laucers that were vpon it. Howebeit the laucers were so long that the ends of thē appeared oute of the holpe place before the quere, but on the ouer syde were they not lene, and there they be vnto this day. And ther was nothing in the arke save the two tables of stone, whiche Moses put there at Horeb, when the Lorde made an appoyntment w the chyldren of Israel, after they were come forth of Egypt.

And when the priestes were come oute of the holpe place, then a cloude fylled the house of the Lorde, that the priestes coulde not endure to minister because of the cloude for the glorie of the Lorde hadde fylled the house of the Lorde. Then spake Salomon: the Lorde said that he wold dwell in darknesse. I haue buylt the an house to dwell in, and an habytacyon for the to abyde in for euer. And the king turned vpon face, and blessed all the congregacion of Israel, all the congregacion standynge. And he sayed: Blessed be the Lorde God of Israel, whiche hath fulfilled wth his hand that he spake wyth his mouth vnto Dauid my father, sayng: for the day I broughte my people Israel forth of Egypt, I chose no citty among any of the tribes of Israel to buyld an house, that my name might be therin: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buyld an house for the name of the Lorde God of Israel. But the Lorde God sayed vnto Dauid my father: in that it was in thyne herte to buyld an house for my name, thou dydest wel, that thou wast so mynded, & neuertheless thou shalt not build the house, but thy sonne that shall come out of thy loines, shall build an house for my name. And the Lorde hath made good his word that he spake. For I rode vp in the roune of Dauid my father, and sat on the seat of Israel, as the Lorde promysed, and haue buylt an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the arke, wher in the couenaunte of the Lorde is, whiche he made wyth our fathers after he hadde brought them oute of the lande of Egypt. And Salomon rode before the altar of the Lorde in the syghte of all the people of Israel, and stretched out his hands to heauen, and sayd: Lorde God of Israel, there is no God lyke the in heauen aboue, or in

Don. x. a
Ex. xxiii. b
Heb. xi.

* The rest might be as
mag. p. treas
sures wher
the boke of
lawe was
found.

iii. re. xli. b
i. Par. a
xxiii. c. b

i. Par. vi. a

What is his
hys power.

ii. Re. vii. a

c

* That is,
Dep: muer

ii. Mat. ii. b

thee as he beneath, that kepte a prophete
mercy and mercy wth thy seruantes
that walke before the wth all thy ser-
tes, which also haue kepte wth thy ser-
uant David my father, that thou promi-
sedst him. And thou spakest wth thy ser-
uant and hast fulfilled wth thyne hande, as
it is come to pass this daye. And now
Lorde God of Israel kepe wth thy ser-
uant David my father that thou promi-
sedst him, saying: thou shalt not be without
one or other before me for ever. And the
of Israel: for neuertheless, if thy chyl-
dren shall take heed to thy wordes that they
walke before me, as thou hast walked be-
fore me. Nowe then O Lorde God of Is-
rael, let thy worde be stable wher thou
spakest unto thy seruant David my father.
But in dede, O God dwell on the earth.
Behold, neither heauen, nor heauen above
all heuens, are hable to containe the, howe
much lesse then thy house that I haue
builde: but loke to the prayer of thy ser-
uant and his supplicacion, O Lorde my
God, to geue an eare vnto the voyce and
prayer wherby thy seruant prayeth before
the this daye, that thyne eyes maye be o-
pen vpon this house night and daye, and
vpon the place, of whiche thou hast said:
my name shall be there: that thou hasten
vnto the prayer wherby thy seruante shall
prayer in this place. And hearken vnto the
supplication of thy seruante, and of thy
people of Israel which they shall praye in
this place: And heare thou vnto hea-
uen thy dwellinge place, and when thou
hearest, haue mercy. And if anye man tres-
pace agaynst his neyghbour, & his neygh-
bour take an adiuracyon to adiure hym
wth hall, and the adiuracyn come before
thyne altar at this house, then hasten
thou vnto heauen, and worke and iudge
thy seruantes that thou condemne the
wicked, to bringe his wale vpon his head
and iudge the rightous to geue hym ac-
cordinge to his rightousnes. When thy
people Israel be put to the worse before
their enemies, because they haue sinned
agaynst the, & afterwarde turne agayne to
the praise thy name, & praye & make sup-
plicacyn vnto the in this house the heart
vnto heauen, & be merciful vnto the sinne of
thy people Israel, and bringe them a-
gayne to the lande wherby thou gauest
vnto their fathers.

If heaue be shut vnto that ther be no raine
because they haue sinned agaynst the, yet
if they praye in this place & praise thy name
and turne from their synnes, & thou wilt
scourge of them, then heare thou vnto
heauen & be merciful vnto the sinne of thy
seruantes and of thy people Israel, that
thou geue them a good way to walke in,
and geue raine vpon the lande that thou
hast giuen vnto thy people to inherite.

If ther chaunce death in the land, pesti-
lence, blastyng, or wytherynge of coyne,

that the feutes be deuoured of geasoppes
or caterpillers, or if their enemies beleage
them in the land, & in their owne cyties, or
what euer plage or sickness chaunce, then
heare thou vnto heauen thy dwellinge place al-
the praye, & supplicacions & shall be made
of alme shew vnto al thy people Israel,
wherby shall knowe euery man the
plage of his owne bette, & stretch forth his
handes vnto this house, and bee merciful
and worke, & geue euery man accordynge
to his wayes, (euen as thou oulp knowest
euery mannes bette, for thou knowest the
bettes of all the chyldeu. of Adam) that
they maye scape the as long as they liue v-
pon the earth, which thou gauest vnto their
fathers. And likewise if a stranger that is
not of thy people Israel, come out of a far
countrie for thy names sake, (for they shall
heare of thy great name, and of thy mighty
hand, & stretched out arme) and therefore if he
come and praye at his place, heare thou vnto
heauen thy dwellinge place, and do accord-
ing to all that the stranger calleth to the
for, & al nations of the earth maye knowe thy
name, to scape the as do thy people Israel,
that it maye be knowne & thy name is cal-
led vnto ouer this house which I haue builde.

And when they go out to battell agaynst
their enemies whither soeuer thou shalt
sende them, & shall praye vnto the Lorde to-
ward the city which thou hast chosen, and
towards the house that I haue builde for
thy name: heare thou theyr prayers and sup-
plicacions vnto heauen, and iudge there
cause. And finallye, when they shall haue
sinned agaynst the, (for ther is no man that
sinne not) & thou arte angry wth them
and hast deliuered them to their enemies,
that they be caried as captiues vnto the
land of their enemies whether far or neare,
yet if they turne agayne vnto their bettes
in the land wher they be in captiuitie, and
returne and praye vnto the in the laude of
them that hold them captiue, sayinge: we
haue sinned, and haue done wyckedlye,
and haue trespassed, and so turne agayne
vnto thee wth all their bettes, and all
theyr soules, in the lande of theyr enne-
mies wherby holde them captiue, and
prayer vnto the, towards the lande wherby
thou gauest vnto theyr fathers, & towards
the city wherby thou hast chosen, & house
wherby I haue builde for thy name: then
heare thou theyr prayer and supplicacion
vnto heauen thy dwellinge place, and
iudge their causes, and be merciful to thy
people that haue sinned agaynst the, & vnto
all theyr trespass that they haue trespa-
ced agaynst the, and gette them fauour
in the syght of them that holde them cap-
tiue, that they maye haue compassion on
them. For they be thy people, and thyne
inheritance wherby thou broughtest out
of Egypte, from the & furnace of iron. And
lette thyne eyes bee open vnto the prayer
of thy seruant, and vnto the prayer of thy
people

be knowne
to be the
word of God.
1. Mo. iii. c.

1. Mo. vi. g.
1. Mo. i. b.
1. Mo. vi. c.

1. Mo. vi. c.

1. Mo. vi. c.

1. Mo. vi. c.

1. Mo. vi. c.

1. Mo. vi. c.

people Iſrael, to hearken vnto them in all
ther call vnto the ſoy. For thou dyddeſt ſe
ue them to be thyne euehertraunce, aboue
all the naciens of the earth, as thou ſaydeſt
by the hande of Agos thy ſeruaunt when
thou broughteſt our fathers out of Egypt
O Lord be almyghyte.

When Salomon had made an ende of
praising all thys prayet and supplicacon
vnto the Lorde, he arose from the altar
of the Lorde, and from kneelinge on hys
knees, and from stretchinge hys handes
vp to heauē, and stode & blessed all the con-
gregaciō of Israel, wth a loud voice say-
inge: Blessed be the Lorde that hath giuen
rest vnto his people Israel accordyng to
all þe promysed * so that there is not one
word escaped of al þe good promyses which
he promysed by the hand of Moyses hys ser-
uant. And the Lorde our God be wth vs
as he was wth our fathers, and forsake
vs not neyther leaue vs, but that he brynge
our herdes vnto hym, to walke in all hys
wayes, & to kepe hys commaundementes,
ordinaunces and cōtes, which he commaū-
ded our fathers. And these my wordes whi-
che I haue prayed before the Lorde, be nye
vnto the Lord our God day & night, that he
defende the cause of hys seruante and of
his people Israel euermore, that al nacōs
of the earth may knowe that the Lorde is
God, and none but he. And I praye God þ
your herdes may be sounde wth the Lord
our God to walke in his ordinaunces, & to
kepe his lawes, as we do this daye. 1 Sol

And the kinge and al Iſrael with him,
offered offerpuges before the Lorde. * And
the peaceoff. inges that Salomoffered
vnto the lord were. xxi. thousand oxen, & an
hundred and. xx. thousand shepe. And for the
kinge and al the children of Iſrael hallo-
wed the house of the Lorde. And the ſame
daye the kinge halloved the middle of
the court that is before the house of the
Lorde, for there be offered burnt offer-
puges, and meate offerpuges, and the fat of
the peaceoff. puges, bicauſe the brafen
aulter that was before the Lorde; was
to litle to receiue ſuch burnt offerings & meat
offerpuges, & the fat of the peaceofferpuges.

And Salomon helde that same tyme an
hys feast and al Israel with him, a mygh-
ty congregaciōe euē fro the coastes of Mes-
sopotamia vnto the riuēr of Egypte, before the
Lord our God, seven dayes, and yet seven
daies that is fourtene daies. And the eight
day he sent the people away. And they dis-
cussed þe king and went vnto thair tentes toy-
ous and glad in herce, for al the goodnes þe
Lord had shewed vnto Dauid his ser-
uant, and to Israel his people.

Her. 12. Chapter.

The Lord appeareth againe to Salom^o. He
comon giueth wiues to Israel. The Cana-
nites become tributaries. He sendeth Cuppes
for gold. And buildeth many cities.

0000000000000000

6.55



When Salomon had finished the building of the house of the Lord and of the kings palace, and all his desire & luste was to make: the Lord appeared unto him againe, as he appeared to him at Gabaon. And the Lord said unto him: I haue heerd thy prayer and intercession that thou madest before me, and haue halowed this house whych thou hast buyt to put my name there for euer, & mine eyes & myne hart shall be there perpetually. And if thou wilt walke before me, as Dauid thy father walked, in purenes of heart & plainnes, to do all that I haue commaunded the, and shalt kepe myne ordynances and cyles: I will settle the seate of thy kyngdome vpon Isaac for euer, as I promysed Dauid thy father, sayinge: Thou shalt not be withoute one of thy children shall turne away from me, and shall not kepe myne ordynances whych I haue set before you, but shall go & serue other goddes, and how your selues to this: then I will weede Isaac out of the land whych I haue giuen them. And this house whiche I haue halowed for my name I will put oute of my syght. And Isaac shall be a prouerbe and a salue vnto all nations. And this house is built to this purpose, that passe by it shall be astonied, and shall blesse & say: why hath the Lord dealt in this manner with this land, & with this house? And it shall be answered the: because they forsoke the Lord their God, whych brought them out of the land of Egypt, and haue leaned to other goddes, and haue coupled vnto them and serued them: therefore hath the Lord brought vpon them all this euill. When at the end of twety yeres, in which Salomon had buyt the two houses, that is to wytte the house of the Lord, and the kings palace: because Hiram the kynge of Tyre had supported him with Cedar, fir, and gold, as much as he desired, therefore Salomon gaue Hiram, xx cyles in the land of Galyle. And whil Hiram was come from Tyre to see the cities which Salomon had giuen him, they pleased him not. Wherefore he said: what cities are these whiche thou hast giuen me, my brother? And he called them the lande of Cabull vnto this day. This Hiram had sente the kynge fyre score hundred waight of golde. And this is the sum of the tribute which king Salomon payed to build the house of the Lord & his own house & the walles of Ierusalem, and Bether and Gagedo, and Gazar.

For Pharaos King of Egypte wente vp
and toke Bazer and burne it with fyre,
and slewe the Canaanites that dwelle in
the city, and gaue it for a present vnto his
daughter that was Salomons wife. And
Salomon buyde Bazer and Bethhoron
the neyber, and Baaleth and Thamar in
the wyldernesse that is in the land, and all
the Roze ctytes that Salomon hadde, and
A.iii. ctytes

3.11. 1976

ettes for his charrettes, and cities for his
horsemen, and al that his lust was to build
in Ierusalem and Libanon, and in all the
land of his kyngedome.

D And all the people that were left of the
Amoytes, Hettytes, Iheresites, Heuytes
and Jebusites, whiche were not of the
chyliden of Israel, the chyliden of the sayd
nacions that were left in the lande, by-
cause the chyliden of Israel were not ha-
ble to destroy them, Salomon made tribu-
taries vnto this day. But of the children of
Israel dyd Salomon make no bondemen.
But they were men of warre, his seruan-
tes, and his lordes, and cappaynes and
rulers of his charrettes, and of his horse-
men. And these many lordes that ouersaw
the worke hadde Salomon, foue hundred
and fiftye, whiche ruled the people that
wrought in þe worke. And Ishaas dought-
er came up oute of the cite of Dauid, un-
to the house whiche Salomon had buyte
for her. And after that, he built Agelo. And
thise a yere dyd Salomon offer burnt offe-
rynges and peace offerynges vpon the al-
ter which he had built vnto the Lorde, to
burne the fatte thereon: whiche alter is
before the Lorde. So when kynge Salo-
mon had made the house perfecte, he made
stappes in Zion Baber, whiche is besyde
Elah, on the drynke of the redde sea in the
lande of Edom. And Hiram sente by ship-
ps also of his seruantes, that were shipmen
and experte in the sea, with the seruans
of Salomon. And they went to Ophir
and set from thence golde, to the summe of
four hundred and two and twenty talen-
tes, and brought it to Salomon.

The. i. Chapter.

C The Quene of Saba cometh from the fars-
thest partes of the land to heare and se þe wis-
dome of Salomon. The perele richesses & ren-
tes of Salomon, his thyngs, vessels of golde,
charrettes horsemen, and copson of syluer.

A And the quene of Saba hearde of the
wysedome of Salomon concernyng
the name of the Lorde, and came to
proue him with riddles. And she came to
Ierusalem with a myghty grete multi-
tude of Camels that bare sweete odoures,
and golde exceedinge muche, and precious
stones. And when she was come to Salo-
mon, she talked with hym of all that was
in her herte. And Salomon expounded all
her questions that ther was not one thyng
hid from the kynge, whiche he expounded
her not. And when the quene of Saba had
sene all Salomons wysedome, & the house that
he had built, and the meate of his table, &
the lodgings of his seruantes: and the fa-
moun of his court, & their apparel, & his but-
lers, & the sacrifice þe offered in the house
of the Lorde, she was astounded. And she sayd
to the king: the word I heard in myne own
land of thy dedes & wysedome is true. How
beit I beleued it not, tyll I came & sawe it
with myne eyes. And so the one half was
not tolde me, for thy wysdome and good-

ness passeth the same whiche I herd. Hap-
pye are thy men, and happye are these thy
seruantes, whiche stande euer before the
beace of thy wysdom. And blessed be the Lorde
thy god whiche had a lust to the, to set þe on
the seate of Israel: because the Lorde loueth
Israel for euer, and therefore made the king
to do equyte and ryghteousnes.

Then she gaue the king an hundred and
xx. talentes of gold, and of sweete odoures
exceeding muche, & precious stones. There
came neuer after suche aboundaunce of
sweete odoures as the quene of Saba gaue
to kynge Salomon. And thereto the ship-
ppes of Hiram that brought gold from Ophir,
great plenty of Almuge tree, and precious
stone. And kynge Salomon made of the Al-
muge trees pillars of the house of the Lorde
& in the kinges palace, and made harpes &
psalteries for singers. Ther came no more
Almuge tree so, nor was any more sene un-
to this daye. And kynge Salomon gaue
vnto þe quene of Saba all her desyre that
she asked of hym, besydes that he gaue her
with his owne hand. And so she returned
vnto her owne countrey with her seruants.

Dom reads
coursal, com
byatell.

The weight of golde that came to Salo-
mon euery yere, was. vi. hundred, thre score
and. vi. talentes of golde, besydes that he
had of chapmen, & of marchauntes, of poti-
caries & of all the kynges of Scabye, & of
the lordes of the countrey. And kynge Salo-
mon made two hundred bucklers of bea-
ten gold, fyve hundred scales of gold went
to a buckler. And he made thre hundred shel-
des of beaten golde, thre pound of golde go-
ing to a piece, and put them in the house of
the worde of Libanon.

And the kinge made a grete seate of Iu-
uoyr, and couered it with precious golde.
And the seate had sixe stappes.

And the toppe of the seate was round be-
hynd his backe, with pomelles on eyther
syde the place wher he sate, and two lyons
standyng besyde the pomelles. And there
stode twelue lions on the stappes, fyve on a
syde. There was none lyke sene in any
kyngdome. And al kynge Salomons dryn-
king cuppes were of golde, and al the gar-
nyshment of the house of the wood of Ly-
banon, were of pure golde. And as for syl-
uer it was norbyng worthe in the dayes of
Salomon. For the sea shippes whiche the
kynge had in the sea, with the ships of Hiran,
came euer thryd yere laden with gold, syluer,
Iuoyr, apes & peacockes. And so kynge Sa-

1. p. 122.

lomon passed all the kynges of the earth
in riches & wisdom. And al the world resor-
ted to Salomon, to heare his wisdom which
God had put in his herte. And brought him
euery man his present, vessels of syluer and of
gold, and of caumet, harnes, sweete odours,
draynes, and gyles yete by yete. And Sa-
lomon gathered together charrettes and
horsemen, so that he had a thousand & foure
hundred charrettes, and twelue thousande
horsemen, which he bestowed in the charret
cittes

ii. Pa. l. d

cities, and wpth the kyng at Jerusalem. * And the kyng made spluer in Jerusalem as plenteous as stones, & Cedar as plenteous as the mulberry trees that grow in the valleys. And Salomons horses came oute of Egypte from Beua. The marchantes fet them fro Beua at a puce. A charret came out of Egypt for. vi. A. sicles of spluer, and an horse for on. A. and ffty. And euē so by the handes of the sayd marchantes, horses were brought out for all the kynges of the Bethites, and for the kynges of Siria.

The. xi. Chapter.

Salomon had the seue hundred Quenes, and thye hundred Concubynes, whych byng hym to Idolatrye. Wps aduersaries rebel agaynst hym. He dyeth, and Jeroboam his sonne re. gnech in his stede.

Eccl. xvi. e
Deu. xvi. d

Ex. xlii. b

After the
Ex. xlii. b

iii. Re. ix. b

ii. re. xlii. d

But king Salomon loued many oute-landish women: the daughter of pharao and of the Moabites, and Ammonites, Edomites, Sidonites, and Bethites, euen of natyons of whiche the Lorde sayd vnto the chyldren of Israel: se ye come not at them, nor let them come to you, for sure lye they wyl turne your hertes after the gods. I neuer theles to such Salomon claue and fel in loue vnto them. And he had seuen hundred & very quenes. and the hundred concubynes, which turned away hys hert. For when Salomon was old, his wiues turned his hert after other Gods, so that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon folowed Ashtaroth the God of the Sidons, and Milcom the abhominacion of the Ammonites. So Salomon wrought wickednesse in the syghte of the Lorde, and contynued not after the Lorde as dyd Dauid his father. After that Salomon built an auter for Chamos the abhominacion of the Ammonites in the hill that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblable he did he for all his outlandish wauies, whiche buent incense, and offered vnto the gods: Then was the Lord angrie wpth Salomon, because hys hert turned from the Lord God of Israel which appeared vnto hym twise, & gaue him a charge of this thyng that he shoulde not folowe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherupon the Lord said to Salomon: for as muche as this is done of the, and thou hast not kept mine appointment and myne ordinaunces whiche I haue commaunded the, therefore I wyl rente the kyngedome from the, and wyl giue it to thy seruaunte. Notwpthstanding in thy dayes I wyl not do it, because of Dauid thy father: but wyl take it from thy sonne. Howbeit I wyl not take awaye all, but wyl geue one tribbe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem, whiche I haue chosen.

Then the Lorde stirred vp an aduersa-

rye vnto Salomon, one Hadad an Edomite, and of the kynges kynage of Edom. For when Dauid was in Edom, and Joab the captayne of the hoste was gone vp to butchere them that were flayne, and hadde flayne all the men chyldren in Edom. For syre monethes dyd Joab remayne there, and all Israel, tyll he had destroyed all the men chyldren in Edom. And this Hadad fled, and certayne other Edomites of hys fathers seruauntes wpth hym, to go to Egypte, Hadad beyng yet a lytle land. And they arose oute of Arabia, and wente to pharan, and toke men wpth them oute of pharan, and came to Egypte vnto pharaos kyng thereof whiche gaue hym an house, and appointed hym vntayles, and gaue hym landes. And Hadad gatte greate fauoure in the syghte of pharaos, so that he gaue hym to wyfe the syster of his own wife, the syster of Thahaphnes the quene. And the syster of Thahaphnes bare hym Sedubath hys sonne. And Thahaphnes wened him in pharaos house. And he was in pharaos house amonge the sonnes of pharaos. And when Hadad hearde saye in Egypte that Dauid was laid to slepe with hys fathers, and that Joab the capytayne of the hoste was deade also, he sayd to pharaos: let me departe, that I maye go to mine own cuntry. Then sayd pharaos vnto him: what lackest thou here wpth me, that thou wouldest go to thine owne countrey? And he sayd, nothyng: howbeit lette me go. And God stirred vp an other aduersarye one Raason the sonne of Eliada, whiche fledde from Hadad beyng kyng of zobah his master. This Raason gathered men vnto hym, and became capytayne ouer an armye, when Dauid slew them: And they went to Damasco & dwelte therein, & traigned in Damasco. And he was an aduersarye to Israel all the daies of Salomon with the euil that Hadad dyd, whiche abhored Israel, and traigned in Siria.

And Jeroboam the sonne of Nabat an Ephraimite of zaredah (whose mother was called zeruah, and was a wydowe, and he Salomons seruaunt) * lyfte vp his hand agaynst the kyng. And hereof came it, that he lyfte vp his hand agaynst the kyng Salomon builde Bethel, and mended broke places in the cite of Dauid hys father. And this fellow Jeroboam was an actiue man. And when Salomon sawe the poynt that he wrought so lustely in the worke he made hym ruler ouer all the charges of the house of Joseph.

And it chaunced at that season, as Jeroboam was gone oute of Jerusalem, that the prophet Ahiah the Silonite met hym by the waye, hauing a new mantel on hym. And rent in twelue peces, and sayd to Jeroboam: take the ten peces. For thus saith the Lord God of Israel: behoulde I wyl rent the kyngedome oute of the handes of Salomon and wyl geue ten tribbes to the

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and he shall haue one, for my seruaut Dauid's sake, and for Iherusalem, the cite whiche I haue chosen oute of all the tribes of Irael because they haue forsaken me: and haue bowed themselves vnto Ashtaroth the God of the ydons, and to Chamos the God of the Moabites, and to Melcom the God of the chyldren of Ammon, and haue not walked in my wayes, to do that please me and myne ordynauces and rites: as did Dauid his father.

Howbeit I will take none of the kingdome oute of his hande, but will make him chiefe all his dayes longe, for Dauid my seruantes sake, whiche I chose: because he kepte my commaundementes and ordynauces. But I will take the kyngdome forth of his sonnes hande, and will giue vnto the ten tribes of it, and will giue his son one, that Dauid my seruant may haue lyghte alwaye before me in Iherusalem the cite whiche I haue chosen me: to put my name there. And I will take the, and thou shalt reigne vpon all that thy soule desireth, and shalt be kinge ouer Irael. And if thou shalt hearken vnto all that I commaunde the, and shalt walke in my wayes and do that is right in my sight, that thou kepe myne ordynauces and commaundementes, as Dauid my seruante dyd: then will I be with the, and build the an house that shall continue, as I builde for my seruante Dauid: and I will giue Irael vnto the. And therewith wil I bere the seede of Dauid, but not for euer. And Salomon soughte to kyl Ieroboam, wherfore Ieroboam arose and fled into Egypte, vnto Seke kinge of Egypte: and continued ther till the death of Salomon. The rest of the actes of Salomon and all that he dyd, and his wylsome, are wyrtten in the booke of the actes of Salomon. And the tyme that Salomon reigned in Iherusalem vpon all Irael, was fouretye yeres. And then he lained hym to rest with his fathers, and was buryed in the cite of Dauid his father, and Ieroboam his sonne reigned in his stede.

The.iii. Chapter.

The kyngdome is deuyded: and Ieroboam reigneth ouer two tribes, and Ieroboam one ten. Adoram is deuyd. Ieroboam maketh golde calves.

And Ieroboam went to Sichem for all Irael wer come to Sichem to make hym king: And when Ieroboam the sonne of Nabat hearde of it, beyng yet in Egypte, for he had fled to Egypt for feare of Salomon, and dwelt ther. And they sent and called hym: and so Ieroboam and all the assemble of Irael came and spake vnto Ieroboam, sayinge: thy father made oure yoke greuous, but nowe make thou the greuous serupce of thy father, and his fore yoke whiche he put vpon vs, lyghter, and so we will serue the. And he sayde vnto them, depart ye for the space of thre daies

and then come agayne to me. And the people departed.

And kyng Ieroboam tooke counsell wth the olde men that stode before Salomon his father while he yet liued, and said: what counsell geue ye to answer this people wth? And they said vnto hym: If thou wylte be a seruante vnto this people this daye, and serue them, and answer them, & speke kynde wordes to them, they will be thy seruants for euer. But he left the counsell that the olde men had geuen him, & counselled wth the pong men that wer nourished by wth him, and had waited on hym.

And he sayde vnto them: what counsell geue ye to answer this people, which haue commaunded wth me, sayinge: make þ yoke whiche thy father byd put vpon vs lyghter. And the pong men that were broughte by wth him, answered hym sayinge: this people that haue said vnto the: thy father made oure yoke heuier make thou it vs lyghter: thus answer them. My litle finger shall be waigher then my fathers loines. And now wher my father put a greuous yoke vpon þou, I wil make it heuier. For wher my father corrected þou with scourges, I will chastice þou with scorpions. And when Ieroboam and all the people were come to Ieroboam the thirde daye, as the king appointed them, sayinge: come to me agayne, this daye the daye: the kinge answered the people churly, & left the aduise that the olde menne gaue hym, and spake to them after the aduise of the pong men, sayinge: My father made þour yoke greuous, but I wil make it greuouser. For wher my father chastised þou with whippes, I wil chastice þou with scorpions. And so the king hearkened not to the people, for the turning awaye was of the Lord to performe his saying, which þ Lord had said by Ahiah the Salomite vnto Ieroboam the sonne of Nabat.

And when all Irael sawe that the kyng regarded the not the people answered the kyng agayne, saying: we haue no part in Dauid, nor inheritance in the son of Iui. Hasten þou to þour tentes there, for Irael, and nowe see to thyne owne house Dauid. And so Irael departed vnto their tentes. Howbeit ouer the chyldren of Irael, whiche dwelt in the cite of Iuda dyd Ieroboam taigne Apil. Then kyng Ieroboam sent Adoram the receuer of the tribute, and all Irael doned hym to death wth stones. But kyng Ieroboam made speede, and gat hym vp to his charact, & fled to Iherusalem. And so Irael departed from the house of Dauid vnto this daye.

And when all Irael hearde that Ieroboam was come agayne, they sente and called hym vnto the congregation, and made hym kyng ouer Irael: so folowed the house of Dauid, but the trybe of Iuda on lyfe. And when Ieroboam was come to Iherusalem, he gathered all the house of Iuda, and all the tribe of Beniamin, an hun-

The counsel of old men despised

Ecl. viii. 1

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died foure score thousande of chosen men,
and good warriours. to purge agaynste
the house of Israel. and to bring the king
dome agayne to Achobeam the sonne of
Salomon. * Then came the worde of the
Lorde vnto Semai, the man of God, say-
ing: speake vnto Achobeam the sonne of
Salomon kyng of Iuda. and vnto al the
house of Iuda and Ben Iamin. and the
remainnte of the people. and saye. Thus
sayth the Lorde. go not nor yet spighte a-
gaynste your brethren the chyldren of Is-
rael. but retorne euery man to hys house.
for this doinge is of the Lorde. And they
obeyed the worde of the Lorde. and retur-
ned and departed accordynge to the word
of the Lorde. Then Jeroboam buylte Si-
chem in mounte Ephraim and dwelt there.
And wnt from thence and built Bethan-
iel. And Jeroboam thought in his heart. nowe
might the kyngdome retorne to the house
of Dauid agayne.

For if thys people shall go vppre and do
sacrifice in the house of the Lorde at Je-
rusalem. then shall their heartes tourne
agayne vnto the Lord Achobeam kyng
of Iuda. and so shall they kille me. and go
agayne to Achobeam kyng of Iuda. *
Wherupon the kyng took counsell. and
made two calves of golde. and sayde vnto
the people. ye shall not neede to go any more
to Ierusalem. Behold your gods. (Israel)
whiche brought you out of the lande of E-
gypt. And he put the one in Bethel. the o-
ther in Dan. And that doyng was a cause
of synne. And the people went to worshyp
the calf. as farre as Dan. And he made te-
ples in the hilles. and made the lowest of
the people priestes. whiche were not of the
sonnes of Levi. And Jeroboam made a feast
the fiftene daye of the eyght moneth lyke
vnto the feast that was in Iuda. and of-
fered on the altar. and so did he in Be-
thel. to offer vnto the calves that he hadde
made. And he putte in Bethel the priestes
of the hyl altars. whiche he had made.
And he offered vnto the altar whiche he had
made in Bethel the fiftene daye of the eight
moneth. whiche he had imagined of his own
herte. and made a solempne feast vnto the
chyldren of Israel. and went vnto the al-
ter to burne sacrifice.

The. xiii. Chapter.

Jeroboam sacrifice vnto calves. as re-
proued of the Prophete. His hande dyeth
vnto while he putteth out agaynst the Pro-
phete. The prophete is hylled and lured.

And behold. there came a man of God
oute of Iuda with the word of God
to Bethel. as Jeroboam stode by the
altar to offer. and cryed agaynste the al-
ter at the commaundement of the Lorde. &
sayd. altare altare. thus sayeth the Lorde.
Behoulde. a Chylde shall be borne of the
house of Dauid Josiah by name. whiche
upon the shall offer the priestes of the hyl
altars. that sacrifice vpon the. and shall

burne mennes bones vpon the.

And he gaue them the same tyme a signe
sayinge. this is the signe of that the Lord
hath promysed. Behoulde the altar shall
rente. and the ashes that are in it shall fall
oute. And when the kyng hearde the say-
ing of the man of God. whiche he cryed a-
gaynste the altar in Bethel. he stretched
forth his hand from the altar. sayinge. hold
hym. And his hand which he put forth to-
ward hym. dyed vnto. that he could not pull
it agayne to hym. and the altar claued. and
the ashes ranne oute of the altar accordynge
to the token whiche the manne of
God had geuen. at the commaundement
of the Lorde. And the kyng answered and
sayde vnto the man of God. Oh pray vnto
the Lord thy God. and make intercession
for me. that my hande maye be restored me
agayne. And the man of God besoughte the
Lord. and hys hande came to hym agayne
as well as before. Then sayde the kyng vnto
the man of God. Come home wth me
and refreche thy selfe. and I will geue thee
a rewarde. But the manne of God answered
the kyng. if thou wouldest geue me
halfe thyne house. I woulde not go wth
the. neyther woulde I eate meate. nor
drinke in thys place. For so was it char-
ged me thowme the worde of God. & sayde
to me. eate no breade. nor drinke water.
nor tourne agayne by the same waye thou
wenteste. And so he wente an other waye.
and returned not by the same waye that
he came to Bethel.

And there dwelte an olde prophete in
Bethel. whose sonnes came and tolde hym
all the workes that the man of God hadde
done that daye in Bethel. and the woordes
whiche he spake vnto the kyng. they tolde
thys father also. And then the father sayd vnto
them. what way went he? for his sonnes
had sent what way the man of God went.
whiche came from Iuda. Then sayde he to
his sons. saddle mine asse. And they saddled
hym an asse. And he gate hym thereon. and
went after the man of God. and found him
sitting vnder an oke. and sayde vnto hym.
Arise thou the manne of God that camest
from Iuda. And he said. yea.

Then he sayde vnto hym. come home
with me and eate breade. And the other
said agayne. I maye not retorne with the
to go wth the. neyther maye I eate breade.
nor drinke water in thys place. For it was
sayed to me by the commaundement of
the Lorde. eate no breade. nor drinke wa-
ter in thys place. nor turne agayne by the
waye thou wenteste.

And the olde prophete said vnto him.
I am a prophete as well as thou. and an
angell spake vnto me wth the woordes of
the Lorde. sayinge. Bring hym agayne
wth the to thyne house. and let hym eate
breade. and drinke water. and yet lye
vnto hym. And so the other wente agayne
wth him. and eate bread in his house. and
drank

bianche water. And as they late at the table, the woorde of the Lorde came vnto the prophete that broughte hym agayne.

¶ And he cryed vnto the manne of God that came from Iuda, sayinge: Thus sayth the Lorde: because thou haste dysobeyed the mouth of the Lorde, and haste not kepte the commaundement whiche the Lorde thy God commaunded the, but cammest backe agayne, and haste eaten breade and droncke water in the place, in the whiche he bad that thou shouldest eate no breade, nor drinke water: therefore thy carcas shall not come to the sepulchre of thy fathers. And when he had eaten breade, and droncke, he saddled an asse for the prophete which he broughte agayne. And as he iourned, a Lyon met hym by the way, and slewe him, and hys carcas laye along in the way, and the asse stode therbi, and the Lion by the corpe also. And men that passed by, sawe the carcas cast along in the way, and the Lyon standinge therby, and went and told it in þe towne where the olde prophete dwelte.

¶ And when the prophete that broughte hym backe agayne from the waye, hearde thereof, he sayde: It is the manne of God, whiche disobeyed the mouth of the Lorde. And therefore the Lorde hath despured hym vnto the Lyon, whiche hath rente hym, and slayne hym, accordynge too the woorde of the Lorde, whiche he sayed too hym. And he sayde to his sonnes, saddle me an asse: and so they did. And he wente and founde the bodie caste alonge in the waye, and the asse and the Lion, standinge therby. And the Lion had not eaten the carcas nor hurt the asse. And he toke vp the bodie of the man of God, and put it on hys asse, and broughte it agayne, and came to the citty of the olde prophete to lamente him, and to burie hym. And he layed hys bodie in his owne graue, and lamented hym. * Wh my brother. And when he buried hym, he spake to hys sonnes, sayinge: When I am deade, sepeburie me in the sepulchre, wherein the man of God is buried, and laye my bones by hys. For the sayinge whiche he cryed at the byddynge of the Lorde agaynst the altier in Bethel, and agaynst al the houses of hylt altiers which are in the ctytes of Samaria, shall come to passe.

Howbeit for all that Jeroboam turned not from his wycked waye: but turned away, and made of the lowest of the people puelles of the hylt altiers. Whosoever wolde he filled their hands, & they became puelles of the hylt altiers, And thys doynge was sporne vnto the house of Jeroboam, even to destroye it: and to putte it awaye frome of the face of the earth.

The.iiii. Chapter.

¶ Jeroboams wyfe askeith counsell of Zibadi, which propheseth the death of her childe, and the destreycon of the realme. Jeroboam dieth. Sezak king of Egypt robbeth the house of the Lorde. Rehoboam dyeth. Abisam succeedeth hym.

¶ At that tyme Ahiah the sonne of Ieroboam tel spch. And Jeroboam said vnto his wife: aryse & chaunge thine apparel, that thou be not known to be the wyfe of Jeroboam, and get the to Siloh. For there is Ahiah the prophete, whiche coulde me * that I shoulde be kyng ouer this people * And take wth the ten loues and crakenels, and a cruise of hony, and go to him: for he wyl tel the what shal come of the childe. And Jeroboams wife did so: She a rose & wet to Siloh, & came to the house of Ahiah. But Ahiah coulde not se for his eyes were waken dimme for age.

And the Lord said vnto Ahiah: Behold the wyfe of Jeroboam cometh to question wth the aboute her sonne which is spcke. This wyfe, and this wyfe answer her. And when she came, she sayned her selfe to be another woman. But when Ahiah heard the sound of her feete as she came to the dore, he sayde: Come in thou wife of Jeroboam, whyp saynest thou thy selfe to be another? I am sente to the an heauy messenger. Go and tell Jeroboam, thus sayeth the Lorde God of Israel: for as much as I aduanced the aboute the comon people, and made the prynce ouer my people Israel, and byd plucke the kingdome away from the house of Dauid, and gaue it thee: and thou haste not ben as my seruaunt Dauid, who kepte my commaundementes, and folowed me with all his hert, to do that only whiche semeth ryght in myne eyes, but haste done euyl aboue al that were before thee. and hast gon and made thee other gods & images of metal to prouoke me, and hast cast me behinde thy backe: therefore beholde I wyl bynge euyl vpon the house of Jeroboam, and wyl sticke frome Jeroboam all that preseth agaynst the wall, and what soeuer is in prysonne, or forsaken in Israel, and wyl take away the remnant of the house of Jeroboam, as menne take away a dog hylt, & it be consumed. And whosoever of Jeroboams house dye in the towne, hym shall the dogges eate, and hym that dyeth in the field, shall the fowles of the ayre eate: for the Lorde hath sayed it: arise and gette the into thine house, & as sone as thy foot entreteth the citty, the childe shall dye. Howebeit all Israel shall mourn hym, and burie hym, for thys onely of all Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse toward the Lorde God of Israel in the house of Jeroboam.

Moreover the Lorde shall sette hym by a kyng ouer Israel, who shall destroy the house of Jeroboam in that day. And what is that, that is now in hand? And the Lord shall smite Israel, as a rebe that groweth in the water is shaken, and wyl wede Israel oute of thys good lande whiche he gaue to thys fathers, and wyl scatter them beyond Euphrates, because they haue made them groues to anger the Lord. And he wyl

Ande ad, saying.

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gave Israel by, because of the synne of Jeroboam, wherwith he did sinne, and made Israel synne also.

And Jeroboams wyfe arose & departed, & went to Thersah, & by that time she was come to the threshold of the dore, & her lad was deade. And all Israel buried hym, and lamented hym, accordyng to the worde of the Lord, which he spake by the hand of his seruaunte Ahiah the prophete. The reste of the dedes of Jeroboam, howe he warred, and how he reigned, are writte in the boke of the cronicles of the kyngs of Israel. And the dayes whiche Jeroboam reigned were two and twenty yere. And then he rested with his fathers, and Nadab his sone reigned in his steade.

1. Par. xli. a And Rehoboam the sonne of Salomon reigned in Juda, and was xli. yere oulde when he beganne to reigne, and reigned xviij. yere in Jerusalem the cytye whiche the Lord had chosen oute of al the trybes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wickednes in sighte of the Lord, and angered hym aboute all that they fathers dyd, wth the synne whiche they synned. For they also made them hylaulers, and Images, and groves on euery hyl, and vnder euery grene tree. And thereto there was a stur of male children in the lande, and they dyd accordyng to all the abhominacions of the Heathen, whiche the Lord caste oute before the children of Israel. And the yere of kyng Rehoboam, came Selahe kyng of Egypt by to Jerusalem, and toke awaye the treasure of the house of the lord and of the kynges house, and all that was to be had. And he toke the shildes of golde whiche Salomon made, in whose steade Rehoboam made brassen shildes, and put them in the keeping of the captaynes of the garde, whiche waited at the dore of the kynges house. And as oft as the kyng went into the house of the Lord, they of his garde bare them, and euer brought them agayne into the gard chamber.

The reste of the actes of kyng Rehoboam and al he did, are writte in the boke of the actes of the kyngs of Juda. And there was war betwene Rehoboam and Jeroboam all the dayes. And Rehoboam laped hym to telle wth his fathers, and was buried wth his fathers in the cytye of Dauid. And his mothers name was Naamah an Ammonite. And Abiam his sone reigned in his place.

The xv. Chapter.

Wiched Abiam reigned ouer Juda xij. yere. His wyfe Asa succedeth in his rowme. The battle betwene Asa and Baasa. Asaphath succedeth Asa. Nadab succedeth Jeroboam. Baasa killed Nadab.

1. Be. xlii. yere of kyng Jeroboam the sonne of Nabat, reigned kyng Abiam ouer Juda, and ruled thre yere in Je-

rusalem. His mothers name was Maacah the daughter of Abisalom. And he walked in all the synnes of his father, whiche he dyd before hym, and his herte was not holt wth the Lord his God, as the herte of Dauid his father.

Neuerthelesse for Dauides sake, the Lord his God gaue hym a lyght in Jerusalem, that he set by his sonne after hym, to contynue in Jerusalem. Because that Dauid did that which pleased the Lord, and turned from nothing that he commitede him al the dayes of his lyfe, & saue onely in the matter of Urias the Hethite.

And there was war betwene Rehoboam, and Jeroboam, as long as he lyued. The reste of the dedes of Abiam, and al that he dyd, are writte in the Cronicles that were done in the dayes of the kyngs of Juda. And ther was war betwene Abiam, & Jeroboam. And Abiam rested with his fathers, & they buried hym in the citi of Dauid. And Asa his sone reigned in his steade.

The xx. yere of Jeroboam kyng of Israel begynne Asa to reigne ouer Juda li. y. xlii. a and ruled in Jerusalem. xli. yere, whose mothers name was Maacah the daughter of Abisalom. And Asa dyd that seemed righte in the eyne of the Lord, like Dauid his father. And he made the stewes of males departe the lande, and putte awaye all the Idols that his fathers had made.

And thereto he putte downe Maacah his mother from hearyng rule, because she hadde made an Idole in a groue. And Asa destroyed the Idole, and burnt it by the broke Cedion. But he put not downe the hylaulers. Neuerthelesse Asa herte was holt wth the Lord all his dayes. And he brought in that his father had dedicate, & the thinges hallowed vnto the house of the Lord, siluer, gold & Jewels. And ther was war betwene Asa & Baasa all their dayes.

And Baasa kyng of Israel wente by agaynste Juda, and buylte Ramah, because he woulde lette none of Asas people kyng of Juda go in or out.

Then Asa toke all the siluer and goulde that was left in the treasure of the house of the Lord, and all the treasure of the kynges house, and deliuered it vnto his seruauntes, and sente them to Benhadad the sonne of Tabemon the sonne of Bezan kyng of Siria, that dwelte at Damasco, sayinge: there is a bonde betwene the & me, as was betwene thy fathers and mine. Therefore I send the bothe golde and siluer for a gifte, that thou go and breake the bonde betwene the and Baasa kyng of Israel, that he maye departe from me.

And Benhadad berkened vnto kyng Asa, and sent the captaynes of the hostes whiche he had agaynst the cities of Israel, and smote Thion, Dan, Abel called Beth Gaacah, and all Ceneroth, wth al the Land of Zephthali. And when Baasa heard that he left buyldyng of Ramah, and dwelte in

1. Be. xlii. a.

15

Mother for grandchilder as Ma. n. d. is often called father of. he was grandchilder, as Ma. n. d. is often called. Arg. et fa. ther, whiche pet was his grandchilder.

iii. Kynges.

in Tharzah. Then kyng Asa made proclamations thorowout al Iuda: that none shold be excused. And they toke the stones of Ramah, and the timbre wherewith Baasa had built: and king Asa built therewith Bahaah in Ben Jamin, and Gazphah.

The reste of all the dedes of Asa, and of all his proceedynges, and the ctytes whiche he buyt are witten in the cronicles of the actes done in the dayes of the kynges of Iuda. Neuertheles in his old age, he was diseased in his sete. And Asa laid him to rest with his fathers, and was buried with his fathers in the ctyte of Dauid his father. And Josaphat his sonne reigned in his rowm.

Radab.

And Radab the sonne of Jeroboam began to raygne vpon Israel, the second pere of Asa kyng of Iuda, and raygned vpon Israel two pere. And he dyd euil in the syghte of the Lord, and walked in the way of his father: and in his sinne wherewith he made Israel synne. But Baasa the sonne of Ahiah, of the house of Achazar conspired against him, and slewe hym at Sebethon, a ctyte of the Philistines, for Radab and all Israel laye at seige before Sebethon. And it was the thirde pere of Asa kyng of Iuda, when Baasa slewe hym, and raygned in his stede. And as soon as he was kyng, he slewe all the house of Jeroboam, and lette hym naught that breathed, until he had destroyed hym, agreeynge to the sayinge of the Lord whiche he spake by his seruante Amiah the Silonite, for the sinne of Jeroboam wherewith he synned, & made Israel synne, and for his angering that he angered the Lord God of Israel. The reste of the dedes of Radab, and all his proceedynges are witten in the Cronicles of the kynges of Israel. And there was warre betwene Asa, and Baasa, kyng of Israel, al their dayes.

In the thirde pere of Asa kyng of Iuda, Baasa the sonne of Ahiah beganne to raygne ouer all Israel in Tharzah, and continued xxiii. pere. And he dyd that displeased the Lord, for he walked in the way of Jeroboam, and in his synne, wherewith he made Israel synne.

The xvi. Chapter.

Jehu prophete's agaynst Baasa, of whome he is sayne, Elah's succedeth Baasa, some call him his master Elah, and destroyeth the house of Baasa. He is recte, and Amas chosen, wherby burneth hym selfe, and hym his. Wyched Abab succedeth Amas and taketh to wife withed Jezabel.

Jehu.

Then came the word of the Lord to Jehu the son of Hanani agaynst Baasa saying: for as muche as I exalted thee out of the dust, and made thee captain ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel sinne, to anger me with their synne: I wil make cleane riddaunce of Baasa, and of all his house, and wyl make his

The xiii. Chapter.

house lyke the house of Jeroboam, the sonne of Nabat. * And he that dyeth of Baasa in the ctyte, hym shal dogges eate, and hym that dyeth in the fieldes, shall the fowles of the ayre eate.

The reste of the dedes of Baasa, & what he dyd, and his warres, are witten in the booke of the histories of the kynges of Israel. And Baasa fel on sleepe with his fathers, and was buried in Tharzah. And Elah his sonne raygned in his stede. And by the hande of the prophet Jehu, the sonne of Hanani, the worde of the Lord came agaynst Baasa, and agaynst his house: because of the wychednesse that he did in the syghte of the Lord, in angering hym with the workes of his handes, that he shoulde helpe the house of Jeroboam, because he hadde kyled Nabat.

The xxvi. pere of Asa kyng of Iuda began Elah the son of Baasa to raygne ouer Israel in Tharzah, and continued two pere. And his seruante Zambri capytayne of halfe his charrettes, conspired agaynst hym: as he was in Tharzah drynkyng of stronge dryncke, in the house of Azab steward of his house in Tharzah. And Zambri came and smote hym, and killed him, the xxvi. pere of Asa kyng of Iuda, & raygned in his stede. And as soon as he was kyng, and sat on his seat, he slew al the house of Baasa, & left not a pyffer agaynst the wal.

And thereto he slewe all his kinne, and frendes, and so Zambri destroyed al the house of Baasa, accordinge to the worde of the Lord, whiche he spake to Baasa, thorow Jehu the prophet, for al the synnes of Baasa, and the synnes of Elah his son, wherewith they synned, and made Israel sinne, to anger the Lord of Israel with their vanities. The rest of the dedes of Elah, & all that he did, are witten in the cronicles of the kynges of Israel.

The xxvii. pere of Asa kyng of Iuda, Zambri raygned eghte dayes in Tharzah, the people beleagynge Sebethon, a ctyte of the Philistines. And when the people that laye in the seige heard sege howe Zambri hadde conspired, and howe he hadde slaine the kyng also, then all Israel made Amri capytaine of the menne of warre king that same daye ouer Israel, euen in the hooile. And Amri departed from Sebethon, and all Israel with hym, and beleaged Tharzah. And when Zambri sawe that the ctyte muste needs bee taken, he wente in to the palapce of the kynges house, and sette the kyngs house a fyre on hym selfe, and there dyed, for his synnes, whych he synned in doyng wychednesse in the syght of the Lord, and for walking in the way of Jeroboam, & in his synnes whiche he dyd, and made Israel sinne. The rest of the actes of Zambri, & the treason that he wrought, are witten in the booke of the cronicles of the kynges of Israel.

Agayn, the same season was Israel

ell deuyded in twaine, for halfe the people folowed Thebny, the sonne of Synath, to make him king, and the other halfe folowed Amrye. But the people that folowed Amrye, prevailed agaynst them that folowed Thebny, the sonne of Synath. And so Thebny dyed, and Jamrye raygned. The xxii. yere of Asa kynge of Iuda, beganne Amrye to raygne ouer Israell, xii. yere: and ruled, vi. yere in Tharab. And he bought the hylle of Samaria of one Semar, for two hundred talents of syluer, and built in the hyl, and called the name of the cite whiche he had built Samaria, after the name of Semar the Lorde of the hylle.

And this Amrye wroughte wyckednes in sight of the Lorde worse then all that were before hym, & walched in all the wayes of Jeroboam the sonne of Nabat, and in hys sinne, wherewith he made Israell sinne, to anger the Lord God of Israell whiche dauncynges. The rest of the acts of Amrye which he dyd, & the battels he fought, are written in the cronicles of the kynge of Israell. And Amrye layde hym to rest wth hys fathers, and was buried in Samaria, and Achab his sonne raygned in his stede.

The xxxviii. yere of Asa kynge of Iuda, began Achab the sonne of Amrye to raygne ouer Israell, and raygned in Samaria, xxi. yere. And he displeased the Lorde above all that were before hym. For it semed him a lichte thinge to walche in the synne of Jeroboam. But toke Jezabell the daughter of Ethbaal kynge of the Sidonies to wife, and went & serued Baal, & bowed vnto hym. And he reared an altier to Baal in the house of Baal whiche he had made in Samaria. And Achab made a groue, and proceeded further in angering the Lord God of Israell, then all the kings of Israell that were before hym.

In hys dayes Byell of Bethell buylde Jericho. And it cometh hym Amram hys eldest sonne when he laid the foundacion, & his youngest sone whiche he set vp the gates, agreyng vnto the word of the Lorde whiche he spake by Josua the sonne of Nun.

The.xvii. Chapter.

Eliab is nourished and fedde of Waucho, and after is sent to the woman of Sarepta whose child he rayseth to lyfe.

And Eliab the Ghebrise whiche was of the inhabitants of Galaad, sayd to Achab: as true as the lord god of Israell liueth before whom I stand, ther shall be neither dewe nor raine these yeres save as I appoynt it.

And the worde of God came to hym, sayinge: get the hence, and turne the easterwarde, & hyde thy selfe in the broke Iserpt, that lieth before Iordan: drynke of the ryuer, for I haue commaunded the Iauens to fede the ther. And he went and dyd accordyng to the worde of the Lorde: he went and dwelt by the broke Iserpt, that lieth before Iordan. And the Iauens brought

hym bread and fleshe euery moynynge, and euery euening, and he dranke of the broke. And it chanced after a while, that he broke dyed vp, because there fell no raine vpon the carthe. Thencame the word of the Lorde vnto hym, sayinge: aryse, and gette the to Sarepta, a cite of Sydon, and dwell ther. Behold, I haue commaunded a wyddowe ther, to susteine the. And he arose, & heft to Sarepta. And whē he came to the gate of the cite, ther was a wydow ther gathered strakes. And he called vnto hyr and sayed: let me pray the, a lytle water in a dysche that I may drynke.

And as she wente to set it, he cryed to hyr and sayed: Wrynge me a praye the, a morsell of bread in thyne hande. And she answered: as sure as the Lord thy god liueth I haue no bread, but euen an handefull of meale in a pytcher, and a lytle oyle in a cruse. And so, I haue gathered a fewe speckes for to goo and bake it for me, and my sonne, that we maye eate it, and then dye. And Eliab sayed vnto hyr: feare not but goo and do as thou hast sayed: and make me a lytle cake spise of all, and wrynge it oute vnto me: and afterwards make for the and thy sonne.

For thus sayeth the Lord God of Israell: the pytcher of meale shall not be wasted, neyther shall thy oyle cruse be wythoute oyle, tyll the Lorde haue sente raine vpon the carthe. And she wente and dyd as Eliab hadde. And she, and he, and hyr house, dyd eate a good space, and the pytcher of meale wasted not, neither was the oyle cruse wythoute oyle, accordyng to the worde of the Lorde, whiche he spake thowme Eliab. And after these thynges it happened that the sonne of the wyfe of the house fell sycke. And hys sykenes was so sore, that there was no heale left in hym. Then sayed she vnto Eliab: What haue I to doo wth the, O thou manne of God, art thou come vnto me, that my synnes shoulde be thoughte vpon, and my sonne shal dye?

And Eliab sayed to hyr: gyue me thy sone. And he toke hym out of hyr lap, and caried him vp into a lyste, where he laye, and laid him vpon his own bed, & called to the Lorde, and sayed: O Lorde, my God, haue thou bene so cruell vnto the wydow with whom I sojourne, that thou hast layd her sonne? And he stretched hym selfe vpon the childe thre tymes and called vnto the Lorde, and sayed: O Lord my God, let the childs soule come into hym agayne. And the Lorde herd the voice of Eliab, and the soule of the childe came into him agayne, and he reuiued.

And Eliab toke the boye and broughte him downe out of the chambie into the house, and deliuered hym to hys mother and sayed: se thy sonne lyueth. Then the wyfe sayed to Eliab: Now I know thou art Gods man, and that the word of the Lorde in thy mouth is true.

And Eliab

Samaria.

iii. reg. x. b.

Of the x. yere of Achab.

iii. reg. xvi. c. i. x. b.

Ind. iii. e.

iii. reg. xvi. c. i. x. b.

The. xviij. Chapter.

Elisha's spirit to Achab. And a hundred prophets and sauerth'inn. Baal can not hear although the people cry verpe loud. El'ah'lylito al Bala' Prophetes: and al'et' o' to, with rapre.

Elisha of
Eliab.

As at last the word of the lord came to Eliab the thirde pere sayinge: goo thy self vnto Achab, that I mai send raine vpon the erth. And Eliab wente to shewe hym selfe to Achab, for ther was a great fampthment in Samaria.

Wherefore Achab called Abdia the gouer-
ner of his house which feared god grea-
tly: in so much that he had destroyed the
Lordes Prophetes, he took an hundred of
the Prophetes, and byd them, to lye in one
caue, and to lye in an other, and prouided
bread and water for them. And Achab say-
ed vnto Abdiah: walke thow the land
vnto all fountaynes of water, and vnto all
brookes, to se whether anye grasse maye be
found, that we may saue the horses, and the
egules, that we destroy not the beaues. So
they deuised the lande betwene them to
walke thowse it. Achab wente one way
by hym selfe, and Abdiah wente another
by hym selfe.

And it chaunced as Abdiah wente in
the waye, that Eliab met hym. And Abdiah
knewe hym, and fell on his face and sai-
ed: Art thou my Lorde Eliab? And he
said vnto hym: I am he. So and tel Achab
that Eliab is here. And the other answered:
What haue I spened, that thou wouldest
help me into the handes of Achab to slea
me? As sure as the Lorde thy God lyueth,
there is no nacoun nor kyngdome whe-
ther my Lorde the kyng hath not sente, to
seke the. And whel they said thou wast not
ther, he took an oth of the kyngdome, and
nacion, by cause he found the not.

And now thou saist: So, tel thy Lorde,
Eliab is here. And as sone as I am gone
from the, the spirit of the Lorde shall ca-
rye the awaye, whether I shall not knowe:
and then when I haue gone and tolde A-
chab, and he can not fynde the, he shall slea
me. And yet I thy seruante haue feared
the Lorde from my yowth.

Was it not tolde my Lorde what I byd
when Jezabel slewe the Prophetes of the
Lorde, how I byd an hundred of the Lordes
Prophetes, to lye in one caue, and as many
in an other, and prouided them bread & wa-
ter? And yet now thou saiest, go thy selfe
Lorde that Eliab is here, to the intente he
myghte slea me. Then Eliab sayed, as tru-
ly as the Lorde GOD of heu'nes lyueth he
fore whom I stande: I wyll shewe my
selfe vnto hym this day.

And thereupon Abdiah wente to Achab
and tolde hym. And Achab wente agaynst
Eliab. And when Achab sawe Eliab, he
sayed vnto hym: Art thou he that trou-
bleth Israel? And he sayed: It is not I
that troubleth Israel, but thou, and thy

fathers house, in that ye haue forsaken the
commandementes of the Lorde, and haue
folowed Baal. But nowe send and gather
me al Israel vnto mount Carmell, and the
Prophetes of Baal, four hundred and fiftie
ty, and the Prophetes of the groves four people of
hundred, whiche eate of Jezabels table.
And Achab sente for all the chyldren of Is-
rael, and gathered the Prophetes vnto
mount Carmelle.

And Eliab came vnto all the people, and
said: Why haue ye betwene two opinions?
If the Lorde be ver y God, folowe him: or if
Baal be he, then folow him. And the people
answered hym not one word.

Then sayed Eliab vnto the people: Non-
lye remayne of the Lordes Prophetes, and
Baal's Prophetes are four hundred and
fiftie. Let two oxen be geuen vs, and lette
them chose the one, and cut hym in peaces,
and lape him on wood, and putte no fyre
vnder. And I wyll dresse the other, and put
hym on wood, and put no fyre vnder. And
call ye on the name of your God, and I
wyll calle on the name of the Lorde. And
then the God that answereth by fyre, he is
the ver y God.

And all the people sayed: It is well
spoken. Then sayed Eliab vnto the Pro-
phetes of Baal, chose you an ox, & dresse
him fyre (for ye are many) and calle on
the name of your God, but putte no fyre
vnder. And they took the ox that was
geuen them, and dresse hym, and called
on the name of Baal, from morninge, to
noone, saying: O Baal, heare vs. But there
was no voyce nor answer. And they lepte
aboute the autier that they had made. And
at noone Eliab mocked them & said. Call
loue, for he is a God: but he is falschynge
or p'nsupnge bys ennemys, or happelye
he sleapeth, that he maye awake. And they
cryed a lowde, and cutte them selues (as
their maner was) with knyues and lau-
cers, tyll the bloude folowed ou them. But
when mydder daye was passed, and they
hadde plared the Prophetes tyll it was
tyme to offer, and yet was neyther voyce
nor answer, nor any that regarded them,
Eliab sayed to all the fouliche, come to me.
And all the people came to hym. And he
mended the autier of the Lorde that was
broken, & and toke xij. stones, acco'rdynge
to the nombre of the twelue tribes of the
sonnes of Jacob, vnto whome the worde
of the Lorde came sayinge: Israel shall
be thy name. And with the stones he
made an autier in the name of the Lorde.
And he made a gutter rounde aboute the
autier, able to receyue two peckes of
corne, and he putte the woodde in order,
and hewed the ore in peaces, and put hym
on the woodde, and sayd: tyll four pychers
tyll to ster, and poure it on the sacryfice
and on the wood. And he said: do so agayne
and they byd so agayne. Then he said: do it
the thyrd tyme. And they byd so the thyrd
tyme.

To saye
the ordina-
mentes of
god, is to
treble the
people ofE
1. Re. 11. 2.
and. 11. 2.

Iosa. 11. 2.

Esa. 41. 2.

time. And the water ranne rounde aboute the aulacre, and the gutter was full of water also. So when offeringe tyme was come. Eliab the prophet wente to a sayde: Lord god of Abraham, Isaac, and of Israel let it be knowne this daye, that thou arte the God of Israel, and that I am thy seruante. & that I doo all these thynges at thy commaundement.

Hearc me, O Lorde, that this people may knowe, that thou arte the God, and that thou hast turned eueri bettes backward. And there fell fyre from the Lorde and consumed the sacrifice, and the wood, and the stones, and the house, and lyked vp the water, so it was in the gutter. Whiche when all the people sawe, they fell on their faces, and said: the Lorde he is God, the Lorde he is God. Then sayd Eliab vnto them, lay hands on the prophets of Baal, let not one of them escape.

B And when they had taken them, Eliab broughte them downe vnto the brooke Ison, and slew them there. Then Eliab sayd vnto Achab, gette the vp, seate thy selfe, for ther is a sound of much captiue. And when Achab wente vp to eate and dryncke, Eliab wente vp to the toppe of a mount Carmel, and bowed hym selfe to the earth, and put his face betwene his knees and sayd to his seruante: goe vp and loke toward the Sea. And he met vp and looked, and sayd: here is nothyng, and he sayd: go agayne seuen tymes. And the seuenthe tyme he said: beholde, there styeth a lytle cloude oute of the sea, lyke the paulme of a mannes hande.

all. re. xvi. a

Then he sayd: go and saye to Achab, put the horses in the charerie, and gette the downe, that the captiue stoppe the nor. And wythin a little whyle, beauen was blacke with cloudes and wynde; and there was a greete rayne. And Achab rode and went to Jezrebell, and the hande of the Lorde was vpon Eliab, and he gyrded by his loynes, and ranne before Achab, till they came to Jezrebell.

The xii. Chapter.

Eliab seruant from Jezrebell, is named of the angell of God. He complayneth that he is left alone, and that they seeke his lyfe. He is commaunded to annoynte Jehu, and Eliseus.

A And Achab told Jezrebell, al that Eliab had done, & altogether how he had slaine the prophetes with the sword. When Jezrebell sente a messenger vnto Eliab, sayinge: * So do God to me, and so thereto, but if I make thy soule lyke one of theys, by to morowe this tyme: when he sawe that, he arose and wente for his lyfe, and came to Bersabe in Iuda, and left his seruante there. And he wente a dayes iourneye into the wyldernesse, & when he was come, he late downe vnder a Junypar tree, and desired for his soule, that he myghte dye, and sayd:

all. re. ii. a

It is now enough, O Lorde, take my soule for I am not better then my fathers.

Jonas. iii. c

And as he laye and slepte vnder the Juniper tree: beholde, there came an aungell and touched hym, and sayd vnto hym: arise, and eate. And he looked aboute hym: and loe, there was an timber cake, and a cruse of water at his heade. And he eate and dryncke, and layde hym downe agayne to sleape. And the aungell of the Lorde came agayne the seconde tyme, and touched him, and sayd arise and eate. for thou haste a longe iourneye to go. And he arose, and dyd eate and dryncke, and went in the strength of that meate fortye dayes, and fortye nyghtes vnto Horeb, the mount of God, and entered there into a caue, and lodged there all nyghte.

And then the woide of the Lorde came vnto hym, and sayd: what dost thou here Eliab? And he answered: I haue bene thome augepte, for the Lorde God of hostes sake. For the chylderen of Israel, haue forsaken thy couenaunte, and haue broke downe thine aulcres, and slayne thy prophetes with the sword, and I onely am left, and they seeke my soule to haue it. And he sayd: come oute and stande before the Lorde.

Rom. xi. c

And beholde the Lorde wente by, and a myghty stronge wynde, that rent the mountaynes, and brake the rockes before hym, but the Lorde was not in the wynde. And after the wynde came an Earthquake. And after the earthquake came fyre, but the Lorde was not in the fyre. And after the fyre, came a smalle spyll boyye.

B

And when Eliab hearde it, he couered his face with his mantell, and wente out, and stode in the mouth of the caue. And loe ther came a voyce vnto hym, and sayd: what dost thou here Eliab? And he answered: I haue bene earnestlye augepte for the Lorde God of hostes sake: because the chyldren of Israel haue forsaken thine appointement, and haue cast downe thine aulcres, and slayne thy prophetes with the sword, and I onely am left, and they seeke my soule to haue it. Then the Lorde sayd vnto hym: go, and turne thy way to the wyldernesse of Damascus, and go and annoynte Hazael to be kynge of Syria.

And Jehu the sonne of Hami anoynt to be king ouer Israel. And Eliseus the sonne of Saphat, of Abel mebulah anoynt to be prophete in thy towne. And he so escape the sword of Hazael, vnto Hal Jehu sea, & if any man escape the sword of Jehu hym Hal Eliseus sea. And thereto I haue left me seuen thousand in Israel, of whiche neuer manne bowed his knees vnto Baal, & nor killed him with his mouth. And he departed thence and founde Eliseus the sonne of Saphat plowing with xii. oxes of Oren before hym, & he with the twelue.

all. re. ix. a: Et. xlviii. a

Eliseus
Baal was
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all. ii. c

iii. **Kinges.**

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en and ranne after Eliab & sayed: lette me
 I praye thee byt my father and mother
 and then I wyl folow the.

And he sayd vnto hym: goo backe a-
gayne, for what haue I done to the? And
he went backe againe from him. and toke
a poke of oren, and slewe them, and dressed
the skes wth the instrumentes of the or-
en, and gaue it the people, and they dyd
eate. And then he arose, and went after El-
iab, and mynystred vnto hym.

The.rr.Chapter.

The first and seconde tyme that Samaria was beleiged of Benhadad kyng of Siria

AND Benhadad kynge of Siria gathered all hys booke together, and xxxiiij. kynges with him, with horse and charret and went by and besieged Samaria, & warred agaynst it. And he sente messengers to Achab kynge of Israel into the cite, and said unto hym: thus sayeth Benhadad. Thy silver and thy golde is myne, and the beste of thy wyues, and the beste of thy chylzen be myne. And the kynge of Israel answered and sayde: my lord king accordyng to thy sayinge, I am thynne with all that I haue.

And the messengers came agayne to Achab, and sayed: thus saierh Benhabad. I haue therfore sente vnto the, sayinge: deliver me then thy silver, and thy golde, and thy wyues, and thy children. Or els I will send my seruantes vnto the by to morrow this tyme: and they shal search thine house, and the house of thy seruants, which shall take all that is gloriouse in thine eyes, and burnge it awaye with them.

Then the kynge of Iſrael ſente for the
elders of the lande, and ſayed : take heed
I praye you , and ſee howe thys fellowe
goeth aboute myſchefe . For he ſente un-
to me , for my wyues, and my chyldrenne,
and my ſolace and my glaſſe : And all the el-
ders of Iſrael, and all the people ſayed :
hearken not to hym, nor conſente . Where-
upon he ſayed to the meſſengers of Ben-
hadad, tell my Lorde the kynge, all that he
ſente for the fyrſt tyme, that I wyl doo,
but thys requeſte I maye not doo . And
the meſſengers departed and broughte
hym worde.

Then Benbadad sente vnto hym and
sayd: thus doo the Goddes to me, and so
to thes. If the duste of Samaria be enough
for all the people that folowe me, that e-
uerie man maye haue an handefull. And
the kynge of Israell answered and sayed:
Telle hym, lette not hym that putteth
hys harness booste hym selfe, as he that
putteth it of. * And when Benbadad
hearde that answere, as he and the kyn-
ges were dyuynge in the paylions, he
sayed vnto vs seruantes: put youre sel-
ues in atape. And they put theym selues
in atape agaynst the ctyte. And beholde
there came a prophete vnto Ahab kynge

The. xx. Chapter.

of Iſſaell, and ſayed to hym. Thus ſay-
eth the Lorde: Seeſte thou all thyſe greate
multytude? Beholde, I wpll deliuer them
into thyne hande this daye, that thou mai-
eſte knowe that I am the Lorde. And Achab
ſayed, by whome? And he ſayed, thus ſaith
the Lorde: euen by the gouernours men
of the ſhyres. And Achab ſayed: who ſhall
ſpyke to myne battayle? And he ſayed, thou.
Then he numbered the men of the gouer-
ners of the ſhyres, and they were two hun-
dred. xxxiiij. And after them he numbred all
the people, and all the chyldreune of Iſ-
ſaell were ſeuen thouſande. And they mar-
ched ſo warde at noone, when Benhadad
was a dyrnckynge ſtronge dyruke in the
pauillions wpth the two and thyrtye kin-
ges that holpe hym.

And the men and rulers of the Hyres,
wente oure frylle. And Benhadad sente
forth, and thep shewed hym, sayinge: Ther
come men from Samarra. And he sayed:
if thep come to make peace, take thep in a
lyue. And also, if thep come for warre, take
thep in pet alyue. And when those menne
of the Hyres of the Hyers were come out
of the ctry, and the hooste after them, they
sawe evere man bys enemye that rode
in bys waye.

And the Syrians fledde, and Iſtaell fol-
lowed after them. And Benhadad the king
of Siria escaped on a horse, with his horse
men. And the kynge of Iſtaell wente out
and smote horse and charette, and slew a
great slaughter of the Syrians. Then ther
came a Propete to the kynge of Iſtaell,
and sayed vnto hym: go forth, and play the
man, be bold and take vnde what thou
doeſt: for when the yere is gone about, the
kynge of Siria wyll come agaynſt the
agayne.

Then said the seruantes of the kinge of
Siris to him. The Goddes of the hilles ar
they? Gods, and therfore they had þ better
of vs. But let vs fyghte wth them in the
playne, and vndoubtedlye we shall haue
the better of the. And this do, take the kin
ges awape, & put Dukes in theyr rounes.
And turne the a new hoste, lyke the hoste
that thou hast loste, and haile for horse, and
charret for charret, and let vs fyghte wth
them in the playne, & for a wager we gette
the better of the. And the king bekned on
to their counseil, and byd euery so.

And as soon as the peace was gone about, Benhadad numbered the Syrians, and wente up to Aphek to warre with Israel. And the children of Israel were numbred and provided of victual, and wente against them, and pitched before them, like two little flocks of kyddes, but the Syrians filled the countrey.

Then ther came a man of God, and saide
vnto the kynge of Iudaell, thus saied the
Lord. Because the Syrians say: the Lord
is but a God of the hylls, and not God of
the valleyes too, therefore will I deliuer

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all thyngs grete muste be into thyne hand: that ye may knowe that I am the Lorde.

And they purged one ouer agaynste the other. vii. dayes, and the seuenth day they forned bachel. And the child of Israel slew of the Syrians, an hundred thousand foremen in one daye. And the rest fledde to Aphek into the cite. And there fell a waile vpon. xxi. thousande of them that were left. And Benhadad fledde, and went into the cite, from chamber to chamber.

Then sayed his seruantes vnto hym: Beholde, we haue hearde saye, that the kinges of the house of Israel be merciful kinges. Let vs put sackcloth about our loines and ropes aboute oure heades and go ouer to the kynge of Israel: haply he wyl saue thy lyfe. So they gydd sackcloth aboute their loynes, and put ropes aboute their heades, & went out to the kynge of Israel, and sayd: thy seruant Benhadad sayth: I praye the let me lyue. And he sayed: Is he yet aloue? What, he is my brother. And they toke that word for good lucke, and hastyly caught it out of his mouth, and sayed: Yea thy brother Benhadad. Then he sayed goo and brynge him. And Benhadad came out to hym, and the other toke hym vp into the charette. And Benhadad sayde: the cyres whiche my father toke from thy father, I wyl restore agayne.

And thou shalt make Streets for the in Damasco, as my father dyd in Sama. I. And I wyl make a leage wth the, and sende the away. And so made a leage wth him and sente hym away.

Then a certayne man of the chyldren of the prophetes sayed vnto his felowe wth the word of the Lorde: flete me I praye the. And the man woulde not flete hym. And he sayed, because thou hast not obeyed the voyce of the Lorde: behold, as sone as thou art departed and gone from me, a Lion shal fynde the. And as sone as he was departed from hym, a Lion founde hym and stode by him. Then he found an other man and sayed to hym: flete me I praye the. And the man gaue hym a good steepe and wounded hym. And the prophet met forth a warred for the kynge by the waye and tyed a kerchele ouer his eyes: and put himselfe oute of knowledge. And when the kynge came by, he crept vnto hym and sayde: thy seruante wente oute in the myds of the batel. And lo, ther was one began to flee. And there came a man to me and sayd: kepe thou this man. And if he be missed, thy lyfe shal goo for his, or els thou shalt paye a talente of siluer. And as thy seruant had here and there to do, he was gone. And the kynge of Israel sayd to hym: euen so shal thy iudge ment be as thou hast defenede thy selfe.

And he baded and unfolded the kerchele awaie from his eyes: and the kynge of Israel knewe hym, that he was of the prophetes. And he sayde vnto the kynge,

thus saith the lord: because thou hast let go a man that ought to haue died, thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israel wente to his house all sad and very deuyr, and entred into Samaria.

2de. xxi. Chapter.

Jezebel comendeth to hyl Naboth, for the vineyard that he refused to sell Achab. hysly as reproach Achab, and he repenteth.

After these thinges were done, it chaunced that Naboth the Jezreelite had a vineyard in Jezreel hard by the palace of Achab kynge of Samaria. And Achab spake to Naboth, sayng: let me haue thy vineyard, to make me a garden of herbes therof, because it lieth so nigh my house: & I wyl geue the a better vineyard for it: or if it please the I wyl geue the the worth of it in siluer. But Naboth said to Achab: the Lord thy god hath sayd me, that I shuld geue the inheritance of my fathers vnto the.

Then met Achab vnto his house exceeding angry, and euyl payed, because of the wordes which Naboth & Jezreelite had spoken to him, sayng: I wil not geue the inheritance of my fathers. And he layd hym downe vpon his bedde, and turned aways his face, and would eate no meate.

Then Jezebell his wyfe came to hym, and sayed vnto hym: Why arte thou so frowarde, that thou eatest no meate? And he sayed vnto hyr: I spake vnto Naboth the Jezreelite, and sayed to hym: Gyue me thy vineyard for siluer, or els if thou wylst, I wyl geue the an other vineyard for it. And he sayed: I wyl not geue the my vineyard.

Then sayed Jezebell his wyfe to hym: What a goodly kingdome were thou able to make in Israel? Ete and eate meate and sette thyne herte at reaste, for I wyl gyue the the vineyard of Naboth to Jezreelite. Then she wrote a letter in Achabs name and sealed it wth his seel, and sente it to the elders, and chiefe men of his cite, that dwelte where Naboth dwelte. And she wrote in the letter, sayinge: proclayme fastynge, and set Naboth on hygh among the people, and set euo naughtere felowes before hym, and sette them testyfe agaynst him, sayng: thou dydst blaspheme both God and the kynge. And by that casse hym out, and stene hym to deathe.

And the elders and nobles of his cite whiche dwelt in his cite, dyd as Jezebell had sente vnto them, and as it was wrytten in the letter whiche she hadde sent vnto them. They proclaymed fastynge, and set Naboth on hye among the people, and ther came in two vniuersite persons and stode before hym. And the two deuyls wher sonnes witnesssed agaynst Naboth before the people, sayinge: Naboth dyd curse god and the kynge. And vnto that they carryed him forth of the cite & stoned hym wth stones to deathe.

And they sente to Jezebell, sayinge: Naboth is deade.

1. Re. xxi. 10

2. Re. xxi. 1

Act. vii. 9

both is stoned to death. And when Jezabel heard that Naboth was stoned to death, she said to Achab: arise and take possession of the vineyard of Naboth, the Jezrahelite, which he denied to give thee for silver: for Naboth is not alive, but dead. And when Achab heard that Naboth was dead, he arose to go down to the vineyard of Naboth & Jezrahelite to take possession of it.

And the word of the Lord came unto Elijah the Tsebote, saying: arise & go down to meet Achab king of Israel, whereby he is in Samaria. Behold, he is in the vineyard of Naboth: for he is gone downe thither, to take possession of it. And say unto him, thus saith the Lord: thou hast killed, and more once gotten possession. And say after that unto him: thus saith the Lord: in the place where Dogges lapped the bloude of Naboth, shall Dogges lap even thy bloude also. And Achab said to Elijah dost thou founde me thine enemye at anye

time? And he said: yea, because thou art utterly appointed to worke wickednes in the sight of the Lord.

Behold, I will bringe euill upon thee, and will make cleane riddance of thyne issue, and will destroye of Achab, all that pisseth agaynst the wal, & euen the incluse, and furbeste in Israel, and will make thyne house, like the house of Jeroboam the sonne of Nabat, and like the house of Baasa, the sonne of Abiad, because thou hast prouoked me to anger, & made Israel sinne. And also agaynst Jezabel came the word of the Lord, saying: Dogges shall eate Jezabel vnder the walles of Jezrael. And he that dieth of Achab in the towne, hym shall dogs eate: & he that dieth in the fields, hym shall the foules of the ayre eate.

For there was none at all like Achab that was so utterly appointed to doo wickednes in the sight of the Lord, and that because Jezabel his wyfe pricked hym so inward. And therefore he dyd exceedingly abominable, in following Idols, in all thinges, like as did the Amorites, whiche the Lord caste oute before the chylidren of Israel. When Achab hearde these wordes, he rent his clothes, and putte sackcloth aboute his fleshe, and fasted, and laye in sacke, and went comfortlesse. And the word of the Lord came to Eliah the Tsebote, saying: see thou howe Achab humbleth hym selfe before me? because he so humbleth hym before me, I will not bringe the euill in his daies: but in his sonnes daies I will bringe euill upon his house.

The xxii. Chapter.

Four hundred false prophets do comfyt Achab and Josaphat to warre against Ramoth: only Michaeah propheseth the truth, for whiche he is saynten, and put in prison.

And he continued the peace without warre betwene Syria and Israel. * And the thirde yere Josaphat

kinge of Iuda came to the kinge of Israel. Then sayed the kinge of Israel vnto his seruantes, knowe ye not that Ramoth in Galaad is ouers, and we syt still, and take it not oute of the handes of the kinge of Syria? And he sayed to Iosaphat: wyle thou go with me to batteill, to Ramoth in Galaad? And Josaphat sayed vnto the kinge of Israel: * I wyl be as thou arte, and my people shal be as thyne, And Josaphat sayed to the king: aske counsaile I pray the, of the Lord to daye, And then the kinge of Israel gathered of the prophetes together, vpon a foure hundred men, and sayed vnto them: Shall I go to Ramoth in Galaad to battaill, or be still? And they sayed: go for the Lord shall deliuer it into the handes of the kinge. And Josaphat sayed: is there not one prophet of the Lord here more, that we myghte enquire of hym?

And the kinge of Israel sayed to Josaphat: there is yet one, by whome we may aske counsaile of the Lord, one Michaeah the sonne of Iemlah, but I hate him for he neuer propheseth good vnto me, but euill. And Josaphat sayed: let not the kinge saye so. Then the kinge of Israel called vnto one of his chamberlaynes and sayd: let Michaeah the sonne of Iemlah hether at once. And the kinge of Israel and Josaphat the kinge of Iuda, sate cyther in his seate, and they appatell on them, in a void place beside the enterynge of the gate of Samaria, and all the prophetes, prophesying before them. And Jeechiah the sonne of Canaanah made hornes of iron, and sayed, thus saith the Lord: with these hornes thou shalt winowe the Syrians, vntyll thou haue made an ende of them. And all the prophetes prophesied euen so, saying: go to Ramoth in Galaad and prosper, for the Lord shall deliuer it into the handes of the kinge.

And the messenger that was gone to call Michaeah, sayed vnto hym: see, the wordes of the prophetes speake good of the kinge with one voice, let thy wordes I pray the be like the wordes of one of the, and speake that is good.

And Michaeah sayde: as sure as the Lord liueth, what the Lord putteth in my mouth, that wyl I speake. And when he was come vnto the king, the kinge sayed vnto him: Michaeah, shal we go to Ramoth in Galaad to battaill, or shall wee be still? And he sayd vnto hym, * goo and prosper, for the Lord shall deliuer it into the handes of the kinge. And the kinge sayed vnto him: howe often shal I adure the, that thou tel me nothing but truthe, in the name of the Lord? Then he sayde: I sawe all Israel scattered vpon the hylls, as sheepe that haue no shepherdes. And the Lord said, these haue no mayster, let them returne euery man to his house in peace.

Then sayed the kinge of Israel to Josaphat:

iii. re. iii. a.

iii. re. xlii. a.

iii. re. xlii. a.

B

Michaeah

C

Michaeah

iii. re. xlii. a.

Eraphat: I wd not I tell the, that he wolde prophetic no good unto me, but euyl: And **Agicheah** sayde: Heate thou therefore the worde of the Lorde: I saw the Lorde sitte on hys seate, and al the company of heauē standyng about hym, on his ryghte hande, and on hys lefte, and the Lorde sayde: * **Who shal deceiue Achab**, that he maye go and be slayne at Ramoth in Galaad? And one sayde on thys maner, and another on that. Then came forth a spūte and stode before the Lorde, and sayde: I wyl deceiue him. And the Lorde sayd: wherewith? And he sayd: I wyl go out, and be a false spūte in the mouthes of all his prophets.

And the Lorde sayde: Thou shalt deceiue hym, & also preuayle, go forth, and do euyl so. Now therefore beholde, the Lorde hath put a lyngge spūte in the mouthes of all these thy prophets, when in very dede the Lorde hath spoken euyl toward the. Then **zedekiah**, the sonne of **Canaanah** went to, and smote **Agicheah** on the cheke and sayde: Howe is the spūte of the Lorde gone from me, to speake in the? And **Agicheah** sayd: Behold thou shalt se in þe daie, whē thou shalt go fro chamber to chāber to hide the. And the king of Israel said: Take **Agicheah**, and carpe hym backe agayne vnto **Amon** the gouernour of the city: and vnto **Joab** the kynges sonne, and saie: thus sayeth the king: Putte this fellow in pryson, and fede him with breade and water straght, tyll I retorne in peace. The **Agicheah** sayde: if thou come safe agayne, the Lorde hath not spoken in me. And he saide: hearken ye people, euerye one of you.

And so the kyng of Israel, and **Josaphat** kyng of **Juda** wente by to **Ramoth** in **Galaad**. And the kyng of Israel sayde to **Josaphat**: I wyl chaunge myne apparell, and get me to warre, but put thou on thyne owne apparell.

And the kyng of Israel chaunged hys raymente, and wente to battell also. But the kyng of **Siria** had commaunded the captaynes of hys Charettes, of whiche he had xxiij. saynge: fight nether with small nor grete, saue with the kyng of Israel onlpe. And when the captaynes of the Charettes saw **Josaphat**, they thought he had bene the kyng of Israel, and therefore they turned to hym to fyghte. But **Josaphat** cryed out. And when the captaynes of the charettes sawe that he was not the kyng of Israel, they turned backe from hym. And a certayne man drew a bow vnwares and smote the kyng of Israel betwene the ribbes of hys harners. Wherefore the king said to the driuer of his charret, turne thy hand, and carpe me forth of the host, for I am hurte. And the felde encreased that day, and the kyng continued in his charret before the **Sirians**, and died about nyghte. And the bloude ranne oute of the wounde into the botto me of the charret. And there wente a proclamacion thowenoute the

hoste after the sunne was downe: I praye: let euerye man departe to hys cyty, and to hys owne contry. And when the al of Israel was deade, they came to **Samaria**, and buryed him there.

And whyle they washed the charette in the pole of **Samaria**, the Dogges lpyed up hys bloude, and harlottes washed by accordyng to the word of the Lorde which he spake. The reste of the dedes of Achab, and all he dōd, and the quorpe house whiche he made, and the cytyes that he builde, are wyrtten in the booke of the cronycles, of the kynges of Israel.

And when Achab was layde too rest with his fathers, **Joasiah** hys sonne reigned in hys stede. **Josaphat** the sonne of **Ashaz** began to raygne vpon **Juda**, the fourth yere of Achab kyng of Israel, and was xxx. yere olde when he began too raygne, and raygned xxx. yere in **Jerusalem**. Hys mothers name was **Azubah**, the Daugh- ter of **Bahai**. And he walched in all the wayes of **Asa** hys father, and bowed not there frome, but dōd that was ryghte in the syghte of the Lorde. Onely he did not put the hyl aulters oute of the waye: for the people offered, and burnt theire sa- crifices yet in the hyl aulters. And he had peace with the kyng of Israel.

The reste of the dedes of **Josaphat**, and the myghte that he vled, and howe he war- red, are wyrtten in the Cronycles of the kynges of **Juda**. And also the remnaunte of the booggerpe boyes, whiche remayned in the dayes of hys father, he putte cleane oute of the Lande.

There was then no kyng in **Edom**, the kyng was but a deputye. And **Josaphat** made shippes in the sea, to go to **Ophir** for golde, but they wente not: for the shippes brake at **Azion** **Gaber**. Then sayde **Ouah** the sonne of Achab vnto **Josaphat**: Lette my seruauntes go wpth thine in the shippes. But **Josaphat** woulde not. And **Josaphat** laide hym too slepe wpth hys fathers, and was buryed wpth hys fathers,

in the cytye of **Dauid** his fa- ther: and **Jehoram** hys sonne reigned in hys towne. (.)

The ende of the third boke of the kynges as the la- tynists reken: the E- bryes call it þe first of the kynges.

Barth.

What is vn-
wares, or at
al aduēture
entendyng
nothyng
lesse then to
beare killed
the kyng.

11. Sc. xli. c

11. par. xx. d

11. Reg. xv. d

Eraphat: I wd not I tell the, that he wolde prophetic no good unto me, but euyl: And **Agicheah** sayde: Heate thou therefore the worde of the Lorde: I saw the Lorde sitte on hys seate, and al the company of heauē standyng about hym, on his ryghte hande, and on hys lefte, and the Lorde sayde: * **Who shal deceiue Achab**, that he maye go and be slayne at Ramoth in Galaad? And one sayde on thys maner, and another on that. Then came forth a spūte and stode before the Lorde, and sayde: I wyl deceiue him. And the Lorde sayd: wherewith? And he sayd: I wyl go out, and be a false spūte in the mouthes of all his prophets.

And the Lorde sayde: Thou shalt deceiue hym, & also preuayle, go forth, and do euyl so. Now therefore beholde, the Lorde hath put a lyngge spūte in the mouthes of all these thy prophets, when in very dede the Lorde hath spoken euyl toward the. Then **zedekiah**, the sonne of **Canaanah** went to, and smote **Agicheah** on the cheke and sayde. Howe is the spūte of the Lorde gone from me, to speake in the? And **Agicheah** sayd: Behold thou shalt se in þe daie, whē thou shalt go fro chamber to chāber to hide the. And the king of Israel said. Take **Agicheah**, and carpe hym backe agayne vnto **Amon** the gouernour of the city: and vnto **Joab** the kynges sonne, and saie: thus sayeth the king. Putte this fellow in pryson, and fede him with breade and water straght, tyll I retorne in peace. The **Agicheah** sayde: if thou come safe agayne, the Lorde hath not spoken in me. And he saide: hearken ye people, euerye one of you.

And so the kyng of Israel, and **Josaphat** kyng of **Juda** wente by to **Ramoth** in **Galaad**. And the kyng of Israel sayde to **Josaphat**. I wyl chaunge myne apparell, and get me to warre, but put thou on thyne owne apparell.

And the kyng of Israel chaunged hys raymente, and wente to battell also. But the kyng of **Siria** had commaunded the captaynes of hys Charettes, of whiche he had xxiij. saynge: fight nether with small nor grete, save with the kyng of Israel onlpe. And when the captaynes of the Charettes saw **Josaphat**, they thought he had bene the kyng of Israel, and therefore they turned to hym to fyghte. But **Josaphat** cryed out. And when the captaynes of the charettes sawe that he was not the kyng of Israel, they turned backe from hym. And a certayne man drew a bow vnwares and smote the kyng of Israel betwene the ribbes of hys harners. Wherefore the king said to the driuer of his charret, turne thy hand, and carpe me forth of the host, for I am hurte. And the felde encreased that day, and the kyng continued in his charret before the **Sirians**, and died about nyghte. And the bloude ranne oute of the wounde into the botto me of the charret. And there wente a proclamacion thowenoute the

hoste after the sunne was downe: I praye: let euerye man departe to hys cyty, and to hys owne contry. And when the al of Israel was deade, they came to **Samaria**, and buryed him there.

And whyle they washed the charette in the pole of **Samaria**, the Dogges lpyed up hys bloude, and harlottes washed by accordyng to the word of the Lorde which he spake. The reste of the dedes of Achab, and all he dōd, and the quorpe house whiche he made, and the cytyes that he builde, are wyrtten in the booke of the cronycles, of the kynges of Israel.

And when Achab was layde too rest with his fathers, **Joasiah** hys sonne raigned in hys stede. **Josaphat** the sonne of **Ashaz** began to raigne vpon **Juda**, the fourth yere of Achab kyng of Israel, and was xxx. yere olde when he began too raigne, and raigned xxx. yere in **Jerusalem**. Hys mothers name was **Azubah**, the Daughter of **Bahai**. And he watched in all the wayes of **Asa** hys father, and bowed not there frome, but dōd that was ryghte in the syghte of the Lorde. Onely he did not put the hyl aulters oute of the waye: for the people offered, and burnt theire sacrifices yet in the hyl aulters. And he had peace with the kyng of Israel.

The reste of the dedes of **Josaphat**, and the myghte that he vled, and howe he warred, are wyrtten in the Cronycles of the kynges of **Juda**. And also the remnaunte of the booggerpe boyes, whiche remayned in the dayes of hys father, he putte cleane oute of the Lande.

There was then no kyng in **Edom**, the kyng was but a deputye. And **Josaphat** made shippes in the sea, to go to **Ophir** for golde, but they wente not: for the shippes brake at **Azion** **Gaber**. Then sayde **Ouah** the sonne of Achab vnto **Josaphat**: Lette my seruauntes go wpth thine in the shippes. But **Josaphat** woulde not. And **Josaphat** layde hym too slepe wpth hys fathers, and was buryed wpth hys fathers,

in the cytye of **Dauid** his father: and **Jehoram** hys sonne raigned in hys towne. (.)

The ende of the third booke of the kynges as the laste tyme is taken: the **Exodus** calit þe first of the kynges.

Barth.

What is vnwares, or at al aduēture entēdyng mothyng lesse then to come by llyd the kyng.

11. Sc. xli. c

11. par. xx. d


11. Reg. xv. d

The fourth
booke of the **Kynges**,
whych the Hebrewes call the se-
cond booke of the **kynges**.

The Fifth Chapter.

Theophilus is hurt, and seeketh counsell of Bel-
zebub howe he may come by helth. The cap-
taynes our City with their souldiours are
burnt, by the prayer of Belsh. Theophilus is
reproued of Belsh, and dieth, and Jeropa
hys brother succeedeth hym.



 Hoziah the sonne of Zachab began to raigne vpon Israell in Samaria, the xviij yere of Josaphat kynge of Iuda and was kynge ouer Israell two yere, and did euill in the sighte of the Lord, and walked in the way of hys father, and in the waye of hys mother, and of Jeroboam the sonne of Nabat whiche made Israell synne And he serued Baall, and bowed hym selfe to hym, and angered the Lorde God of Israell in all thyng, as dyd hys father. And Hoziah fell thowhe a latteste wyndowe, oute of an upper chamber that he hadde in Samaria, and fell speke.

When he sente messengers, sayinge vnto
them: Go and enquire of Beelzebub the
God of Akaron, whether I shall recouer
of this dysease, or no. But the Angell of
the Lorde spake to Elisha the Thesbite say-
ing, smaspe, and go agaynste the mes-
sengers of the Kinge of Samaria, and sape
vnto them: Is there no God in Israell,
that I go to aske of Beelzebub the God
of Akaron? Therefore thus saith the Lord:
Thou shalt not come downe from the bed
vntill thou ipest, but shalt dye. And E-
lisha departed.

13 And the messengers turned backe a-
gaine vnto Pharaoh. And he sayed vnto
them wherfore ye thus come agayne.

And they said vnto hym: ther came a man
a garunte vs and sayde vnto vs: go and re-
turne vnto the kynge that sente you, and
Telle hym. Thus saith the Lorde: Is
there no God in Israell. that thou sendest
to enquire of Beelzebub the God of Aka-
ron? Therfore thou shalt not come downe
from thy bed whereon thou arte gone vp,
but shalt surely dye. And he said to them:
What maner manne was that whiche met
you, and tolde you these wordes? And they
sayde vnto hym it was an heape manne,
and gyde wpth a girdle of a skynne about
hys loynes. And he said vnto them: it is E-
liab the Thelbite.

Then the King sente vnto hym a Cap-
tayne ouer fifty, with his fifty that were
vnder hym. And when the captayne was
come vnto hym, beholde, he sate vpon the
toppe of an hyl. And the Capptayne sayd

unto him: Man of God, the king biddeth
the come downe. And Eliah answered and
saide to the captaine ouer the sytpe: If
I be a man of God, fire come downe from
heauen, and consume the and thy sytpe.

* And there came fyre downe from heauen
and deuoured hym and hys fpyte. And the
kyng sente to hym a nother Captayne o-
uer fpyte wpth his fpyte me with him, whp
he answered and sayde vnto hym: O man
of God, thus saith the kyng: make hast and
come downe. And Eliah answered & sayde
to them: If I be a man of God, then lette
fyre come downe frome heauen, and con-
sume the and thy fpyte. And there came
fyre down from heauen and consumed hym
and hys fpyte.

And the kyng sent agayn the thyrde cap-
teine ouer spfste. And when the thyrde cap-
teine ouer spfste was come vnto hym, he
fell on hys knees before Eliah, & besought
hym, and sayd vnto hym: Oh man of God
let my lyfe, and the lyfe of these spfste thy
seruauntes be precious in the spghte of my
Lord. Behold, ther came fyre downe from
heauen and burnte vp the two fore Capp-
tynes ouer spfste wpth thei: spfstes:
But lette my lyfe nowe be precious in thy
spghte. Then sayde the angel of the Lord
vnto Eliah: So downe wpth hym, and be
not afrayed of hym: And he wente downe
wpth hym to the kyng.

And he sayde vnto the kyng: thus sayth the lord: for as much as thou sentest messengers to aske thowow Belzebub the God of Akaron. as though ther had bene no God in Israell to aske thowowe lps word, therfore thou shalt not come of the bed on whiche thou art mounted, but shalt surely dye. And so he dyed accordyng to the wooorde of the Lorde whiche Eliah spake, and Jehozam was made kyng in lps steade, the seconde yere of Jehoram sonne of Josaphat kyng of Iuda. because he hadde no sonne. the rest of the dedes of Whoziah whiche he did, are written in the Chronicles of the kynges of Israell.

The ii. Chapter.

El-ah drincketh the waters with his man-
fill. He is taken vp into heauen. The byt-
ter and benemouse waters are healed by
the salt that Eliens put into them. The
childrene that worke Eliens are rent
in peaces.

And it chaunced when the Lord wold take vp Eliah to heauen in a whole wynde, that Eliah and Eliseus wer goynge from Galgail And Eliah sayd to Eliseus: tary here, for the Lord hath sent me to Bethel. But Eliseus sayd: as surely as the Lord liueth, & as thy soule liueth, I wyl not leaue the. And when they came to Bethel, þ childre of the prophets that wer at Bethel, came forth to Eliseus, & saide to him: knowest thou not that the Lord wyl take awaye thy master, that he be no longer thy head thy sarge? And he sayde: I knowe it to, holde your peace.

इहं

When saide Eliah to Eliseus: tary here
I pray the, for the Lord hath sent me to Je-
richo. And he sayd: as surely as þe Lord sp-
ueth, as surely as thy soule spueþ, I wyl
not leaue the: and so they wente to Jeri-
cho. And the chylidren of the prophet that
were at Jericho, came to Eliseus, and said
vnto hym: arte thou not aware that the
Lorde wyl take awaye thy master frome
the this daye? And he answered: I knowe
it also, holde youre peace. And Eliah saide
vnto hym: tarpe I praye the here, for the
Lorde hath sente me too Jordan. But he
sayde: as surely as the Lorde spueþ, and
as thy soule spueþ, I wyl not leaue the.
And so they wente bothe of them together.
And fiftie menne of the sonnes of the pro-
phetes wente and stode in spghte a farte of
as they two stode by Jordan. And then E-
lijah toke hys mantell, and wrapte it toge-
ther, and smote the water, and it deupped
it selfe, parte one waye, and part an other,
and they two wente ouer on the drye land.
And as sone as they were ouer, Eliah said
to Eliseus, aske what I shal do for the, ere
I be taken awaye frome the. And Eliseus

That to the
same spirit
that do more
by my pray-
ching the it
hath done
by thyne, or
that I may
haue it
two partes
more then þe
prophete
that receiue
the same spi-
rite.

sayd: let me haue thy spirit double in me.
And he sayde, thou hast asked an harde
thinge. Neuerthelesse if thou se when I
am taken awaye frome the, thou shalt haue
it so: if thou do not, it shall not be. And as
they wente walkyng and talkyng, be-
holde, there came a charret of fyre, and hor-
ses of fyre, and put them a sunder. And E-
lijah wente by in the whorlewinde to hea-
uen. And Eliseus sawe and cryed: O my fa-
ther, O my father, þe charret of Israel, and
hys charette manne: but he sawe hym no
more, and therefore toke hys owne clothes
and rente them in two peaces. And then he
toke vp the mantell of Eliah that fel from
him, and wente backe againe, and stode by
Jordanes syde, and wroth the mantell of E-
lijah that fel frome hym, he smote the wa-
ter, and sayed: where is the Lorde God of
Eliah, where is he? And when he had smit-
ten the water, it deupped parte this way,
and parte that way, and Eliseus went o-
uer. And the chylidren of the prophetes of
Jericho, whiche sawe hym a farte, sayd: the
spirit of Eliah dothe reste on Eliseus, and
wente agaynst hym, and bowed too the
earth to him. And they sayed vnto hym, se
there be amonge thy seruantes fiftie lu-
dy men: let them go and seke thy master,
happely the spirit of the Lorde hath ta-
ken hym by, and hath caste him vpon some
mountayne, or in some balke.

And he sayde: sende not. Neuerthelesse
yet they laye vpon hym, tyll he was asha-
med, and sayde: sende, and they sente fiftie
menne, whiche soughte hym three dayes
and thre nightes, but founde him not. And
they came againe vnto hym, for he sayed
at Jericho. And he sayd to them: dyd I not
saye vnto you, that ye shoulde not goo?
When the men of Jericho said to Eliseus,

beholde, the cite standeth pleasauntelye
as my Lord seeth, but the water is nought
and the ground barren. And he said, bring
me a newe cruse: and put salt therein. And
they brought it to hym. And he wente by
to the spunge of the water, and caste the
salte in therether, and sayed, thus sayth the
Lorde: I heale this water, there shall not
come hence forth ept he death or barren-
nesse. And the water was healthsome euer
after, accordyng to the woorde of Eliseus
whiche he spake.

And he wente from thence to Bethell.
And as he was goyng in the waye, there
came little laddes out of the cite, and moc-
ked him. A said vnto him: go by thou balde
heade, go by thou balde heade. And he tour-
ned backe, and looked on them, and cursed
them in the name of the Lord. And there
came two Beres out of the wood, and tare
xli of the bones. And he went from thence
to mounte Charnell, and from thence
he wente againe to Samaria.

The iii. Chapter.

The kynges of Israel, Juda, and Edom
lacked water, when they shoulde fyghte a-
gaynst Moab: whiche they obtayne tho-
rough the prayer of Eliseus. The kyng
of Moab leteþ the seide, and after sacri-
ficeþ hys sonne.

Jehoram the sonne of Achab beganne to
reigne vpon Israel in Samaria the eigh-
tene yere of Josaphat kyng of Juda,
and contynued twelue yere. And wroughte
euill in the syght of the Lord, but not lyke
hys father or hys mother, for he put away þe
image of Baal that his father had made.

Neuertheles he contynued in the synne
of Jeroboam the sonne of Nabat whiche
made Israel synne, and shooke not ther-
fro. And Moab, kyng of Moab, whiche
was the of Weepe (and was wonne too
reder to the kynges of Israel, an hun-
dred thousand lames, and as many rams
with the wolfe rebelled agaynst the kyng
of Israel after þe death of Achab. And king
Jehoram wente out of Samaria, the same
season, and numbered all Israel, and then
wente and sente to Josaphat kyng of Ju-
da, sayyng: the kyng of Moab hath rebel-
led agaynst me, wylte thou go with me a-
gainst the Moabites to battel. And he said:
I wil goo, and wyl be as thou, and my peo-
ple shalbe as thine, and my horses as thine.
And he sayde: what waye shal we go? And
the other answered: the waye thorow the
wyldeynes of Edom.

And the kyng of Israel toke hys iour-
ney with the kyng of Juda, and the kyng
of Edome. And when they had compassed
the way seuen dayes, there was no water
for the host, nor for the cattel that they had
with them. Then said the kyng of Israel,
alas the Lorde hath called together these
three kynges to deliuer them into the handes
of the Moabites. But Josaphat saide: is
there here no prophete of the Lordes, that
we maye enquire of the Lorde by hym? And
one

The com-
ment of godly me-
chancys pre-
senteth an
offence most
griuous
whose au-
thorite
ought to be
moste holye
and reuerent
to all þe peo-
ple, who ha-
ue recei-
ued of god
the gift of
faith, recei-
ued of god
the gift of
faith, recei-
ued of god,
A

fathers
while they
correcte not
the wandri-
nges of the
chylidren,
while they
holde them
not vnder
nourture,
while they
suffer the
lesse & scotte
with every
man, and let
the synners
every thing
vnpunished
the lord pu-
nisheth the
with the
chylidren in
many wayes,
iii. Re. i. a.
iii. re. xli. a.

iii. Kynges.

That is, he
serued him
in id wasp
on hym.

one of the kynges of Israels seruauntes an-
swered and sayed: here is Eliseus the sonne
of Saphat: whiche powred water vpon
the handes of Eliah. And Josaphat sayd:
the worde of the Lorde is wpth hym. And
so the kynges of Israel and Josaphat, and
the kynges of Edom wente do vne to hym.

And Eliseus sayde to the kynges of Is-
rael: what haue I to do wpth the? Set the
to the prophetes of thy father, and of thy
mother. And the kynges of Israel sayed vn-
to hym: Oh nape, but hath the Lorde cal-
led the the kynges to deliuer them into the
handes of the Moabites? And Eliseus say-
ed: as trulpe as the Lorde of heuens lyueth
(in whose spghte I stande, and it were not
that I regarded the presence of Josaphat
the kyng of Iuda, I wolde not looke to-
warde the, nor yet set the. But nowe byn-
ge me a minstrel. And as the minstrell play-
ed, the hande of the Lorde was vpon hym. And
he sayde: thus bindeth the Lorde, make at
thys brokes head ditches, & ditches againe.
For thus sayth the Lorde: ye shall see her-
ther wpride nor capne, and yet thys brooke
shall bee fylled wpth water, that ye maye
dunke, & pour beastes and pour cattel also.
And thys is but a smal thing in the spghte
of the Lorde: But he wil giue the Moabites
into your handes also.

And ye shall destroy all strong townes,
and all goodlye cyties, and shall fell all
pleasaunte trees, and stoppe all the welles
of water, and make al good plots of ground
wpth stones. And in the moynge aboute
offerpyge tyme, there came suche a water
the waye from Edome, that the countrey
was fylled wpth water.

When all the Moabites hearde that the
kynges were come to spghte agaynst them
they assembled from the pongest that was
able to put on harnes and so upward, and
waited in the borders. And they beinge by
eclipse in the moynge, the sunne arose, &
shone vpon the water. And when the Moab-
ites sawe the water a farre of, as redde as
bloude, they sayde: it is bloude: the kynges
haue foughte together, and one slayne an
other. Nowe therefore ye Moabites, gette
you to the people. And when they came to
the hoste of Israel, the Amalites stood by
and sayde on the Moabites, that they fled
before them. And so they entered the land,
and destroyed the Moabites. And they ou-
erthrew the cities, and on euery good pec-
cel of land, call euery man his stone, & ouer
couered it, and stoppt al the welles of water,
and felde all the good trees. And as longe
as the stones thereof byd remayne in the
walles of Jericho, the kynges wente by-
pon it and beate it.

Some read
of Iherosolym

And when the kynges of Moab sawe
that the battell was too stronge for hym, he
toke wth hym seven hundred menne that
drew the sword, to haue broken by vnto
king of Edom, but they could not. And then
he toke hymselfe a sonne that shoulde haue

The.iii. Chapter.

lappned in his side. & offered hym a burnt
offerpyge vpon the walles. And there came
so great wrath vpon Israel that they depar-
ted fro hym, & returned to theyr owne lade.

The.iii. Chapter.

God geueth a certayne poore woman oyle
and shure by Eliseus: Eliseus obteyneth
of God a childe for his wyffe: which dy-
eth, and is after rapled to lyfe thowgh him
be in their swete thyng porage, and multipli-
eth the house.

And there cryed a certayne woman
of the wyues of the chyldren of
the prophetes vnto Eliah, say-
inge: thy seruant my husbande
is dead, and thou knowest that thy ser-
uant did feare the Lorde.

And the manne that lent vs monye is
come to sette my two sonnes, too be his
bondemen. And Eliseus sayed vnto hyr.
What shall I do for the. Tel me, what hast
thou in thine house? And she sayde, thine
handmayde hath nothpyge at all in hyr
house, saue a pitcher with oyle. And he sayd:
Go and borowe the in other places, of all
thy neighboures, empty vessels, and that
not a few, and then go and shutte the dore
to the, and to thy sonnes, and poure out in
to all those vessels, and put the ful alwaye
aside. So she went from him, and shut the
dore to hyr, and to her sonnes.

And they broughte to her and she poured
out. And when the vessels were ful, she sayd
to her sonne: bring yet a vessel. And he sayd:
there is no mo. And then the oyle ceased.
Then she came and tolde the man of God.
And he sayde: go and sel the oyle, and paye
thy dettes. And liuethou and thy chyldren
of the reste. And it be fel on a day, that Eli-
seus came to Sunam wher was a ryche wo-
man that toke him in for to eate breade.
And as ofte as he came that way, he toun-
ned in thither to eate bread. And she sayde
vnto her husband: se, I perceiue that this
is an holpe man of God, and cometh of-
ten tymes by vs, let vs make him a cham-
ber wpth a litle wall, and lette vs sette hym
there a bedde, a table, a stoole, and candel-
stykke, that he maye tounne in thither whē
he cometh to vs.

And it fortuneth on a tyme that he came
thither, and tounned into the chamber, and
lape there. Then he sayde to his ser-
uaunte: call this Sunamite. And he called
her, and she came before hym. And Eliseus
sayd to hym, say to her I pray the: se thou
hast made all thys prouision for vs, what
shal we do for the? woldest thou be spoken
for to the kyng, or to the captayne of the
host? And she sayde: I dwel among myne
own people: the he said, what is to be done
for hyr? And she said: Cleelyp she hath
no childe, and her husbande is olde.

And he sayd: call her. And he called her.
And she came and stood at the dore. Then
he sayde: by suche a tyme, and in suche an
houre, if thou liuest, thou shalt embrace a
sonne.

That is, I
am content
wth that
I haue.

So. xiii. b.

sonne. And she sayde: Oh myn mynde, thou manne of God, do not lye vnto thyne handmayde. And the wyfe conceived and bare a sonne that same season and houre, that Elizeus sayd vnto her. And when the chylde was well wares, it fell on a day, that he wet forth to his father to the heruest me.

And ther he complained vnto his father, saying: my head, my head. And hys father sayde to a seruaunt: carpe hym to hys mother. & he toke hym and brought hym to his mother. And he late on her knees til noone and then dyed. And she caried hym vp, and layd hym on the bed of the man of God, & shut the dore to hym, & went out, and came to her husband and sayde: send me one of the pong men and an asse, that I may run to the man of God. And he sayd: wherfore wilt thou go vnto hym to day, whyle it is neyther new moone, nor saboth day? And she sayd: be content. Then she saddled an asse, and said to her seruaunt: leade a way, & make me not cease ryding tyl I byd the.

So she went, and came to the man of God to mounte Carmell. And when the man of God sawe hir a farre, he said to Giezi his seruaunt: se where oure seruaunte cometh. Howe go and mete hir and aske hir whether it be wel with hir & with hys husbande, and wpth the chylde. And she sayd: all is wel. Then she wente to the manne of God vp to the hill, and caughte hym by the fete. And Giezi wente to hir to thrust hys awape. But the man of God sayde: let hys alone, for hys soule is deper, and the Lord hathe hid it from me, and hath not told it me. Then she sayde: did I despie a sonne of myn Lorde? yd I not say that thou shuldest not moche me? Then he sayde to Giezi: gird vp thy lopnes, & take my staffe in thine hand, & get the hede. If any wā mete the, salute him not. And if anye salute the, answer hym not. And put my staffe vpon þ hope. Notwithstandyng the mother of the chylde sayde as surely as the Lord lyueth, and as thy soul liueth, I wil not leaue the. And then he arose and folowed hir. Giezi wente befoze them, and putte the staffe vpon the ladde. But ther was neyther breath nor fealpyng. And then he went against his master and foulded hym, sayinge: it hathe not awaked the chylde.

When Elizeus was come to the house, beholde, the bope was dead, and sayde vpon his bedde. And he wente in and shutte the dore to the chylde and hym: and prayed vnto the Lorde. And he went vp, and layd vpon the lad, and put his mouth vpon his mouthe, and his eyes on his eyes, and the palme of hys handes, on the paulme of hys handes, and spred hym selfe vpon the lad, that the fesse of the lad wared warme. And wente agayne and walked vppe and down in the house, and then went vp, and spred hym selfe vpon him, and then the lad knesled by tymes, and opened his eyes. And he called Giezi and sayde: Call for

thys Sunamite. And he called hir. And when she was come vnto him, he sayd: take thy sonne. Then she wente, and fell at his fete and bowed hir selfe to the ground, and toke vp hir sonne, and wente forth. When Elizeus was come vnto Baigal agayn, ther was a deathe in the lande, and the chyl-dren of the prophetes dwelte wpth hym. Then he sayde to hys seruaunte, put on a greute pot and make potage for the chyl-dren of the prophetes. And one wente out into the feilde to gather herbes, and found as it were a wilde byne, and gathered ther of Colouintidaes his lap full, and came & shred them into the pot of potage, and wist not what it was. And they poured oute for the men to eate. And when they had tasted of the potage they cryed oute, and sayde: there is deathe in the pot, thou man of God, and coulde not eate thereof. Then he sayd: bynge meale. And he cast it into the pot, & said: fil for the people, that they may eate, and there was no harme in the pot.

There came a man from Baalsah: and brought the man of God bread of the fiste frutes, euen twentye loues of barlye, and new corne in a clothe he had. And Elizeus bad put it befoze the people, that they may eate. Then his minister sayde: what, hal I set this befoze an hundred me. And he said: set it befoze the people, & let them eate. For thus saith the Lord: They shal eate & leaue. And he set it befoze the, and they eat & leftte accordyng to the word of the Lord.

The v Chapter.

Naaman the Syrian is healed of his leproy. Giezi is stricken with a leprosy because he toke money and rayment of Naaman.

Naaman captain, of the host of Siria, was great with his master, & wel taken, for thozow him the Lord saued Siria. And he was an actiue mā, & a ryche, but yet a leper. And there was a compaign of souldiours gone out of Siria a rounyng, and had brought of the cuntrey of Israell a little maid, which was wpyly Naamans wife. And the damosel said vnto hir Lady: I woulde my Gynestes were wpyly a prophete that is in Samaria, he wolde deliuer hym of his leproy.

And she went and tolde her husband, saying: thus and thus sayth the mayde of the land of Israell. And the king of Siria said: go thy waye, and I wyl sende a letter vnto the kyng of Israell. And he wente, and toke wpth hym ten talentes of spuer, and spre thousande pieces of golde, and tenne chaunge of raymentes. And he brought the letter to the kyng of Israell, contepnyng in effecte these wordes. When thys letter is come vp to the: Behold, I haue sent Naaman my seruaunte to the, that thou shuldest cpydde hym of hys leproy. And when the kyng of Israell had read the letter, he sent hys clothes, and sayde: *am I God, to sle and to make aloue that he shuld send to me to deliuer a man from hys leproy? But con-

In the next chape. v.

1. re. xviii b

Mat. viii.

11. re. xviii b

2. re. xx. c.

Luc. viii. c.

2. re. xxii.

1. re.

Under I pray you and se how he ppheth qua-
telles wpth me. And when Eliseus the man
of God, had hearde howe the kyng of Is-
rael had sente hys clothes, he sente to the
kyng, sayinge: Wherefore hast thou sent
thy clothes: lette hym come to me that he
maye knowe there is a prophet in Israel.

And Naaman came wpth hys horyes
and hys charret, and stode at the dore of E-
liseus. When Eliseus sent a messenger say-
ing go and wash the in Jordan seven times
and thy flesh shalbe hole, and thou shalt be
cleane. And Naaman was wroth and went
away, and said: Behold, I thoughte in my
selfe, he would haue come oute, and stande
and call on the name of the Lord his God,
and put his hande on the place of the dys-
ease, and so take awaye the leproye. Are not
Abanah and Pharpar rivers of Damascus
better then all the waters of Israel. Wght
I not rather washe in them and be cleane?
And so he turned and departed in anger.

When came hys seruauntes, and talked
wth hym, and sayde: Father, if the pro-
phete had byd the done some grete thyng
oughtest thou not to haue done it? Howe
much rather then shuldest thou do it, while
he saythe to the only, wash and be cleane.

* Then he went downe and washed seven
tymes in Jordan as the man of God bad,
and his flesh changed, like vnto the flesh
of a lytle boye, and he was cleane.

Then he turned agayne too the man of
God and al his compaigne wpth hym, and
came and stode before hym, and sayde. Be-
holde I knowe there is no God in all the
worlde but in Israel. And now I praye the
take a reward of thy seruaunt. But he said

* as surely as the Lord liueth, before whō
I stand, I wil receiue none. And the other
wold haue constrayned hym to receiue, but
he wold not. And Naaman sayd: if thou wilt
not, yet I praye the make there not be ge-
uen thy seruaunt the burthen of two mules
of earthe. For thy seruaunte wyl hence-
forth offer vnto any other God then to the
Lorde. But herein the Lorde be mercifull
to thy seruaunte, for when my master go-
eth into the house of Amon to worshype
there, he leaneth on myne hande, and I
must worshype in the house of Amon: let
the Lorde I praye the be mercifull vnto thy
seruaunte in this case. And he sayd to him:

go in peace. And when he was departed
from hym a furlong of ground, Bihezi the
seruaunte of Eliseus the manne of God,
sayd: se, my master is so pitiful to this Si-
rien Naaman that he woulde not receiue
of hys hande that he offered. As surely as
the Lord lyueth, I wyl runne after hym
and take somewhat. And so Bihezi wente
after Naaman. And when Naaman sawe
him running after him, he came downe oute
of the charret against him, & said: is al well?

And he saide yea. But my master hath sent
me, sayinge: so there be u pouge men come

to me oute of Ephraim of the chyldren of
prophetes: gyue them I praye thee, one
talente of siluer, and a couple of good gar-
mentes. And Naaman said: auenture and
take two talentes of siluer, and he con-
strayned hym, and bound two talentes of
siluer in two bags, with two goodly gar-
mentes, and deliuered the vnto two of his
seruauntes to beare it before hym. So whē
he came to the towne he toke it of their han-
des, and bestowed it in the house, and lette
the men go, and they departed.

When he wente and stode before hys ma-
ster. And Eliseus saide to him: whence com-
meth Bihezi? And he sayde: thy seruaunte
wente no whither. And he sayd: wente not
myne heart wth the, when the man turned
and came of hys charret against the? Wd
not I knowe the time when thou wentest to
receiue siluer, and to receiue garmentes,
olype trees, vineyards, open, shepe, mē ser-
uauntes and mayd seruauntes? The leproye
therfore of Naaman cleaue vnto the, and
vnto thy seede for euer. * And he went oute
from hym a leper as whyte as snowe.

The. vi. Chapter.

Eliseus maketh prou to saye aboute the wa-
ter. Vnto the siege of Israel, so that two
womē agree together to eat thei own child.

Then sayde the chyldren of prophetes
vnto Eliseus: se, the place where wee
dwel with the, is to litle for vs. Let vs
therefore take euerye man a peece of tymber
and build vs a place there to dwel in. And
he sayde: gope. And one sayd: begyn I praye
the, and go with thy seruaunts. And he sayd
I wil, and so wente wpth them.

And when they came to Jordan: they
cutte downe woode. And as one was hew-
yng of a tree, the axe head fell into the wa-
ter. And he cryed out and sayde: Alasse ma-
ster, for it was lent me. And the mā of God
sayde: Where fell it? And he shewed hym
the place. And he cut an helme and caste it
in thither, and made the axe head saym.
And he said: take it vp to the. And the other
stretched hys hande and caughte it.

And the kyng of Siria fought agaynst
Israel, and toke counsel with his seruaun-
tes, sayinge: In suche a place, and in suche
a place. And the man of God sent vnto
the kyng of Israel, sayinge: Beware
thou go not by suche a place, for there are
the Syrians gone downe. And the kyng
of Israel sente too the place whiche the
man of God told hym and warned him of,
and saued hym selfe theremore then once
or twyse. And the herte of the kyng of Si-
ria was troubled therewith, that he sente
for hys seruauntes, and sayde too them: *
wyl ye not shewe me, who bewrapeth me to
the kyng of Israel? And one of hys seruan-
tes sayde: nay my Lord kyng, Eliseus the
prophete that is in Israel, he telleth the
kyng of Israel, the woordes that thou
speakest in thy pryue chamber. Then he
sayde: goo and espy wher he is, that I may
sende

Luke 11.14

1. Re. 17.11.12

That is, he
carrieth, and
waytey for
me.

11.12.11.12

11.12.11.12

1. Re. 17.11.12

sende and let hym. And ouer told the kynge, sayinge: he is in Dorban. And he sent thither horse and charettes, and a greate hoste. And they came thither by nyght and encamped aboute the towne about.

And when the seruaunte of the man of God rose vp early and was gone oure, behold there was an host rounde aboute the towne with horses and charettes.

Then sayd his seruauntes to hym. Alas mayster, what shall we doo? And he sayd: fear not, ther are mo wyth vs then wth the. And Eliseus prayed and sayde. Lord open the eyes of the pong man, and he saw. And behold, the mountayne was full of horses, and charettes of fyre rounde aboute Eliseus. And wher the souldyours came down to hym, Eliseus prayed vnto the Lord, and sayd: Smyte this people with blindness. And he smote them with blindness accordyng to the desire of Eliseus. The Eliseus sayd vnto them: this is not the maye nor this is not the towne. But folowe me and I will bring ye to the man ye see. And he led them to Samaria.

When they were come to Samaria, Eliseus sayd: Lord open theyr eyes, and let them see. And the Lord opened theyr eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe the pmy: shall I smyte them? Shall I smyte them father? And he sayde, smite them not. But smyte those whom thou takest with thine owne swerde, and with thine owne bowe, but set breade and water before them, and sette them eate and drynke and goo to theyr mayster. And he made greate ordynance before them. And wher they had eaten and drynke, sente them awaye, and they wente to theyr mayster. And so the souldyours of Siria came no more into the land of Israel.

After this, Benhadad kynge of Siria gathered all the hoste, and wente and besyged Samaria. And there arose greate dearthe in Samaria: for they besyged it tyll an asses heade was moze then foure score pyles of syluer, and the fourth parte of a cab of doves dong worth fyue pyles. And as the kynge of Israel walked vpon the walls, ther cryed a woman to him, sayinge: helpe my lord king. And he sayd: May the Lord helpe the. But wheremyth shoulde I helpe the, mych come or myne? Then sayde the kynge to her, what aylleth the? And she answered, this woman here. I. id to me, bring for sone, & let vs eate him to day, & we wyl eate myne to morowe. And so we dydd my sonne & did eat him. And I said to her a nother day, bring thy sonne, that we maye eate him: But she hath hid her sone. When the king hearde the wordes of the woman, he rente his clothys euen as he was walkinge on the walles. And when the people looked vpon hym so, he was clothed in sacke vnder. And he sayd: God do so and so to

me, if the heade of Eliseus the sonne of A phat tarpe on him this daye. And as Eliseus satte in his house and the elders mych hym, the kynge sente one for hym. But ere the messenger came at him, he said to the elders: Se you not howe the sonne of this murderer hath sente to take of myne heade? Be circumfpect therfore when the messenger cometh, and shut the doore, and shut hym backe therwith, for the souldes of his masters see foloweth hym. And whyle he per talked with them, Beholde, the messenger was come vnto him. And he sayd behold, thys euill is of the Lord, what moze shal we luke for of the Lord?

The.vii.chapter.

Eliseus prophesied plenty of byrdes and other thynges to Samaria. The Syrians run awaye no man following them. The Lord that would not beleue the wordes of Eliseus is troden to death.

Then Eliseus sayde: heare the wordes of the Lord for thus saith the Lord: to morowe this tyme a bushel of fyne flour shal be sold for a sicke, and two bushels of barlepe for an other in the gates of Samaria. Then a Duke, on whose hand the kynge leaned, answered the manne of God, and sayd: though the Lord would make wyndowes in heauen, yet would not this be. And he sayde agayne, Beholde, thou shalt see it with thine eyes, and shalt not eate therof.

And there were sower leapers set with the gate of Samaria. And they sayde eche to his companion: what spe we here vntill we dre? though we thynke that we myghte come into the ctyte, yet is the dearthe so great in the cite, that we shal dye. And if we eate here, we are but dead also. Some therfore come and let vs fle to the hooke of the Syrians: If they saue oure lyues, we shal lyue: And if they kyl vs, the are we dead. And so they arole in the darke to go to the hooke of the Syrians. And when they were come to the side of the hooke of Siria, loo there was no man there. For the Lord had made the host of the Siria and heare a nople of charettes, and a nople of horses, and the nople of a greate hoste. In somuch that they sayd one to another: lo the kynge of Israel hath hyed agaynst vs the kynge of the Bethites, & the kings of Egypt to come vpon vs. Wheruppon they arose, and fled in the darke, and sette their tentes, their horses, theyr asses, & the felde they had ppyched, euen as it was, and fled for theyr lyues. And wher these lepers came to the edge of the host, they went into a tent, and did eate and drinke, and caried thence, syluer, golde, and rapmente, and went and hydde it, and came agayne, and entered in to another, and caried thence also, & wente and hydde it. Then they sayde one to another, it is not well that wee doo, for thys daye hath broughte good trydnges with it. And if we holde oure peace

and tarryt it be day lyghte, we shal fynd myschefe. Now therefore come, let vs go a tel the kynges household. And so they went and called to the porters of the cyte, and tolde them, sayinge: we came to the paulions of the Syrians, and lo there was no manne there, ne the voice of manne, but houlles and asses, cryed, and the tents euen as they were. Then the porters called and tolde the kynges house wythin. And the kyng arose in the nyghte, and sayd to his seruantes: I wyl shewe you how the Syrians haue serued vs. They knewe we are oppressed wyth hunger, and therefore are gone out of their paulions to hyde them selues in the field, sayinge: They wyl come out of the cyte, & then we shal catche them alive, & get into the cite. And one of his seruantes answered and sayed. Let men take foue of the houlles that remaine and are left in the cyte. Beholde, they are as good as all the multitude that are left in the cyte, and as good as all the multitude of the cyte that are consumed, and lette us sende and see. And they tooke two charers of houlles, and the kyng sent after the host of the Syrians, sayinge: Go and se. And they folowed after them, euen vnto Hazone: and loo, all the waye was ful of clothes and vesselles wherby the Syrians had caste from them for haste.

Then the messengers returned and tolde the kyng: and the people flocked out and robbed the tentes of the Syrians. And so a bushell of flour was sold for a shekel, and two bushells of barley for a shekel, according to the Lordes worde. And the kyng set the Duke on whose hande he leaued, to kepe the gate. And the people trode him in the gate, that he dyed, accordyng to the sayinge of the Goodes man, wherby he sayed when the kyng came home to hym. And it came to passe accordyng to the worde of the man of God, lookyng to the kyng, sayinge: two bushells of barley for a shekel, & a bushell of barley for an other, shall be to morowe this tyme in the gates of Samaria. Where vnto the Duke answered the man of God and sayed: though the Lord made myn, homes in heauen, yet worlde this nor be. And the other sayde: beholde, thou shalt se it with thine eyes, and shalt not eat thereof. And so it chaunced, for the people trode him vnder fete in the gate, that he dyed.

The viii. Chapter.

Eliseus prophesied vnto the Sunammite & death of Hazone. After the death of Hazone, Hazone & Hazone in Syria. Jehoiam & son of Josaphat & Jehoiam in Juda. Jehoiam & son of Josaphat & Jehoiam in Juda. Jehoiam & son of Josaphat & Jehoiam in Juda.

Then spake Eliseus vnto the woman whose sonne he had restored to life, sayinge: arise and go with thou and thine house and sojourn where thou thyngest best, for the Lord wyl call a deeth, whiche shal come on the land seven yere. And the woman arose, and dyd after the sayinge of

the Goodes man, and wente bothe she and her household, and sojourned in the land of the Philistines seven yere. And at the seven yeres ende, when the woman was come againe out of the lande of the Philistines, she went out to speake to the kyng for her house & for her lad. And the kyng was talking with Gehazi the seruant of the man of god, sayinge: tel me I pray the, al the great dedes whiche Eliseus did. And it chaunced as he was tellinge the kyng howe he restored a deade boye to lyfe againe, came in the woman whose sonne he reuured, and cryed to the kyng for her house and land. And she said: Gehazi: saye vnto the kyng, this is the woman and this is her sonne whiche Eliseus brought to lyfe againe. And the kyng asked the woman & she told him. And so the kyng sent with her one of his chamberlaines, sayinge: restore all that pertaineth to her with al the fruites of the field sythens the daye she lefte the lande vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kyng of Siria fel sicke. And one told the kyng, sayinge: The man of God is come hyther. Then sayde the kyng to Hazael: take a presente with the and go againe the manne of God, and aske the Lord by hym whether I shal recover of this my dysease or no. And Hazael went to mete him, and toke presentes with hym, euen of all the good thynges of Damasco as muche as fourty camels coude beare, and came and presented hym selfe before him, and sayed: thy sonne Benhadad kyng of Siria hath sent me to the, sayinge: shal I recover of this my dysease? Eliseus sayde: go and say to hym, thou shalt recover, for so be it the Lord hath shewed me that he shall surely dye. And the man of God stroke him by hym, and was taken with a sore maledie. In somuch that he chaunged coloure & wept. And Hazael said, why wepeth my lord? And he answered, for I knowe that thou shalt do euill vnto the children of Israell, thou shalt stronge cyties thou shalt set on fyre, and thou shalt yowment thou shalt see with the sword, & shalt bash out the braynes of theyr sucking children, & al to teare theyr women with child. And Hazael sayed, what is thy seruant, which am but a dog, that I shuld do this great thinge? Eliseus sayed, for the Lord hath shewed me, that thou shalt be kyng of Siria. And so he departed from Eliseus, and came to his master, wherby he sayd to him: What said Eliseus to the? And he sayd: he sayd, he coulde me that thou shouldest recover. And on the morowe he toke a rough staffe, and dypte it in the water, and spredde cloth to him on his face, and he dyed, and Hazael raygned in his stede.

The first reare of Jehoiam sonne of Ahab kyng of Israell (Josaphat reare kyng of Juda) Jehoiam sonne of Josaphat, kyng of Juda beganne to raygne: thirte and two yere olde was he when he began to raygne, and raygned eynete yere in Ierusalem. And but dyd in

111. re. xiii. 10

to have a sad & sorrowful countenance.

there with him, & asked him of his seruants heat, and but dyd in

bede stragle
hym, after
Josephus.
he hadde
heard of the
prophet p
Benhadad
multe reco-
uer, and so
quide it
hauē bīe
longe o he
had reigned
therfore did
h. xvj hym,
to the inre
p he might
loue come
by the kyng
house.

he walked in the way of p kings of Israel
as dyd the house of Achab, for the dought-
er of Achab was his wyfe, and he dyd that
dyspleased the Lorde. Acuerthelste p lorde
woude not destroye Juda, because of Da-
uid hys seruante, as he promysed hym to
gyue hym a lighte in hys chyldren alway.

And in hys dayes, Edom fell away fro
vnder the bande of Juda, and made theym
a kyng of theyr owne. And Jehoiam went
to Seir, and all his charets with hym. And
he rose by nyghte, and layd on the Edomi-
tes whiche compassed hym in, and the ca-
ptaynes of hys charer and the people fled
into theyr tents. And so the Edomitis were
away from beyng vnder the bande of Ju-
da vnto this daye. And then Lobnab appre-
away to, euen that same tyme.

The reste of the dedes of Jehoiam, and
all he dyd, are writte in the cronicles of the
kyngs of Juda. And Jehoiam rested wth
his faders and was buried wth hys faders
in the cty of Dauid. And Ohoziab hys son
raigned in his stede. The twelfe yere of Je-
hoiam sonne of Achab, kyng of Israel,
dyd Ohoziab the sone of Jehoiam kyng
of Juda begin to raigne. Two and twen-
ty yere olde was Ohoziab when he bega-
to raigne: & raigned one yere in Ierusalem,
his mothers name was Arbatta doughter
of Amry kyng of Israel. And he walked
in the way of the house of Achab, for he was
a sonne in law to the house of Achab.

And Jehoiam the sonne of Achab wente
to war wth Hazael kyng of Siria, at Ra-
math in Galaad, and the Sirians wound-
ed hym. Wherfore kyng Jehoiam went
backe agayne, to be healed in Jezrebel of
the wounde whiche the Sirians had gy-
uen hym at Ramoth, wher he foughte wth
Hazael kyng of Siria. And Ohoziab the
sonne of Jehoiam kyng of Juda, wente
downe to se Jehoia sonne of Achab in Jez-
rebel, because he was speke.

The ix. Chapter.

Jehu made kyng of Israel, and killeth
Jehoia the king therof, and Ohoziab king
of Juda also: and thereto causeth Jezrebel
to be cast downe forth of a window, whom
dogges ate.

And Eliseus the prophete called vnto
one of the children of the prophete-
tes, and said to hym: gyrd by thy lo-
nes, and take thys bore of oyle in thyne
hande, and get the to Ramoth in Galaad.
And whē thou comest thither, thou shalt
theise Jehu the sonne of Josaphat & sonne
of Ramā, & go to him and make him arise
vp sed among his brethē. & carie hym to a
secrete chaber. And take the bore of oyle &
pouce it on hys heade, and say, thus sayeth
p lorde: I haue annointed the to be kyng
ouer Israel. And then open the doore and fle,
& tary not. So the seruant of the prophete
dyd gette hym to Ramoth in Galaad,
and when he came, the capytaynes of the
host were sytting toggyther. And he sayd:

I haue an errand to the, sy capytayne. And
Jehu sayde: vnto whiche of alns? And he
sayd: to the capytayne. And he arose and
wente into the house.

And the other poured the oyle on hys
head, and sayd to him, thus sayeth the Lorde
god of Israel: I haue annointed the to be
kyng ouer Israel the people of the Lorde,
that thou shouldest the householde of Achab thy
master. For p lorde sayeth the Lorde, wyl auenge
the blud of my seruantes the prophetes, and
the blud of al the seruants of the Lorde, of the
had of Jezabel (for the hole house of Achab
shall be destroyed) & I wil destroy vnto A-
chab whar pisseth against the wal, & none
shall escape, no not so much as the pisoned
or that is forsaken in Israel, and wil make
the house of Achab like the house of Jerobo-
boa the sone of Nabat, and lyke the house
of Baasa the sonne of Abiah. And euer-
uinge Jezabel, the dogs shall eate her in
the felde of Jezabel, and none shall bury
her. And he opened the doore and fled. And
whē Jehu was come out to the seruantes
of hys Lorde, they sayd to hym: is al peace?
Wherfore came thys mad felow vnto the?

And he sayd vnto the mynys: knowe the
felow, and hys communicacion. And they
sayd: it is not so. But tell vs a felowshipp.
And he sayd: thus and thus spake he to
me, sayinge: Thus sayeth the Lorde: I haue
annointed the to be kyng ouer Israel.
And they halsted and toke euery man hys
mantel and put vnder him on an hye bench
at the top of the steepe, and blew a trum-
pette, and sayd: Jehu is kyng. And so Je-
hu the sonne of Josaphat, the sonne of Asa-
sy, conspyed agaynst Jehoiam. And Je-
hoiam hadde bene waytyng at Ramoth
in Galaad, and all Israel wth hym, for
fear of Hazael kyng of Siria, and was
retourned to be healed in Jezrebel, of the
woundes whiche the Sirians hadde ge-
uen hym, as he foughte wth Hazael
kyng of Syria.

And he sayd Jehu: I se be your myndes
let no man escape out of the cty, to go and
tell in Israel. And Jehu rode, and wente
to Israel: for Jehoiam laye there and O-
hoziab kyng of Juda was come to Jeho-
iam. And the watchmanne that stode on
the tower in Israel, espyed the compa-
nye of Jehu as he came, and sayd: I se a
compayne. And Jehoiam sayed: take an
horsemanne, and sende agaynst theym
and lette hym aske whether it be peace.

And there wente one on horsebacke a-
gaynst hym, and sayed: Thus sayeth the
kyng: is it peace? And Jehu answered:
what haue thou to doo wth peace? tounne
and come after me. And the watchman
tolde, sayinge: the messenger came to them
but he cometh not agayne. Then he sente
out another on horsebacke, whiche came
to them, and sayed: thus sayeth the kyng:
Is it peace? And Jehu answered, what
haue thou to doo wth peace? tounne and
come

come after me. And the watchman told, saying: he came to them, but he cometh not againe, and the byrnyng is lyke the byrnynges of Iehu the sonne of Namsy, for he byrned as he were mad.

Then sayed Jehoram, make ready. And they made readye hys charrette. And Jehoram kynge of Iuda, and Ohoziab kynge of Iuda wente oute together in hys charrette agaynst Iehu, and mette hym in the furlonge of Naboth the Jezrehelite. And when Jehoram sawe Iehu, he sayed: is it peace Iehu? And Iehu sayed: what peace should there be, so longe as the houndes of thy mother Jezabell, and thy houndes are so greates? And Jehoram turned hys hande and fledde, and said to Ohoziab: there is falsehode in hande Ohoziab. And Iehu tooke his bowe in his hande, and smote Jehoram betwene the shoulders, that the arrowe came oute at hys breste. And he felle downe the fowle in his charrette. Then he sayed to Baduhat a Lord of hys: take and cast him in the plot of the ground of Naboth the Jezrehelite. For I remembre as I and thou rode together after Achab hys father, howe the Lorde spake these wordes agaynst hym: I haue sene yesterdaye the bloude of Naboth and of hys sonnes sayd the Lorde, and I well reacquire hym in this ground, sayd the Lorde. Nowe therefore take and cast hym in the place of grounde, according to the Lordes word. And when Oho-

Some read Iahsing of Iuda sawe that, he fledde the Bethsan. Wapere the gardenhouse.

And Iehu folowed after hym, and sayd: smyte hym also. And they smote hym in hys charrette at the gornge by to Sur, by Jeblaia, and fledde to Magedo, and there dyed. And hys seruantes caried hym to Hierusalem, and buried hym in hys sepulchre with hys fathers in the cytye of Dauid. And in the eleuenth yere of Jehoram sonne of Achab, beganne Ohoziab to raygne ouer Iuda. And when Iehu was come to Jezabell, Jezabell hearde of it, and beeynted hir eyes, and tryed hys head, and looked oute at a window. And as Iehu entered at the gate, he sayed: had I anye peace, whych I seme hys myghter? And he lyfte by hys eyes to the window, & sayd: Who is of my syde, who? And there looked downe two Lordes þ were chamberlaynes. And he sayed: Thowse hys downe. And they threwe hys downe. And he spycked of his bloude upon the walles, and on the hoyses, and rode by vnder foie. And then when he was come in, and had eaten and droncke, he sayed: goo and ysette I praye you pounder couised Creature, and butte hys, for he is a Kynge's daughter. And when they came to butte hys, they founde no more of hys then the sculle, and the two fete, and the two handes. And they came agayne and tolde hym. And he sayed: It is the worde of the Lorde, whych he

spake by the bandes of hys seruantes. He sayed: I will be Iyng: in the syde of Jezabell, shall Dogges eate the fleshe of Jezabell, and the carcasse of Jezabell shall be donge vpon the earth in the syde of Jezabell, that men shall not saye: this is Jezabell.

The .x. Chapter.

Jehu causeth the three hoxe and ten sonnes of Achab to be slayne, and after that fortye and two of hys brethren. He synneth a meane also to kille all the priestes of Baal. At hys deathe hys ionne raygneth in hys stede.

Achab hadde thye score and ten sonnes in Samaria. And Iehu wrote letters, and sente vnto Samaria vnto the elders that were Lordes of Jezrehel, and to them that nourced up Achab's children, saying: now at the commynge of these letters to you, ye haue with you your masters sonnes, and ye haue with you charers and horses, and a stronge cytye, and harners. Therefore chose the beste, and bym that moste pleasech you of your masters sonnes, and put hym on hys fathers seat, and sygh for your Lordes house. And they were exceedingly afraid, and said: se two kynge were not able to stande before him, how shall we then stand. And the gouernours of the kynges house, and of the cytye, and of the elders, and of the vourses sent to Iehu, saying: we are thy seruantes, and wil do all that thou shalt bydde us: we will make no manne kynge, but doo thou what semethe good in thine eyes.

* They be here called nurses, not were called counselors, and rulers, of þ things pertaining to þ common wealth: because they also prouided for the chyldren all such things as were convenient for them.

Then he wrote other letters to them, saying: Ye be myne, & will obey my word: then take the bandes of your masters sonnes, and come to me to Jezrehel by to morowe this tyme. And the kynges sonnes were .lxx. personnes with the greates men of the cytye whiche nourished them. And when the letters came to them, they toke the kynges children, and slewe them in number thye score and ten personnes, and put theyr heades in cophures, & sente them to hym to Jezrehel.

And there came a messenger and tolde hym, saying: they haue brought the heades of the kynges sonnes. And he sayde: lette them putte them on two heapes in the entreynge of the gate, till it be daye. And in the mornynge he wente oute and stode, and sayde to all the folke: Ye be ryghteous: for see, I conspyed agaynst my master, and slewe hym: But who slewe these? Consider nowe, howe there is nothynge of the Lordes worde fallen to the earth, whych he spake agaynst the house of Achab: for the Lord hath done that he spake to hys seruante Iah. And so Iehu slewe all that remayned in the house of Achab the Jezrehelite, and all that were greates with hym, and companions, and his priues, till he hadde lefte hym naughte. And he arose, and departed, and wente to Samaria. And as Iehu was come vnto the house

l. Reg. iii. d

* What is,
where they
were they?
Why, for
the do they
also bynde
them.

44.10.101.9.

13

5

lit. Rec. v. 6
B

Athalia putteth to deathe all the kynges
sonnes, excepte Iosab the sonne of Chaza-
ab, whych is hydden: and after her deathe
is made kynge.

五.四.

End

And whosoever cometh wpythin the ranges shal die for it. And se ye be wth þ king as he goeth out and in.

The captaynes dyd all thynges as Joiada the þrie had commaunded, and toke euery man his men, that is, the that came in the Saboth daye wpyth them that went out the Saboth daye, and went to Joiada the þrie. And the þrie gaue to the captaynes the speares and shildes that wer kynge Dauiddes, and hadde remayned in the temple.

And the garb stode euery man wpyth his weapen in his hand, roundabout the king from the ryght corner of the Temple to þ lyste, along by the altar and temple. And he brought out the kynge's soune, and put the crowne vpon hym, and deliuered hym the swerde, and made hym kynge, and anoynted hym. And they clapt theyr handes & said: God saue the king.

When Athalia heard the noyse of þ people, she came to the people into the house of the Lord. And when she saw the kynge stande by a pylle (as the maner was) and the syngers and the troumpetters by the kynge, and all the people of the Lande reioysyng, and the blowyng of the troumpettes, she rente hir clothes, and cryed, treason, treason.

Then Joiada the þrie commaunded the captaynes that hadde the rule of the hooße, and said vnto them: haue þr oute wpythoute the ranges, and if anye solowe þr, let hym dye wpyth the swearde: for the þrie sayed, he maye not be slayne in the house of the Lord. And they layed handes on þr, & she wist the way that the horses of the kynge wist out, and was slayne there.

And Joiada made a bonde berthe betwene the Lord and the kynge, and betwene the people and the Lord, that they shoulde be the Lordes people, and also betwene the kynge and the people. Then all the people of the Lande went into the house of Baal, and destroyed his alters, and brake downe his images lustely, and cleme Nathan the þrie of Baal before the altar. And the þrie sette watchemen in the house of the Lord, toke the rulers ouer hundredes, and the captaynes, and the garbe, and all the people of the Land. And they brought the kynge into þ house of the Lord, & wist the way of the gate of the garbe to the kinges house. And he sate hym downe vnder the clothe of estate. And all the people of the Lord reioysed, and the cype was in quyet. So they slew Athalia wth the swearde in the kinges house.

The. xii. Chapter.

Joas maketh provision for the reparyngs of the temple. He is kylled by two of his seruantes. Amazia sayneth in his Reue.

Joas was seven yere old when he began to raygne the seneneth yere of Acha, and reigned forty yere in Hierusalem. His

mothers name was Zebia Beersabe. And he dyd that pleased the Lord, as long as Joiada the þrie enfourmed hym. But he toke not awaye the hylle alters, for the people stode and offered styll in the hylle alters.

And Joas sayd to the þries: al the siluer that is geuen to the vse of the temple, and brought to the house of the Lord by straungers, whether it be the mony that euery man is set at, or the mony that any mans herte geueth hym to bryng into the house of the Lord, let the þries take it to them, and let them repayre the broken places of the Temple, in al places wher oughe is founde decayed. Neuerthelesse the þries had not repayred to the thie and twentye yere of Joas, the thynges decayed in the temple.

Then sayng Joas called for Joiada the þrie, and for the other þries, and sayed vnto them: why repayre ye not the broken places of the temple? Howe therefore se ye receyue no more money accordyng to your order, but deliuer it to repayre the temple wpythall. And the þries consented to receyue no more money of the people, but that it shoulde goo to the repyryng of the temple.

Then Joiada the þrie toke a cofer, and boored a hole in the syde of it, and put it besyde the altar on the ryghte syde as one cometh to the house of the Lord. And into that dyd the þries that kepte the boxes, putte al the mony that was brought to the Lordes house. And when they sawe there was muche money in the cofer, the kynge scrute, and the hie þrie came and sealed vp the mony, that was found in the house of the Lord, after they had tolde it. And they gaue the mony by sums into the handes of the maisters of the works, that had the ouersyght of the house of the Lord, and they brought it oute to the carpenters and baylders that wroughte vpon the house of the Lord, and to Masons and bewers of stone, to breke timber and fre stone, to repaire the decay in the house of the Lord, and all that needed reparacions in the house: howbeit there was not made in the house of the Lord, bowles of syluer, shreadynges, basens, troumpettes, or anye other instruments of gold or siluer, of that mony that was broughte for the house of the Lord. For they gaue that to the workemen to repaire ther in the house of the Lord.

Howebeit they rekened not wpyth the moneys to be bestowed on the workemen: But they dyd it euen of fidelitie. Howbeit trespass many, and sinne money, might not be brought into the house of the Lord, for it was the þries. Then came Bazaell the kynge of Siria, and foughte agaynst Jeroboam and toke it, and appoynted hym selfe to go vpon into Hierusalem.

But Joas king of Iuda toke the dedicate thynges

That is the law of god. Deu. xv. 1

That is halfe a ster after þ law of Moyses. Exo. xxx. 6.

11. re. xii. 6

1

1

things, that Josaphat, Jehoram, & Jeho-
ah his progenitors kynges of Juda had de-
dicate, and that he hym self had dedicated,
and all the gold that could be found in the
treasure of the Lordes house, & of the kin-
ges house, and sent it to Hazael kyng of
Sicia, and so he departed from Jerusalem.

The residue of the actes of Joas, and al
he dyd, are witten in the chronicles of the
kynges of Juda. But hys owne seruantes
arose and wrought treason, and slew Joas
in the house of Selo, in the wape down to
Sela. For Jozabab the sonne of Semaath,
and Jozabab the sonne of Somaer his ser-
uantes smote hym that he died. And they bu-
ried hym with his fathers in the Citie of
David. And Amazias his sonne reigned in
hys place.

The. xiii. Chapter.

Joachaz the sonne of Jehu is deliuered into
the handes of the Sirians, and dieth. Joas
his son reigneth in his stede. Eliseus dieth

Joachaz the sonne of Jehu was made kyng ouer Is-
rael in Samaria, and continued sedentene
peres, & he wrought wickednes in the eyes
of the Lord, for he folowed the sin of Jero-
boam the sonne of Nabat, which made Is-
rael to sinne, & departed not from the same.

Wherfore the Lord was angry with Is-
rael, and deliuered them into the hande of
Hazael kyng of Sicia, and into the hande
of Benhadad the sonne of Hazael al their
daies. But Joachaz besoughte the Lord,
and the Lord heard hym, for he had sene
the affliction of Israel, howe the kynges
of Sicia oppressed them.

And therfore the Lord gaue vnto Is-
rael a deliuerer, and they were deliuered
forth of the handes of the Sirians. And
the childre of Israel dwelt in their tentes
as beforetime. Nevertheless, they departed
not from the synne of the house of Jero-
boam who made Israel sinne, but walked
therein. And ther remayned a superstitious
woode also in Samaria still, but there wer
lette of the people to Joachaz, but spste
horsemen, and ten charrettes, and ten thou-
sand fotemen, for the kynges of Sicia had
destroied them, and made them like thies.
Wed chate the rest of the actes of Joachaz
and al he did, and his power, are witten in
the chronicles of the kynges of Israel. And
Joachaz rested with his fathers, and they
buried hym in Samaria. And Joas his son
reigned in hys stede. In the. xxiij. pere of
Joas kyng of Juda, beganne Joas the
sonne of Joachaz to ragne ouer Israel in
Samaria, and continued sitene peres, &
did naughtelpe in the spghte of the Lord,
and departed in nothynge from the synnes
of Jeroboam the son of Nabat, that made
Israel synne, but walked therein. The rem-
naunte of the actes of Joas, and al he did,
and his power, howe he foughte wth A-
mazias kyng of Juda, are wrytten in the

Chronicles of the kynges of Israel. And
when Joas was layde to rest wth hys fa-
thers, Jeroboam late vpon hys seate, and
Joas was buried in Samaria amonge the
kynges of Israel.

When Eliseus was fallen speke of the
sykenes wherof he dyed, Joas kyng of Is-
rael came to him, and wept to him, and
sayde: O father, father, chariot of Israel,
and conductoure of the same. Eliseus said
vnto hym: bringe bowe and arrowes. And
he sayed vnto the kyng of Israel: putte
thynne hande vpon the bowe. And when he
had put hys hande vpon the bowe, Eliseus
put hys handes on the kynges hands. Then
he sayde: open a windowe eastwarde, and
he opened. And Eliseus said: shot, and he
shot. And he said: the arrowe of help of the
Lord, and the arrow of help against the Si-
rians for thou shalt beate the Sirians in A-
phak, tll thou haue consumed them.

Then he sayd: take arrowes, and he toke. W-
hen he said to the kyng of Israel, smote
the grounde: and he smpte thysse, and cea-
sed. And the man of God was angry wth
him, and said: Thou shuldest haue smitten
five or sixe times, and then thou hadst smit-
ten the Sirians vntill thou haddeste con-
sumed them: where nowe thou shalt beate
them but thysse.

When Eliseus was dead and buried, an
army of the Moabites came into the lande
the yere folowinge. And it chaunced as
they were buryng a man, they espyed the
souldiers, and therfore cast the dead corps
into the sepulchre of Eliseus. And as sone
as it touched the bones of Eliseus, he reui-
ured, and stode vpon his fete.

And Hazael oppressed Israel al the daies
of Joachaz. But the Lord hadde merce
on them, and turned to them because of his
promyse made wth Abraham Isaac, and
Jacob, and wold not destruy them, neither
cut them from him as yet. And when Aza-
el kyng of Sicia was deade, Benhadad his
sonne ragged in his stede. And then Joas
the sonne of Joachaz wente agayne, and
toke out of the hand of Benhadad some of
Hazael, the cityes whiche he had taken
forth of the handes of Joachaz hys fathers
by lawe of armes. And the tymes dyd Jo-
as beate hym, and brought the cities of Is-
rael agayne.

The. xiiii. Chapter.

Amazias kyng of Juda putteth to deathe
the murderers of hys father: and smyth
Edom. Joas kyng of Israel taketh Ama-
zias. Joas dieth, and Jeroboam succeedeth
after hym ragging zacharias. Amazias is
kylled, and Azarias raggeth in his stede.

The second pere of Joas sonne of Jo-
achaz kyng of Israel, ragged Ama-
zias sonne of Joas kyng of Juda, he
was fine and twenty peres old whē he be-
gan, and ragged nyne & twenty pere in
Jerusalem. Hys mothers name was Joa-
ban, and was of Jerusalem. And he dyd that
L.iii. that

that pleased the Lord: yet not like Dauid
hys father, but in all thynges as Joas hys
father dyd. **B**erthe took the awaye the
hil aulters, but the people flew and offered
still in hil aulters. And as sone as the kyng-
dome was setteled in hys hande, he slew
hys seruantes that killed the kyng his fa-
ther. But the cyplicien of the sonnes of the
he flew not accordyng to that is written in
the booke of the lawe of Moyses where the
Lorde commaunded saying: *the fathers
shal not do for the childrens cause, nor the
children for the dedes of the fathers: but
euery man shalbe blame for his own synne.
* And he flew of the Edomites in the salte
ballre, tenthousande, and took the towne
Sela wyth strengthe of battel, and called
the name of it Jekihel euer after.

After that Amasias sente messengers to
Joas the sonne of Joachaz sonne of Jehu
kyng of Israel saying: come lette vs se-
eche other. But Joas kyng of Israel sent
agayne to Amasias kyng of Juda, saying:
Athille in Libanon, sente to a Cyplicie tre
in Libanon, saying: giue thy daughter to
my sonne to wyfe. But the wilde beastes
in Libanon, went and trode down the thi-
lle. Because thou hast beaten the Edomites,
therefore thine hert is seth. Be gloriouse: but
tary at home. For what nedest thou to pro-
uoke mischiese, that thou shouldest be over-
throwen, and Juda wyth the?

But Amasias woulde not here. And so
Joas kyng of Israel wente vpp, and he
& Amasias sawe eche other at Bethlames
in Juda. And Juda was put to the worse be-
fore Israel, and they fled euery man to his
sente, and Joas kyng of Israel took Am-
asias kyng of Juda, sonne of Joas, son
of Oboziah at Bethlames. And he wet
to Hierusalem and brake down of the walle
of Hierusalem from the gate of Siphum
to the corner gate, foure hundred cubites.
And he took all the golde and silver, and all
the vessels that were found in the house of
the Lord, and in the treasure of the kyngs
house, and hostages thereto: and then retur-
ned to Samaria agayne.

The rest of the actes of Joas whiche he
dyd, and hys power, and how he foughte
with Amasias kyng of Juda, are written in
the Chronicles of the kynges of Israel. And
Joas layd hym to rest with his fathers, and
was buried wyth his fathers, & was buried
at Samaria amonge the kynges of Israel:
and Jeroboam his son reigned in his rowme.

Amasias the sonne of Joas kyng of Ju-
da liued after the death of Joas the sonne
of Joachaz kyng of Israel, fiftene yeres.
The reste of the dedes of Amasias, are writ-
ten in the chronicles of the kynges of Ju-
da. And they conspired greute treason a-
gaynst hym in Hierusalem, and he fled to
Lachis. And they wente after hym to La-
chis, and flew hym ther. And they brought
hym on an horse and he was buried at Hier-
usalem amonge hys progenitours in the

crypte of Dauid. * And all the people of Ju-
da took Azarias bepage fiftene yere olde,
and made hym kyng in the place of hys fa-
ther Amasias. He built Ailah, and brought
it agayne to Juda, after that the kyng was
layd to rest wyth hys fathers.

The fiftene yere of Amasias sonne of
Joas kyng of Juda, was Jeroboam son
of Joas made kyng ouer Israel in Sama-
ria, and reigned thre yeres, and broughte
wyckednes in the syghte of the Lorde: for
he tourned in nothyng from the synne
of Jeroboam the sonne of Nabat, whiche
made Israel to synne.

He restored the coffes of Israel from the
entering of Demath vnto the Sea, in the
wilde fieldes, accordyng to the woorde of
the Lorde God of Israel, whiche he spake
thorowe hys seruante Jonah the sonne of
Amithai the prophete, which was of Beth
Dophre. For the Lorde hadde sene howe the
affliction of Israel had bene excedyng
bitter, in so muche that the pyloned, and
the forsaken were at an end. And ther was
no helpe vnto Israel. And the Lorde had
not yet sayde, that men shoulde put out the
name of Israel frome vnder heauen. And
therefore he help them by the hand of Jero-
boam the sonne of Joas.

The rest of the dedes of Jeroboam, and
all he did, and hys power, howe he foughte
how he restored Damasco, and Demath to
Juda in Israel, are written in the boke of
Chronicles of the kynges of Israel. And
Jeroboam layd hym to rest wyth hys fa-
thers, and wyth the kynges of Israel, too
whome zacharias hys sonne succeeded.

The. xv. Chapter.

Azarias kyng of Juda began to reigne.
Joachim reigned for h. ii. yeres. He liued
Jeroboam and succeeded hym. After whome
reigned Manahem, Shalch, Hosca, Jo-
tham, Athas, one after an other.

The seven and twentye yere of Jero-
boam kyng of Israel, Azarias the
sonne of Amasias kyng of Juda
began to reigne. Sixtene yere olde was he
when he was made kyng, and reigned two
and fifti yeres in Hierusalem: his mothers
name was Zacharia, and was of Hierusalem.
And he dyd that pleased the Lorde in all
thynges, as dyd hys father Amasias, saue
that they put not the hil aulters away, for
the people offered and burnt still in the hil
alters. And the Lorde smote the kyng that
he was a lepre vnto the daye of hys death,
and dwelt in a house at liberty by hym self,
and Jothan the kynges sonne gouerned the
house, and iudged the people of the lande.
The rest of the dedes of Azarias, and all he
dyd, are written in the Chronicles of the
kynges of Juda. And Azarias layd hym to
reste wyth hys fathers, and they buried
hym wyth hys fathers, in the cite of Da-
uid, & Joathas his son reigned in his stede.

In the xxxiii. yere of Azarias kyng of
Juda, was zacharias the son of Jeroboam
made

De xliii. d.
ii. ps. xlv. a.
De xlv. d.

1. ps. xlv. c.

And x. c.
De xlv. d.

ii. ps. xlv. a.

Jeroboam.

Jonah. c. d.

ii. ps. xlv. a.
De xlv. d.

ii. ps. xlv. a.

Azarias.

De xlv. d.

made kyng vpon Israel in Samaria, and reigned six monethes, and dyd that pleased the Lorde, as dyd his fathers, and turned not from the synne of Jeroboam the sonne of Nabat whiche caused Israel to synne. And Selum the sonne of Tabes conspired agaynst hym, and smote him before the people, and kyled hym and reigned in hys stede. The rest of the dooers of Zacharias, are witten in the Chronicles of the kynges of Israel. Whys is the saying that the Lorde spake vnto Jeru, saying: the sonnes shal sit on the seate of Israel in the fourth generacion. And it came so to passe, Selum the son of Tabes began to regne the nyne and thirtie yere of Azarias kyng of Iuda, and he reigned a moneth in Samaria. For Manahem the son of Gadi came by from Tharrah, and went to Samaria, & smot Selum the sonne of of Tabes in Samaria, and slew hym, & reigned in his stede. The reste of the dooers of Selum, and the treason whiche he conspyred, are witten in the chronicles of the kynges of Israel. The same tyme Manahem destroyed Thaphsah, and all that were therein, and the coses thereof from Tharrah (because they opened not to hym) he smote, and sente all the women wth childe.

The nyne and thirtie yere of Azarias kyng of Iuda, began Manahem the sonne of Gadi to raigne vpon Israel, and continued ten yeres in Samaria. And did euil in the sighte of the Lorde, and turned not all his dayes from the synne of Jeroboam the sonne of Nabat whiche made Israel synne. And Shul kyng of Assiria came by on the lande. And Manahem gaue Shul a thousande talentes of syluer, to helpe hym to stablysh hys kyngedome. And Manahem rayled the monye in Israel, vpon all men of substance, for to geue the kyng of Assiria, fifty cycles of syluer a yere. And the kyng of Siria turned backe agayn, and taried not there in the lande. The reste of the dooers of Manahem, and all he dyd, are witten in the Chronicles of the kynges of Israel. And when Manahem was layed to rest with his fathers, Shalmaneser hys sonne reigned in his stede.

The fiftieth yere of Azarias kyng of Iuda, began Shalmaneser the son of Manahem to raigne ouer Israel in Samaria, and continued two yeres, and wrought wretchedly in the sighte of the Lorde, and left not of from the syn of Jeroboam the son of Nabat, which caused Israel to syn. And Shalmaneser the sonne of Assiria, a capytayn of his, conspyred agaynst hym, and slew him in a tower of the kings house, wth Argob and Ariah, & fiftie men wth hym that were Galadites. And when he had killed hym, he raygned in his towne.

The reste of Shalmaneser, and all that he dyd are witten in the Chronicles of the kynges of Israel. In the two and fiftie yere of Azarias kyng of Iuda, began

Shalmaneser the sonne of Assiria to raigne ouer Israel in Samaria, and continued two yeres, and dyd euil in the sighte of the Lorde, and turned not from the synnes of Jeroboam the son of Nabat, that made Israel to syn. In the daies of Shalmaneser kyng of Assiria, came Tiglath Pileser kyng of Assiria, and toke Aion, Abel, Beth, Banaia, Janoa, Bades, Bazon, Balaad, Balie and all the lande of Iephthah, and caried them awaye to Assiria.

And Hosea the sonne of Elah conspyred treason agaynst Shalmaneser the sonne of Assiria, and smote hym, and slew hym, and raygned in hys stede, the twenty yere of Joatham the sonne of Oziah. The reste of the actes of Shalmaneser, and all that he dyd, are witten in the Chronicles of the kynges of Israel.

Otherwyse
Zarish, or
as some wyl
call it.

The seconde yere of Shalmaneser, sonne of Assiria kyng of Israel, began Joatham the sonne of Oziah kyng of Iuda to raigne. Five and twenty yeres olde was he when he began to raigne, & he raygned. xvi. yeres in Ierusalem. Hys mothers name was Jerusa, the daughter of Sadoke. And he dyd righte before the Lorde, even in all thyng, as dyd hys father Oziah, so did he. But he put not awaye the hill aulters, for the people offered and burnt incense still in the hill aulters, he buylte the hysse doore in the house of the Lorde. The reste of the dooers of Joatham, and all he dyd, are witten in the Chronicles of the kynges of Iuda. In those dayes the Lorde began to send agaynst Iuda. As in the kyng of Siria, and Shalmaneser the sonne of Assiria. And Joatham rested wth hys fathers, and was buried wth hys auncestours in the cypre of Dauid hys father, and Achaz hys sonne raygned in hys stede.

The xvi. Chapter.

Achaz kyng of Iuda, consecrateth hys son in fyre, and hath many battelles agaynst the kynges of Israel. He causeth an aulter to be made lyke vnto it at Damasco. In the dead of Achaz rayneth Ezechias hys sonne.

The senentene yere of Shalmaneser son of Assiria kyng of Israel, Achaz sonne of Joatham kyng of Iuda, began to raigne, being of thage of twenty yere, when he was made kyng. & raygned nineteene yere in Ierusalem, and dyd not the thyng that was righte in the eyes of the Lorde his god as did Dauid hys father.

But wente in the waye of the kynges of Israel, and thereto he offered hys sonne in fyre, after the abominacion of the heathen whiche the Lorde caste out before the chyl dren of Israel. And he offered and burnt the fat in the hill aulters and on the hylls and vnder euery grene tree. Then Asa king of Siria, & Shalmaneser sonne of Assiria kyng of Israel, came by to Ierusalem to fyghte.

Cal. vii. d.

And they beleged Achaz, but coulde not overcome hym. At the same tyme Asa the

iii. Kynges.

¶ the kyng of Syria broughte Ailah agayne to Syria, and ridde the Jewes thence. And the Edomites wente to Ailah and dwelte therein vnto this daye.

Then Achis sente messengers to Teglath phalassar kyng of Assiria, sayinge: I am thy seruaunte and thy sonne, come and deliuer me oute of the hande of the kyng of Syria: and oute of the hande of the kyng of Israell, whiche be tylen agaynste me.

And Achaz toke the siluer and the golde that was founde in the house of the Lorde and in the treasure of the kynges house: & sente it for a reward to the kyng of Assiria. And the kyng of Assiria was applyng to his mynde: and wente too Damasco, and toke it, & caried the people awaye, to Assyria, and to the Rasin.

¶ And kyng Achaz wente agaynste Teglath phalassar kyng of Assiria, too Damasco. And when he sawe a certayne aulter that was at Damasco, he sente too Uria the priest the paterne of the aulter, and the facion of al the workeman shyp thereof. And Uria the puerle made an aulter in all poyntes lyke too the paterne whiche kyng Achaz had sent from Damasco, and had finished by the kynges comyng from Damasco. And when the kyng was come from Damasco, and sawe the aulter, he wente too it, and offered thereon. And he burnt his burnt offeringe, and spyncked the bloude of his peace offeringe, and poured his beuelles, and spyncked the bloude of his peace offerings vpon the sayde aulter. And the brasen aulter that was before the Lorde, he remoued from betwene the aulter and the house of the Lorde, and putte it in the North syde of the sayde aulter.

And the kyng commaunded Uria the puerle, sayinge: vpon the greates aulter set on fyre in the mornynge burnt offerings, & in the euen, meat offerings, & the kynges burnt sacrifice, this meat offerings, and the burnt offerings of all the people of the Lande, and theyr meat offerings, and theyr dypncke offerings, and poure thereon all the bloude of all manner meate offerings. But the brasen aulter shall be for me too enquire wth. And Uria the puerle dyd all thynges as kyng Achaz commaunded hym.

And kyng Achaz brake the sydes of the bottomes, and toke the lawers from them, and tooke downe the sea from the brasen oren that were vnder it, and putte it vpon a pavement of stone. And therto the pulpet for the Saboth that they had made in the house, and the kings entrie wthout, turned he vnto the house of the Lorde, for feare of the kyng of Assiria.

The reste of the dedes of Achaz whiche he dyd, are wyrtten in the Chronicles of the kynges of Iuda. And Achaz layed hym to rest wth his fathers, and was buried wth his fathers in the cite of Dauid

The xviij. Chapter.

¶ Ezechias his son reigned in hys towne.

The xviij. Chapter.

¶ Hosea kyng of Israel is taken. And he & al hys realme broughte to the Assyrians.

In the twelfe yere of Achaz kyng of Iuda, Hosea the sonne of Eial beganne to rapgne in Samaria vpon Israel, and continued nyne yeres, and did that displeased the Lorde, but not so euill as dyd the kynges of Israel that were before hym. And Salmanassar kyng of Assiria came vpon hym, and Hosea became hys seruaunt, and gaue hym trybutes. And the kyng of Assiria founde treason in Hosea, because he had sente messengers to Suias kyng of Egypte, and sente no trybute vnto the kyng of Assiria, as he was perelpe wonte to do. Therefore the kyng of Assiria beseged hym, and bounde hym, and put hym in prison.

* And then the kyng of Assiria came thowenoute at the lande, and came to Samaria, & beseged it thre yere. And in the nynthe yere of Hosea, the kyng of Assiria toke Samaria, and carped Israel awaye to Assiria, and put them in Gala, in Habor on the ruer of Euphrat, and in the ctytes of the Medes. For the chyldren of Israel had synned agaynste the Lorde theyr God, whiche had broughte them oute of the lande of Egypte from the hand of pharaos kyng of Egypt, & worshipped other goddes. And they walked in the ordinaunce of the heathen, whiche the Lorde call out before the chyldren of Israel, and in the thynges whiche the kynges of Israel had made. And the chyldren of Israel wapte themselves in thynges that were not well toward the Lorde theyr God. And they buyt them hyl alters in all theyr ctytes, bothe in the towres wher they kept watch, and also in strong townes. And they made them images, and superstitious woodes on euery hyl, and vnder euery grene tre. And there they sacrificed in the hyl alters as did the heathen whiche the Lorde carped awaye at theyr comynge, and wroughte wycked dedes to anger the Lorde wth. And they serued Idols, concernynge whiche thynge the Lorde had sayde to them: ye shall not do so. And the Lord testyfyed to Israel by the prophetes, and by all the seates, saying: Turne from your wycked wayes, and kepe my commaundementes, and myne ordynaunces, accordynge to all the lawes whiche I commaunded your fathers, and as I sente to you by my seruantes the prophetes. But they wold not heare, but hardened their neckes, like vnto the neckes of theyr fathers that did not beleue the Lorde theyr God.

And they refused hys ordynaunces, and hys couenaunt that he had made with theyr fathers, and the wytnes whiche he had witnessed to them, and folowed banitie, and became bayne, lyke to the heathen that were round about them, of whiche the Lord had charged them that they shoulde not do lyke them

Hosea.

Salmanassar.

11. Reg. xviii. b.

11. Reg. xviii. c. & 11. Reg. xviii. d.

18

In þe towne where. &c. That is in all places both grete and small.

Deut. xxi. a.

Jer. xv. b.

c

Deut. x. f. & 1. Sam. x. d.

11. Reg. xxi. d.

them. But they sette the commaundementes of the Lord theyr God, and made them Images of metal, that is to say, two calves, and made groues, and bowed themselves unto al the host of heaven, & serued Baal. And they sacrificed their sonnes & daughters in fire, and bled wptcheaffe and enchauntmets, and had euen appoynted themselves to worke wyckednes in the sight of the Lord for to anger hym.

* That is
Sares and
planettes

Wherefore the Lord was exceeding wroth wpth Israel, and put them out of hys sight, that ther was left but the tribe of Juda only: and thereto Juda kepte not the commaundementes of the Lord their God, but walked in the ordynaunces of Israel whiche they had made. Therefore the Lord saide by all the seede of Israel. And beryed them, and deliuered them into the handes of spoylers, vntill he had cast them out of hys sight. And Israel deuoyded themselves from the house of Dauid, and made Jeroboam the son of Nabat kynge. Which Jeroboam thrust Israel away from the Lord, and made them spynne a greatespynne. And so the chyldren of Israel walked in all the spynne of Jeroboam whiche he had set vppon, and departed not from the same, tyll the Lord had put Israel awaye out of hys sight, as he sayd by all his seruantes the prophetes. And so he translated Israel out of their land to Assyria. euen vnto this day.

Jer. xli. a.

And the kynge of Assyria broughte people from Babylon and from Cutha, and from Susa, and from Bemat, and from Sepharuaim, and put them in the cityes of Samaria in stede of the chyldren of Israel. And they possessed Samaria, and dwelte in the ctyes thereof. But at the begynnyng of theyr dwelling, they feared not the Lord. Wherefore the Lord sent Lions vpon them which slew them. Then men told the kynge of Assyria, saying: The nations whiche thou hast brought & put in the cityes of Samaria know not the maner of the god of the land, and therefore he hath sent Lions vpon the, whiche slaye them because they know not the maner of the God of the lande.

Then the kynge of Assyria commaunded sayinge: carpe thither one of the priestes whiche ye broughte thence, and lette hym go and dwell there, and teache them the facon how to serue the God of the countrey. And then one of the priestes whiche they had carped thence, wente and dwelt in Bethel: and taughte them howe they shoulde feare the Lord. Howe be it euerie nacion made their owne goddes and put them in the houses of the hyl aultares whiche the Samaritans had made, euerie nacion in their ctyes where they dwelt.

The men of Babylon made Socoh, Benoth. The men of Cuth made Rergel. They of Bemat made Asima. The Euites made Nabahaz, & Barthak. And the Sepharuaites burnt theyr chyldrene in fire vnto Anamielech, and Anamielech, the goddes of the Sephar

aites. And though they feared the Lord, yet they made them priestes of the lowel of the people, for the hyl aulters, whiche sacrificed for them in the houses of the hyl aulters. And so they feared the Lord, and yet serued theyr owne Goddes after the manner of the people from whence they were broughte.

Vnto this day they do after the old manner. they neyther feare the Lord, neither do after theyr owne ordynaunces and customes, and after the lawe and commaundemente whiche the Lord commaunded the chyldren of Jacob whose name he called Israel, and made an appoyntement with them and charged them, saying: feare not anye other goddes, nor bowe your selues to them nor serue them, nor sacrifice to them: but to the Lord whiche brought you out of the land of Egypt wpth a great power and stretched oute ayme, hym feare and to hym bowe, and to hym do sacrifice. And the ordynaunces, customes law and commaundement which I wrote for you, se ye be diligent to do, for evermore, and fere not anye other goddes. And the appoyntment that I haue made with you se ye forget not and ye feare none other goddes: but the Lord your god ye shal feare, & he shal deliuer you out of the handes of al your enemyes. Howe be it they herd not, but dyd after the olde maner. And euen so did these nations feare the Lord and serue theyr Images thereto: and so do theyr chyldren and theyr chyldrens chyldren to: Euen as dyd theyr fathers, so do they vnto this daye.

Not to feare the lord, is to lyue careles, and to serue theyr lustes & appetites: and not to serue god and his lawe, as it is sayde. Psal. lvi.

The. xvi. Chapter.

Ezechias king of Juda putteth down the brasen serpent, and destroyeth the Idols. Hulmanaser bringeth Israel to the Assyrians. The blasphemie of Sennacherib.

The thirde pere of Hosea sonne of Ela, kynge of Israel, reigned Ezechias son of Achaz kynge of Juda. Twenty and fyue peres olde was he, when he began to reigne, and reigned. xxi. peres in Ierusalem. His mothers name was Abi the daughter of zacharias, and he dyd that pleased the Lord in all thyng, lyke to Dauid his father. He put awaye the hyl aulters, and brake the images, and cut down the groues, and also brake the brasen serpent that Moses made. For vnto these dayes the chyldren of Israel dyd burne sacrifice to it, and called it Nehushtan. He trusted in the Lord God of Israel, so that after hym came none like hym amonge all the kynges of Juda, neyther amonge them that were afore hym. He claue to the Lord and departed not from hym, but kepte his commaundments which the Lord commaunded Moses. And the Lord was wpth hym. And what soeuer he toke in hand he did it wisely. And he rebelled against the kynge of Assyria and serued hym not. He bet the Philistines euen vnto Azah and the coastes therof, both in ca-

II. pa. xli. a.

Deu. vii. a.

Ram. xxi. a.

* That is
a thyng of
brasse.

Esai. xli.

13

30

Socoh.
Benoth.
Rergel.
Asima.
Nabahaz.
Barthak.
Anamielech.

Samaria
besieged &
wonne.]

In the fourth yere of kyng Ezechias
whiche was the seventh yere of Hosea son
of Ela kyng of Israell, came Salmanna-
sar kyng of Assyria vpon Samaria, and
besieged it. And they toke it at the ende of
thre yere, whiche was the sixte of Ezechias:
that is to saye the ninth yere of Hosea
kyng of Israell was Samaria wonne.
And the kyng of Assyria, dpyd carpe awaye
Israell vnto Assyria, and put them in Ha-
lah and in Babor on the ryuer of Bozan,
and in the cytyes of the Medes: because
they woulde not herken vnto the voyce of
the Lord the God. But transgressed his
appoyntment, and all that Moyses the ser-
uaunt of the Lord commaunded, and wold
neither heare nor do.

It is told a
Esa. xlii. a
Eccl. xlii. f

* The xiiij. yere of kyng Ezechias came
Sennacherib kyng of Assyria againste all
the stronge cytyes of Iuda and toke the.
Wherupon Ezechias kyng of Iuda sente
to the kyng of Assyria to Lachis, saying: I
haue offended. But departe from me, and
what thou puttest on me that wyl I beare.
And the kyng of Assyria assayed vpon Eze-
chias kyng of Iuda iii. talent of siluer,
& thurty talentes of golde. * And Ezechias
gaue hym all the siluer that was founde in
the house of the Lord, and also in the trea-
sure of the kings house. And the said leafe
Ezechias rente of the doores of the temple
of the Lord and the pillers, which the sayd
Ezechias kyng of Iuda couered ouer, and
gaue them to the kyng of Assyria.

It is told a
Esa. xlii. a
Eccl. xlii. f

And the kyng of Assyria sente Thar-
than & Rabsharis & Rabshakeh from Lachis
to kyng Ezechias with a great host to Je-
rusalem. And they wente and stode by and
came too Jerusalem, and wente and stode
by the conduit of the ouermost poole whiche
is in the waye to the fullers felde, and cal-
led to the kyng. And there came out too
them, Eliakim the sonne of Helkiah qu-
arde of household, and Sobnah the scribe,
and Joah the sonne of Asaph, the recorder.
And then Rabshakeh sayd to them: Tell ye
Ezechias & praye thus sayth the great
kyng the kyng of Assyria. What confy-
dence is this that thou haue? thou wylte
happely speke a light word, that thou hast
Councell and power too make warre. On
whome then dost thou trust, that thou re-
bellest against me? dost thou trust to staffe
of this broke reede Egypt, on which if a ma-
leane it wyl renne into hys hande and
peccat. For euen so is Pharaon kyng of
Egypte vnto all that truste on hym. * If ye
saye vnto me, we truste in the Lord oure
God, is not this God he, whose hyl au-
ters and other alters to, Ezechias hath put
downe, and hath sayde to Iuda, and Jeru-
salem, bowe your selues before this au-
ter here in Jerusalem? Nowe therefore ioyne
thy selfe to my Lord the kyng of Assyria,
and I wyl deliuer the two thousand hor-
ses, if thou be hable to set ryders vpon the
(and if thou be not) how then art thou ha-

It is told a
Esa. xlii. a
Eccl. xlii. f

It is told a
Esa. xlii. a
Eccl. xlii. f

ble to resiste one of the leaste Dukes of my
masters seruantes? or trusted thou to Eg-
ypt for charrettes and horsemen? Moze-
ouer thinkest thou I am come without the
bidding of the lord to this place to destroy
it? Say the Lord said to me, go vnto this
land and destroy it. Then saied Eliakim &
sonne of Helkiah and Sobnah and Joah,
to Rabshakeh: speake, we praye the, to thy
seruantes in the Syrian language, for we
vnderstand it: and talke not with vs in the
Iewes tongue, in the eares of the people
that are on the wals. And Rabshakeh sayde vnto
them: hath my master sent me onely to thy
master and to the, to speake these words, or
rather to the men that kepe the wals, that
they shal eate their own dirt & drinke theyr
owne peeple wth pou.

And so Rabshakeh stode and cryed wth
a lowde voyce in the Iewes language, and
spake, saying: Heare the sayinge of the
greate kyng, the kyng of Assyria. Thus
sayth the kyng: let not Ezechias begyle you
for he is not hable too deliuer you oute of
myne hande: neyther lette Ezechias make
you truste to the Lord, saying: the Lord
shall surelye vs, and this cytye shall not
be deliuered into the handes of the kyng
of Assyria. Herken not vnto Ezechias, for
this sayth the kyng of Assyria. Deale kind-
ly wth me, and come out to me. And then
eate euery man of hys owne vyne, and of
hys fig tre and drinke euery man of the wa-
ter of hys owne wel, til I come and fet you
to as good a lande as youres is, a lande of
corne and of wyne, a lande of breade and
vynepardes, a lande of olyue trees, of oyle
and of honny. And ye shal lue & not dye. And
herken not vnto Ezechias, for he wyl be-
gyle you, saying: the Lord shall deliuer
vs. For haue the Goddes of the natyons
deliuered anye God hys lande, out of the
hande of the kyng of Assyria? where are
the gods of Hama and of Arphad? where
are the gods of Sepharuaim, of Ana, and
Auah? byd they deliuer Samaria oute of
myne handes? what God of anye lande
hath deliuered his land, out of mine hand
that the Lord shoulde deliuer Jerusalem
oute of myne hande?

But the people helde theyr peace and
answered not hym a word: for the kyng
had commaunded, saying: answer him not:
Then Eliakim the quard of hys household
and Sobnah the scribe, and Joah the sonne
of Asaph the recorder, came too Ezechias
wth their clothes rent, and tolde hym the
wordes of Rabshakeh.

The xix. Chapter.

The Angell of the Lord killeth. A xxx. v.
thousand of the Assyrians Sennacherib
is killeth of hys owne sonne.

V When kyng Ezechias heard this, he
rent his clothes and put on sack, and
went to the house of the Lord. & further: Esa. xxxvii. a
more he sent Eliakim quard of household, &
Sobnah the scribe, & the elders of the priestes
clothed

clothed in sacke, so I say the prophete the sonne of Amoz. And they sayd to him: thus sayth Ezechias: Thus day is a day of rebulacion, of rebukynge and carlynge: Euen as when the chyldren are ready to be borne and the mothers haue no power to be deliuered. Wherfore the Lord thy God wolde heare al the wordes of Nabfaketh whome the kynge of Assyria bys maister hath sente to rayle on the lypynge God, and to rebuke hym wth wordes, whiche the Lord thy god hath heard. Wherfore lyste by thy prayer for the remnant that are left. Whē the seruantes of kynge Ezechias were come to Iſat, Iſat sayd to them. So shall ye say to your maister. Thus saye the Lord: be not afraide of the wordes thou herddest wth whiche the younge men of the kynge of Assyria haue rayled on me. For I will send him a blast & he shall heare tidings and so returne to his owne land: And I will ouerthrow him wth the sword, euen in his owne land.

And Nabfaketh went backe agayne and found the king of Assyria ſtybring agaynst Lobnab: for he had herd that he was departed from Iſachis. And he herd sayngs of Eberaka, kynge of the blacke Agores, that he was come out to fight agaynst him. And therupon he departed and sente messengers vnto Ezechias sayng: Thus saye to Ezechias king of Iuda. Let not thy God eape the out of the waye in whome thou so trustest, sayng: Ierusalem shall not be deliuered into the hande of the kynge of Assyria. Behold, thou hast herd what the kynge of Assyria haue done to all lāds, how they haue utterly destroyed them. And how the fuldest thou escape: hath the goddes of the heathen deliuered them whiche myne auncestours haue destroyed: as Bofan, Baran, Isaceph and the chyldren of Eden whiche were in Belafat: wher is the king of Hamath, the king of Arphad, the king of Sepharuaim, and the kynge of Ana, and the kynge of Gaub.

When Ezechias had receyued the letters of the hand of the messengers and had red theym, he wente into the house of the Lord, and sayd them abroad before the Lord. And Ezechias prayed before the Lord, and sayd: Lord God of Iſrael, whiche dwellest betwene the Cherubyns, thou art God alone ouer al the kyngdomes of the earth, and thou hast made both heauen and earth. Open Lord thine eyes and see: and heare the wordes of Sennacherib whiche hath sent to rayle on the lypynge God. Certes O Lord, the kynge of Assyria haue destroyed nacions and their landes, and haue sette fire on their Goddes. For they were no gods but the worke of handes of mā, euen wood and stone. And therefore they destroyed them. Now therfore (O Lord our God) saue thou vs oute of his hande, that al the kyngdomes of the earth may know that thou Lord art God alone. And Iſat the sonne of Amoz sent to Ezechias sayng:

Thus sayeth the Lord God of Iſrael: the thyng that thou hast prayed to me concernynge Sennacherib kynge of Assyria, I haue heard. Thus is the thyng that the Lord sayth of him: He hath despised me, & virgin daughter of Sion: He hath shaken his head at the thou daughter of Ierusalem: whom hast thou rayled on, and whom hast thou reuled? Agayne whom hast thou rayled on by thy voyce, and hast eluate thine eyes so hygh? Euen agaynst the holy of Iſrael. By the hande of thy messengers thou hast rayled on the Lord and sayd: wth the multitude of my charrettes I am come vpon the bergeth of the mountaynes, euen as longe by the sydes of Libanon, and haue cut of the hygh Cedar trees, and the lustre of syre trees thereof, euen to the woode of Carmel that belongeth thereto. I haue digged and dronke strange waters, and haue dryed vp wth the soules of my fete pooles enclosed. But hast thou not heard howe I haue ordered suche a thyng a greatche while ago, and haue prepared it from the begynnyng? And now I bring it forth, & it shall be to destroy: & to bringe stronge cities into rude heapes of stones. And the inhabitants of them shall be of lytle power and saynte bered and confounded. * They shall be lyke the grasse of the feld, and grene herbes, and as the hepe on the toppes of the houses whiche wythereth: or it come to a nyng. I wrote to thee thoubwellest, and thy commynge oute, and gorynge in knowe I so, and howe thou setteſt vp thy byſtelles agaynst me. And because thou setteſt vp thy byſtelles agaynst me, and that thy raging is come vpon to myne eares therfore I will put a rynge in thy nose and a byt in thy lippes, and I will bring the backe agayne the same waye thou cameſt. And thus shall be a ſygne vnto the: eate thus vnto the ſcuttes of the ſcab that ſell out, and the next yere that matter of it ſell the thrid yere ſowpe and reape. plant vnto the ſcarf & eat the frutes thereof. For I haue ſayd of Iuda that is escaped and left that yet agayne take coring downward, and beate ſcutte vnto the. For oute of Ierusalem shall go a remnant, & a number that shall escape oute of mount Syon: the zeale of the Lord of Hostes shall bring this thing to paſſe.

Wherfore thus sayth the Lord ouer the kynge of Assyria: he shall not enter into this cite, nor ſhoſe one arrowe into it, nor come before it wth ſield, nor caſt any banke agaynst it: but shall go backe agayne the waye he came, and ſhall not come at his cypre, sayth the Lord: For I will defende this cite, and ſaue it, for myne owne ſake, and for Dauid my ſeruant ſake.

The ſelfe ſame nyghte the Angell of the Lord wente oute, and ſmore in the boſte of the Assyrians an hundred foure ſcore and ſpue thouſande. And when they were cypen earlye in the mornynge, beholde

zacha. ii. b
Mat. xxi. d

* By þ had
of mi melle
gers, is a
maner of
ſpeaking of
þ hebrues:
for that we
ſaye, by the
mouthe of
thy meſſen
gers.

Pla. xxxvi.

* To put a
rynge in
their noſes,
is to pacify
or to tame
the t. turpe
do that they
thynke.

Iob. xl.

Abacu. xvi. c

Eob. i. d.
Ec. xlviii. b
Pla. xxxviii. a
Iſa. xlviii. a

Ag. i. they

they were all deade corpes. And so Sennacherib kinge of Assyria auoyded and departed, and wente agayne, and dwelte at Assyrie. And as he was in hys deuocyon kne-
lyng in the house of Ashtorechys God, a-
dramelech and Sarasar smote hym wth
the swerde. And they escaped into the land
of Ararat, and Asarhaddon hys sonne rayg-
ned in hys stede.

The.rr. Chapter

Ezechias sicked and receyued the signe of
hys healeth by the shewyng of Asas. He receyued
counsaile of Berodach, & is raygned of Asas, be-
cause he shewed hym the trefure. He dyeth, and
his sonnes hys sonne raygneth in his stede.

II. Para.
xxiii. l.
II. Para.
xxiii. l.

ABout that tyme Ezechias was sycke
vnto the death. And the prophet Is-
aie sonne of Amoz came to hym and
saide to hym, thus sayth the Lord: put thine
hand vnto thine bow, for thou shalt dye and
not lyue. And Ezechias turned hys face to
the wal, and besought the Lord, saying: O
remember yet howe I haue walked before
thee truely, and wth a perfecte herte, and
haue done that which is good in thy sight,
& wept a great pace. And Asas was thence
gone out into the myddle of the ctyte, but
that the word of the Lord came to hym, say-
yng: turne agayne and tell Ezechias the
leader of my people. Thus sayth the Lord
God of Dauid thy father: I haue hearde
thy prayer and sene thy teares. Beholde I
will heale thee, and thys daye thou shalt
dye. And thou shalt go vp into the house of the Lord
And I will lengthen thy dayes yet seuen pe-
res, and I will deliuer both the & this ctyte
out of the hand of the kyng of Assyria, and
I will defend this ctyte for myne owne sake, &
for Dauid my seruantes sake. And Asas
saide: bring a lipp of figs. And they broughte
and put it on the soze, and he recovered.

II. Para.
xxiii. l.

II. Para.
xxiii. l.

Then sayed Ezechias to Asas: What is
the sygne, that the Lord will heale me, and
that I shall go vp into the house of the Lord
the thirde day? And Asas sayed: thys sygne
shalt thou haue of the Lord, that the Lord
will do that he hath spokē: that the shadow
go forwarde ten degrees, or go backe agayne
ten degrees. And Ezechias sayed: It is a
lyght thing for the shadow to go downe ten
degrees. Therefore I will not that: but let
the shadow go backward ten degrees. And
Isaie the prophet called to the lord, and he
broughte the shadow ten degrees backward
which it had gon downe, in the dial of Asas.

At this same season Berodach Baladan
the sonne of Baladan kyng of Babylon
sent letters and presentes vnto Ezechias,
for he heard that Ezechias was sycke. And
Ezechias bakned vnto them, and shewed
them all that was in the spyccry house, and
his syluer and gold, and oboures and pre-
cious ointments and his armory and all that
was founde in his trefure, there was no-
thyng in hys house or in all hys telme, that
he shewed them not.

Then came Isaie the prophet vnto kyng
Ezechias, and sayde to hym: What saye

these men, & whence come they to thee?
And Ezechias sayde: they be come fro a far
country, euen from Babylon. And he sayde:
what haue they seide thy house? And Ezechias
sayde: all that is in my house haue they
sene: there is nothinge amonge my trefure
that I haue not shewed them. And Asas sai-
ed to Ezechias: Hear the word of the Lord.
Beholde the day shall come that all that is
in thys house and that thy fathers haue
layde vp in store vnto thys day, shall be car-
ried to Babylon, and nothinge shall be left
sayth the Lord. And of thy sonnes that pro-
ceeded out of the which thou begarest, shall
they be carried away and shall be made chas-
berlaynes in the place of the kyng of Ba-
bylon. And Ezechias sayde to Asas: well
come be the word of the Lord which thou
hast spoken: so that peace and truthe be
kepte in my dayes.

The reste of the dedes of Ezechias, and
all his power, & howe he made a poole and
a conduit and brought the water into the
citty, are writen in the booke of Chronicles
of kynges of Iuda. And Ezechias laid him
to rest wth his fathers, and Manasses his
sonne raygned in hys stede.

The.rr. Chapter.

Manasses restoreth avarne the
dolles, and after dyeth: in whose re-
membraunce his sonne Sennacherib, whiche is kylled of hys
owne seruantes: After hym raygneth Sargis
full of pite.

Manasses was twelue yeares olde
when he began to raygne, and en-
gined fylty and true yeres in Jeru-
salem: his mothers name was Hephzibah.
And he had that displeased the Lord, euen
after the abhomyacions of the heathen,
whiche the Lord threwe out before the chil-
dren of Israel. And he went and buylte the
highalters agayne, whiche Ezechias his fa-
ther had destroyed. And he reared vp alters
to Baal, & made groues as had Achab king
of Israel. And he bowed hym selfe vnto all
the host of heuen & serued the. And he buylte
alters in the very house of the lord, of whiche
the Lord had said: *in Jerusalem I will
put my name. And he buylte altars vnto al-
the host of heauen, euen in two courts of the
house of the host of the Lord. And he offered
his sone in fyre, and obserued dismal dates
& used witchcraft, and maintayned woz-
kers wth syluer, & tellers of fortunes:
and wrought much wickednes in the syght
of the Lord to anger hym.

And he put an ymage of a groue that
he had made, euen in the very temple of
whiche the Lord hadde sayde to Dauid
and to Salomon his sonne: *in thys house
and in Jerusalem whiche I haue chosen
out of all trybes of Israel, will I putte
my name for ever. Yetther will I make
the sene of Israel moue anye more oute of
the lande whiche I gaue their fathers:
so that they will be oblygunte to doo all
I haue commaunded them, and all the
lawe

II. Reg.
xiii. a.
II. Reg.
xx. b.
Daniel. i. a

Manasses.
II. Para.
xxiii. a.

II. Reg. vii. b

II. Reg. vii. b

Iawe that my seruante Moris commaūded them. But they hearkened not, for Aanaſſes had led them out of the way to doo more wyckedly then by the law of the Lord deſtroyed before the face of the chryſtchen of Iſraell.

And the Lord ſpake by hys ſeruantes the prophetes, ſayinge: becauſe Aanaſſes kynge of Iuda hath done ſuche a bo-mynacions, and hath wrought wyckedlye aboute all that the 2 moynes whiche were before hym dōd, and hath made Iuda ſinne alſo with hys ydolaters forerunners ſayeth the Lord God of Iſraell. * Behold, I will bringe ſuche cuppe vpon Ieruſalem and Iuda, that the eares of al that hear it, ſhall tingle at it. And I will ſtretch ouer Ieruſalem the ſquareme ſyne of Samaria, and the plometie of the houſe of Achab. And I will wype out Ieruſalem, as a man would wype a byſſe, and when he hath wyiped it turneth it vpon ſide down. And though I leaue a remnant of myne inheritance, yet I will deliuer them into the handes of them that hate them, and they ſhall be robbed and ſpoiled of al theyr enemies: euen becauſe they haue done wyckedlye and haue angered me ſynners the tyme when ſathers came out of Egipte vnto this daye. And moreover Aanaſſes shed innocent bloude exceedinge abominable, in ſo muche that he repleniſhed Ieruſalem in all corners, with hys ſinne wherewith he made Iuda ſinne, and to doe vppon the ſpyghte of the Lord. The reſte of the actes of Aanaſſes and all he dōd and hys ſinne that he ſinned, are written in the booke of Chronicles of knynges of Iuda. And Aanaſſes layd him to ſtepe in his fathers ſwas buried in the garden of his owne houſe, euen in the garden of Oza, and Amon hys ſonne reigned in hys ſteede.

And was .xxiiij. yeres olde when he beganne to raigne, and he raigned two yeres in Ieruſale. His mothers name was Helſa ſister the daughter of Hieu of Iarhab. And he dōd that dyſpleaſed the Lord as hys father Aanaſſes dōd. He walked in all the waye that hys father walked in, and ſerued the ydoles that hys father ſerued, and bowed hym ſelfe to them. And he forſake the Lord God of hys fathers, and walked not in the way of the Lord.

And the ſeruantes of Amon conſpired agaynſte hym, and ſlew hym in hys owne houſe. But the people of the lande ſlew all that conſpired agaynſte kynge Amon, and made Joſias hys ſonne king in his roume. The reſt of the actes of Amon, whiche he dōd, are written in the Chronicles of the knynges of Iuda. And they buried hym in his ſeuſchire in the garden of Oza, and Joſias hys ſonne reigned in hys ſtead.

The. xxiii. Chapter.

After Joſias hath heard of the booke of the lawe that was founde in the temple, he ſendeth to Odaljah the prophetes for counſell.

Joſias was .xiiij. yeres olde when he beganne to raigne and he raigned .xx. yeres in Ieruſalem. His mothers name was Jedidah daughter of Bedai of Betſab. And he dōd that ſeemed right in the ſpyght of the Lord, and he altered in all the wayes of Dava by ſtarke, and drewed nether to the right hande nor to the left.

And the .xiiij. yeres of hys raigne kynge Joſias ſente Saphan the ſcribe of Ieruſalem the ſonne of Achub the ſonne of Belkiah the ſcribe to the Lord. Sayer: go to Helkiah the high prieſte, and let hym ſee the ſcript that is brought into the houſe of the Lord whiche the ſcribes of the doores haue gathered of the people, and let them deliuer it into the handes of the workmen that haue the ouerſight of the houſe of the Lord, whiche ſhall give it to theſe that worke vpon the houſe of the Lord, to repara the decayed places thereof, euen vnto carpenters and malons, and for to bre timber and ſee ſtone to repara the houſe. Howe be it ſeue no repara be made with them of the money that is deliuered into their handes, but let it em do it of theyr conference.

And Helkiah the high prieſte ſayd to Saphan the ſcribe: I haue founde the booke of the lawe in the temple of the Lord, and Helkiah gaue the booke to Saphan, and he readde it. And then Saphan the ſcribe went to the kynge and brought hym worde agayne and ſayd: thy ſeruantes purged out the ſoluer that was founde in the temple, and haue deliuered it vnto the workmen that haue the ouerſight of the houſe of the Lord. Further more Saphan the ſcribe ſhewed the kynge, ſayinge: Helkiah the high prieſte hath deliuered me here a booke. And Saphan redde it before the kynge.

And the kynge as ſoone as he had heard the wordes of the booke of the lawe, he rent hys clothes and commaunded Helkiah the high prieſte and Achub the ſonne of Saphan, and Achobor the ſonne of Apphaja, and Saphan the ſcribe, and .x. ſeruautes of the knynges, ſayinge: go ye and ſeke of the Lord for me and the people, and for al Iuda, concerninge the wordes of this booke that is founde. For it is a greate wrath of the Lord that is kindled vpon vs that our fathers haue not hearkened vnto the wordes of this booke to doo in al pointes as it is writen therein. And Helkiah the high prieſte and Achub Achobor, Sapha, & Alai, went vnto Oldah the prophetes, wiſe of Selum the ſonne of Tekuah ſon of Baraham keeper of the robes, which propheteſſe dwelt in Ieruſale in the ſecond ward, & communed with her. And ſhe ſayd to them: Thus ſaith the Lord God of Iſraell. Tell the man that ſente you to me thus ſaith the Lord: Beholde I will bringe cuppe vpon this place, and on the dwellers therein: euen all the wordes of

Jer. xix. a.

II. pa. 111. d.

Amon.

Interp. a.

Oldah.

D

What is the
their Jona
ges.

Receive the
unto thy fa
thers, that
is, unto the
same faith
and righte
ousnes that
thy fathers
are received
to: whiche
maye be cal
led the bo
come of A
braham.

ii. Para.
grett. f.
What is the
ministers
of Baal so
called be
cause they
were clad w
blacke clo
thes & smok
ke. Some
saye that
they smok
ed, and
burnt, or
blacke mon
kes of Baal
and so do
Jewes call
them.

the booke whiche the kyng of Juda hath
red, because they have forsaken me, and
have turned their faces unto their Goddesses,
to an eye me with all the workes of their
handes. Therefore is my wrath kindled
agaynst this place, and shall not be quen
ched. But to the kynges of Juda, whiche
sente you to enquire of the Lorde, so shall
ye saye: thus sayeth the Lorde God of Is
rael, as touching the words whiche thou
hearest. Because thyne herte byd me lye,
and thou inkest the thy selfe before me the
Lorde, when thou hearest what I spake
agaynst this place, and the inhabitants
of the same, howe that it shoulde be de
stroyed and made accursed, and take the thy
clothes & wepteste before me: of that also
I have herd, sayeth the Lorde. And there
fore, lo I will receiue the unto thy fathers
and will sette the unto thy graue in peace:
thyne eyes shall see none of the evil whiche
I will bringe upon this place. And they
broughte the kyng worde agayne.

The. xliii. Chapter.

Josias readeth Deuteronomium before
people. He putteth downe the Idolles,
after he had killed the priests thereof.
His kerpeth passioner. He was killed in Ma
gedo, and his sonne Jehoaz raygneth in
his stede. After he was taken, his sonne Je
hoahaz was made kyng.

Then the kyng sente and gathered un
to hym all the elders of Juda and of
Jerusalem, & the kyng went up into the
house of the Lorde, & al the m^{en} of Juda and
al the inhabitants of Jerusalem w^{ith} hym
& the priests & prophets and al the people
both small and greete. And he red in hea
rnyng of them, all the wordes of the booke
of the testamente. whiche was founde in
the house of the Lorde. And the kyng stode
by a pylle, and made a couenante before
the Lorde, that they shoulde walke after
the Lorde, and kepe his commandemen
tes and his wytnesses, and his ordinaun
ces w^{ith} al the thynges, and all the thynges sou
les, and make good, the wordes of the sayd
appoyntemente that were wyrtten in the
foresayd boke. And all the people consen
ted to the appoyntemente. Then the kyng
commanded Helkiah the hygh priest and
the lower priests and the keepers of the
dooze, to bringe oute of the Lordes temple
all the vesselles made for Baal, and for the
grove and for all the hoste of heauen. And
he burnt them withoute Jerusalem in the
fields of Cedron. & carped the ashes of the in
to Bethel. And he put downe the religious
personnes, whiche the kyng of Juda had
sette to burne offerynges in the hylaulter
in the Cytres of Juda, rounde aboute Je
rusalem, and also them that burne sacryfy
ces unto Baal, to the sun, and to the moone
and to the planettes, and to all the hoste
of heauen. And he broughte oute the grove
from the temple of the Lorde withoute
Jerusalem, unto the brooke Cedron, and

burnte it at the broke Cedron, and stamp
it to powder, and caste the duste therof
upon the graues of the people of the coun
trepe. And he brake downe the baggerie
places that were in the house of the Lorde,
in the whiche the women woue corrynes
for the groue.

And he broughte all the priestes oute of
the Cytres of Juda, and defaced the hyl
aulteres where the priestes byd burne
sacryfyce, from Babaa to Bersabe. And
he brake downe the hylaulters of the Bas
tes that were in the entry of the gate of Jo
sua the gouernoure of the city, whiche were
on the lefte hande of the gate of the cytre.

After the lorde the priestes of the hylaul
ters myghte not come at the aulter of the
Lorde in Jerusalem, save only they did ease
of the swete breade among their brethren.

And he destroyed Eopheth also whiche
is in the valleie of the Chyldren of Ben
nom, because no man shoulde offer his son
or his daughter in fyre too Agoloch: he
put downe the hostes that the kynges of
Israel had gynn to the sunne at the ent
ermyng of the house of the Lorde in the cham
ber of Nathanamelech the chamberlayne
whiche was of Darutarm, and burnte the
charrettes of the sunne w^{ith} fyre. And the
aulteres that were on the top of the parter
of Achar whiche the kynges of Juda had
made, and the aulteres whiche Manasses
had made in the two courtes of the house
of the Lorde, the kyng brake downe, and
carried thence and cast the dust of them into
the broke Cedron.

And the hylle aulteres that were before
Jerusalem on the right hand of the moyste
& Harith, whiche Salomon kyng of Is
rael built to Ashtaroth the abhominacyon
of the Sidons, and Chamos the abhomin
ation of the Moabites, and to Milcom the
abhominacion of the chyldren of Ammon
the kyng destroyed and brake the ymage
and cut downe the groues, and fylled the
places w^{ith} bones of them.

After that the aulter that was at Bethel
the hyl aulter made by Jacoboam the sonne
of Abar, whiche made Israel sinne:
both the altare and also the hylle he brake
downe, and burnte the hyl and stamp
it to powder, and burnte the groue. And as Josi
as turned hym selfe he espyed the graues
that were in the mount and sent and let the
bones out of the graues and burnte the by
on the aulter and paluted it, accordyng to
the word of the Lorde that the man of God
had proclaimed, whiche openly had denoun
ced the same thynges.

Then the kyng sayde: What meaneth
ponder graue stone that I see? And the men
of the City told him: it is the Sepulchre of
the manue of God, whiche came from Jua
da and openly denounced the selfe same
thynges that thou haste done to the aul
tare of Bethel. And he sayde, lette hym
be: se that no manue moue his bones.

And

* This byd
he to the de
struction of
them & had
worshipped
the in this
lyfe tyme.

* He desce
ndeth to
pheris, & so
he openly
denounced
that
Eopheth
was defiled
uncleane, &
C
erthy. To
photh was a
place nye to
Jerusalem in
the valey of
the bones of
Benom, in
whiche were
cast dead
carcasses, &
all uncleane
thynges.
* What is
of the sub
urbes.

ii. re. xli. &
Some read
of corrupci
on or perdi
tion, rebu
king therby
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Idolles.
* Some
saye moke
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ii. re. xlii. &

D

And so hys bones escaped, as the bones of a prophete, that came out of Samaria.

And thereto all the houses of the vyllage alters of the Eptyes of Samaria, whiche the kynges of Israel hadde made, to anger the Lorde wyth, Josias putte oute of the waye, and dyd to them in all popnytes as he dyd in Beibell. And he sacrificed all the priestes of the vyllage aultares that were there, euen vpon the aultares, and burnt mennes bones vpon them, and returned to Ierusalem.

E And the kynge commaunded all the people sayinge: *kepe the feast of passeouer vnto the Lorde your God as it is mytten in the booke of thys Testamente. For there was no passeouer holden lyke that, from the dayes of the Judges that Judged Israel, and chozwe oure all the dayes of the kynges of Israel and of Iuda. And in .xliii. yere of King Josias was this passeouer holden to þe lord in Ierusalem.

Moreover workers with syctis, scolders, payers, images of wychecraft, ydoles and al other abhomyracions that were clyped in the lande of Iuda and in Ierusalem, Josias put oute of the waye, to make good the wordes of the law, whiche were mytten in the booke that Helias the priest, found in the house of the Lorde. Like vnto this was there no kynge as he hym, that turned to the Lorde wyth all hys herte, wyth all hys soule, and al his might, accordyng to al the lawe of Moyses, neyther after hym arose there auyr suche.

A And wythstandyng the Lorde touned not hym selfe from hys searce and greate wrath wherwith he was angry agaynst Iuda vpon all the prouocacions that Aganias prouoked hym. But the Lorde sayed: I wyll put Iuda in lyke maner oute of my syght, as I haue done Israel, and wyll ca. I of thys citty Ierusalem, whiche I haue chosen, and the house of which I haue sayed, my name shalbe there.

The rest of the dedes of Josias, and all he dyd, are mytten in the booke of the Chronycles of the kynges of Iuda.

In hys dayes Pharaos Neco, kynge of Egypte, went agaynst the kynge of Assyria to the ctyte Euphrates. And kynge Josias went agaynst hym, and was slayne of him at Megiddo when he had sene hym. And hys seruantes caried him dead from Megiddo, and broughte hym to Ierusalem and buried hym in his own Sepulchre. And the people of the lande toke Joachaz the sonne of Josias and anointed hym, & made hym kynge in hys fathers towne.

Otherwise
Zechonias.

And Joachaz was thre & twenty yeres olde, when he began to raygne, and raygned thre monethes in Ierusalem. Hys mothers name was Hamtall the daughter of Jeremia, of Lohab. And he did that displeased the Lorde, in al thynges as hys fathers had done. And Pharaos Neco put hym in bondes at Riblah, in the lande of

Demach, in the tyme of hys raygne in Ierusalem, and put the lande to a tribute of an hundred talentes of syluer and a talent of golde. And Pharaos Neco made Echaia, the sonne of Josias, kynge in the towne of Josias hys father, and touned hys name to Joachym, and tooke Joachaz awaye, whiche when he came to Egypte dyed there.

And Joachym gaue the syluer and the golde to Pharaos: whiche he it he tated the land, to geue the monney at the commaundemente of Pharaos, and as euer man was seire at, so he requyred the syluer and the golde of the lande, to geue Pharaos Neco. Joachym was thre & twenty yeres olde when he beganne to raygne, and he raygned .seuen yeres in Ierusalem. Hys mother was named Zedea the daughter of Phabala of Rama. And he dyd that was euyl in the syght of the Lorde, lyke in al thynges as dyd hys fathers.

Ierem. xlii.

The. xliii. Chapter.

In Joachym dyeth, after hym succedeth Joasren. Ierul. is belleged of the Babilonians. Joasren yeldeth hym selfe to the kynge of Babilon. And in his towne came Mathaniah, whiche was called zedchias.

In hys dayes came Nabuchodonosor kynge of Babilon, and Joachym became hys seruante thre yeres, and then touned and rebelled agaynst hym. And the lord sente vpon hym men of warre oute of Caldeye, oute of Siria, oute of the Assyrytes, and from the chyldren of Ammon: and sent them into Iuda, to destroye it, accordyng to the sayinge of the Lorde whiche he spake by hys seruantes the prophetes. Onlye at the vrbdryng of the Lorde, happened it so to Iuda, to put them oute of hys syghte, for the sonz of Manassas accordyng to al he dyd: and for the innocente bloude that he shedde and fylled Ierusalem wyth innocente bloude, whiche the Lorde wold not forgyue. The rest of the dedes of Joachym and all he dyd, are mytten in the Chronycles of the kynges of Iuda. And Joachym was laid to slepe wyth his fathers, and Joachim his son raygned in his steece. But the kynge of Egypte, came now no more oute of hys lande: for the kynge of Babilon had taken from the ctyte Euphrates, all that pertayned to the kynge of Egypte. Joasren was eyghtene yeres old, when he began to raygne and raygned in Ierusalem thre monethes. Hys mothers name was Neusha the daughter of Elnathan of Ierusalem. And he dyd that displeased the Lorde in all popnytes as hys father dyd.

ull. re. xliii.

Ier. xliii.

Dan. ii.

ull. re. xliii.

In hys tyme came the seruantes of Nabuchodonosor kynge of Babilon to Ierusalem, and the ctyte was belleged. And Nabuchodonosor came to the ctyte as his seruantes were yet beseging of it. *And Joasren the kynge of Iuda came oute to the kynge of Babilon, wyth hys mother, & hys seruantes, his lordes and his chamberlaines.

berlaynes. And the kyng of Babylon toke hym in the eyght yere of his raigne.

And he caried oute thence all the treasure of the house of the Lord, and the treasure of the kynges house, and brake all the vessels of gold whiche Salomon kyng of Israel had made, in the temple of the Lord, as the Lord had sayed. And he caried awaye all Ierusalem, and all the Lordes and all the men of myghte, to the nombre of ten thousande into captiuitie, and all craites menue and Ioyners, none remapnyng save the poore people of the lande. And he caried awaye Joacya to Babylon, and the kynges mother, and the kynges wyues, and his chambelaynes, and the myghtye of the lande caried he awaye from Ierusalem to Babylon. And all the men of Aegypte to the number of seven thousande: and craftsmen and Ioyners a thousande, all stronge and apte for warre, byd the kyng of Babylon bynge to Babylon to dwell. * And the kyng of Babylon made Mathanpah his fathers brother, kyng in his stede, and chaunged his name, and called hym Zedekya.

Zedekia was one and twenty yeres olde when he beganne to raigne, and he raigned eleven yeres in Ierusalem. His mothers name was Hamical, the daughter of Jeremys, of Robnab. And he byd dwyll in the syghte of the Lord, in all poyntes like to Joakim. For through the wrath of the Lord it so chaunced to Ierusalem and Juda, untill he had caste them oute of his syght. And the said Zedekia rebelled agaynst the kyng of Babylon.

The. xlv. Chapter.

By the rebellyon of Zedekia is the towne of Ierusalem, besieged of Nabuchodonosor. The towne and the temple are both burnt. The sones of Zedekia are slain before his eyes after are his eyes put out. Juda is brought to Babylon, and after is Joacya exalted.

Wherefore in the nyght the peace of his raigne, the tenth daye of the tenth month, came Nabuchodonosor kyng of Babylon with his power to Ierusalem and pitched agaynst the towne, and made engynes agaynst it on every syde. And the cyyte continued besieged unto the eleventh yere of kyng Zedekyas. And the nyght daye of the fourth moneth of that yere, ther was so greate hunger in the cyyte, that ther was no sustenance for the people of the lande.

And the cyyte was broken by, wherefore all the men of armes fled by nyghte, by a waye thowme a gare betwene twoo walles hard on the kynges garden: the Caldies lyinge aboute the cyyte.

When the kyng went straight toward the wyldernesse, and the host of the Caldies followed after him, and rooke him in the wyldernesse of Jericho, all his army being scattered awaye from hym.

Wher they had taken hym, they brought

hym to Nabuchodonosor the kyng of Babylon to Reblab, wher he impeched him of treason. And they slew the sonnes of Zedekyas before his eyes, and put out the eyes of Zedekyas, and fettered hym, and caried hym to Babylon.

In the seventh daye of the fifth moneth which was in the ninth yere of kyng Nabuchodonosor kyng of Babylon, came Nabusaradan seruaunte of the kyng of Babylon, and chiefe Captayne unto Ierusalem: and burnt the house of the Lord, and the kynges house, and all the houses of Ierusalem, and all greare houses with fyre. And all the host of the Caldies that were with the chiefe Captayne, brake downe the walles of Ierusalem roundabout. And thereste of the people that were left in the cyyte, and them that were fled to the kyng of Babylon, and the residue of the common people Nabusaradan the chiefe Captayne caried awaye, and left of the poore of the lande to bresse the vyues, and to tyll the grounde.

And the pylers of brasce that were in the house of the Lord, and the bottomes and brasen sea, that was in the house of the Lord, the Caldies brake, and caried the brasce of them to Babilon. And the lawers, Houelles, dressinge knyues, ladelles, and the mynystryng vessels of brasce they caried awaye. And the spyrennes and basens that were cyther of golde or siluer, toke the chiefe Marshal awaye with the two pylers and the sea of brasce, and the bottomes whiche Salomon had made in the house of the Lord. The brasce of all these vessels was withoute waspyghte. The heygth of one piler, was .xxiii. cubytes and the heade thereon was brasce, and the cubytes longe with a wyrd and pomegranets roundabout vpon all the head of brasce. And of the same fashion was the second piler with a wyrd.

And the chiefe Capitayne toke Saraiab the chiefe priest, and Sopboniab the hygheste prieste saue one, and the keepers of the doore. And out of the cyyte he toke a certaine chabeslain that had the ouersyght of the men of war, and spue men that were euery in the kynges presence, whiche were found in the cyyte, and Sopber the Capitaine of the hoste that taught the people of the land the seates of war, and the scole men of the people of the land that were found in the cyyte also. And Nabusaradan the chiefe Capitayne toke them, and brought them to the kyng of Babylon to Reblab. And the kyng of Babylon smote them and slewe them at Reblab in the land of Hemath. And so Juda was caried awaye out of their land.

And ouer the people that remayned in the land of Juda, whiche Nabuchodonosor kyng of Babylon lefte, deseyned Bodolpab the sonne of Abikam, the sonne of Saphan. And when all the capitaines of the men of warre, and the men heard that the

II. pa. xlv. b
Jer. xlv. a.

Jer. xlv. a

Some read
instrumentis
of Babilon.

Jer. xl.

kyng of Babylon hadde made Bodoliah gouernour there came to Bodoliah to Gazphah, Ismael the sonne of Nathaniah, and Johanan the sonne of Kareab, and Sarai the sonne of Thanehumeth the Metrophathite and Jesoniah the son of Maachati and their men. And Bodoliah sware to them, and to their men, and sayde to them feare not, ye seruauntes of the Caldees. But dwelen in the land and serue the kyng of Babylon: and ye shal be in good state.

But it chaunced the seuenth moneth after, that Ismael the sonne of Nathaniah the sonne of Elisama of the kynges bloud came, and tenne men with him, and smote Bodoliah that he dyed: and so dyd he the Jewes and the Caldees that were with him at Gazphah. Wherupon all the people both smal and grete, and the captaynes of the men of war arose, and went to Egypt: for they were ascaped of the Caldees.

Notwithstandyng yet the thyrty and seuenthe yere after Joacin kyng of Juda was carped away, the twentye and seuenth daye of the twelfte moneth, dyd Evilmerodach kyng of Babylon lyfte vpp the heade of Joacyn kyng of Juda oute of the prison house, and spake kyndly to hym, and sette his seate aboue the seate of all the kyngs that were with hym in Babylon, and chaunged his prison garments. And he did euer eate breade before hym all the dayes of his lyfe. And a continual porcyon was assigned hym of the kyngs from daye to daye as longe as he lyued.

So lyft by the head, is often taken for settinge by the hole man, & cau- syng hym to stoppe, as here and 2. Sa. iii. 8. and. x. 6.

The ende of the fourth booke of the kyngs.

The Chroni- cles of the Kynges of Juda. The fyrst booke

The. i. Chapter.

These are the sayes of the Red grewe of Israhel vnto the sonnes of Esau and Jacob.



Adam, Seth, Enos, Kainan, Mahalehel, Jared: Banoche, Mathusalem, Lamech: Noe, Sem, Cham, and Japheth. The sonnes of Japheth: were Gomer, Magog, Madage, Iauan, Thubal, Mesoch, and Thiras. The sonnes of Gomer were: Ascanes, Japheth and Togomah. The sons of Iauan: Elisah, Thersislah, Cethim and Dodanim.

The sonnes of Cham, Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heulah, Sabatha, Kemah, & Sabathaca. The sonnes of Kemah: Saba, and

Dadan. And Cus begatte Nemrod: which Nemrod beganne to waxe myghty, vpon the earth. And Mizraim begat Ludim, Anamin, Laadim, Mephetim, and Ieturim and Chasum, of whiche came the Philistines, and the Chaphtheites. And Canaan begat Zidon his eldest sonne, and Beth, Jebusi, Amou, Bergei, Heui, Araki, Sini, Aruadi, zamari, and Hemathi.

The sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram, Uz, Hul, Bethur, & Mosoch. And Arphaxad begat Salah, & Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg, because in his dayes the lande was deuyded. And his brothers name was Jektan. Jektan begat Elimodah, Saleph, Bazeremoth, and Jarah. Baduram, Usal, and Deklah: Eball, Abimaell, and Saba, Ophir, Heula, and Jobab. All these were the sonnes of Jektan.

Sem, Arphaxad, Salah: Eber, Phaleg, Rau, Serug, Nahor, & Harah: Abram otherwyle called Abraham. The sonnes of Abraham Isaac and Ismael. And these are their bloude: the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeell and Abisam. Masina, Dumah, Massa, Badar, and Thema: Jetur, Naphis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubine: We bare Zamram, Jektan, Madan, Madiam, Jeshok and Shuah. The sonnes of Isaac, Ephah, Ephes, Benoch, Abida & Eladah. All these are the sonnes of Keturah.

Abraham begatte Isaac. The sonnes of Isaac Esau and Israhel. The sonnes of Esau: Eliphaz, Rauell, Jelus, Jalam & Boreh. The sonnes of Eliphaz: Theman, Omer, Zephi, Saatham, Ken, Thenna and Amalek. The sonnes of Rauell: Mahath, Sarah, Samah, & Mesah. The sonnes of Ser, Lotan, Sobal, Zebeon, Anah, Dison, Ezer and Dusan. The sonnes of Lotan: Hori and Hounam, and Thamna was Lotans wyfe. The sonnes of Sobal: Alian, Manahath, Ebal, Sephi, and Onan. The sonnes of Zebeon: Anah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Damaran, Elebon, Jethia and Chazran. The sonnes of Ezer: Balaam, Saaua, and Jakan. The sonnes of Dusa: Uz and Aram. These are the kynges that ragened in the lande of Edom before anye kyng ragened amonge the chyldren of Israhel. Bale the sonne of Beoz, and the name of his cyrpe was Denahabath: And when Bale was deade, Jobab the sonne of Zath of Bozrah ragened in his seade. And after the deathe of Jobab, Dusan of the lande of Theman ragened in his rowme, and after the deathe of Dusan, Badad the sonne of Badad which beate the Madianites in the feildes of Moab, ragened in his rowme, and the name of his cyrpe was Auiath. And after the deathe of Badad, Semlah of Arakah ragened in his seade.

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1. Chronicles.

And after the death of Semlah, Saule of Rohoboth bypon Euphrates reigned in his place. And after the death of Saule, Baal Hanan the sonne of Achob reigned in his rowme: And after the death of Baal Hanan, Hadad reigned in his place, and the name of his cytye was Ishau, and his wyues name was Achetabeel the daughter of Matred the daughter of Mesahab. But after the death of Hadad, there were Dukes in Edom. Duke Thamna, Duke Ahah, Duke Jetheth: Duke Sholbama, Duke Elah, Duke Shimon, Duke Isenaz, Duke Theman, Duke Mahzar: Duke Magdiel and Duke Tram. These were the Dukes of Edom.

Then Chapter.

The pedigree of Juda unto Iſai the father of David.

These be the sonnes of Israel: Ruben, Simeon, Leui, Iuda, Issachar and Zabulon: Dan & Ephraim, Beniamin, Reuephthal, Gad and Aser. The sonnes of Iuda: Er, Onan, and Selah. These three were born hym of the daughter of Shua the Canaanite: but Er the eldest sonne of Iuda was euell in the sighte of the Lord, and therfore he slewe hym. And Thamar his daughter in lawe bare hym Pharez and Zarah: so that all the sonnes of Iuda were fyue. The sonnes of Pharez Hezron & Hamul. The sonnes of Zarah: * Zamar, Erham, Heman, Chalchal, and Dara, fyue in all. The sonnes of Carmi, * Achaz that troubled Israel, which transgressed in vnlawful thynges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were born hym Jerhamcell: Ram and Calubai. And Ram begat Aminadab: & Aminadab begat Rahabon a ruler among the children of Iuda. And Rahabon begat Salma; and Salma begat Booz: and Booz begat Obed: and Obed begat Isai. And Isai begat his eldest sonne Eliab, and Abinadab the seconde, and * Samaa the thyrde. Nathanaell the fourth, Radai the fyft, Ozem the syxt, and Dauid the seuenth. Whose wyffers wer Zaira and Abigail. The sons of Zaira were Abisai, Joab and Azabel, thre. And Abigail bare Amaza, the father of whych Amasa was Tether an Ismaelyte.

And Caled the sonne of Desrom begate
 Afubah a woman, & Fereth whose sonnes
 are these: Jasar, Sobab, and Ardon. But
 Afubah died, & Caled toke Ephrata which
 bare him But. And But begat Uri, & Uri be-
 gat Bezzeel. And afterward Desrom went
 in to the daughter of Machir the father of
 Balaad, and was when he tooke her .xl.
 yere old. And she bare him Segub. And Se-
 gub begat Hair whypche had .xxiiij. cytyes in
 the lande of Balaad. And he overcame the
 Gessurites and the Garamites, and toke the
 townes of Hair from them, and Kenath
 wpth the townes that longed to the same,
 euen thie thole townes. All these were the
 sonnes of Machir the father of Balaad.

The.ii. Chapter:

And after the death of Belcom at Ca-
led in Ephrata, Abia hys wyfe bare him A-
hur, the father of Thekua.

And the sonnes of Ferhameel the eldest sonne of Deltron wer, Ram the eldest, and Buna, Dram, Dzem and Aharah. And Ferhameell had yet another wife named Atarah, which was the mother of Dnam. And the sones of Ram, the eldest sones of Ferhameel were, Waaz, Jamin and Akar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nadab and Abisur. And the wyfe of Abisur was called Abihahil whache bare hym Ahaban & Mosid. The sonnes of Nadab: Saled & Appoim. But Saled dyed without chylde. The son of Appoim was Jesei. The sonne of Jesei was Sefan. And the sonne of Sefan was Oholap. And the sonnes of Jada the brother of Samai were Jethur and Jonathas. But Jethur dyed without chylde. The sonnes of Jonathan were Jhaletih and Jiza. These were the sonnes of Parhameell. Sefan had no sonnes but only daughters. And Sefan had a seruaunt that was an Egyptian named Jeraha, to whom he gaue his daughter to wyfe. and she bare hym Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Ophall. Ophall begatte Obed. Obed begatte Jehu. Jehu begatte Azariah. Azariah begatte Helez. Helez begatte Eleasah. Eleasah begatte Sisamai. Sisamai begat Selum. Selum begat Jecampah. Jecampah begat Elpsama.

The sonnes of Caleb the brother of Jerahmeel were Mesa his eldest son whiche was the father of Ziph: and the sonnes of Mesa the father of Hebron. The sonnes of Hebron were Corah, Ephraim, Bechem and Sama. Sama begat Raham & father of Terakam. And Bechem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethsur.

And Ephah a concubine of Caleb bare Baran, Moser and Safir; And Harem begat Safir. The sonnes of Jahadiah were Ugen, Jothan, Zefun, Ishaiet, Ephah and Saaph. And Maacah another concubine of Caleb bare Saboz, Thahana. And she bare also Saaph the father of Maomana, a Sue the father of Machbez the father of Babaa. And Caleb had a daughter called Zelah.

These were the sonnes of Caleb the son
of Hur the eldest son of Ephraim: Sobal
the father of Bariath Jarim, and Salmo,
the father of Bethlehem, and Darcoph the
father of Beth Sedec. And Sobal & father
of Bariath Jarim had sonnes euen the
hauke kynde of Menuah.

The kindredes of Bariath Isrim were the Issathites the Iudithites, the Semathi-tes, and the Maserites And of them came the Zarathites and the Elbaolites: The sonnes of Salma. Bethlehem and Aethiophathi that were the glorie of the house of Iobab

Some read
that same þ
halfe of the
manfours:
mearunge
ther by that

11.00.30. b.

The. 14. Chapter.

Gen. Pub. b

С. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840,

Ep. vi. 8.

The ſonnes of Iſerom: was Lobni, and
hys ſonne Jahath, and his ſonne Zamaſ, &
hys ſonne Joah, and his ſonne Aſo, and
hys ſonne Zerah, and hys ſonne Feathati.
The ſonnes of Zabath: Amnadaſ and his
ſonne Barch, and hys ſonne Aſſi, and his
ſonne Eleaſah, and hys ſonne Abiaſaph
and hys ſonne Aſir, and Thabathe was
hys ſonne, and Eliel hys ſonne, and Saul
was hys ſonne.

the elder Elasai, and then Abiah.

These be they which David set for to
spring in the house of the Lord, after that
the arke had rest. And they ministered be-
fore the dwelling place of the Taberna-
cle of witness with songing, but Sal-
omon had builded the temple of the Lord
in Hierusalem. And then they wa-
yted on their offices, according too the order of
them. These are they that wa-
yted with their children of the sonnes of Cahath:
Demian a singer which was the sonne of
Joell, the sonne of Samuell, the sonne of
Elkanah, the sonne of Jeroham, the sonne
of Eshell, the sonne of Shuah, the sonne of
Zuph, the sonne of Elkanah, the sonne of
Mahath, the sonne of Amasai, the sonne
of Elkanah, the sonne of Joell, the son of
Azariah, the son of Zophoniah, the son of
Shuah, the sonne of Ashi, the sonne of Abi-
saph, the sonne of Corah: the sonne of
Bachar, the sonne of Cahath: the son of
Leui: the sonne of Israell.

And hys brother Asaph Noode on hys
rpghte hande, whypche was the sonne of
Barachias, the sonne of Samaria, the son
of Michael, the sonne of Baasarah, the son
of Melchiah, the sonne of Athany, the son
of Iarah, the sonne of Adaiah, the sonne of
Ethan, the sonne of zamah, the sonne of
Semei: the sonne of Jahath, the sonne of
Berfon, the sonne of Levi.

And the brethren the sonnes of Merari stood on the left hand : Etham the sonne of Chusi, the sonne of Abdy, the sonne of Maloch: the sonne of Basabiah, the son of Amaziah, the sonne of Elkia, the sonne of Amazi, the sonne of Boni, the sonne of Somer: the sonne of Moboli, the sonne of Quasi, the sonne of Merari the sonne of Levi.

They brethren the Levites were appointed unto all manner service of the tabernacle of the house of God. But Aaron and his sonnes burnt vpon the altare of burnt offerpuges and on the altare of incense, and were appointed unto all that was to do in the place most holre, and too make an appointment for Israel in all pointes accordyng as Moses the seruante of God had commaunded.

These are the sonnes of Aaron: Eleaser whose sonne was Phinehes, and his sonne Abisue: and his sonne Boki, and the sonne of him Eli: and his sonne Iarathia: and the sonne of him Merarioth, and his sonne Amuriah: and the sonne of him, Achitob, and Zadochys sonne, and Ahimaas his sonne.

And these are the dwelling places of them in their townes and coastes: I mean of the Sonnes of Aaron of the kintede of the Leuitites. for so they: lottefel. They gaue vnto them Bebron in the land of Jus

da, with the suburbs round about it. But the contrey and villages thereto belonging they gaue to Galeb the sonne of Jephoneth. And to the sonnes of Aarō they gaue the enfranchised cities, Hebron and Libna wpth their suburbs: and Jathie and Bethemona wpth their suburbs: and Bilen wpth her suburbs, and Dabir wpth her suburbs, and Asan with her suburbs, and Bethshames wpth her suburbs. And out of the tribe of Benjamin, Gabe and her suburbs. Alemath wpth her suburbs, Anathoth wpth her suburbs, so that all the cities ctyes amonge thei kyndredes, were. xiii.

And vnto the sonnes of Cahath the reste of the tribe, were ctyes geuen oute of the halfe tribe of Manasse, by lot. x. cities.

And vnto the sonnes of Gerson amonge thei kyndredes were geuen oute of the tribe of Zachar, and oute of the tribe of Isser, and oute of the tribe of Replithah, and oute of the tribe of Manasse in Basan. xii. cities. And to the sonnes of Merari were geuen by lot amonge thei kyndredes oute of the tribe of Ruben, & oute of the tribe of Gad, & oute of the tribe of Zabulō, twelue cities.

And the chyldren of Israel gaue the Leuites suche cities with their suburbs, and that by lot, out of the tribe of the chyldre of Juda, & out of the tribe of Simē, and out of the tribe of the chyldren of Ben Jamin, eue the said cities that are rehersed by name

Concernyng the sonnes of Cahath, the ctyes of thei coastes were of the tribe of Ephraim. * In which tribe they gaue vnto them the ctyes of refuge: Spchem in mounte Ephraim with her suburbs, and Baser wpth her suburbs, Jermaan wpth her suburbs Bethoron with her suburbs, Bialon with her suburbs: and Beth Remon wpth her suburbs. And oute of the halfe tribe of Manasse, Aner wpth her suburbs, and Baalam wpth her suburbs, amonge the kyndredes of the remnaunte of the sonnes of Cahath. And vnto the sonnes of Gerson were geuen oute of the kyndred of the halfe tribe of Manasse, Bolan in Basan wpth her suburbs, and Akaroth wpth her suburbs. And oute of the tribe of Zachar, Bedes wpth her suburbs, Daberrath wpth her suburbs, Ramoth wpth her suburbs, and Auen wpth her suburbs.

And out of Isser, Masall is her suburbs, Abdom with her suburbs, Bukok wpth her suburbs, and Rahob wpth her suburbs. And oute of the tribe of Replithah, Bedes in Galile wpth her suburbs, Haman wpth her suburbs, and Appath iarin wpth her suburbs. And vnto the rest of the chyldren of Merari were geuen oute of the tribe of Zabulon, Remono wpth her suburbs, and Thabor wpth her suburbs. And on the other syde Jordan by Jericho, euen on the East syde of Jordan were geuen them oute of the tribe of Ruben, Bozor in the wyldernesse, wpth her suburbs, Jabezah with her suburbs, Zademoth is

her suburbs, Gephath with her suburbs, And out of the tribe of Gad, Ramoth in Basan with her suburbs: Mahanaim wpth her suburbs, Besebon wpth her suburbs, and Jozet wpth her suburbs.

The vii. Chapter.

The pedigree of Isaac. B. Jamin, Replithah, Manasse, Ephraim, and Ziss.

The sonnes of Isaac: Thola, Jhuah, Jafub and Samrom, four. The sonnes of Thola: Dzi, Replithah, Jeciel, Jathaa, Rebsan & Samuel which were heads in the auncient householdes of Thola, and men of might amonge their kyndredes, the nombre of the in the daies of Dauid were. xxi. and. vi. C. The sonnes of Dzi, Jzrahiah. The sonnes of Jzrahiah: Michael, Obadiah, Boel, Jeshah. v. headmen in al. And amonge them in thei kyndredes and auncient householdes. vi. and. xxx. men prepared to war. For they had manie wyues and sonnes. And of thei brethren amonge all the kyndredes of Isaac, were reckened of men of warre, foure score and seuenthouster in all.

The sonnes of Ben Jamin: Bale, Bochor and Jadiel. the. The sonnes of Bale: Esbon Dn, Oziel, Jerimoth and Eli. syue heads, auncient houses, and men of might, and were in number two and twentp thousande and foure and thretye.

The sonnes of Bochor: Jammiah, Joas Eliezer, Eleonai, Amri. Jerimoth Abiah, Anathoth. and Alamath. All these are the chyldren of Bochor, and were reckened in thei kyndredes, wpth the heades of the aunciente householdes of them that were men of power. twentp thousande and two hundred. The sonnes of Jediael: Balath & the sonnes of Balaham, Jeus, Ben Jamin Abud & Canaah, Jethan, Tharlis, & Jhsahar. All these are the sons of Jediael, & auncient heades, and men of myght xvi. thousande and two hundred that wente oute to battaile. And Suphū and Huphū were the chyldren of Jt. And the Huphtes were the chyldren of Aher.

The sonnes of Replithah: Tahaziel, Sum, Jeter & Selum. The chyldren of Balahah. The sonnes of Manasse: Asriel which the Aramiah his concubine bare, he bare also Machir the father of Galaad. And Machir gaue to Huphū and Suphū wyues. And the name of hys wyfe was Alia: & the name of an other sonne was Zalphahad. And Zalphahad had dougters. And Macah wyfe of Machir, bare a sone & hys name was Phares, & the name of hys brother was Zares, and hys sonnes were Ulam and Aekem. The sonnes of Ulam was Badan. These are the sonnes of Galaad the sonne of Machir, the sonne of Manasse. And hys wyfe Melchath bare Jeshud, Abieser, and Maholah. And the sonnes of Semida were Ahaiam, Sechem, Lekechi, and Aniam.

The sonnes of Ephraim, Suthalah, whose sonne was Barad, and Thahath

Joel. xl. b.

Joel. xl. b.

Joel. xl. b. and xlvi. a. and. xxxviii.

Sobal had
mentions
by who he
saw to, cu
led & owned
the one half
of the pro
vince. By
mansions
they vnder
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A
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husbandme
or vnder
fers dwelt.
The place
of which he
owned the
one halfe,
might be
Abeniah or
(as some
wil, Aben
hur.

Other wife
Bethsabe.
Other wife
Elisua.

Pa. l. d.

Joab, and half the Manathites and of the
Jatathites And so were the kindreds of the wi
ters that dwelt at Jabes, the Gatathites
the Guneathites and Surathites whiche
are the Benites, that came to Demath the
father of Beth Rechab.

The.iii.Chapter.

The Genealogye of David in Hebron and
Jerusalem.

These are the sonnes of David whiche
were borne hym in Hebron, the eldest
Ammon of Ahinoam p Jettahelites.
The ii. Daniell by Abigail the Carmelites
The third Absalom the sonne of Maarah
daughter of Tholmai king of Gethur The
iiii. Adoniah the sonne of Hagith the sythe
Saphatiah by Abitall The. v. Jethraa by
Eglah hys wyfe. These sythe were borne
hym in Hebron wher he reigned seven yeres
and. vi. monethes And in Jerusalem he raig
ned. xxiii. yere.

And these were borne hym in Jerusalem:
Samua, Sobab, Nathan, and Salomon
these. iiii. of the daughter * Bath Suba
the daughter of Amiel. Then Jebahat * E
lunasa, Elphale, Nogeh, Nechem, Ja
phia, Elisama Elada and Eliphelet nine
in number. These are all the sonnes of Da
uid, besyde the sonnes of hys concubynes
and Hamath thes sister.

Salomons sones was Roboam, whose
sonne was Abiah: and Asa was hys sonne,
and Josaphat hys sone: whose sonne was
Joram, and hys sonne was Ohoziah, and
Joas was sonne to hym. And hys son was
Amaziah, and hys sonne was Azariah and
hys sonne was Jotham. And Achaz was
hys sonne, and Ezechias was sonne to him
and Manasses was hys sonne. And Amon
was hys sonne. And Josias was sonne to
him. And the sonnes of Josias wer, the el
dest sonne Johanan, the second Joakim,
the thrid zedekiah, and the fourth Selum.
The sonnes of Joakim wer Jeconiah hys
sonne, whose sonne was zedekiah.

The sonnes of Jeconiah the prisioner
were Salathiel, Melchiram, Shadaiyah,
Senazer, Jechemiah: Hosama, and Rada
biah. The sonnes of Shadaiyah, were zoio
babel, and Semei. The sonnes of zoio
babel, Mosolam, Ananiah and Salumith
theyr sythe, and Balubah. Ohel, Barachi
ah, Basadiyah, Josab, Besed, sythe in num
ber. The sones of Ananiah: Shaltiah and
Jesarah whose sonne was Raphiah, and
hys sonne Arnan, and hys sonne was Ob
diah, and hys sonne Sechariah. The sonne
of Sechariah was Semaiah.

And the sonnes of Semaiah were Ba
tus, Jeggall, Bariah, Raariah, Sephat.
and Belsa. And the sonnes of Raariah
were Elisnai, Ezechyas, and Azicam,
thre. And the sonnes of Elisnai were Ho
daiah, Elisab, Shelaiah, Acub, Johavan,
Dalaiyah, and Anani, seven.

The.iii.Chapter.

The Genealogye of the sonnes of Juda,
and Simeon.

The sonnes of Juda: Pharez, Zestron,
Carmi, Hur, and Sobal. And Raarah
the sonne of Sobal begat Jahah.
And Jahah begat Alim u and Laad, whi
che are the kynredes of the zareathites
And of these came the father of Stam, Je
seraell, Jesema, and Jededos, with theyr
sythe called zalephum: And Phannuell fa
ther of Sedoz. And Eser the father of Du
sah. These are the sonnes of Hur the eldest
sonne of Ephrata father to Bethlehem.

And Ashur the father of Thekua had two
wynes: Baalah and Raarah. And Raarah
bare hym Ahusam, Gephel, Themanu and
Sahastari. These were the sonnes of Ra
arah. And the sonnes of Baalah were Ja
reth, Jhoar and Ethnam. And Coz begat
Anub and Jobebah, and the kynredes of A
barhell the sonne of Barum. But Jeabes
was nobler then hys brethren. And hys mo
ther called hys name Jeabes, sayinge: Be
cause I bare him with sorow. And Jeabes
called on the God of Israell, sayinge: If
thou shalt blesse me, & enlarge my borders,
and shalt let thyn hand be wryth me, and
kepe fro me euyl that it bere me not, thou
shalt deal bountifullpe with me. And God
sente hym his desyre.

Calub the brother of Shuah begat Ma
hir, who was the father of Eshon. And E
shon begat Beth, Rapha, and Shaleh and
Thehenah the father of the ctye of Ma
has, whiche are the menne of Rechab.
The sones of Benas Othniel and Sara
iah. And the sonnes of Othniel were Ma
thah. And Maonothin begat Ophrah, and
Saraiah begat Joab the father of them of
the valepe of craftesmen, so called because
they were craftesmen. And the sonnes of
Caleb the sonne of Jephoneth, were, Bi
ru, Ela, and Raem. And the sonne of Es
la, was Benas. And the sonnes of Jeha
leel were ziph and ziphah, and Thuria, and
Asrael. And the sonnes of Etra, were Je
ther, Mered, Ephel, Jason, Thahar, Ma
riam, and Samai, and Jethath, father of
Elhomoa. And hys wyfe Judiah bare Ja
red the father of Sedoz, and Deber the fa
ther of Socoh, and Neuthiell the father of
zonoah And these were the sonnes of Be
thiah the daughter of Sharaa whiche
Mered toke. The sonnes of the wife of Ho
dia, the sythe of Raah, the father of Be
lah, were Bagarmepe, and Elhamoa the
Gaathathite. The sonnes of Simon were
Amnon and Rinah, Benhanan, and Thi
lon. And the sonnes of Jesh were zoheth
and Bensoth.

* The sonnes of Selah the sonne of Ju
da were Eser the father of Lecah, and Laa
bah the father of Mareshah, and the kyn
redes of the householdes of them that
wroughte busyppe in the house of Asbea.
And Joakim and the menne of Cozebah,
and Joas and Saraph, whiche were inha
bited in Moab, but returned too Lehem,
and to Debarim Alkym. These were pot
tens

i. Chronicles.

fers and dwelte amonge fters and hedges,
and were in the kinges workes, and dwelt
euē there.



Simcon.

The sonnes of Simeon: Ramuell, Fa-
min, Jarith, Zorah and Saul: whose sonne
was Selum, & the sonne of him was Ab-
sam, and hys sonne was Asim. And the
sonne of Asima was Hamuell, and hys
sonne was zachue, and the sonne of hym
was Semei. Semei hadde sytene sonnes
and syre doughters. But hys byethien had
not manye chyldren, neythre were the kyn-
redde of them lyke to the chyldren of Ju-
da in multytude. And they dwelt at Bersa-
be, Moladah, and at Bazar Suall, at Ba-
laah, Etzem, Tholad, Bethuell, Bommah &
at zikeleg: Bethmarcaboth, Bazar Susim,
Bethberei and Saarim. These were the ci-
ties vntil the raigne of Dauid. And the vi-
llages were Etam, Ain, Remon, Tochen
and An, syue townes and al the vi-
llages that were rounde aboute the sayde ci-
ties vnto Baall. This is the habytacoon
of them and their yedigrew.

And Esobad, Jemlech, Josah the
sonne of Amasias; and Joel and Jehu
the sonne of Josabiah, the sonne of Saca-
iah, & sonne of Asiel, & Choenai, Jakobah
Jfobariah, Alasiah, Adiel, Jisumell, and Ba-
naiah: & the sonne of Sepher, the sonne
of Alon, the sonne of Jdaiah, the sonne of
Jemri, the sonne of Samariah. These are
such as came by name, heades of their kin-
redes. And the aunciente householdes of
them spreade in multitude.

And they wente as far as Gador . euen
unto the easle syde of the valey, to seke pa-
sure for their cattel . And thry founde pa-
sure good, & a wyde lande, both quiet and
fruitful: for ther of Iſaia dwelt ther before.

And these nowe atre wyrtten by name
went in the daies of Ezechias king of Ju-
da, and smote the tentes of them, and the
habitations that were found ther, and de-
stroyed them vnterly vnto this day, & dwelt
in the p̄rowmes: because ther was pasture
there for the p̄shepe.

And besydes this there went of the say-
ed chylidren of Simeon foure hundred men
Shaassiah, Aarah, Izaphiah, and O-
ziel, the sonnes of Issi beinge thei-
des: And smote the rest of the Amalekites
that were escaped, and they dwelte there
in vnto this daye.

the, b. Chapter.

☞ The gentility of Ruben and Gad and of
the half tribe of Manasses.

The sonnes of Ruben the eldest sonne
of Israel for he was the eldest: * but
because he defyled his fathers bedde,
his birthright was geuen vnto the son-
nes of Joseph the sonne of Israel, and so
he is not reckened vnto the birthrighte.
For vnto Iuda whiche was mightie a-
monge his brethren, was geuen the ppi-
cypalright before him. But the birthright
was geuen Joseph. The sonnes then of Iuda

Gen. xlii. 2.
Ex. vi. 1.
Nu. xvi. 2.

Gen. rel. b
Gen. vi. b

The. v. Chapter:

ben, the eldest sonne of Michaell were He: Ruben, a
noch, S'lah, S'fcom, and Larmi.

The sonnes of Joel Samarah, and hys son is Bog, and hys sonne Semai, and hys sonne Esichah, and the sonne of hym was Acaiah, and hys sonne was Baal, & Beerah was hys sonne. Which Beerah Thinglath Shalmeset, kyng of Assiria caried away: for he was a greate Lorde amonge the Rubenytes But vnto hys brethrien in theyr keredes, when they are reckened after theyr bythe, were Joel, and zachariah the chiefe heades.

This word
Sonne, mak
pe shal refer
to þ name
þ goth next
betw. e. as
one shuld
saye: God þ
son of ~~God~~
marth, &c
maie the son
of God.

And Bala the sonne of Aran the sonne
of Sema, the sonne of Abel, dwelte in A-
roer and so forth vnto Rebo, and Baal-
maon. And Eastward he enhabited vn-
till the wylbernesse, euen vppon the ruer
Euphrates, for thei cattell was muche
in the lande of Balad.

And in the dayes of Saule, they warred
with the Hagarites, whiche were ouer-
throwen by their handes. And they dwelt
in their tentestholowzoute all the same
lande of Galaad.

And the children of Gad dwelte ouer against them in the lande of Basan, euen vnto Selach. And in Basan, Joell was the chiefeſt, and Jipham the nexte, then Jaanai and Saphat. And theiꝝ brethren in the aunciente houſholdes of them, were Michaell, Egoſolam, Seba, Jorai, Jacean, Ja, Eber and Senen. Theſe were the children of Abihail the ſonne of Buri, the ſonne of Heroah, Balaad the ſonne of Michaell, the ſonne of Jeſilai, the ſonne of Johado, the ſonne of Buz. Ain was the ſonne of Abdiel the ſonne of Buii, the head of an aunciente houſholde amonge them. And theiꝝ dwelte in Balaad and in Baſan and her townes, and in all the ſuburbes of ſaron, euen vnto the ende of theiꝝ borders

And they were alleckened by kynredes
in the dayes of Iotham king of Iuda, and
in the dayes of Jeroboam kynge of Ista-
cil. The sonnes of Ruben, of Gad and of
halfe the trybe of Manasses, euen of fygh-
tyng menne hable too beare shylde and
swerde, and shot wpth bowe, and taughte
to make warres, were foure and fourtye
thousande, seven hundred, and thre score
that went out to battayl. And they fought
wpth the Hagarytes, and wpth Ietur, Na-
phas and Robad. And they were holpe a-
gaynst them, and the Hagarytes were de-
lyucred into theyr handes wpth all that
were wpth the Hagarytes. For they crept
to God in the battayle, and he herde them
because they trusted to hym. And they took
of theyr cattell fyfte thousande camelles
and two hundred and fyfte thousande
shepe, and two thousande asses, and of the
people an hundred. ¶ For there fell manye
dead because the warre was of God. And
they dwelte there in their sheedes, vntill the
tyme that they were carped awape.

And the children of halfe the tribe of Iosaphat, ¶

305. 111, 112

his sonne, and his sonne Eladah, and Shabath his sonne, and Sabad his sonne, and Sutelab his sonne, and Efer and Elead. And the men of Beth that were borne in þe land betwene them, bycause they were come downe to take awaye their castell. And Ephraim their father mourued many a daye and his brethren came to comfort hym.

E And he lay wyth his wyfe, wherby he conceived and bare hym a sonne, and he called the name of hym Bariah, because it wente out wpyth his householde. And his daughter was Sarab, whiche buylte Berho: on the nether, and also the upper, and Oza Sarab. And Raphah was his sonne: whose sonne was Reseph, wpyth his brother Thaleh, whose sonne was Thahan, and his sonne Laadan, & his Amihud, and his sonne Elyfama, and his sonne Nurne, and his sonne Josua.

And their possession & habitacon was Berhel, and the towne that appertained therto, and vnto the East of Naeca, and on the west side of Gazer, with þe towne therof, and Sychem, wpyth the towne of the same, and Zabat wpyth her sonnes, and alonge by the borders of the chyldren of Manasse. Berthean wpyth her towne, Thaanach wpyth her towne, Gagedo wpyth her towne, and Dod wpyth her towne. In those dwelt the chyldren of Joseph, the sonne of Israel.

The sonnes of Aser: Jomnah, Jesuah, Jisual, Barpab, and Serab theire wyfe. The sonnes of Bariah: Eber and Melchiel wherby he was the father of Bersepab. And Eber begat Japhlette, Somer, Hotham, & Sua theire wyfe. The sonnes of Japhlette: Jshifab, Wanabal, & Asuah. These are the chyldren of Japhlette. The sonnes of Somer: Abi, Robagab, Japhubab and Estam. And the sonnes of his brother Helem were Jophab, Jemua, Seles and Amall. The sonnes of Jophab: Suab, Barnephat, Suall, Wary, Jamarab, Wozor, Hod, Sama, Silsa, Jerhian, and Beera. The sonne of Jerher, Jephoneb, Jshafaph, and Ara, the sonnes of Ola: Ireb, Jantell, & Kezia. And these were the chyldren of Aser, and heades of auncient houses, and pure personnes, and men of myght, and the heade of lordes. And when they were numbred in aray to battayle, they were in numbre sixe and twenty thousand men.

The. viii. Chapter.

Gen. xlii. b. **I**n other genealogi of þe sonnes of Ben Jamin **B**en Jamin begatte Bale his eldest sonne, Aball the seconde, Aharab the thirde, Nahab the fourth, and Raphah the fyft. And the sonnes of Bale, were Adar, Bera, Abibud, Abisua, Raaman, Abobab Bera, Saphuphan, & Huran. And these are þe sonnes of Abud, auncient heades among the inhabytauntes of Babaa, wherby they carried them to Manabab: Raaman, Abab, and Bera, whiche Bera carryed them away, and

begat Oza and Abibud. And he begat Sabatim in the countrey of Moab, after he had sente them awaye, Busym and Barab was his wyfe. And he begat of Hodas his wyfe, Jobab, Jebra, Mosla, Malchani, Jecus, Sachiah and Arma. These are his sonnes beinge auncient heades.

And of Busym he begatte Ahptob and Elphaall. The sonnes of Elphaall were Eboz, Misam, & Samad, wherby he buylte, Duo, Lod, and the towne longynge therto, and Barab and Sama, wherby he were auncient heades among the inhabytters of Ailon, and they draue out awaye the inhabytters of Beth. And Hairo, Sefac, Jeremoth Sababiah, Arod, Ebar, Michasell, Jeshphab and Joba, the sonnes of Barpab, Jabadiah Mosolom, Bezeky, Heber, Jlamart, Jeshab, Jobab, the sonnes of Elphaall. And Jakim, Jecri, Saddy, Elypanay, Jelechab, Eitel Adaiab, Baratab, Jamarab the sonnes of Semer: And Jeshphab, Eder, Eitel, Abdon, Jecry, Hanaan, Jantab, Ailan, Anthochiah, Jephdatah, and Jshaniell, are the sonnes of Sefac. And Samfary, Soborah, Dithorah, Jersiah, Elishab, and Jechi, are the sonnes of Jechoram. These were auncient heades in theyr kyntredes, and dwelt in Jerusalem. And at Gabaon dwelled the father of Gabaon, whose wyfe was called Maacab. And his eldest sonne was Abdon then Juc, Cys, Baal, Radab, Sedur, Ahpo and Jachy. And Makaloth begatte Saman. And these also dwelt wpyth theyr brethren in Jerusalem ouer against them. And Aet begat Cis, & Cis Saul, & Saul begat Jonathab, Melchisua, Abinadab and Jshaal. And the sonnes of Jonathab was Jerebbaal, and Jerebbaal begatte Jephcah. And the sonnes of Jephcah were Jshythom, Jelech, Jharea and Achaz, and Achaz begatte Joadab, and Joadab begat Elmoth, Almoth and Jami. And Jami begatte Moza. And Moza begatte Wanab, whose sonne was Raphab, and his sonne was Eladah, and his sonne Azell. And Azell had sixe sonnes, whose names are these: Jecram, Bochru, Jinaell, Sactab, Obdiab, and Hanaan. And all these were the sonnes of Azell. And the sonnes of Asek bys brother, were Jlam bys eldeste, and Jecus the seconde, and Elphelet the thyrde. And the sonnes of Jlam were myghtye men and bowemen, and hadde manie sonnes, and sonnes sonnes, an. c. and fyfye. All these are the sonnes of Ben Jamin.

The. ix. Chapter.

Of the priests, Levites, and of the officers.

And al Israel were numbred by kyntredes: and so they be wyrtren in the booke of the kinges of Israel. And Judah were carryed awaye to Babilon for their offences. And the elde inhabytters þe dwelt in their owne possessiones and eyres were Israel, the priestes, Levites and Japhnettes. But in Jerusalem dwelt of

* After the greke some reade Abi-gabaon. l. par. ix. f.

(. Reg. ix. a. and. xiii. g

1. Chronicles.

The .x. Chapter.

11. Ed. 21

11. Ed. 21. d

11. Ed. 21. e

the children of Juda, of the children of Ben Jampn, and of the children of Ephraim and Manasses. Orbai the sonne of Amihud, the sonne of Amri, the sonne of Omirai, the sonne of Bont, * of the children of Ibarez, the sonne of Juda. And of Siloni, Asiab the eldest, & his sonnes. And of the sonnes of Zarah, Feuel wth their brethren bl. C. four score and .x.

And of the sonnes of Ben Jampn: Sallo the sonne of Asolam, the sonne of Boudab, the sonne of Basnuab, and Jobaniab the sonne of Jerobam. And Elab the sonne of Dzi, the sonne of Asobon. And Asolof the sonne of Saphatib, the sonne of Rael, the sonne of Jebaniab wth other their brethren in their hundreds, nyne hundred & tps. And all these were honorable heades in the auncient households of them.

And of the priestes: Jedaiab, Jehiacyb and Jacin: Azariab the sonne of Belkhab, the sonne of Asolam, the sonne of Zador, the sonne of Anealoth, the sonne of Achys tob the chiefe in the house of God. And Adaiab & sonne of Jerobam, the sonne of Jaba Moz, the sonne of Melchias, and Asasi the sonne of Adpell, the sonne of Jebettab, the sonne of Asolam, the sonne of Asolamoth the sonne of Emer, wth other their brethren, heades in the auncient households of them, a thousand, seue hundred and thre score actiue men in the worcke of the seruyce of the house of God.

And of the Leuytes: Semetab the sonne of Basub, the sonne of Estricam, the sonne of Basabiah of the sonnes of Aetacy. And Baebakat the carpenter, and Balall. And Marthaniab the sonne of Aycab the sonne of Jecry the sonne of Asaph. Odiah the sonne of Semetab, the sonne of Balall, the sonne of Jbuthum. And Barachiah the sonne of Aza, the sonne of Eleanab, that dwelt in the vilages of the Metopbarites.

The porters were Selum, Achub, Talmi and Abimian, wth their brethren, Selum beyng the chiefe. For vnto that tyme they had watched at the kyngs gate Eastward in the tentes of the chyldre of Leuy by compaynes. And Selum the sonne of Cozeb the sonne of Abia, Sapher the sonne of Cozeb w his brethren the Cozebites, in the house of their fathers had their busynes and offyce to kepe the doore of the tabernacle: for they fathers, in the hoise of the Loyde kepte the enterpyng. And Abinebes the sonne of Eleazar was ruler ouer them before the Loyd which was to him. And zacharias & sonne of Moselamiah kept the doore of & tabernacle of wynges. All these were chosen men to kepe the thresholds, two hundred and twelue and were numbred in their vylages. And the dyd Dauid & Samuel the Seer ordein in their sybeltye. And their chyldren had the ouersyghte of the gates of the house of the Loyde, and of the house of the tabernacle, to kepe them. In foure quarters were the keepers: toward the East, Weste

North, South, and their brethren that were in the cuntry, came in theyr weekes as their course came aboute wth them. For the Leuytes were comitted to their foure principal porters wth theyr credence. And they had the ouersyght of the vestyres, and treasures of the house of God, and laie al nyght round about the house of God: because the keepage thereof pertayned to them, and to open it euery mornynge. And certayne of them hadde the rule of the mystryng vessels, and broughte them in and oute by tale. And of them were certayne appointed to ouersee the vessels, and al holy ornamente, and of the flour, wyne, oyle, frankenscence and sweete odours. But certayne of the sonnes of the priestes were set to make sweete saucutes.

And Asatharbiab one of the Leuytes, & the eldest sonne of Selum the Cozathite, had the ouersyght of the thinges that were bakken in the fryng pan. And other of they brethren the sonnes of Cabath had the ouersyght of the shewbread, to prepare agaynst all Saborbies. These are syngers, auncient heades amonge the Leuytes, deuyded by chambers: for they had to do both day and nyght. These were the aunciente amonge the Leuytes in their generacions. And these dwelt at Jerusalem.

And in Sabaon dwelte Feuell the * sa- Some read there of Sabaon, whose wyfe was called Abigabaon Maacha. And bys eldest sonne was Abdon, then zur, Cis, Baal, Mer and Madab, Bedor, Abio, zachariab and Ascheloth. And Ascheloth begat Semaan. And they also dwelte wth they brethren at Jerusalem, euen hard by them. And Mer begat Eps, and * Sis Saul, and Saul begat Jonathan, Melchysua, Abynadab and Maail, and the sonne of Jonathan was Aerybbaal. And Aerybbaal begatte Aycha, and the sonnes of Aycha were Jhyron, Aeleche and Ebaharea. And Achaz begatte Jaarah. And Jaarah begatte Alamarh, Asmorh, Jampy: and Jampy begatte Moza. And Moza begatte Baana, whose sonne was Raphata, and bys sonne was Eleasah, and bys sonne Azell. And Azell had syre sonnes, whose names are these: Estricam, Bodeu, Jsmacel, Soriah Obbyab and Hanam. These are the sonnes of Azell.

The .x. Chapter.

The battaile of Saul agaynst the Philistines, in which he dieth, & his sonnes also.

And the Philistines soughte agaynst A Jsracel, and the men of Jsracel fled before the Philistynes, and were overthowen and slaine in mounte Gylboe. And the Philistines pursued Saul and his sonnes, and slew Jonathas Abynadab, and Melchysua the sonnes of Saule. And the battaile went sore agaynst Saule, in so much that the shoters mette hym, and he was wounded of the shoters. Then sayed Saul to bys weapon bearer: * Dyme thy sword

Jad. 1. r. 5. 1
1. 13. 5. 134

13 sword and thrust me thorow therewith that these vncircumcised come not and do me shame. And his weapon bearer would not, but feared exceedingly. Whereupon Saul caught a sword and fel upon it. And when his harnessbearer saw that Saul was dead, he fel on a sword also and dyed.

And thus Saul and his three sonnes, and all his house died together. And when all the men that dwelt in the valleys saw howe they fledde, and that Saul and his sonnes were dead, they forsoke their cirtes and ranne away, and the Philistines came and dwelt in them.

14 On the morowe when the Philistines came to streppe the dead bodies, they found Saul and his sours overthrowen in moist Bplboe. And when they had streppe hym, they toke his heade and his harness and sente them into the land of the Philistines rounde aboute to shew tidings vnto their goddes, and to the people. And they put his harness in the house of their goddes. But his head they hanged in the house of Dagon. And when all they of Jabes in Galaad heard all that the Philistines hadde done to Saul, all the men of warre arose and fetre awaye the bodye of Saul, and the bodies of his sonnes, and broughte them to Jabes, and buried the bones of them vnder an oke in Jabes, and fasted seven dayes.

Thus Saul dyed for his trespass that he trespassed agaynst the Lorde, in that he kept not the word of the Lorde, and in that he asked counsell of a woman that wrought with a spittle, and asked not of the Lorde. And therefore the Lorde kylled hym, and touned the kyngedome vnto Dauid the sonne of Isay.

The.xi.chapter.

1 After the death of Saul, is Dauid annointed in Hebron. The Jebusites rebell against Dauid, from whiche he taketh the towne of Sion. His men are numbred.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** 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be the pryncypal capytayne, and a Lorde. And Joab the sonne of Zaruah wente first vp, and was therfore the chiefe captaine. And because Dauid dwelte in the castle, it was called the cite of Dauid. And he bilte the cite on euery side from Applo rounde aboute. But Joab repayed the rest of the cite. And Dauid prospered and waxed great, & the Lord of hostes was with him. * These are the pryncypall men of power that claued to Dauid in his kyngdome with al Israel, to make him kyng vpon Israel, accordyng to the word of the Lorde, whiche he spake to Israel. And this is the number of the myghty men whiche Dauid had: Asabaam the sonne of Bachamoun the chiefe of thirtie, he lyfte vp his speare agaynst thre hundred, and slew them at one tyme. After him Eleazar the sonne of Dodo his uncle an Abotyre, whiche was one of the thre myghtyeste, he was with Dauid at Ishadampn where the Philistines were gathered to battayle. In which place was a parcel of ground ful of barly, and þ people fledde for feare of the Philistines. And they slepte forth in the mids of the ground and defended it, and slew the Philistines. And the Lord gaue a great victory.

And the thre of þ thirtie chiefe, wente to a rocke to Dauid at the caue Boollā, wher the host of the Philistines had pitched in the halleye of Raphaim. And Dauid was in an hold. And ther was a garrison of the Philistines at Bethlehem the same tyme. And Dauid longed and sayd: Oh, that one woulde geue me of the water of the well of Bethlehem that is in the gate, for to drinke. And these thre brake thorow the hooste of the Philistines, and drew of the water of the well of Bethlehem, that was in the gate, and tooke it and broughte it to Dauid. Nevertheless Dauid woulde not drynke of it, but offered it to the Lorde, and sayed: God forbidde it me that I shoulde doo this thinge to drynke the bloude of these menne, that haue put their lyues in icopardye (for with the icopardye of their lyues they broughte it) and therefore he woulde not drynke it. & his dyd the thre myghtyeste.

And Abisai the brother of Joab was captaine of the thre, and he lyfte vp his speare agaynst thre hundred and slew them, and had a name amonge the thre. And he was muche more noble then anye of the thre, and was their captaine, but was not lyke to any of the thre in actes.

Banaiath, the sonne of Joiada the sonne of a stronge man that had done greates dedes, and was of Labzeel, he slew two stronge lyons of Moab, and wente downe and slew a Lyon in a pit in tyme of snow, and he slew an Egypcian, whose stature was fyue cubytes longe, and in his hande had a speare lyke a weaues beame. And the other wente to hym with a waller, and plucked the speare oute of the Egyp-
A. A. cian

trans hand, and set hym wpyth hys spere. Suche thynges dyd Banapah the sonne of Notaba, & had a name in the thre mygh-tyest, & was the mooste gloryouse of thyr-tye, but attained not vnto the thre. And Dauid made hym of his secrete counsel.

And these wer the best men of war of the booke: Asael the brother of Joab, and Elhanan the sonne of Dodo of Bethlehem, Samoth the Barzite, Helez the Idalonyte: Ira & son of Akas the Thekurite, Abieser & Anatochite, Sobacai the husarite Elap the Abobite: Abataray the Herbo-pharbyte, & Heled & son of Baanah & Re-phopharite, Itbay & son of Rebay of Ba-baah & perryuerth to the chyldren of Ben-Jamyn: Banayah & Pharathonite: Bau-tai of the ryuer of Baas, and Abpell the Achabite: Azmoth the Baharumite. Elahaba the Saabanyte. The sonnes of Halsem the Bezouite, Jonathan the sonne of Sagah, an Baratite: Adram the sonne of Sacar the Baratite, Elpyhall the sonne of Ur, Bepher the Aechbarachyte, Abpab the Idalonyte: Deroche Carmelyte and Aaary the sonne of Azbay: Joell the Bro-ther of Nathan: Sibabar the sonne of Ba-ry: Zelec an Ammonyte, and Sabarata Berothite the bearer of the harness of Jo-ab, the sonne of zarupah, Trache Jerhyte, and Bared a Jerhyte. Urias the Berhite zabab the sonne of Obolui: Adyna the sonne of Siza a Rubenite, and an heade amonge the Rubenites, and thyrre aboute hym: Hanon the sonne of Maacah and Jo-naphat a Marthanite: Ozrah an Ascharo-thyte: Saina and Tarell the sonne of Ho-shan an Aroerite: Jedpall the sonne of za-mer and Taha hys brother, Thortyes: Elpell asgabanyte. And Teribane and Jo-srah the sonnes of Elmacin and Terhe-mah a Moabryte Elrill and Obed and Ja-spell of Masobah.

The. xii. Chapter.

What they were that wente wyth Dauid when he fled from Saule.

And these solowynge came to Dauid to ziklag whyle he yet kept hym selfe close for feare of Saule the sonne of Israh: and they were of the men that succou- red the battayle, weaponed wyth bowes, and coulde handle stones, arrowes and bow as well wyth the lefte hande as wyth the right, and were of Saules brethrien, even of the tribe of Benjamin. The chiefest were Abiezer and Joas the sonnes of Samaah a Bazaonyte, and Jazicell a Idalpyte, the sonnes of Azmob. Baracab and Rebu of A-nathoth, and Elamopah a Bazaonyte as myghtye as any of thyrre, and more mygh-tye. And Jeremias, Jeebazrell, Joha-nan and Josabad of Gedor, Eleusap, Je-rymoth, Waaliab Samariah & Saphati-ah, Baraphrees: Elcanah, Jeshah, Azrael, Joerzer, Joschoam of katehom. And Jo-elah, and zababpab the sonnes of Jero-zam of Gedor.

Also certayne of the Gadynes fledde vnto Dauid, when he keppe an holde in the wyldernesse, manne of myghre, and men apte for warre, and coulde handle shyld and spere, whose faces were lyke the faces of Lyons, & they were also as swyfte as the roes of the mountaynes: Ezer the sytite, Odyad the seconde, Eliab the thyrde, Agal-mannah the fourthe, Jeremrah the fyfte, Erbi the sytite, Elpell the seuenthe, Jaha-nan the eyghte, Elsabab the nynthe, Jere-myah the tenth, and Macabbanat the ele-uenth. These were of the sonnes of Gad, and were capytaynes ouer men of warre, the small ouer an hundred, and the greate ouer a thousand. These are they that went ouer Jordan in the fyfte moneth, when he had fylled ouer all hys banke, and they put to fyghe them of the valey, both of the east syde and also the west.

And there came of the chyldren of Ben-Jamyn and Juda, to the holde of Dauid. And Dauid went out to them, and answe- red, and sayd to them: Yf ye be come prefa- bly vnto me, to helpe me, mine heart shalbe to gyther with you. But if you come to begile me, and to be myne aduersary, syt he there is no wyckednesse in myne hands, the God of our fathers loke thereon and rebuke it. And the spyrte came vpon Amasai a ca- pytayne ouer. xxx. and he sayd: thyne are we Dauid, and on thy syde thou sonne of Israh: *peace be with the, and peace with thynne healters, for the God healteth the. Tob. xii. d. Euen Dauid receyued theym, and made them heades of companies of men of war.

And there selle of Ganales to Dauid, when he wente wyth the Idylpytes a- gainste Saule to battayle but holpe them not. For the lordes of the Philistines toke counsell and sente hym a warre, sayinge: he wyll fall to hys master Saule, to the reo- parde of our heades. And as he wente to ziklagge, there selle to hym of Ganales: Ednab, Jozabad, Jedyell, Japchaell: of Jozabad, Elihu, and Jaltchap, heades of the thousandes of Ganales. And they holpe Dauid agaynst those rouer. For they were all myghty men, and Capytaynes in war. And ther came one or other to Dauid day by day, to helpe hym: vntill it was a great host, like the host of God.

And thys is the number of the heades prepared to battayle, that came to Dauid to Hebron to turne the kyngedome of Saule to hym, accordynge to the woorde of the Lorde.

The chyldren of Juda that bare shyld and spere, were sixe thousande, and eghtie hundred, well furnished to warre. Of the chyldren of Symeon, me of myght to war, seven thousande, and one hundred. And of the chyldren of Leuy, were foure thousand and fyve hundred. And Notaba was the chyefe of the myght of Acon. and wyth hym thre thousande and seven hundred. And zadoch a yongeman of greate power, had

hys fathers bouholde wyth capytaynes tmo and twenty. And of the chyldre of Benjamin the bierch of Saul, were thre thousand. And a grete part of them dyd yet so lowe the house of Saul.

And of the chyldren of Ephraim, were twenty thousand, and eynhete hundred men of myghte, and named men in the bouholde of thei fathers. And of the halfe tribe of Manasses, twi. thousande, which were appoynted by name to goo to make Dauid kynge. And of the chyldren of Issachar, which were men that had vnderstandynge in the tpyghte tyme to knowe what Israel oughte to do. The heades of thei were two hundred, and all thei brethren at thei will. And of Zabulon that wente out wyth the host, and proceded in araye to battayle wyth all maner of weapons of warre, ffor thousand that kepte in araye wyth out accord. And of Reubyn a thousand capytaynes, and wyth them wyth Gid and spere seven and thyrty thousande. And of Dan prepared to battayle, were eynhete and twentie thousand and fyre hundred. And of Aser that wente out wyth the host to make battayle, fourty thousand. And of the other syde Jordan, of the Rubenytes, Gadites, and of the halfe tribe of Manasses, wyth all maner of habylmentes of warre an hundred and twenty thousande.

All these beynge men of warre dable to order the araye, came to Hebron wyth pure harte, to make Dauid kynge vpon al Israel. And mozeouer, all the reste of Israel was of one accorde to make Dauid kynge. And there they were wyth Dauid thre dayes earpyng and drynkyng: for thei brethren prepared for them. Mozeouer they that were nye to them, as Isachar Zabulon and Reubyn, broughte bread on asses, camelles, mules, and oxen, and meat fyre, fforsses, calynges, wyne, oyle, oxen and sheepe aboundaun: elpe. For ther was myghte in Israel.

The xiiii. Chapter.

The Arkhe is brought agayne from Kartath Jarym to Jerusalem, Oza dyeth.

And Dauid counsaied wyth ffor grad capytaynes, and petyr capytaynes, and wyth all the lordes, and sayed vnto all the congregacion of Israel: if it seeme you good, and also to be of the Lorde our God, lette vs take and sende vnto the remnaunte of our brethren thozout out of the lande of Israel, and to the pryests and Lewites wyth them in thei cyties and suburbs, and gather them together to vs, and let vs bynge agayne the Arcke of God to vs: for we regarded it not in the dayes of Saul. And all the congregacion was content for to do, for the thyng seemed good in the eyes of all the people.

And Dauid gathered all Israel together ffor Sibor in Egypte vnto Hemar to bynge the arcke of the Lorde from Kartath

Jarym. And Dauid went vp and all Israel to Baalath, and so to Kartath Jarym that is in Juda, to fet thence the arcke of the God and Lorde that lyteth on the Cherubes, wher hys name is called on. And they caried the arcke of God in a new carre out of the house of Amynadab. And Oza and Ahio draue the carre. And Dauid and al Israel played before God wyth all thei myghte, in pth spungynge, Dances, psalteries, Tymbyelles, and trompettes. And when they came on ffor the thyrtyng floore of Chidon, Oza put forth hys had to hold the arcke, for the oxen sloumbled. And the Lorde was wroth wyth Oza and smot him because he put hys hande to the arcke. And there he dyed before God. And Dauid was deuyn, because the Lorde had rente in peces Oza, and called the said place Pterez vnto this daye. And Dauid was so afraied of God that he sayed: howe shall I bynge the arcke of God home to me? And so Dauid brought not ffor arcke home to him to the city of Dauid: But turned it into the house of Obededom a Gerhyte. And the arcke of God was wyth Obededom in hys house, thre monethes. And the Lorde blessed the house of Obededom and all that he hadde.

The xlii. Chapter.

Dauid sendeth woode and workmen to Tyre. Dauid begetteth chyldren, after he had taken hym wyues he hath two byctes of the Philistynes.

Then Tyre kynge of Tyre sente messengers to Dauid, and tymber of Cedar tree and wyth masons and carpenters, to builde hym an house. Wher Dauid perceyued that the Lorde had prepared hym to be kynge vpon Israel, in that his kyngedome was lyft vp on hyght, because of hys people Israel. And Dauid toke yet mo wyues at Jerusalem, and begatte mo sonnes and daughters. And these are the names of hys chyldren, which he had boyn vpon at Jerusalem: Samua, Sobab, Nathan, and Salomon: Jebhar, Elisua, and Eliphalet. Hoga, Sepheg, and Haphrah Elisama, Salada, and Eliphelet.

And when it was knowen amonge the Philistynes, that Dauid was annoynted kynge vpon al Israel, all the Philistynes went vp to seke Dauid. And Dauid herde of it, and wente oute agaynst thei. And the Philistynes came and prauised in the vale of Raphaim. And Dauid asked god, sayinge: Hal! I goo agaynst the Philistynes: and wyll thou deliuer them into myne handes? And the Lorde sayed to hym: goo, for I wyll deliuer them into thyne handes. And when they were come as farre as Baale Jharazym Dauid beset them there. And Dauid sayed: ffor playnes God hath deuyned myne enemies wyth myne hande, as a man woulde deuide water. And therefore they called the name of the sayde place Baale Jharazym. An

That is the
division of
Oza.
Au. lxxv.

That is the
division of
Oza.
Au. lxxv.

Some read
ffor playnes
valley.

That is
Baale.

they left the people: Gods cher, whyche Dauid had to be burnt with fire.

And the Philistines came agayne and ran abroade in the battelle. Then Dauid asked God: And God sayd to hym: go not after them, but tounne awaye from them: and come upon them straight from the pere trees. And when thou herest a sounde of one that goeth in the toppes of the pere trees, then goe out to battaile: for God will goe out before thee to smyte the hoste of the Philistines. And Dauid dyd as God commaunded hym. And they smote the hoste of the Philistines all the waye from Gabaon to Gazer, and the same of Dauid wente out into all landes, and the Lord made all nations feare hym.

The xv. Chapter.

The Levites bring agayne the Arcke of the Covenant of the Lord. Dauid daunsynge before it, is despyed of his wyfe Michol, daughter of Dauid.

AND Dauid made hym houses in the citty of Dauid, and prepared a place for the arcke of God, and pyched for it a tent. And then Dauid sayd, the Arcke of God oughte not to be caried but of the Levites. For them hath the Lord chosen to beare the Arcke of the Lord, and to minister to hym for ever. And therefore Dauid gathered all Israel to Jerusalem, to fetch the Arcke of the Lord unto the place whiche he had ordeined for it. And Dauid broughte together the chyldren of Aaron and the Levites, Of the sonnes of Gershon, Gziel the chiefe, and of hys brethren an hundred and twenty. And of the chyldren of Merari, Alaiab the chiefe, and of hys brethren two hundred and twenty. And of the sonnes of Gerson, Joel the chiefe, and of hys brethren an hundred and thyrtye. And of the chyldren of Eliazabab: Semer the chiefe, and of hys brethren two hundred. And of the sonnes of Hebion, Elzeil the chiefe, and of hys brethren four score. And of the sonnes of Merari, Amynadab the chiefe, and of hys brethren an hundred and twelue.

And Dauid called to Zadocke and Abiathar the priestes, and to the Levites, Gziel, Alaiab, Joel, Semerab, Elzeil, and Amynadab, and sayde unto them: ye are the principal heades of the Levites, sanctifye therefore your selves and your brethren, and bringe the Arcke of the Lord God of Israel unto the place that I have prepared for it. For because ye were not there at the first tyme, the Lord our God hath devided vs, for that we soughte hym not as the fashyon oughte to be. And the priestes and the Levites sanctified themselves, to let the Arcke of the Lord God of Israel. And the chyldren of the Levites bare the Arcke of god upon their shoulders with staves, as Moses commaunded, according to the word of the Lord. And Dauid make so the chiefe heades of the Levites, that

they shoulde appoynte of their brethren to singe with instrumentes of musycke psalteries, Harpes, and Symdalles that sounde Synners ded, and to synge on hygh with joyfulness. And the Levites appoynted Heman the sonne of Joel: and of hys brethren, Asaph the sonne of Barachyah.

And of the sonnes of Merari, they brethren, Erben the sonne of Lufaiabu. And with them they brethren, the seconde degree: zachariab, Ben, Haaziell, Semiramoth, Japhel, Uni, Eliab, Baanab, Asaasiah, Merabariah, Eliphelehu, Asachanab, Obed Edom, and Jael, porters. Heman Asah, and Elhan sange withymbales of brass to make a sound. And zacharyah, Gziel, Semiramoth, Jechiel, Ani, Eliab, Asaasiah, and Baanab sange with psalteries in an Almoth. And Merabariah, Eliphelehu, Merabiah, Obed Edom, Jechiel, and Ozaiah sang with harpes, an eyght above, to courage wythall. And Conanyah the chyefe of the Levites was master of the song, and taught to synge, for he was a man of understandinge.

Of Almoth it is the name of an instrumente of musyke.

And Barachias & Eleana kepte the doore of the arke. And Sacariah, Josaphat, Nathanael, Amasai, zachariah, Baanab, & Eliezer priestes, were blowers of trumpets before the arke of God. And Obed Edom, and Jaiab were keepers of the doore of the arke. And Dauid, and the elders of Israel, and the captaynes over thousandes went to set the arke of the appoyntment of the Lord oute of the house of Obed Edom with gladnesse. And when God had holpe the Levites that bare the arke of the appoyntment of the Lord, they offered seven oxen, and seven rammes. And Dauid hadde on hym an albe of bylle, so hadde the Levites that bare the arke, and so had the songers, and Conanab the ruler of the song and of the songers. And Dauid had more: over upon hym an Ephod of linnen. And all Israel brought the arke of the Lordes covenante with shoutynge and blowynge of hornes, and with trompettes andymbales that sounded, and with psalteries and harpes.

11. Be. vi. c.

Michol.

And as the arke of the appoyntment of the Lord came into the citty of Dauid, Michol the daughter of Saule looked out at a wyndowe: and when she sawe kynge Dauid daunsynge and playnge, she despyed hym in her herte.

The xvi. Chapter.

After the arke was broughte, Dauid ordeined Asaph & hys brethren to minster before the Lord. And he prayseth the Lord God of Israel.



When they hadde broughte in the Arcke of God, they sette it in the tabernacle, that Dauid hadde pyched for it. And they broughte burnt sacrifice and peaceofferynges before God. And when Dauid had made an ende of offerynge of burnt offerynges, and

2. Sam. vi. c.

and of peaceofferings, he blessed the people with the name of the Lord. And he delt to all Israel both man and woman a cracker of bread, a piece of flesh and a mess of soppes. And he appointed certain of the Levites to minister before the Lord, and to repete, and to thanke and praise the Lord God of Israel, that is to wryte:

Asaph the chiefe, and nexte to hym zachariah, then Jereel, Semiramoth, Jehiel: Magathiah, Eliab, Banaiab, Obed EDOM, and Jereel with psalteries and harps. But Asaph with soundyngymbales and Banaiab and Jahaziel puestes with trumpettes continuallye before the Arcke of the couenaunte of God. In that tyme David appointed chiefe too thanke the

Psalm. ciii. a
Psalm. xli. b

Lord, Asaph and his brethren. * Thanke the Lord call on his name, make his actes be knowne amonge the people.

Synge vnto hym and play vnto hym, recorde all his wonderfull dedes praise his holy name. And let: he hertes of them that seke the Lord reioyce. Seke the Lord and his strengthe: seke his presence alwaye.

I remember his maruables whiche he dyd, and his wonders, and the iudgements of his mouth. The seede of Israel are his seruantes: the chyldren of Jacob are his chosen. He is the Lord our God: and in all landes are his iudgements. Think on his appointment euer, and on the woorde whiche he commaunded to a thousande generacions. Of his couenaunt to Abraham, and of his othe to Isaac: whiche he set before Jacob for a decree, and to Israel for an euerlasting couenaunte, sayinge: to the Jewell gyue the Lande of Canaan, too bee the porcion of your inheritance. When you were a smalle company in number, even but a fewe, and thereto straungers therein. And they went from people to people, and from one kyngedome to another nacion. He suffered no man to do them wronge: But rebuked kynge for theyr sake. Touche not myne appointed nor do my prophetes any harme. * Synge vnto the Lord all the earth, and shewe from daye to daye his myghte.

Psalm. xlv. a

Tel amonge the Heathen of his glorie and amonge all nacjons of his wonderfull dedes.

For great is the Lord, and to be praised exceedingly: and terrible is he aboue gods.

For all the gods of the heathen are ydols, but the Lord made heauen.

Praise and honour are in his presence, strength and gladnes are in his place.

Ascribe to the Lord, o ye kindes of people: ascribe to the Lord glory and strength.

Gyue honour vnto the Lordes name: byng presentes and come before hym, and bowe to the Lord in holpe apparell.

At the earth
for all the
dwellers in
the earth.

All the earth seate hym, he stablished the earth that it can not moue. The heathen reioyce, and the earth be gladde, and let men tell amonge the nacjons, that the

Lord is a kyng.

Let the sea sounde and his fulnes, and let the feldes reioyce and all that are therein.

Let the trees of the wood synge at the presence of the Lord: for he commaundeth too iudge the earth.

Thanke the Lord for he is good, and his mercie lasteth euer, and saye: saue vs (O God our sauioure) and gather vs together, and deliuer vs from the Heathen that we maye thanke thy holpe name, and praise the with praise that becommeth the. Blessed be the Lord God of Israel for euer. and euer and al nacjons shall saye Amen, so pray synge the Lord.

Of Antien
pe haue
Rum. vi. c.

And he sette there before the Arcke of the Lordes couenaunte, Asaph and his brethren to ministrate before the arke euer more daye by daye. And Obed EDOM, with his brethren the scole and eyghte, and Obed EDOM the sonne of Jothun and Ozab to be porters. And Zadock the pueste with his brethren the puestes dyd he sette before the tabernacle of the Lord: at the high altar of Babylon, to offer burnt offerings vnto the Lord upon the burnt offeringe altar perpetuallye at morning and euenynge accordynge to all that is wrytten in the lawe of the Lord whiche he commaunded Israel. And with them Beman and Jothun, and other that were chosen and named by name, to thanke the Lord that his mercie lasteth euer. And with the said Beman and Jothun were trumpettes and soundyngymbales, and instruments of the melodye of God. And the sonnes of Jothun were porters. And then all the people departed euery man to his house, and David returned to loke to his household.

Exo. xxi. 9
Exo. xxviii. a

The xviij. Chapter.

David is forbidden to builde an house vnto the Lord. Chy he is promised vnder the figure of Salomon.

As David dwelt in his house, he sayd to Nathan the prophete: lo, I dwell in an house of Cedar tree: and the arcke of the Lordes couenaunte dwelleth vnder skyppes. And Nathan sayde to David: do all that is in thynne hert, for God is with the. But the same night the word of God came to Nathan, sayinge: goo and tell David my seruante, thus sayeth the Lord: Thou shalt not builde me an house to dwell in, for I have dwelt in no house synce I brought out the chyldren of Israel vnto this day: but I have gone from tente to tente, and from one tabernacle to another. I reple in any place wher soeuer I have walked thorowout all Israel, spake I euer one worde to any of the Judges of Israel whiche I commaunded to fede my people, sayinge: whiche builde pe not me an house of Cedar tree? Nowtherfore thus saye vnto my seruant David: thus sayth the Lord of hostes: I tooke the out of the pasture wher thou keptest shepe, that thou

Rum. Guldest

Shuldest be captayne ouer my people Isra-
ell. And I haue bene wpth the in all that
thou toke in hande, and haue weded oute
all thynne enemies out of thy spght. I haue
made the name like the name of the grea-
test men of the earth. And I would ordein
a place for my people Israel, and wil make
it faste, and they shall dwelle vnder it, and
shal moue no more. Neether shall the child-
ren of wyckednesse vexe them any more
as at the begynnyng, and styllence the
tyme I commaunded Judges to be ouer my
people Israel, and wyl bynge vnder all
thynne enemies, (for I tolde the that the
Lorde wyl buyde the an house.) But whē
thy dayes be expired that thou muste go af-
ter thy fathers, I wyl set vp thy seede af-
ter the, which shal be of thy sonnes, & wyl
settle hys kyngdome. He shal buyde me
an house, and I wyl stablyshe hys seat for
euer, I wyl be hys father, and he shal be my
sonne, and I wyl not put my mercy awaye
from hym as I dyd from hym that was be-
fore the. But I wyl set hym in myne house
and in my kyngdom for euer, and hys seate
shal be sure for euer.

When Nathan had told Dauid accord-
ing to all these wordes, and to all thyng
wherupon, kyng Dauid wente and sate him
before the Lorde, and sayde: whāt am I, O
Lorde God, and what is myne householde
that thou haste promoted me thus farre.
And yet thyng seemed lyttle in thy eyes, O
God. But that thou shouldest speake of
thy seruantes house for a great while to
come: and haste looked vpon me as vpon a
man of hygh degree. O Lorde God. What
can Dauid desyre more of the wherin thou
shouldest make thy seruante more glori-
ous? Thou knowest thy seruante: And
Lorde for thy seruantes sake euen accord-
ing to thyne owne herte thou hast done
all thyng magnyfyce, to shewe all boun-
teousnesse Lorde: there is none lyke the,
nor anye God saue thou accordyng to all
that we haue heard wpth our eares. More
ouer what maye on the earth be lyke thy
people Israel, whiche God wente and re-
demed to be hys owne people, and to make
the name of excellenche and terriblenesse
wth castyng oute nacions before thy
people for euer, and thou Lorde arte be-
come thyng God.

And now (Lorde) the thyng thou hast
spoken concernyng thy seruante and hys
house, be it true for euer, and do as thou
hast sayed. And thy name contynue and
ware greates for euer, that it be sayed: the
Lorde of hostes the God of Israel is God
in Israel, and the house of Dauid thy ser-
uante be stable before the. For thou Lorde
hast tolde thy seruante that thou wyldest
buyde hym an house. And therefore thy
seruante hath founde in hys hearte too
prync before the. And now Lorde, thou art
the verye God, and hast promysed hys
goodnesse vnto thy seruante. Nowe ther-

fore go to, and blesse the house of thy ser-
uante, that it maye contynue before the
for euer. For what thou blessest, O Lorde
that is blessed for euer.

The. xiiii. Chapter.

The battayles of Dauid agaynst the Phi-
listynes.

After this, Dauid beate the phi-
listynes, and subdued them, and
toke Geth and the townes there
vnto pertaynyng out of the han-
des of the philistynes. And he beate the
Moabites, and the Moabites became Da-
uids seruantes, and payde hym tribute.
And Dauid beate Hadadezer kyng of zo-
bah vnto Hemath, as he wente to bynge
hys downpon vnto the ryuer Euphrates.
And Dauid toke from him a thousand cha-
rettes, and seuen thousande horsemen, and
twenty thousande fotemen, and brake al
the charrets, saue that he reserued of them
an hundred. Then came the Syrians of Da-
mascos to helpe Hadadezer kyng of zoba.
And Dauid slew of the Syrians, two and
twenty thousande, and putte garisons in
Sima Damascos: And the Syrians came to
Dauids seruantes, and brought hym tri-
bute. For the Lord holpe Dauid in al that
he wente aboute. And Dauid toke the wil-
des of goulde that were on the seruants
of Hadadezer and brought them to Je-
rusalem. And from Ghebarah, and Chun-
cypes of Hadadezer, broughte Dauid ex-
cedyng muche blasfe. Wherewith Salo-
mon afterward made the brasen sea and the
pillers and the vessels of blasfe.

And when * thou kyng of Hemath
heard howe Dauid had beaten the hooste
of Hadadezer kyng of zoba, he sent Ba-
duram hys sonne to kyng Dauid, to aske
hys peace, and to prayse hym because he
had fought with Hadadezer and beate him
(for thou had war wth Hadadezer) and
sent al maner of iewels of gold syluer and
blasfe wth hym.

And kyng Dauid dedycaed them al-
so vnto the Lord wth the syluer and gold
that he brought from all nacions, from the
Edomites, from the Moabites, from the
children of Ammon, from the Philistines,
and from the Amalekites. And Abisai the
sonne of jariiah slew of the Edomites in
the salt valley. xiiii. thousande, and put a ga-
rison in Edom, and all Edom became Da-
uids seruantes, for the Lorde kepte Da-
uid in all that he toke in hand. And Dauid
ragned ouer all Israel, and dyd right and
equitie vnto all hys people. And Joab the
sonne of jariiah was ouer the host, and Jo-
saphat the sonne of Ahisub recorder, and Ja-
doe the sonne of Achitob, & Abimelech the
sonne of Abiathar were the priestes, and
Susa was scribe, and Banaias the sonne
of Joiada was ouer the Cherethites and the
shelithites, and the eldest sonnes of Da-
uid waited at the kynges hand.

The. ix. Chapter.

Dauid

Inanan kyng of the Sonnes of Ammon doth
great iniuries to the seruantes of Dauid

II. Reg. x. a

After this it chaunced that Na-
has kyng of the chyldren of Am-
mon dyed, and hys sonne made
kyng in hys steade. Then sayde
Dauid: I wyll shew kyndnes vnto Hanan
the sonne of Nahas, because hys father
dealte kyndely wth me. And there vpon
Dauid sent messengers to comforte hym o-
uer the deathe of hys father. And when the
seruantes of Dauid were come into the
land of the chyldren of Ammon to Hanan
to comforte hym, the Lords of the chyldren
of Ammon saide to Hanan: thyngkest thou
that Dauid doth honour thy father in thy
sight, that he hath sente comforters vnto
the? Nay, but it is to seeke and ouerthrow
and to clyp out the land, that his seruants
be come vnto the.

BWherevpon Hanan toke Dauides ser-
uantes and shaued them, and cut of theyr
cotes harde by theyr buttockes, and sente
them away. Then they departed, and sent
Dauid word how they wer serued, and the
kyng sent to mete them, for the men were
excepyng pe shamed, and saved tyme at
Jericho vntyl pour berdes be growen, and
and then retorne. And when the chyldren
of Ammon perceyued they had done ini-
ury vnto Dauid: Hanan and the chyldren
of Ammon sent a thousand talents of syl-
uer to hye them charettes and horsemen
oute of Mesopotamia, and oute of Siri-
a Agacah and oute of Jobah. And they hy-
red two and thyrty charettes, and the kyng
of Agacah and hys people, whiche came
and pitched before Medaba. And the chy-
dren of Ammon gathered them selues to-
gether from theyr ctytes, and marched out
to battayle. And asone as Dauid herde of
it, he sente Joab wth all the host of strong
men. And the chyldrene of Ammon came
oute and putte them in aray to battayle be-
fore the gate of the ctyte. And the kynges
that were come, kepte them by them selues
in that felde.

II. Reg. x. a
II. Reg. x. a

When Joab sawe that the front of the
battayle was before hym and after, he chose
oute of all the yowthe of Israell and putte
them in aray agaynst the Syrians.
And the rest of the people he deliuered vn-
to Abisai hys brother, that they shoulde put
them selues in aray agaynst the chyldrene
of Ammon, and sayde: If the Syrians be
to stronge for me, succoure me, and if the
chyldren of Ammon be too good for the, I
wyll helpe the. Blucke by thyne heart, and
let vs playe the men for oure peoples sake,
and for the ctyte of our God, and the lord
do what semeth hym beste. And Joab and
the people that wer wth hym drew nye to
the Syrians to fighte, and they fled before
hym. And when the chyldrene of Ammon
sawe that the Syrians were fled, they ran
awaye lykewyse from Abisai hys brother,
and gat them into the ctyte. And Joab cam

to Jerusalem. Also when the Syrians sawe
they were put to the worse of Israell: they
sente messengers, and set out the Syrians
that are beyonde the ruer wth Sophach
the captayne of the hoste of Hadadezer be-
fore them. Whiche when it was tolde Da-
uid, he assembled all Israell, and wente o-
uer Jordan, and set vpon them. And Dauid
put hym selfe in aray agaynst the Syrians,
and they fought with hym. But the Syrians
fledde before Israell, and Dauid destroy-
ed of the Syrians seven thousande charets
and slewe fourty thousande fotemen, and
killed Sophach captayne of the host. When
the seruants of Hadadezer sawe that they
were put to the worse of Israell, they made
peace with Dauid, and serued him. After
would the Syrians helpe the chyldrene of
Ammon any more.

The xx. Chapter.

The thre most victorious battayles of Dauid.

In the yere folowynge aboute the tyme
that trages go oute a warre aye, Joab
carried out the army of the host & destroyd
the country of the chyldren of Ammon, and
went and beseged Rabah and destroyd it.
But Dauid abode at Jerusalem while Jo-
ab smote Rabah and destroyd it: * And Da-
uid toke theyr kings crown from his head,
and found therein the waight of a talent of
golde, and there were precious stones in it.
And it was set on Dauids heade. He brou-
ghte oute also the spoyle of the cite, which
was exceadynge muche. And he broughte
furth the people that were in it, and tamed
them with sawes and harows of yron, and
wth brakes, and so dealt Dauid wth all
the ctytes of the chyldrene of Ammon. And
then Dauid and all the people came again
to Jerusalem * After that there arose war
at Gath with the Philistines, at whiche
tyme Sobocai the Gathite slew Saphai
that was of the chyldren of Raphaim, and
they were subdued. And there was battayle
agayne wth the Philistines, and Elihu
the son of Jair slewe Lahemi the brother
of Goliath the Gethite, whose speare was
like a beame of a weuer. And ther chaunced
yet agayne war at Geth, wher was a man
of a verre longe stature, with xiiii. fingers
and toes. vi. on euery hande and fyve on
euery fote, and was the son of Haraphah &
defied Israell. And Jonathan the sonne of
Samas Dauids brother, slewe him. These
were born of Haraphah at Geth, and wer
ouertrowen by the hand of Dauid, and of
hys seruantes.

II. Reg. x. a

II. Reg. x. a

C

II. Reg. x. a
Gen. xiii. a

D

The xxi. Chapter.

The people are punished wth pestilence
because Dauid caused them to be numbe-
red: so that there died thre score and tenne
thousande men.

And Sathan stode by agaynst Is-
raell, and perswaded Dauid to
number Israell. And Dauid say-
ed to Joab and the rulers of the
people, goo ye and number Israell frome
Betha-

Beſabe to Dauid, and bringe it to me, that I may know the number of them. And Joab answered: the Lord make the people an hundred tymes ſo manye moo as they bee. But my Lord ſayge, are they not all my Lords ſervantes? why then doth my Lord requyre this thyng? why ſhuld my Lord be a cauſe of treſpace to Iſrael? Neuertheleſſe the kynges wordes prevailed againſt Joab. And Joab toke hys way, and wente thorowout all Iſrael, and cam to Jeruſalem, and gaue the number of the counte of the people vnto Dauid. And all Iſrael were in number a thouſand thouſandes, and an hundred thouſand men that drewe ſwerd: and Juda was foure hundred and threſcore and ten thouſande men that drewe ſwerd. But the Levites & Benjamin he counted not amonge them. For the kynges dede ſemed abhominable to Joab. And the Lord was diſpleaſed with this thing, and ſmote Iſrael. Then ſayd Dauid to God: I haue ſinned exceedingly in dorynge this thyng. Neuertheleſſe yet do away the wickedneſſe of thy ſervante, for I haue done aboue measure folpſhe.

And the Lord ſpake vnto Gad, Dauides ſear of viſions, ſayinge: go and tell Dauid, ſayinge: thus ſayth the Lord: I geue thee the choiſe of thre thynges: choſe the one of them, that I maye do vnto thee. And Gad came to Dauid and ſayde vnto him. Thus ſaith the Lord: Choſe the ether thre peres ſamishment, or thine monethes to be coſumed of thine aduerſaries, the ſwerd of thine enemies ouertakinge thee: or els the ſwerd of the Lord. at dayes, and peſtilence in the lande, the aungell of the Lord deſtroying thorowout all the coaſtes of Iſrael. And nowe aupte thy ſelfe what worde I ſhal bypge agayne to hym that ſente me. And Dauid ſayde to Gad, I am in exceedinge ſtrengthes. But lette me fall into the handes of the Lord, for paſſynge greate is hys merce, and let me not fall into the handes of men.

And the Lord ſente peſtilence vpon all Iſrael, ſo that there were overthrowne of Iſrael threſcore and ten thouſande men. And God ſente the aungell to Jeruſalem to deſtroye it. And as he was aboute to deſtroye, the Lord behelde: and had compaſſion on the wretchedneſſe, and ſayde to the aungell that deſtroyed, it is prouge, now ceaſe thyne hande. And the aungell of the Lord ſtoode by the threſpynge floore of Ornan the Jebuſite. And Dauid lyfte vp hys eyes, and ſawe the angel of the Lord ſtand betwene the earth & heauen with a drawen ſwerd in hys hande. ſtretched out towarde Jeruſalem. Then fel Dauid and the elders of Iſrael in ſacke vpon theire faces. And Dauid ſayde vnto God: Is it not I that commaunded too number the people? And I am he that haue ſynned and done euyl in dede. But what haue theſe thepe done? let thyne hande there. O Lord God, be on

me and on my fathers houſe, & not on thy people to deſtroye them.

And the aungell commaunded Gad to ſaye to Dauid, that Dauid ſhoulde go and ſetere vp an aulter vnto the Lord in the threſpynge floore of Ornan the Jebuſite. And Dauid went at the ſaying of Gad, whiche ſpake in the name of the Lord. And Ornan turned about, and ſawe the angel, and hys iiii. ſonnes wpth hym, and had them ſelues: for Ornan was threſhing whete. And Dauid came to Ornan. And when Ornan looked and ſawe Dauid, he wente oute of the threſpynge floore, and bowed hym ſelfe to Dauid, with his face to the grounde.

And Dauid ſaide to Ornan: geue me the place of the threſpynge floore, that I maye buyde an aulter therein vnto the Lord. Let me haue it for as muche monye as it is worthe, that the plage maye ceaſe frome the people. And Ornan ſayde to Dauid: take it to the and lette my Lord kyng do what ſemeth good in hys eyes. Se, I geue the oxen for a burnt ſacrifice, and the threſpynge ſeades for woode, and wheate for meate offerynge: I geue it all. But kyng Dauid ſayde to Ornan: not ſo, but I wyl bpe it for as muche monye as it is worthe, I wyl not take that whiche is thyne for the Lord, and offer burnt offeryngeſ wpthoute coſte.

And ſo Dauid gaue to Ornan for the place ſickles of golde. vi. C. by warghte.

And Dauid builde there an alter vnto the Lord, and offered burnt offeryngeſ, and peace offeryngeſ, and called vnto the Lord, and he heard him from heauen in ſpye vpon the alter of burnt offering. And the Lord comaunded the aungell to put vp hys ſwerd agayne into the ſcethe of it. At that tyme whē Dauid ſaw that the Lord had heard him in the threſpynge floore of Ornan the Jebuſite, he bleſed to offer there. For the tabernacle of the Lord which Moſes made in the wyldernes, and the alter of burnt offering were at that ſeaſon in the hylat Gabaon. And Dauid coulde not go before it to ſeke God, becauſe he was a ſerde of the ſwerd, of the aungell of the Lord. And Dauid ſaid, This is the houſe of the Lord God, & this is the burnt offering aulter for Iſrael.

The. xxii. Chapter

Dauid willeth hys ſonne Salomon to build the temple of the Lord, whiche thyng he hym ſelfe was forbydden to do.

And Dauid comaunded to gather the ſtraigers that were in the land of Iſrael, & ſet hewers to hewe ſtone to build the houſe of God. And Dauid prepared plyte of piron for nayles too the doores of the gates, and too ioyne wpth all, and aboundaunce of braſſe wpthoute waighte and of Cedar trees wpthoute number. For the zibons and they of Tyre brought much Cedar woode to Dauid. For Dauid thus thought: Salomon my ſon is pong and tender, and the houſe that is to be buyt for the Lord,

Lord, muste excede in greatenesse, that it may be spoken of, and praised in al lauds, I will therefore make ordynance for it. And so Dauid made greates piouspon be- fore hys deathe.

1. Ch. vii. a.
1. Ch. vii. a.
Salomō is And he called Salomon hys sonne, and charged him to buyld an house for the lord God of Israel. And Dauid sayde to Salomon: * my sonne, I hadde in myne herte to build an house vnto the name of the lord my God. But the worde of the Lord came to me saying: thou haste shed much blood and hast made many battailes. Thou shalt not build an house for my name, forasmuch as thou haste shed so much bloude too the earth in my sight. Beholde a sonne that be bozne the, whiche shall be a man of rest, for I will gyue hym reste from all hys eneymes rounde aboute. And hys name shall be * Salomon: for I will send rest and peace vpon Israel in hys dayes. He shall buyld as muche to an house for my name, and he shall be my sonne. and I will be hys father, and will stablish the seate of his kingdome vpon Israel for euer. Nowe my sonne the Lord be with the, that thou mayest prosper & build house of the Lord thy God, as he hath sayd of the. And the Lord gyue the wylle- dome and vnderstandynge, and make the gouernoure of Israel, and to kepe the law of the Lord thy God. For then thou shalt prosper: If thou shalt be diligente to do the ordynances and lawes which the Lord charged Moyses wth, to deliuer to Israel. Blucke vpon thine hearte, and be stronge, drede not nor be dyscouraged. Behoulde in myne aduersyte, I haue prepared for the the house of the Lord an hundred thousande talentes of syluer, and as for brasse & yron it cannot be numbred it is so muche. And I haue prepared timber and stone, & thou shalt proude more thereto. Moreover thou hast workemen mough and masons and carpenters to worke in stone, and tymber, and all manner of wisemen for what- soeuer worke it be. And of goulde, syluer, brasse and yron there is no number. Arple therefore and sette vpon it, and the Lord shall be wth the.

And Dauid commaunded all the Lordes of Israel, to helpe Salomon his sonne sayinge: Is not the Lord your God wth you? and hath he not geuen you reste on euerie spede? for he hath geuen the inhabi- tauntes of the lande into myne hande, and the lande is subdued before the Lord and before hys people. Now therefore set your hertes and your soules, to seke the Lord your God. And arple and buyld ye the temple of the Lord God, to bring the arke of the covenante of the Lord, and the holpe vessels of God into the house so buylded for the name of the Lord.

The xxii. Chapter.
Dauid bring old ordyneth Salomon king. He coulde the Levites to be numbred, and assigneth them to their offices.

AND when Dauid was olde and Stephenia peates, he made Salomon hys sonne kynge ouer Israel. And then he gathered together all the Lordes of Israel wth the pypistes and the Levites. And the Levites were num- bred from xxx. yere and aboue, and the tale of them in men polle by polle was xxxviii. thousand. Of whiche xxiii. thousand were set to further the worke of the house of the Lord. And xvi. thousand were officers & iudges. Foure thousand were porters, and four thousand prayed the Lord with such instruments as Dauid had made to prayse wth. And Dauid put an order among the children of Leui: Gerson, Cahath and Merari. Of the Gersonytes was Laadan and Semei. The sonnes of Laadan: the chiefe was Jehu, and then Jethan and Joel the. The sonnes of Semei Salomith, Daziel, and Baran, three. These were the aunciente heades of Laadan. And the sonnes of Semei were also Jahath, Zinah, Jaui and Bariah: these.iiii. were the sonnes of Semei. And Jahath was the chiefe, Zinah the second. But Jaui and Bariah had not many sonnes, and therefore they were reckened for one aunciente household.

The sonnes of Cahath: Amram, Isaacar, Debion and Gziel, foure. * The sonnes of Amram: Aaron and Moyses. And Aaron was appointed to consecrate in the place most holpe wth hys sonnes for euer: and to burne the offerpuges before the Lord, and to minister, and to blesse in hys name for euer. And the children of Moyses the man of God, were named wth the tribe of Leui. The sonnes of Moyses: Gerson and Eliezer. And of the sonnes of Gerson: Sabael was the chiefe. The sonnes of Eliezer: Kohabiah the chiefe. And Eliezer hadde none other sonnes: But the sonnes of Kohabiah were verie many. And of the sonnes of Isaacar, Salom the chiefe. The sonnes of Debion, Jethan the first, Amariah the second, Jahaziel the third, and Jechiam the fourth. The sonnes of Gziel: Gicah the first, and Jethan the seconde. The sonnes of Merari: Gahali, and Gusi: The sonnes of Gahali, Eleaser and Eys. And Eleaser di- ed, and had no sonnes, but doughters onli, and they brethren the sonnes of Asitoke them. The sonnes of Gusi: Gahali, Eder and Jerumuth, thre.

These are the children of Leui in the householdes of they fathers the auncient heades, dewed & numbred by name, a polle by polle from xx. yere and aboue to worke in seruice of the house of the Lord: For Dauid said: the Lord God of Israel hath geuen rest vnto his people, and they shall dwell in Jerusalem for euer.

Moreover the Levites shall now more beate the tabernacle and all the vessels that perteyned to the seruice thereof. But at the laste commaundement of Dauid, the Levites were numbred from twen- ty

To waite
at þ handes
of Aaron is
to do afree
their com-
maundement
as beneth in
the .xxv. b

the pere and aboute, to waite at the handes
of the sonnes of Aaron in the service of the
house of the Lorde, and to haue the ouer-
sight of the courtes, and of the store hou-
ses, and of the purifying of al holy things,
and of the worke of the things that serued
for the house of God, as the shewe bread,
the fyne flour the meate offerynges, the
flawmes of swete breade, and of the thin-
ges baken in the fying pan, or broyled on
the gridiron, & on all maner measures, and
cise, and to waite euery morning to thanke
and prayse the Lord, and likewise at euen.
And to waite on euery offring of burnt sacri-
fices vnto the Lord, the Sabothes, and first
daies of the monethes, and other feastfull
dayes by numbre and custome, was their
office euer before the Lorde. And that they
shoulde waite on the tabernacle of witness
and on the help place, and on the sonnes of
Aaron their brethren, in the service of the
house of the Lorde.

The .xxiii. Chapter.

Dauid assigneth their office to the sonnes
of Aaron.

Leui. xxi. a.

The deuision of the sonnes of Aaron:
Nadab, Abihu, Eleazer and Ithamar.
* But Nadab and Abihu dyed before
their father, and had no chyldren. And Ele-
azer and Ithamar wer the priests, And Da-
uid ordered them on this maner. Zadock of
the sonnes of Eleazer, and Achimelecke of
the sonnes of Ithamar too bee in offyce by
course. And there were no myghty heades
found of the sonnes of Eleazar then of the
sonnes of Ithamar. And he deuptyed them
into .xii. heades of aunycnte householdes,
of the sonnes of Eleazer, and epyghte of
the sonnes of Ithamar. And he put them in
order by lot, one wpyth another to be rulers
in the sanctuary and lordes before God as
wel of the sons of Ithamar as of the sons
of Eleazar. And Semeciah the sonne of Na-
thaniel the scribe of the Leuites wrot the
before the kynge and the Lordes, and be-
fore zadocke the priest and Achimelecke the
sonne of Abiathar, and before the aunyc-
nte heades of the priestes and of the Le-
uites, one pryncypall householde for Elea-
zer, and one for Ithamar.

And the first lotte fell to Jeorab. The
ii. to Jedaiab. The iii. to Barim. The iiii.
to Seozim. The v. to Melchiah, the syt
to Amamin. The vi. to Bakes. The vii. to
Abiah. The viii. to Iesua. The ix. to Secani-
ah, the x. to Elashib. The xi. to Jakun.
The xii. to Duphal. The xiii. to Ishaab.
The xiiii. to Belgah. The xv. to Emec. The
xvi. to Beir. The xvii. to Baphzez. The
xviii. to Bathahaiab. The xix. to Jecheskiel.
The .xx. to Jacin. The .xxi. to Samull.
The .xxii. too Delaiaha. The foure and
twenty to Maasiah.

This is the order of them in their offy-
ces, to come into the house of the Lord ac-
cordinge too their manner vnder Aaron
their father, as the Lorde God of Israell

commaunded. The rest of the sonnes of Le-
ui: of the sonnes of Amram, Subael. Of þ
sonnes of Subael, Jechediahu. Of the sons
of Kohabiah, the first Jeshiah. Of the Tra-
harites, Salemoth. Of the sonnes of Sale-
moth, Jahath. And the sonnes of Hebron
were Jeciahu the first, Amariah the .ii. Ja-
haziell the .iii. Jekamiam the .iiii. Of the
sonnes of Uziel, Micah. Of the sonnes of
Micah, Samir. The brother of Micah was
Jeshiah. Of the sonnes of Jeshiah, zachari-
ah. The sonnes of Merari were Gahali, &
Gash. The sonnes of Jaaziah, Beno. The
sonnes of Merari bi Jahaziah, Beno, So-
hem, Jacur and Eby.

Gaheli had Eleazer which had no sonnes.
The sonnes of Kis, Jerahemel. The sonnes
of Musi: Gahali, Eder and Jerimoth.
These are the chyldren of Leui, in the hous-
holdes of their fathers. And these cast lots
next to their brethren the sonnes of Aaron
before Dauid the kynge, & zadoc and Ach-
melec and the aunycnte heades and priestes
of the Leuites, as well the yongest brother
as an aunycnte heade.

The .xxv. Chapter.

The syngers are appoynted wpyth their
places, and lottes.

And Dauid and the capitaines of the
host appoynted out to do service, the
sonnes of Asaph, of Beman and J-
duthun, which shuld prophesy wpyth harps
psaltes & Simbales. And the multitude
of the mē were to do service in their offices.
The sons of Asaph: Zaur, Joseph, Natha-
nia, Alerealah. To waite on Asaph, whiche
prophesied by the kynge.

The sonnes of Jduthun: Godoliah,
Zuri, Israh, Basabiah and Mathathiah,
Semec, syre, at the handes of their father,
Jduthun, wpyth harpes: whiche Jduthun
prophesied for too thanke and prayse the
Lorde. The sonnes of Beman: Bokiah,
Mathaniah, Uziel, Zubucl, Jerimoth, Ba-
naniah, Banam, Elathath, Sedaltin, Ro-
manthi, Jeshbokalah, Galothi, Dothir
and Gahanoth.

All these were the sonnes of Beman the
kynge's sear of vspons wpyth the worde
of God, to syt by the hoine. God gaue to
Beman .xiii. sonnes and thre daughters.
All these were at the hande of their father
to syng in the house of the Lorde with sim-
bales, psaltes and harpes in the seruyce
of the house of God. And at þ hand of them
king was Asaph, Jduthun & Beman: But
the multitude of them were wpyth their bre-
thren that were conyng in the song of the
Lorde. And the number of all that taughte
wer two hundred four score & epyghte. And
they cast lots indifferently, how they shuld
waite, as wel the small as the great, as well
the learned as the vylerned.

And the first lot of Asaph fel to Joseph.
The seconde to Godolpaben wpyth his bre-
thren and sonnes, twelue personnes.
The thyrde fel to zachur wpyth his sonnes
and

and brethren which were twelve person-
nes. The fourth to Azari with his sonnes
and brethren, twelve persons. The fyfte to
Zachariah with his sonnes and brethren
twelve personnes. The syxte to Bakiabu
with his sonnes and brethren twelve per-
sonnes. The seventh to Asarelah with
his sonnes and brethren twelve persons.
The eyghte to Asalah with his sonnes
and brethren twelve personnes. The. ix.
to Machanah with his sonnes and brethren
twelve persons. The tenth to Semai with
his sonnes and brethren twelve personnes
D The eleuenth to Azarael with his sonnes
and brethren twelve personnes. The twel-
ueth to Basabiah with his sonnes and
brethren twelve personnes. The thirtie
to Subuel with his sonnes and brethren
twelve personnes. The fourtene to Ma-
thathiah with his sonnes and brethren
twelve personnes. The fyfteen to Jerimoth
with his sonnes and brethren twelve per-
sons. The sixtenth to Hananiah with his
sonnes and brethren, twelve persons. The
seuenthene to Jesboazab with his sonnes
and brethren twelve personnes. The eigh-
tene to Hanai with his sonnes and bre-
thren twelve personnes. The nyntiue to
Agaloth with his sonnes & brethren twelve
persons. The tenth to Charbach with his
sonnes and brethren twelve persons. The. xxi.
to Dorit with his sonnes & brethren twelve
persons. The. xxii. to Bealehy with his
sonnes and brethren twelve persons. The.
xxiii. to Mahazioth with his sonnes and
brethren twelve personnes. The. xxiiii. to
Romathi & Zer with his sonnes and bre-
thren twelve personnes.

The. xxvi. Chapter.

The porters of the temple are ordeined eu-
ery in in to the gate whiche he shuld kepe.

The dypylson of the porters amonge
the Lozbitres: Meselemiah the sonne
of Koreb of the chyldre of Asaph.

And the sonnes of Meselemiah were
these: zachariah the eldeste, Adyell the se-
conde, zabadiab the thyrde, Farhanell the
fourth, Elam the fyft, Johanan the syxte,
Elionai the. vii. And Obed Edom hadde
sonnes, Semetah the eldeste, Josabab the
seconde, Noah the thirde, Sacar the fourth,
Zachariael the fyft, Amrell the syxte, Asa-
chah the seventh and Bolathai the eyght,
for God had blessed hym.

And unto Semetah his sonne, were son-
nes bozne that ruled in the house of the
father, for they were men of myghte. The
sonnes of Semetah, Orhni, Rappach, O-
bed and Elzabad, and his brethren menne
of actpuyte, Elphu and Samachyab. All
D these were of the chyldren of Obed Edom,
which with the brethren and their chy-
ldren, actiue men, and of strengthe to doo
serupce, were the seze and two of Obed
Edom. And Meselemiah had sonnes and
brethren, and actpue men, eyghrene. And
Josab of the chyldren of Merari hadde

sonnes, Semet the chyefe, yet he was not
the eldest but his father made him the chie-
fe. Helkiah the secod, Tabetah the thirde,
and zachariah the fourth: so that all his son-
nes and brethren of Josab were thyrrene.

Unto these was deuoyd the offyce of
the porterhypp, as unto heades ouer the me-
that wayted with the brethren, and mi-
nistred in the house of the Lorde. And they
cast lottes, the small as well as the great
in the householdes of the fathers, to ge-
to garr. And the Kasselotte fell to Seleme-
tah. And for zacharyab his sonne a wyse
counselloure they caste lottes, and his
lotte came oute towarde the North. And
Obed Edoms lotte fell to the South. And
to his sonnes fel the counsel houses. And
to Suphun and Josab fell the West with
the gate Salecheth, wher the way goth vp
Asuphim. Some read the house of

ward the one way byng fast by the other.
In the East kepte syxe Leuytes: in the
North, foure a dape, and in the South
foure a dape, and in euery counsell house
two, and in the traiche houses on the
bygh waye Westwarde, foure: two in a
house. These are the deuispons of the por-
ters amonge the sonnes of Korah, and the
sonnes of Merari. And of the Leuytes A-
hyah had the ouersyghte of the treasure of
the house of God, and of the treasure of
the offered thynges. Some read in Parbat.

As concernyng the sonnes of Laadan
which were Bersonites: Laadan hadde an
ciente father. Laadan the Bersonite had
Hebely. The sonnes of Hebely: zethan and
Joell his brother, whiche were ouer the
treasures of the house of the lorde. Among
the Amramites, Izabarietes, Hebryonites,
and Ozielites, was Subuell the sonne of
Berse, the sonne of Ayses, a ruler ouer the
treasure. And of his brethren the sonnes of
Eliezer, was Lababyah, whose sonne was
Asalah, and his sonne was Joiam, and his
sonne zechari, and his sonne was Selomith,
whiche Selomith and his brethren were
ouer all the treasure of the dedicate giffes,
which Dauid the kynge and the aunciente
beades of the Capytaynes ouer thousandes
and hundredes, and the capytaynes of the
hooste had dedycaed of the spyle wonne
in battayle, to mayntayne the house of
the Lorde: and ouer all that Samuell the
Seer and Saul the sonne of Kys, and Ab-
ner the sonne of Net, and Joab, the sonne
of Zeruiah had dedycaed. All that was de-
dicatid, was vnder the hand of Selomith,
and of his brethren.

Of the Izabarietes, Conanah and his
sonnes were in busineses, withoute for-
made officers and iudges ouer Israell.
And of the Hebryonites, Basabyah and
his brethren men of actiuite a thousande
and seven hundred were officers in Is-
raell on thys syde Jordan westwarde, in
all affayres of the Lorde and serupce of the
kynge. And Hebdiab was the chyefe a-
monge the kynredes and fathers of the
D. i. Hebryonites

together the chamberlaines, warpours, and all valiant menne vnto Iherusalem. And king Dauid stode vpon his sete and saide.

Hear me my brethren and my people, I had in myne herte to buylde an house of rest for the arcke of the couenaunte of the Lord, and a *forestool for our God, and had made redre to buylde. But God sayde to me. thou shalt not buylde an house for my name, because thou art a man of war and hast shed bloude. Wherefore the Lord God of Israel chose me of all the house of my father, to be kynge ouer Israel for euer, for he chose Iuda to be a captayne: and in the house of Iuda, the house of my father, and of the sonnes of my father he had a last to me, to make me kynge ouer all Israel. And of al my sonnes (for the Lord hath gyuen me many sonnes) he hath chosen Salomon my sonne to sit in the seate of the kyngdome of the Lord ouer Israel. And he saide vnto me: Salomon thy sonne shall buylde my house and my courtes. * for I haue chosen hym to be my sonne, and I will be his father, and will stablysh his raygne for euer, if he will harden hym selfe to do my commaundements, and my laws as it goeth this daye. And now I saye vnto you befoze all Israel the congregacion of the Lord, and in the audyence of our God: kepe, and seke for all the commaundementes of the Lord your God, that ye maye enioy a good lande, and enioy your chyldren after you for euer. And thou Salomon my sonne knowe God thy father, and serue hym with a pure herte and luste of soule. * for the Lord seareth all hertes, and vnderstandeth all the ymagynacions of thoughtes. If thou shalt seke hym, he will be founde of the: But if thou forsake hym, he will caste the off for euer. Take hede now, for the Lord hath chosen the to buylde an house of thy sanctuarie. Be stronge and do it.

And Dauid gaue Salomon his sonne the paterne of the porche and of the houses that belonged thereto, and of the noye houses, upper chambers, inner parlours and of the house of the mercy seate: and the example of that was in his mind, boid in the courtes of the house of the Lord, and of the treasure houses roundabout, for the treasures of the house of God, and for the treasure of the dedicate gyftes, and of the companies of the priests and Leuites that waityed by course, and of al workmanship & vessels that should serue for the house of the Lord. And appoynted hym what wayghte of golde should serue for thynges of golde that shoulde ouer al vessels, for what seuer use it serued: And what wayghte of syluer should suffice for all maner vessels of syluer, for what soeuer purpose they serued. And the wayghte of the golden candelstykkes, and of their lampes of golde, the wayghte for euerie candelsticke, and for their lampes. And for the candelstykkes

of syluer by wayghte, both for the candelstykke, and also for her lampes, accordyng to the offyce of euerie candelstykke. And the wayghte of gold for the tables of shewbrynde table by table: and lykewyse syluer for the tables of syluer, & for the shewbrynde basens, and drynkynge pottes of pure golde. And for cuppes of gold by wayghte, cup by cuppe. And for cuppes of syluer by wayghte, cup by cuppe. And for the altar of incense of tyled golde by wayghte. And the sympletyude of the seate of the Cherubes that stretched out their wynges and covered the arcke of the couenaunte of the Lord (sayth he) was gyuen me by waytynge of the hande of the Lord, which made me vnderstand al the workmanship of the paterne.

And Dauid sayd to Salomon his sonne: harden thy selfe and be stronge, and do it, feare not, nor lette thine herte be discouraged. For the Lord God my God is with the, and shall not leaue the nor forsake the, vntyll thou haue spyryshed al the worke that muste serue for the house of the Lord. Beholde, the priests and Leuites deuyded in companies, to do all maner seruyce that pertaineth to the house of God, and beside that, thou shalt with the for al maner of workmanship, all that are wyllynge and wise for any maner of seruyce. And the Lordes, and all the people are at thy commaundement in al thynges.

The xxx. Chapter.

The offerenges of Dauid and of the princes for the buydynge of the temple. Dauid dyeth, and Salomon his sonne raygneth in his steade.

And Dauid the kynge sayde vnto all the congregacion: God hath specced ally chosen Salomon my sonne, which is yet yong and tender, and the worke is greate, for the house is not for man, but for the Lord God. Wherefore I haue prepared with al my myghte for the house of God: golde for thynges of golde, and syluer for thynges of syluer, & bras for thynges of bras, yd for thynges of yd, & wood for thynges of wood: and dynt stones, & set stones and of other geie stones, and al maner precious stones, & of marble great abundaunce. And yet because I haue luste to the house of my God: I haue seueral golde and syluer, whiche I gyue to the house of my god aboue al I haue prepared for the holy house euen thre thousande talentes of golde of Ophyr, and seuen thousande talentes of syluer tyled: to fyle the wailles of the house with golde where it becommeth, and with syluer where syluer is meete, and for al maner of worke by the handes of artificers. And lette me se who is wyllynge also to fyle bys hand for the Lord this day.

And the aunciente Lordes, and the lordes of the tribes of Israel, and the captaines of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge, and gaue for the seruyce of the

Some read Carbuncle, or any other precious stone, called Briston.

The fote: Note it was the mercy seate, at which god had promysed to shewe his face to heare them: which was vpon the arke, as it apareth. Exo. xxv. b.

1. Sa. xvi. c.

Psal. vii. d.

together the chamberlaines, warpours, and all valiant menne vnto Iherusalem. And king Dauid stode vpon his fete and saide.

Hear me my brethren and my people, I had in myne herte to buylde an house of rest for the arche of the couenaunte of the Lord, and a * foretooke for sure God, and had made redre to buylde. But God sayde to me. thou shalt not buylde an house for my name, because thou art a man of war and hast shed bloude. Wherefore the Lord God of Israel chose me of all the house of my father, to be kynge ouer Israel for euer, for he chose Iuda to be a captayne: and in the house of Iuda, the house of my father, and of the sonnes of my father he had a lust to me, to make me kynge ouer all Israel. And of al my sonnes (for the Lord hath gyuen me many sonnes) he hath chosen Salomon my sonne to sit in the seate of the kyngdome of the Lord ouer Israel. And he saide vnto me: Salomon thy sonne shall buylde my house and my courtes. * for I haue chosen hym to be my sonne, and I will be his father, and will stablysh his raygne for euer, if he will harden hym selfe to do my commaundements, and my laws as it goeth this daye. And now I saye vnto you befoze all Israel the congregacion of the Lord, and in the audyence of our God: kepe, and seke for all the commaundementes of the Lord your God, that ye maye enioy a good lande, and enioy your chyldren after you for euer. And thou Salomon my sonne knowe God thy father, and serue hym with a pure herte and luste of soule. * For the Lord seareth all hertes, and vnderstandeth all the ymagynacions of thoughtes. If thou shalt seke hym, he will be founde of the: But if thou forsake hym, he will caste the of for euer. Take hede now, for the Lord hath chosen the to buylde an house of thy sanctuarie. Be stronge and do it.

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And Dauid the kynge sayde vnto all the congregacion: God hath speec- ally chosen Salomon my sonne, whiche is yet yong and tender, and the worke is greete, for the house is not for man, but for the Lord God. Wherefore I haue prepared with al my myghte for the house of God: golde for thynges of golde, and syluer for thynges of syluer, & bras for thynges of bras, yd for thynges of yd, & wood for thynges of wood: and dyer stones, & set stones and of other geie stones, and al maner precious stones, & of marble great abundaunce. And yet because I haue luste to the house of my God: I haue seueral golde and syluer, whiche I gyue to the house of my god aboue al I haue prepared for the holy house euen thre thousande talentes of golde of Ophyr, and seuen thousande talentes of syluer tyled: to fyle the wailles of the house with golde where it becommeth, and with syluer where syluer is meete, and for al maner of worke by the handes of artificers. And lette me se who is wyllynge also to fyle bys hand for the Lord this day.

And the aunciente Lordes, and the lordes of the tribes of Israel, and the captaines of thousandes and hundredes, and the lordes ouer the substaunce of the kynge, were wyllynge, and gaue for the seruyce of the

Some read Carbuncle, or any other precious stone, called Briston.

The fote- stole was the mercy seate, at which god had promysed to shewe his face to heare them: which was vpon the arche, as it apareth. 2. 30. xlv. b.

2. Ps. xlv.

Psal. v. 11.

house of God, spue thousande talentes of golde, and tennethoulande peces of golde copnes, and ten thousande talents of silver, and .xxviii. thousande talentes of bras, and an hundred thousande talentes of Yron. And they that hadde precious stones, gaue them for the treasure of the house of the Lorde, vnto the hande of Iehelyell the Betsonytre. And the people reioysed that they were so wyllynge, for wyth a pure herte they were wyllynge vnto the Lorde. And thereto Dauid the kynge reioysed wyth great gladdenesse. And Dauid blessed the Lorde before all the congregacyon and sayed: Blessed arte thou Lorde God of Israell oure father, for euer, and euer. Thyne (O Lorde) is greatenesse, power glorie, victorie, and prayse: for all that is in heauen and erth is thine, and thine is the kyngdome (O Lorde) and thou arte lyft by an heade aboue all. Thyne is the honoure come of the, and thou reignest ouer al, and in thine hande is power and strength, and in thine hande it is to make great and to geue strength vnto al. And now oure God, we thanke the, and prayse thy gloriouse name. For what can I say what is my people that we shoulde obtayne strength to be so willing? But al is of the, and of that we receiued of thine hande we haue giuen the. For we be but straungers before the, & tenants, as were all oure fathers. Our dayes on the earth is but a shadowe, and there is none abyding, O Lorde oure God all thys heape that wee haue prepared to buyde thee an house for thy hoyle name, cometh of thine hande, and is all thine.

I wrote my God, that thou proudest the herre and haste pleasure, in playnnesse. And in playnnesse of myne herte I haue wyspungelpe giuen all thys. And now I se thy people whych be here in gladdenesse to offer wyspungelpe to the, O Lorde God of Abraham, Isaac, and of Israell oure fathers, keepe thys for euer in the ymagynacion of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the.

And giue vnto Salomon my sonne, a pure herte to kepe thy commandementes, thy testymones and thine ordynaunces, and to do al, & to bld þ house which I entreded.

And Dauid sayde to all the congregacyon: blesse the Lorde oure God. And all the congregacyon blessed the Lorde God of their fathers, and stowped and botwed them selues vnto the Lorde and to the king. And they offered offerings vnto the Lorde. And on the morowe after the sayde daye, they offered in burnt offerings vnto the Lorde, a thousand oxen, a thousande rammes, and a thousande lambes wyth their drynke offerings. And they Acwe plente.

And they offered thowowoute all Israell, and dyde eate and drynke before the Lorde the same daye wyth greate gladdenesse. And they made Salomon the sonne of Dauid kyng

the seconde tyme, & annointed hym vnto the Lorde, to be ruler, and Zadocke to be the priest. And so Salomon sat on the seat of the Lorde, and was kinge for Dauid his father, and prospered, and al Israell obeyed hym. And al the Lordes and men of power and al the sonnes of kynge Dauid submitted them selues vnder kynge Salomon. And the Lorde magnified kynge Salomon on hygh in the syghte of al Israell, and gaue hym so gloriouse a kyngdome as none of all that were kinges before in Israell, had. Now Dauid the sonne of I say was kyng ouer al Israell. And the space he reigned ouer Israell was fourty yere: seven yere in Hebion and .xxviii. yere in Ierusalem. And he dyed in a good age: olde, & ripe, and gloriouse: And Salomon his sonne reigned in his steade. The actes of Dauid the king both first and last, are wyrtten in the booke of Samuell the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear of vpspons, wyth all his kyngdome and power, and tymes that wente ouer hym, and ouer all the kyngdomes of the earth.

The ende of the firste booke of Chrony-
cles of kynges of Iuda called
Paralipomenon.

The Chroni- cles of the kynges of Iuda, the seconde booke.

The first Chapter.

The offeringe of Salomon in the bilsul-
ter at Gabaon wher he receiued an answer
of God what wysdom shuld be geuen him
wyth the number of his charres & hoysmen.



And Salomon the son of David waxed stronge in his kyngdome, and the Lorde his God was wyth him and auanced hym on hygh. And Salomon cammed in all Israell, the captaynes ouer thousandes & hundredes, the iudges and al other lordes and ancient heades thowow out al Israell. And so Salomon and al the congregacyon wyth him wente to the bilsulter of Gabaon: for there was the tabernacle of the witness of God, whych Moyse the seruaunte of the Lorde made in the wilderness. But the Arcke of God had Dauid brought fro Karish Iacym, into the place he had prepared for it. Where he had pitched a tente for it, euen at Ierusalem. Moreouer the brasen aulter that Bezaiell the sonne of Uri, the sonne of Hur had made, was at Gabaon also before the tabernacle of the Lorde. And Salomon and the congregacyon wente to blesse it.

11. reg. iii. a

Ex. xxxvi.
xxxvii. and
xxxviii.

11. reg. ii. c.

And

house of God, spue thousande talentes of golde, and tennethoulande peces of golde copnes, and ten thousande talents of silver, and .xxviii. thousande talentes of bras, and an hundred thousande talentes of Yron. And they that hadde precious stones, gaue them for the treasure of the house of the Lorde, vnto the hande of Iehelyell the Betsonytre. And the people reioysed that they were so wyllynge, for wyth a pure herte they were wyllynge vnto the Lorde. And thereto Dauid the kynge reioysed wyth great gladdenesse. And Dauid blessed the Lorde before all the congregacyon and sayed: Blessed arte thou Lorde God of Israell oure father, for euer, and euer. Thyne (O Lorde) is greatenesse, power glorie, victorie, and prayse: for all that is in heauen and erth is thine, and thine is the kyngdome (O Lorde) and thou arte lyft by an heade aboue all. Thyne is the honoure come of the, and thou reignest ouer al, and in thine hande is power and strength, and in thine hande it is to make great and to geue strength vnto al. And now oure God, we thanke the, and prayse thy gloriouse name. For what can I say what is my people that we shoulde obtayne strength to be so willing? But al is of the, and of that we receiued of thine hande we haue giuen the. For we be but straungers before the, & tenants, as were all oure fathers. Our dayes on the earth is but a shadowe, and there is none abyding, O Lorde oure God all thys heape that wee haue prepared to buyde thee an house for thy hoyle name, cometh of thine hande, and is all thine.

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cion wyth him wente to the bilsulter of
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the witness of God, whych Moyse the
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uid brought fro Karish Iacym, into the
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and the congregacion wente to bpserte it.

11. reg. iii. a

Ex. xxxvi.
xxviii. and
xxxviii.

11. reg. ii. c.

And

And Salomon offered there before the Lord
by the brazen altar that was by the ta-
bernacl of witness a thousand burnt sa-
crifices. And the same night God appea-
red unto Salomon, and said to him: aske
what thou wilt I geue thee. And Solomon say-
ed unto God: thou hast deued greete mer-
cy vnto Dauid my father, and hast made
me kynge in thy place: and now Lord
God let thy promise vnto Dauid my fa-
ther be true. For thou hast made me kynge
ouer a people lyke the dust of the earth in
multitude. Wherefore geue me wysdome
and knowledge how to beaue my selfe to
this people: for who is able to iudge this
people that is so greete?

Then God sayed to Salomon, because
thou haddest this in thine harte, and dyd-
dest not aske treasure and riches, honoure
and the lyues of thine enemies, neyther
perlonge lyfe: but hast asked wysdome
and knowledge, to iudge my people, ouer
whiche I haue made thee kynge, wysdome
and knowledge shall be geuen thee, and I
will geue thee treasure, riches, and glorie
also, that amonge the kynnes vnto the or-
der of the, none was or shal be like thee. And
so Salomon came from the brazen altar that
was at Gabaon to Ierusalem from the ta-
bernacl of witness, and tarried at Je-
rusalem. And Salomon gathered charrettes
and horsemen so that he had a thousande
and foure hundred charrettes, and twelue
thousande horsemen, whiche he b. r. m. d.
in the charrete cyrces, and aboute the
kinge at Ierusalem. And the kynge made
silver and golde at Ierusalem as plente-
ous as stones, and Cedar trees as plentye
as the myllettrees that growe in the
valyes. And the horsen whiche Salomon
had, were broughte hym out of Egypt to
Ireua. The kynges marchauntes let them
oure of Ireua at a pyece. Ther came and
broughte oure of Egypte a charret for fye
hundred sycles, and an horse for an hunde-
red and fyfye. And so broughte they to all
the kynges of the Hetites and to the kyn-
ges of Syria thowse the handes of p. said
marchauntes.

The ii. Chapter.

Salomon sendeth to Hiram the kynge of
Tyre for woode and workemen.

And Salomon determined to buyde
an house for the name of the Lord,
and an house for his kyngdome: and
tolde out thre skore and ten thousand men
to beate burdens, and fourescore thousand
to be in the mountayne, and thre thou-
sand and fyre hundred to ouerse them.

And Salomon sente to Hiram kynge
of Tyre, sayinge: As thou dydeste deale
with Dauid my father, and dydeste sende
hym Cedar woode, to buyde hym an house
to dwell in, euen so deale with me now,
that I may buyde an house for the name of
the lord my God, to consecrate it to hym to

burne swete odours and to set there brate
before om perpetually, and for burn. saye
fyre morning and euenyng, and on the Sa-
beth dayes, & the fynd daye of euerie newe
mone, & in the solempne feastes of the Lord
out God, so to contynue euer in Israel.

And the house which I buyde is greete,
for greete is our God aboute all G. d. d. s.
So that who can be able to buyde hym
an house, when that heauen, neyther hea-
uen aboue all heauens is able to receyue
hym, what am I then that I should buyde
hym an house? naye, but to burne sacrifice
before hym: sende me now therefore a con-
nyng man to worke in golde, silver, & iasse
Ycon, & scarlet, & remesin, and Jacynth co-
loure, and that can sail to graue, to be in the
the countyme men that are with me in Ius-
da and Ierusalem, which Dauid my father
dyd prepare. And sende me also Cedar trees,
fyre trees and some trees oute of Li-
banon. For I more well thy seruantes can
skyll to deu timber in Libanon. And loo,
my men shal be with thee, that they may
prepare me timber ynough. For the house
which I buyde is greete and wonderfull.
And beholde, I sent for thy seruantes the
cutters and hewers of timber twentye
thousand quarters of wheate, and ten
thousand quarters of barley, and thre
thousand barles of wyne, and twentye
thousande barthes of oyle.

And Hiram kynge of Tyre answered in
replye and sente to Salomon: because
the Lord loueth his people, he hath made
the kynge ouer them. And Hiram sayde
moreouer: blessed be the Lord God of Is-
rael, wherewith hath made both heauen and
earth, that he hath gyuen Dauid the kynge
a wise sonne that hath dyfetyen and vns-
derstandyng, to buyde an house for the
Lord, and an orber for his kyngdome. And
now I haue sent a wise man and a man of
vnderstandyng called Hiram Abi, and is
the sonne of a woman of the daughters of
Dan (born be it hys father was a Tyrian)
and he can skyll to worke in golde, silver,
brase, yron, stone, timber, scarlet, Jacynth,
bisse, and remesin: and graue al maner of
graynges, and to fynde all maner sorte
worke that shal be set before hym. And thy
cunnyng men, and wyse men cunnyng men
of my Lord Dauid thy father. And now I
shal beate, barley, oyle, and wyne whiche my
Lord hath sayde, let hym sende hys ser-
uantes. And wee will cutte woode oure
of Libanon, as muche as thou shalt nede,
and will bringe it to the in shippes, by sea
to porre Tybe: and thence thou mayest
eare them to Ierusalem. And Salomon
numbered all the straungers that were in
the lande of Israel, after the tyme hys fa-
ther Dauid had numbred them. And they
were founde an hundred, and .lii. thou-
sand, and fyre hundred. And he sette .lxx.
thousand of them to beate burthens, & .lxx.
thousand to be in the mountayne, and

Some read
coral of bys
sell.

iii. Re. iii. a

i. ps. cxviii
Sap. ix. b.

iii. Reg. x. b.

ii. Reg. x. b.

iii. Reg. v. a.

the thousand and five hundred to encourage and to set the people a worke.

The.iii. Chapter.

The temple of the Lord & the porche are builded with other thynges thereto belonging.

Then Salomon began to build the house of the Lord at Jerusalem in mount Moriah, which was shewed David his father w^{ch} he prepared a place in the threshing floure of Ornan the Jebusite. And he began to build the second day of the seconde moneth, the fourth yere of his reygne. And this is the foundacyon of Salomon, in buildinge the house of God. The length was .lx. cubites after the olde cubite, and the bredth .xx. And the porch at the ende was as large as the house bredth, twenty cubites: and the height was an hundred and twenty cubites. And he overlaid it on the ynnere syde with pure golde. And the great house he filled with fyre ree, and overlaid it thorow with good golde, and graued thereto palmeteres, and cherynes, solynges in wth synckes. And he paved the house with precious marble good lye. And it was gold of Shinarum. And he overlaid the house, both beames, postes, walles, and doores with golde, and graued Cherubes upon the walles.

And he made the house most holpe, and whose length was twenty cubites lyke to the bredth of the house, and the bredth therof was also twenty cubites. And he overlaid it with the best golde, that came to the sum of fyve hundred talents, he made also wailes of golde, & the waight of euery waile of gold w^{er}ed fyf tyres. And he overlaid the upper chambers with golde.

Exo. xxv. 5. And he made in the house mooste holpe **C**herubbes of ymage worke, and gilded them with golde. And the wynges of the Cherubes w^{er} twenty cubites long. The one wyng was fyve cubites longe and touched the wall of the house, and the other wyng was lyke wyse fyve cubites, and touched the wyng of the other Cherub. And the one wyng of the other Cherub was fyve cubites, and touched the wall of the house, and the other wyng was fyve cubites also, and reached to the wyng of the other Cherub. So that the wynges of the lord Cherubs taught twenty cubits. And they stode on their fete and looked inwards.

D And he made a forchanging of facinct colour, of scarlet, cremosin and byss: and caused Cherubs to be brodered thereon. And he made before the house two pylles of .xxxv. cubites long. And the head that was above on the top of one of them was .v. cubites. And he made suche chaines as was in the queere, and put them on the heades of the pylles, and made an hundred pomegranates, and put them on the chaines. And he reared up the pylles before the temple: one on the ryghte hande, and an other on the lefte, and called the ryght, Jachyn, and

the lefte, Boaz.

The.iii. Chapter.

The altar of brasse, the sea, the vessels to wash, with the candelstiches. &c.

And he made an altar of brasse .xx. cubites longe and .xx. cubites brode and ten cubites hyghe. And he caste a brasse sea of .x. cubites from brim to brim, and rounde in compasse, and fyve cubites hyghe: and a lyne of thirtie cubites myght haue compassed it roundabout. And the likenes of oren byd compass it roundabout vnder it: that is to wete, two rowes of oren cast, which when it was cast, byd compassed that sea which was ten cubites wide round about. And it stode upon .xii. oren, of which the thre looked North, the West, the South, and the East, and the sea upon the above on hyghe, and the brider partes of them inward. And the thickest of it was an handbread, and the brim lyke the brim of a cup, with floures of lylies. And it receyued and held thre thousand barbes.

And he made ten lauets: and put fyue on the ryghte hande and fyue on the lefte, to washe with. And in them they thrust the fleshe of the burnt offeringes. But the sea was for the pyestes, too washe in. And he made tenne candelstiches of golde, in theyr facons, and put them in the temple: fyue on the ryghte hande, and fyue on the lefte. And he made also tenne tables, and put them in the temple, fyue on the ryghte syde and fyue on the lefte. And he made an hundred basins of golde. And he made the courts of the pyestes, and the greete court and doores do it: & overlaid the doores of them, with brasse. And he sette the sea in the rightside of the Easte end toward the South. And Btram made postes, shouelles and basses. And Btram finished the worke he made for king Salomon vnto the temple of God: The two pylles with their scalpys of the two hebes that were on the tops of the pylles, and the two wretches to couer the two scalpys of the heades that were on the toppes of the pylles: and four hundred pomegranettes for the two wretches, two rowes of pomegranettes for euery wretch, to couer two scalpys of the heades that were on the pylles. And he made bottomes, and lauets upon the bottomes: and the sea with the lye oren vnder it. And therre pots, shouels, fleshyokes and al these vessels byd Btram aby make for kynge Salomon, for the house of the Lord, of bright brasse. In the playne of Iordan byd the kynge cast them, in the threke carth, between Socoth and Zeredatha. And he made of al these vessels so myghty greete abundance, that the waight of brasse could not be reakened. And Salomon made all the vessels that pertayned to the house of God: the golden altar and the tables with the shewbread upon them, the candelstiches with their lampes to burne after

the maner before the quire, & that of pure gold, and the floures, and the lampes, and the snuffers were golde, and that perfecte gold: & the dressing kniues, basens, spones and censours of pure golde. And the pinner doores of the place most holy, and the doores of the temple were gold. And thus was all the worke that Salomō made for þ house of the Lord finished. And when the worke that Salomon made in the house of the Lord was finished, the Salomon brought in the giftes dedicate by Dauid his father, the splier and the gold, & al the Jewels, and put them among the treasure of the house of God.

The xvj. Chapter.

After the Noychou is and the Arke were put in the temple, the gloire of the Lords shyned the temple.

Al Den Salomon gathered the elders of Israel together and al the heades of the tribes and auncient Lords among the chyldren of Israel, vnto Jerusalem: to bringe the arke of the couenaunte of the Lord forth of the cite of Dauid whiche is Zion. And al the mē of Israel resorted vnto the king in the feast of the vii. moneth. And when al the elders of Israel were come, the Leuites toke vp the Arke, and the priestes and the Leuites broughte awaye the Arke and the tabernacle of witnesse, and all the holpe vessels that were in the tabernacle. And kynge Salomon and al the congregation of Israel that were assembled vnto hym before the Arke, offered sheepe and oxen, so manie that they could not be told or numbred for multitude. And the priestes broughte the arke of the appointmente of the Lord vnto hys place in the quere of the temple and place most holy: even vnder the wyngs of the Cherubes, that the Cherubs stretched out thei wynges ouer the place of the Arke, and couered the Arke, and her floues aboue on hygh. And the floues of the Arke were so long, that they were sent a lytle before the quere, but not farre wthout. And ther it remayneth vnto this dape. Moreover there was nothinge in the Arke save the two tables, whiche Moyses put therein in Horeb, whiche the Lord had wyrtten to the chyldrene of Israel, after thei cominge forth from Egypt. And when the priestes were come oute of the holpe place (for al the priestes that were found there, sanctified them selves and did not as yet at any tyme wayte by course.) But the Leuites euerie one of them that were vnder Asaph, Beman and Juthun, and amonge thei chyldren and brethren were a rapped in bylle, and sange wthymbales, psalteries and harpes, standynge faste frome the altar, and wth them an hundred and xx. puerles, blowynge trompettes. And the trompet blowers and the syngers so agreed, that it seemed but one voyce in praysong & thanking the Lord. And as the voyce of the trompettes,ymbales & instrumēt

of melody arose, & as they praised the Lord that he was good, and that hys mercy lasteth euer, the house of the Lord was fylled wth a clowde, so that the priestes coulde not endure to minister by reason of the clowde. For the gloire of the Lord had fylled the house of God.

The vii. Chapter.

The words of Salomon to the people, and the prayer he made to God.

Then Salomon sayde: The Lord hath spoken, that he wyl dwel in darkenes. And I haue buylt an habitation for þ and a place to dwel in for euer. And þ kinge turned hys face and blessed the holpe congregation of Israel, and al the congregation of Israel stode. And he sayde: blessed be the Lord God of Israel, winche spake wth hys mouth to my father Dauid, and hath fulfilled it wth hys hands, for god saide: sythen the tyme I brought my people oute of the lande of Egypt, I chose no cytye amonge all the trybes of Israel to buyld an house in, that my name myghte be there, neyther chose I anye man to be a ruler ouer my people Israel. But nowe I haue chosen Jerusalem to haue my name there, and haue chosen Dauid too be ouer my people Israel.

* And it was in the hearte of Dauid my father to buyld an house for the name of the Lord God of Israel: But the lord said to Dauid my father: for as much as it was in thyne hearte, to buyld an house for my name, thou dydest wel that thou haddest it in thyne herte. Not wthstandynge thou shalt not buyld the house, but thy sonne whiche shall issue out of thy loynes; he shall buyld an house for my name. And the Lord hath made good hys sayinge that he hath spoken. For I arose in the rowm of Dauid my father, and sat on the seate of Israel, as the Lord promysed, and haue buylt an house for the name of the Lord God of Israel. And therein I haue put the arke, wher in the couenaunte of the Lord made with the chyldren of Israel, is. And he slept forth before the altar of the Lord in the presence of al the congregation of Israel, and stretched out hys hands, for Salomon had made a brasen pulpit of .v. Cubites longe. & cubytes broade, and thre of heighth, and had set it in the middes of the great court: vpon that he slepte and kneeled downe vpon his knees before al the congregacion of Israel, and stretched out hys handes to heauen, and sayde: Lord God of Israel there is no God lyke the ether in heauen or in earth. whiche kepeth couenaunte and the west mercy vnto thy seruaunts, that walk before the, wth al thei herts. Which hast kept wth Dauid my father that thou promysedst hym: thou saidst it wth thy mouth, and hast fulfilled it wth thyne hande, as it is so to this dape.

Nowe Lord God of Israel kepe wth thy seruaunte Dauid my father, that thou

promys

iii. Re. 4. a.
and. tr. b
ii. Pa. vi. b

promptedest hym, saying: * thou shalt not
be withoute one or other in my sight that
shall sit vpon the seate of Israel, vpon this
condoption yet, if thy children wil take hede
to thy wapes to walke in my law, as thou
hast walked before me. Now Lorde God
of Israel let thy saying be true, which thou
saydest vnto thy seruaunte Dauid. How-
beit in verpe dede, can God dwel with man
on earth? Beholde, nether heauen or hea-
uen aboue al heauens is able to contene the
howe shulde the house then whiche I haue
bulte for the do it? But returne to the pray-
er of thy seruaunte and to his supplication
(O Lord my God) to herken vnto the voice
and prayer whiche thy seruaunte maketh
before the. That thine eyes be open ouer
thys house daye and nyghte, and ouer the
place of whiche thou hast sayde, that thou
wouldest putte thy name there: to hearken
vnto the prayer, which thy seruaunte pray-
eth at thys place: herken therfore vnto the
prayers of thy seruaunte and of thy people
Israel, whiche they praye in thys place.
But heare thou it oute of thy dwellinge
place, heauen, and when thou hearest it be
mercifull. * If a man spurne agaynst his
neighbour, and an adiuration be layde to
his charge, to adure hym wthal, and the
adiuration come before thine altier in this
house: then hear thou from heuen, & worke
and iudge thy seruants, that thou reward
the euil, and bunge his way vpon his head
and iustify the rightouse, and geue hym ac-
cording to his rightwisnesse.

If a people if thy people Israel be put
too the worse before theyr ennemys, be-
cause they haue sinned agaynst the: Yet
if they returne and confesse thy name and
make intercession, and praye before the in
thys house: then heare thou from heauen,
and bee mercifull vnto the synne of thy pe-
ple Israel, and brynge them agayne vnto
the lande whiche thou gauest to them and
to theyr fathers.

If heauen be shut vp, that there be no
cayne, because they haue sinned agaynst
the, yet if they praye at thys place and con-
fesse thy name, and turne from theyr synnes
at thy scourginge: then heare thou from
heauen and be mercifull vnto the synne of
thy seruantes and of thy people Isra-
el, that thou shew them a good way to walk
in, and sende cayne vpon thy lande whi-
che thou hast geuen vnto thy people for an
inheritance.

If there chaunce deathe in the lande,
pestilence, droughte, or mildewe, grasshop-
pers, or caterpillers, or that theyr ennemys
bessege them in the ctyes of theyr owne
lande, or what soeuer plage or sykenes it
be. Then all the supplicatons, and pray-
ers that shalbe made of all men amonge all
thy people Israel, whiche shall knowe eu-
ery man his owne sore and his owne grief,
and shal stretch out their handes toward
the house: thou shalt heare from heauen thy

dwelling place, and shalt be mercifull, and
geue euery man according vnto al his way,
even as thou shalt knowe euery mans hert
(for thou only knowest the heartes of the
chyliden of Adam) that they maie feare the
and walcke in thy wapes as longe as they
lyue vpon the earth, whiche thou gauest
to our fathers.

Moreover a straunger whiche is not
of thy people Israel, if he come from a far
lande for thy greates sake, and thy
myghte lande and stretched oute arme,
and to come and praye at thys house: thou
shalt heare hym from heauen thy dwel-
ling place, & shalt do according to all that
the strainger calleth to the for: that al the na-
tyons of the earth maie knowe thy name
and feare the, as dothe thy people Israel:
and that it maie bee knowne that thys
house whiche I haue bulte is called af-
ter thy name.

When thy people shall go oute to warre
agaynst theyr ennemys the wape that thou
shalt send them: If they praye to the, the
way toward this cite which thou hast cho-
sen, and house whiche I haue bulte for thy
name: then heare from heauen, their suppli-
cation and prayer, and helpe them in theyr
righte. If they shal sune agaynst the (as
there is no man but that he shal sune) and
thou be angrie with them and deliuer them
to their ennemys, and they lead them away
captive vnto a land far or neare, yet if their
hertes come to them agayne in the lande,
where they be in captiuitie, and turne and
praye vnto the in the land where they be in
captiuitie, saying: we haue sinned and haue
done euill and wickedly, and turne again
to the wthall theyr hertes, and all theyr
soules, in the land of theyr captiuitie, wher
they be kepte in bondage, and so praye to-
ward the: then heare thou from heauen, &
sende them to theyr fathers, and ctye whiche thou
hast chosen, and to thys house whiche
I haue bulte for thy name: then heare fro
heauen thy dwellinge place, their suppli-
cation and prayers, and iudge theyr cause,
and be mercifull vnto thy people, though they
haue sinned agaynst the. So now my
God let thine eyes be open and thine eares
attent vnto the prayers made in this place.
And now therfore arise Lorde God in thy
resting place, both thou, and the arkce of thy
strength, and let thy priests put on victorie, &
thy saintes reioyse in goodnes. And Lorde
God turne not awai thy face of thine anoi-
nted. But remembre the mercies promised
to Dauid thy seruaunte.

The vii. Chapter.

The fyre consumed the Sacryfice. The
Lorde appeareth to Salomon the second
time.

When Salomon had made an end of
praying, ther came downe fyre from
heauen & consumed the burnt offering
& the sacrifices. And the glory of the Lord ful-
led the house, that the priests could not go
in

The glorie
of God shyn-
g the
house was
as a visible
cloude pres-
enting that
god oughte
to be pleas-
ed, pray-
sed, & magni-
fied thow
the whole
worlde in
congregati-
on of the
faithful as
he sayth.
Nu. xii. b.

into the house of the Lord, because the glo-
rye of the Lord had filled the house of the
Lord. And all the chyldren of Israel sawe
howe the spere came downe, and the glorie
of the Lord vpon the house. and stouped w-
thep faces to the earth vpon the paue-
mente, and bowed them selues, and confes-
sed vnto the Lord, that he was good, and
that his mercie lasted euer.

And the kinge and all the people offered
offerings before the Lord. So that king
Salomon offered xii. thousande oren, and
an hundred and twentye thousande shepe.
And so the kinge and all the people hallow-
ed the house of God. And the priestes war-
ted on their offices. and the Levites with in-
strumentes of musike of the Lord whiche
kinge Dauid made to confesse vnto the Lord
that his mercie lasteth euer, when Dauid
gaue prayse thowhe their handes. And the
priestes blew trumpettes fast by them: and
all Israel stode. Moreover Salomon hallow-
ed the middle of the court that was be-
fore the Lord: for there he offered burnte-
offerings and the fatte of the peace offe-
rynges, because the brasen altar whiche
Salomon hadde made, was not able to re-
ceyue the burnte offerynges and the meat-
offerings, and the fat.

And Salomon kepte a feast the same
season of seven dayes, and all Israel wth
hym, an exceedyng greate congregati-
on, euen from Demath vnto the euier of Egypt.
And the eighte day they made a gathering.
For they kepte the halowynge of the au-
ter. vii. dayes, and the feast. vii. dayes. And
the xxi. daye of the .v. moneth he lette the
people departe into thei tentes, glad and
merie in herte for the goodnesse that the
Lord hadde shewed too Dauid, to Salo-
mon, and to Israel his people. * And so

Salomon finished the house of the Lord:
and the kynges house, and all that came in
his heart, to make in the house of the Lord
and in his own house & that prosperously.

And the Lord appeared to Salomon
by nyghte and sayde to hym, I haue heard
thy petition and haue chosen this place for
my selfe, to be an house of sacrifice.
Moreover if I shut vp heauen that ther be
no raigne, or if I commaunde the grasshop-
pers to deuoure the lande, or if I sende pesti-
lence amonge my people, yet if my people
that are named after my name, shall hum-
ble them selues and make intercession and
seke my presence, and turne from their wic-
ked wayes, then will I heare from hea-
uen, and be merciful to thei synnes, and
will heale thei lande. Furthermore myne
eyes shall be open and myne eares attente
vnto the prayers made in this place. And
synallye, I haue chosen and sanctified
this house that my name bee there fore-
uer: and myne eyes and myne harte shall
be there perpetualle.

And if thou walte walcke before me as
Dauid thy father walked, to do accordyng

to all that I commaunded, and shalt kepe
myne ordinaunces and my lawes: then wil
I stablish the seate of thy kingdome, ac-
cordyng to the couenaunte I made wth
Dauid thy father, sayinge: * Thou shalt
haue euer one of other that shall rule in Is-
rael. But if thou turn away and forsake mine
ordynances and my commandementes
whiche I haue set before you, and shalt go
and serue other goddes, and bowe your sel-
ues to them: then will I plucke them by
the rotes out of my lande whiche I haue
geuen them, and I will caste this house
whiche I haue sanctified for my name out
of my sight, and will make a prouerbe
and a tale of it amonge all Natyons.
And this house that is so hygh, shall bee
a wonder to all that passeth thereby, that
they shall saye: Why hath the Lord dealt
on this fashion wth this land, and wth this
this house? And it shall be answered them:
because they forsoke the Lord God of thei
fathers, whiche broughte them out of the
land of Egypt, and claued to other goddes,
and bowed to them, and serued them, euen
therefore brought he on them all this euill.

The viii. Chapter.

The cities that Salomon builded after the
house of God, was synghed.

After twentye yeres when Salomon
had builde the house of the Lord and
his owne house: he builde the cities
that Biram gaue him and put certayne of
the chyldren of Israel in them. And Salo-
mon wente to Demath, Tobah, and Areng-
ched it. And he builde Thabmoz in the wyl-
dernesse and all the flore cities whiche he
builded in Demath and he built Bethhoron
the upper, and Bethhoron the nether, and
made them stronge cities with wals, gates
and barres. And Baalah and all the flore ci-
ties that Salomon had, and all the charette
cities, and the cities of horsmen, & all that
Salomon had luste to bulde in Ierusalem
and Libanon, and thowout all the lande
of his dominion.

And all the people that were left of the
Bethites, Amozites, Sheresites, Heuites
and Jebusites, which wer not of the chy-
ldren of Israel: euen the chyldrene of them
whiche were left after them in the lande
and were not consumed of the chyldren of
Israel, byd Salomon make tributaries
vnto this daye. But of the chyldrene of Is-
rael did Salomon make no bondmenne in
his woorkes: but they were men of warre
and rulers and greate Lordes wth hym,
and capytaynes ouer his charets, and hors-
men: And kyng Salomons officers that o-
uer saw and ruled the people, wer two hun-
dred and fiftye.

And Salomon brought the daughter of
Pharao out of Egypt into the house
that he had made for her. For he sayde: my
wyfe shall not dwel in the house of Dauid
kyng of Israel, for it is holy, because the
arcke of the Lord came into it.

And

These are
cast out of
the sight of
god whiche
by the scrip-
ture of the
lawe are
not to
be cast out.
Adar. vii. c.
Luke. xii. f.

2
ut. reg. ix. b.

And from thence forth Salomon offered burnt offerings vnto the Lord on the altar of the Lord, which he had built before the portche to offer day by day, according to the commaundement of Moses, and in the Sabbathes and newe moones, and the tyme solempne feastes of the pere, the feaste of sweate breade, the feaste of wekes, and the feaste of boothes.

And Salomon assigned the priestes euerie man to his office, as Dauid his father had ordered them, and the Leuites vnto their office, for to prayse and mynstrel before the priestes day by day, and the porters by course at euery gate. For so had Dauid the man of God commaunded. And the commaundement of the king vnto the priestes and the Leuites concerning whatsoever cause it was, and concerning the treasures, was not disobeyed.

And al the worke of Salomon wente well forward euen from the daye that the foundation of the house of the Lord was layde, till he had finished it, that the house of the Lord was perfecte. And then went kynge Salomon to Zion Sabar, and too cloth and to the seas syde in the lande of Edom. And Diram sent hym by the hande of his seruauntes, shippes and seruauntes that coulde skill of the sea. Whiche wente wpth the seruauntes of Salomon to Ophir and broughte thence foure hundred and fyftie talentes of golde, and brought it to kynge Salomon.

The.ii. Chapter.

The communication of Salomon with the queene of Saba, and the giftes that shee gaue the other. The death of Salomon: after whome succeedeth Roboam.

And the queene of Saba hearde of the fame of Salomon and came to proue hym with riddels at Ierusalem wpth a bette greate companie, and wpth Camelles that bare swete odoures, and plenty of golde and precious stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon copled her all her questyons, that there was nothyng he had frome Salomon, whiche he tolde her not.

And when the queene of Saba had seene the wysdome of Salomon and the house that he had buyt, and the meate of hys table and the settinge of hys seruauntes, and the standinge of hys wapters, and their apparell, and hys buttellars wpth their apparell, and hys parloure, oute of which he went into the house of the Lord, she was so astonied that there was no more herte in her.

And then she sayde to the king: the saying whiche I heard in mine owne lande, of thyne actes and of thy wysdome, is true. But I beleued not the wordes of them, vntill I came and mine eyes hadde seene it. And lo, the one halfe of thy wysdome was not tolde me: thou exceedest the fame that I

hearde, happye are thy men, and happye are these thy seruauntes whiche stande before the alwaie and heare thy wysdome. Blessed be thy Lord thy God which had lust to thee, to make the king on his seate, vnto the Lord thy God. Because thy God loued Israel, to make them continue euer, therefore made he the kynge ouer them too doo righte and equitie.

And he gaue the kinge an hundred and xx. talentes of golde, and of swete odoures exceedinge greate aboundaunce with precious stones, that there was no such swete odoures as the queene of Saba gaue kynge Salomon.

And moreover the seruauntes of Diram and the seruauntes of Salomon whiche broughte golde from Ophir, broughte also some woode and precious stones. And the kinge made of the Algume woode steeares in the house of the Lord, and in the kyngees palace, and harpes and psalteries for singes. And there was no such woode sene before in the lande of Iuda. And kynge Salomon gaue to the queene of Saba al her desyre that she asked aboue that she broughte vnto the kynge. And so she turned and went away to her owne land wpth her seruauntes.

The summe of golde that came to Salomon yere by yere, was fyre hundred. lxxvi. talentes of golde, besides that whiche chapmen and marchauntes broughte and all the kyngees of Arabia, and Dukes of countreies broughte goulde and syluer to Salomon.

And kynge Salomon made two hundred buckelars of golde. vi. hundred speles of beaten goulde to a buckelar: and three hundred sheldes of beaten goulde, three hundred speles of goulde to a shelde, and he putte them in the house of the foreste of Libanon.

And the kynge made a greate seate of yuoipe, and overlappede it with pure golde. And ther was fyre steppes to the seate with a fote stole of golde fastned to the seate: and pomels on ech side of the sitting place, and lions standinge by the pomelles. And xii. lions stode on the one side and on the other vpon fyre steppes, that there were no such in anye kynge dome.

And all the drynke vessels of kynge Salomon wer golde, and all the vessels of the house of the foreste of Libanon, were pure gold, and as for siluer, it was counted nothyng worthe in the dayes of Salomon. For the kyngees shippes wente to Tharsis with the seruauntes of Diram euerie thre yeres once. And the shippes of Tharsis brought gold, siluer, the tethe of elephantes apes and peacockes.

And kynge Salomon passed al the kyngees of the earthe in riches and wysdome. And all the kyngees of the earthe soughte the presence of Salomon, to hear the wise dome that God had put in hys herte. And they

Of thinges of which i. l. Reg. x. v.

D

Some read to the sea. The Chat. to Aphro.

i. Reg. x. v. Math. x. v. Luke. xi. d.

they brought euery man his present in vessels of silver, and vessels of gold, and raiment, harness, sweete odours, horses and mules. pere by pere.

And Salomon had four thousand mailers of horses, and charrettes for them and six thousand horsemen. And he bestowed them in the charret cities, & wpyth the kynge at Iherusalem. And he raygned ouer all the kynges from Euphrates, vnto the lande of the Philistines, and so to the borders of Egypt. * And the king made siluer in Iherusalem as plenteous as stones, and Cedar trees as plenteous as the Myrtre trees that growe in the valeys. And Salomon had horses broughte him oute of Egypt, and oute of all landes.

iii. Reg. r. d.
ii. Par. i. d.

* The reste of the actes of kynge Salomon both first and last, are wyrtten in the booke of Nathan the prophete, and in the prophesie of Abiah the Silonite, and in the visions of Iadi the seat of visions against Jeroboam the sonne of Nabat. And when Salomon had raygned in Iherusalem vpon all Israel. xl. yeres, he layde hym too rest with his fathers, and was buried in the cite of Dauid his father, and Roboam hys sonne raygned in hys stede.

The. r. Chapter.

The folynesse of Roboam, and the deuision of his realme.

iii. Reg. xii. a

And Roboam went to Sichem: for to Sichem were all Israel come to make hym kynge. And when Jeroboam the sonne of Nabat beinge in Egypte hearde it (for he was fled for feare of Salomon the kynge) he retourned oute of Egypte. And they sente and called hym. And so Jeroboam and all Israel came and communed wpyth Roboam and sayde. Thy father made vs a greuous yoke: but remitte thou somewhat of the greuous seruyce of thy father, and of his heuie yoke that he put vpon vs, and we wyl serue the. And he sayde too them: come agayne after thre daies to me. And the people departed.

And kynge Roboam counselled wpyth the elders that stode before Salomon hys father whyle he lyued, and sayde: What counsell geue ye me, to aunswere this people agayne? And they tolde hym sayinge. If thou shalt bee kynde too thys people and please them, and shalt speake lounge wordes to them, they wil be thy seruaunts for euer. But he left the counsel whych the elders gaue him, and toke counsell wpyth the yonge menne that were noursed vp wpyth hym, and hadde stonde in his presence, and sayde to them: What aduise geue ye, that I may answer this people whych haue communed with me, sayinge: Abate somewhat of the yoke whych thy father did put vpon vs.

And the yonge men that were noursed vp wpyth hym, talked wpyth hym, sayinge, thus answer the people that spake to the, sayinge. Thy father made oure yoke heauy: But make thou oure yoke somewhat

lyghter. Thus wise aunswere them. My lytle finger shalbe heauyer then my fathers yokes. * For where my father putte a heauy yoke vpon you, I wyl put more thereto, and where my father chastised you with whippes, I wyl chastise you with Scorpions. Howe when Jeroboam and all Israel were come the thyrde day, as the kynge had sayinge: come agayne to me the thyrde day, the kynge aunswere the yonge menne: for kynge Roboam lefte the counsell of the aged menne, and aunswere them after the aduise of the yonge menne, sayinge: if my father haue made your yoke greuous, I wyl adde thereto, and where my father chastised you with whippes, I wyl chastise you with Scorpions.

And so the kynge harkened not vnto the people, for the turning away was of God; that the Lord myghte make good hys sayinge whiche he spake by the hande of Ahiah the Silonite, to Jeroboam the sonne of Nabat. And when all Israel sawe that the kynge would not heare them, the people aunswere the kynge sayinge: what parte haue we with Dauid, or inheritance with the sonne of Israhel: let euery manne of Israel go to hys tente. And now Dauid se to thynne owne house.

And thereupon all Israel gatte them to the tentes, so that Roboam raygned ouer none of the children of Israel then dwelte in the cyties of Iuda. Then kynge Roboam sente too the yonge manne Hadram that was ouer the trebute, and the children of Israel stoned hym wpyth stones that he dyed. But kynge Roboam made speede & gate hym vp to his charrette to fle to Iherusalem. And so Israel departed from the house of Dauid vnto this daye.

The. ii. Chapter.

Roboam is forbidden to fight against Jeroboam. He hath. xviij. wyues and. lii. scole concubines: and by them viij. and twenye sonnes, and. lii. scole daughters.

And when Roboam was come to Iherusalem, he gathered of the house of David Beniamin to the number of nine scole. Chosen men of war to fight wpyth Israel, for to bringe the kyngdome agayne to Roboam. But the worde of the Lord came to Semeriah the man of God, sayinge: speake to Roboam the sonne of Salomon king of Iuda, and to all Israel that are in Iuda, and to Beniamin, and saye: thus sayeth the Lord. Be not, nor fyghte wpyth your brethren, but retorne euery man to hys house, for this thyng is done of me. And they obeyed the wordes of the Lord, and returned frs goyng against Jeroboam.

And Roboam dwelt in Iherusalem, and buylt strong cities in Iuda: as Bethsiehem, Etam, and Thekua, Bethsur, Socho, and Odollam: Beth. Marelah and ziph: Aduraim, Lachis and Ascalon: zarah, Aialon and Gebion, whych were the stronge cities of Iuda and Beniamin. And when he hadde repa-

iii. Reg. xii. b

iii

repayred suche stronge cityes, he put capti-
tapnes in them, and store of vytayle, and of
opie, and of wine. And he ordeined in al ci-
ties shieldes and speres, and made them ex-
cedinge stronge. And so Iuda and Ben Ia-
min were vnder him.

And the puestes and the Leuites that
were in all Israel resorted to hym oute of
all thep coastes In so muche that the Le-
uites left their suburbs and possessiouns
and came to Iuda and Ierusalem: for Je-
roboam and his sonnes had caste them out
from ministringe vnto the Lorde. * And he
ordeined hym puestes of hillaulters, bothe
to speide deuples, and also too the calues
whiche he had made. And after them there
came of all the trybes of Israel (suche as
they heres moued them to seke the Lord
God of Israel) to Ierusalem to offer vnto
the Lord God of their fathers, and so they
strengthened the kingdome of Iuda, & made
Iroboam the sonne of Salomon myghty in
peterlog: for ni. yeres then walked in the way
of Dauid and Salomon.

And Iroboam toke hym Maahalah the
doughter of Jeremoth the sonne of Dauid
to wife. And Abihail the doughter of Eli-
ab the sonne of Ithai, which bare him chil-
dren: Ieus, Samariah & zahan. And after
her, he toke Maacah the doughter of Abisai,
whiche bare him Abiah, Ethai, & za and Sa-
lumi. But Iroboam loued Maacah the
doughter of Abisai more al his other wi-
ues and concubines: for he toke xvi. to his
wives, and iii. score concubines, and begat
thre score doughters, and epght and twen-
tye sonnes. And Iroboam made Abiah the
sonne of Maacah the chiefe ruler amonge
his brettren, for to make hym kyng. And
he played a wyse parte, and scattered of al
hys children thowhe oute al the countres
of Iuda and Ben Iamin in euery stronge
cite. And he gaue them aboundaunce of vy-
tayle, and asked manye wyues.

The xii. Chapter.

Sesac kynge of Egypte robbeth the temple
of the Lord. Iroboam dyeth, and Abia his
sonne succedeth hym.

And when Iroboam hadde stabli-
shed the kyngedome and made it
stronge, he forsoke the law of the
Lorde, and all Israel wth hym:
* Wherefore the fyfte yere of kyng Iro-
boam, Sesac the kyng of Egypte came vp
agaynst Ierusalem (because they hadde
trespassed agaynst the Lorde) with twelue
hundred charetties, and thre score thousand
horsemen. And the people were without nu-
ber that came with him forth of Egypte:
wth them of Libia, and the * Succites,
and the blackemores. And they toke the
strong ctytes that were in Iuda, and came
to Ierusalem.

Then came Semeiah the prophete too
Iroboam, and to the Lordes of Iuda that
wer gathered to Ierusalem for feare of Se-
sac and sayed to them: thus sayth the lord:

Ye haue left me, and therefore will I leaue
you also in the handes of Sesac. Where-
vpon the Lordes of Israel and the kyng
humbled them selues, and sayde: the Lord
is ryghteous. And when the Lorde sawe
that they submitted them selues, the word
of the Lorde came too Semeiah, sayinge:
they meke them selues, and therefore I wyl
not destroye them. But I wyl deliuer them
somwhat, and my wyathe shall not fall v-
pon Ierusalem. Neuerthelesse they shall be
hys seruauntes, to knowe what difference
is betwene my serupce and the serupce of
the kyngdomes of other landes. So Sesac
kyng of Egypte came to Ierusalem, and
toke awaye the treasures of the house of
the Lord, and the treasures of the kings house
and whate he toke all. And he toke also
the shieldes of gold which Salomon made.
In stede of which king Iroboam made shilds
of brasse, and puttethem in the keepnge of
the capptaynes of hys garde, whiche way-
ted in the gate of the kynges house. And
as ofte as the kyng wente too the house
of the Lorde, the garde wente and sette
thym, and broughte thym agayne vnto
the garde chamber. And so because he hum-
bled hym selfe, the wyathe of the Lorde
turned from hym, and destroyed not al toge-
ther. And moreouer there were manye good
pet in Iuda.

So kyng Iroboam wared myghty in
Ierusalem and rapned. And Iroboam
was one & xl. yeres olde when he was made
king, & he reigned xvi. yeres in Ierusalem,
the cite which the Lord had chosen oute of
al the trybes of Israel, to put his name ther.
His mothers name was Maamah, an Am-
monite. * And he did euill, for he prepared
not his hert to seke the Lorde.

The actes of Iroboam fyrst and last, are
writen in the sayinges of Semeiah the
prophete, and of Adu the seat of byspous
so muche as they recorde hys genealogye
and the perpetuall warre that was be-
twene Iroboam and Ieroboam durynge
their lyfe. And Iroboam layde him to slepe
wth hys fathers, and was buried in the
cete of Dauid, and Abia hys sonne rap-
ned in hys stede.

The xiii. Chapter.

The byctoire of Abia agaynst Ieroboam.
The xiiii. yere of kyng Ieroboam be-
ganne Abia to rapne ouer Iuda, and
he reigned iii. yeres in Ierusalem. His
mothers name was Maachah, the dought-
er of Aniel of Gabaah. And ther was war
betwene Abia and Ieroboam. And Abia
made a battayle wth an host of fightyng
men, of four hundred thousand chose men.
And Ieroboam put in aray to fight agaynst
hym. viii. C. & xlii. men and stronge.

And Abia stode vp vpon zemaraim an
hyl in mount Ephraim, and sayd: Hear me
thou Ieroboam, and all Israel. Becom-
meth it not you to knowe that the Lorde
God of Israel gaue the kyngdome of Is-
rael

Semeiah.

ii. re. xlii. f.

ii. re. xv. f.

Some read
Eroglos
dites.

* Of the
Rum. xlii. **I**acob was the sonne of Isaac, the ser-
uant of Salomon, the sonne of Dauid
rebelled against the Lord. And hee bat-
tled to hym Jewes men and withyftes and
preuayled agaynst Roboam the sonne of
Salomon: for Roboam was ponge and re-
der berred, and not strong enough for the.

And now perthinke to preuaple agaynst
the syngdome of the Lorde in the hande of
the sonnes of Dauid, bycause ye be a great
multiplurde, and haue wpth you the golden
calues whych Jeroboam made you for god
des. And haue ye not caste oute the priestes
of the Lorde the sonnes of Aaron, and the
Leuites, and haue made you pipistes lyke
the nations of other landes: euen whosoer
taketh cometh and consecrateth bys hande
wth an oxe, and seuen rams, the same is
made pipist to them that are no gods.

But with vs is the Lord our God whom we haue not forsaken, and the priestes of the sonnes of Acon mypserunge vnto the Lord, & the Leuites in their office burning to þe Lord euery morning and euery even, burnt offerings, and sweete incense: and the shewbread put in order vpon a pure table and the candel stycke of gold, with the lampes of the same, to be light euery even. For we keepe the watche of the Lord our God. But ye haue forsaken hym. Moreover, behold, God is with vs in the foreward, and his priestes and the sounge trompettes to crye alarum agaynst you. Ye chyldren of Israell sygh not wth the Lord God of your fathers: so it wyl not prosper wth you. But for al that, Ieroboam sente men pryuele aboute to come behynde vpon the and so they were before Iuda, and the lapers in wayte were behynde them. And whē Iuda turned and saw the battaile behynd and before they cryed vnto the Lord, and the priestes blew the trompettes, and the men of Iuda gaue a shout. And as the men of Iuda shouted, God smote Ieroboam and all Israell before Abia and Iuda. And the chyldren of Israell fled before Iuda & the Lord deliuered the into þe handes of Iuda. And Abia & his people Awe a great laughter of the: so that they were cryken downe of Israell: fyue hundred thousande chosen men. And so the chyldren of Israell were broughte vnder at that tyme, and the chyldren of Iuda preyayled, because they leaned vnto the Lord God of their fathers. And Abia solowed a free Ieroboam, and tooke certayne cyties from hym: Bechelle wth towne belogging thereto, and Ephraim wth her towne. And Ieroboam recovered not strenght again in þe daies of Abia. At last the Lord plagued hym that he dyed.

And Abia waied mightye, and toke
him fourentene wyues, and begotte twe and
fweentye sonnes, and spretene doughtres.
The rest of the actes of Abia, and his waies

And doynge, are written in the hyſtorie of
the Prophete Aho. And when Abia was
ſaid to ſleepe wth his father, they buryed
hym in the ctye of Dauid. And Aſa hys
ſonne reigned in his ſteede. In whole
daies the lande was quiet ten yeres..

The. xiii. Chapter.

¶ Abia dyeth, after whom succeedeth Isa.

And Asa did that was good & righte
in the eyes of the Lord bys Bed, and
toke away the altars of strangers,
and the hyll altars, and brake the Images,
and cut downe the groves, and com-
manded Juda to seke the Lord God of
their fathers, and to be accordynge to the
lawe and commaundemente. And he put a
way out of al the cityes of Juda, the hil-
lalters, and the idoles: for the kingdome was
quiet before hym. And he bulit stronge ci-
ties in Juda, because the land was in rest,
and he had no warre in those yeres. For
the Lord hadde geuen hym rest.

And therfore he said to Iuda: let vs buyd
these cities, and compasse them with
walles and towres, gates and bars, whyle
we haue the land quiet. For we haue sought
the lord our god: because we haue sought
him, he hath geuen vs rest on euery side.
And so they buyd and prospered. And Asa
had an army that bare shield and speare, out
of Iuda: thre hundred thousande, and oute
of Ben Iamin that bare bowe and drew
bowes, two hundred and foure score thou-
sand, and were all strong men.

And there came oute agaynst them Asa
with the Gyonan, with an hoste of ten hun- **C**
dred thousande, and three hundred char- **1. Reg. xliii.**
tes, and came as farre as Marcia. And Asa
went out to hym, and they put in a caye
to battaile in the valey of Zephatah besyde
Marcia. And Asa cryed vnto the Lorde his
god, and sayd: Lorde it is all one wth the,
to helpe the þ have no power wth fewe, or
wth manye: helpe vs O Lorde our God,
for we truste to the, and in thyne name wee
be come agaynst this myltitude. Thou
art the Lorde our God, let not men pre-
uayle agaynst the. And the Lord smote the
blacke Moors before Asa and Iuda, that
they fled. And Asa and the people that was
wth hym pursued them as farre as Be- **D**
ter. And the blacke Moors were ouerthro-
wen, that there remained none aliue of the
but were destroyed of the Lord, and of his
host, they caried also a myghty great pray.
And they smote al the cyres round about
Berat. For the feare of the Lorde came v-
pon them, and they robbed all the cyres,
for ther was exceedynge muche to be rob-
bed in them. Furthemoze they smote the
tentes of the cattell, and caried a myghty
prey of shepe, and camelles, and so returned
to Ierusalem.

Index, chapter.

¶ Bynges Iſa by the mention of the Prophets
Iſaia after he had put downe the 3 dolles.
D.L. : ſactis

Sacrificeth to the Lorde. He depyrueth his mother of her domayon.

And the spirit of God came on Azaria the sonne of Obed. And he wente oute agaynst Asa, and sayde to hym: heare me Asa and al Iuda, and Beniamin. The Lorde is with you whyle ye be with hym, and if ye shal forsake hym, he wyll forsake you.

There wyll come many dayes in Israel, in whiche there shall be no true God, nor priest that teacheth, nor anye lawe. And in theyr tribulacion they shall turne vnto the Lorde God of Israel, and shall forsake hym, and hee shall be founde of them. And in those dayes there shall be no peace to this that goo oute and in. But greates vexacion on euery syde vpon the inhabytantes of all landes. For one nation shall destroye another, and one crite an other: for God wyll bere them with ail aduersyte. But plucke you vp your hertes, and let not your handes sapyte, for your workes shall be rewarded. When Asa heard these words and the prophesie of Azaria the sonne of Obed the prophete, he roke courage and put awaye the abhominacions oute of all the land of Iuda and Beniamin, and oute of the cities which he had in mounte Ephraim, and reued the altar of the Lorde, that was before the porche of the Lorde. And he gathered all Iuda and Beniamin and the strangers with them oute of Egipt, Ammon, and Simeon. For ther fell manie to hym oute of Israel, when they sawe that God was with hym. And they assembled at Ierusalem the thyrde moneth of the thirteene yere of the reigne of Asa. And they offered vnto the Lorde the same tyme of the spoyle whiche they had broughte, seven hundred oxen, and seven thousande shepe. Then they made a couenaunt to seke the Lorde God of their fathers, with all their hertes, and all their soules: so that all that sought not the Lord God of Israel, shoulde dye for it, whether he were small or greates, man or woman.

And they aswore vnto the Lorde with a loude voyce and shawtyng, and with trumpettes and hornes. And all Iuda reioysed in the oth, for they had sworn with all their hertes, and soughte him with ail their lust, and he was founde of them. And the Lorde gaue them rest roundabout. Furthermore kynge Asa put Azariah his mother oute of an heretie, because she hadde made an ydol in a groue: and brake downe her ydol and stampit it and burnt it by the brooke Cedron. But they put not the hyllalters oute of Israel: neuertheless the herte of Asa was pure all his lyfe. And he broughte in to the house of God the dedicate gyfts whiche he and his father had dedicate, in gold, syluer, and other iewels. And there was no more warre vnto the ende and thyrtye yere of the reigne of Asa.

The. xvi. Chapter.

Asa for feare of Baasa kynge of Israel, maketh a couenaunt with Benhadad kynge of Siria.

In the. xxxvi. yere of the reigne of Asa came Baasa kynge of Israel agaynst Iuda, and buylte Ramah, to the entente he woulde let none that pertayned to Asa kynge of Iuda haue passage in and oute. Whereupon Asa let syluer and golde forth of the treasures of the house of the Lorde, and of the kynges house, and sent it to Benhadad kynge of Siria, that dwelte at Damascus, and sayed. Ther is a leage betwene thee, and me, and so was betwene my father and thynne, wherfore I haue sente the syluer and golde, that thou goo and breake thynne appoyntement with Baasa kynge of Israel, that he maye departe from me. And Benhadad graunted vnto kynge Asa, and sent the captaynes of his army agaynst the cities of Israel. And they beate Aron, Dan, Abelmaim, and all the store cities of Naphtali. But when Baasa heard this, he lette buyldynge of Ramah and lette his worke cease. And then Asa the kynge toke all Iuda, and caried awaye the stones and tymber of Ramah, wherewith Baasa was a buyldynge: and he buylte therewith Baal and Mazphah.

At that same tyme Hanani, the seer, came to Asa kynge of Iuda, and sayde to him: because thou trustest in the kynge of Siria, and trustest not in the Lorde thy God, therefore is the hooste of the kynge of Siria, escaped oute of thynne hande. Were not the blacke gores and they of Libya a greates hooste, with exceeding manie charrettes and horsemen? And yet because thou trustest in the Lorde, he deliuered them into thine handes. For the eyes of the Lorde be hold al the earthe, to strengthe the hertes of them that are hole with hym. Here in thou haste done falsly, and therfore from henceforth thou shalt haue war. Whereupon Asa was wroth with the seer, and put hym in prison, for he was displeased with hym because of that. Gores once Asa oppressed certayne of the people the same season.

The debthes of Asa bothe stiffe and laste are written in the booke of the kynges of Iuda and Israel. And the. xxxix. yere of his reigne, Asa fell sycke of his feete, and that his disease increased. And besyde this in his spokenesse he asked no counsell of the Lorde, but of phisycons. And at the last Asa fell in slepe with his fathers, and dyed whiche he had reigned one and forty yere. And they buried him in his owne sepulchre whiche he had made in the cite of Dauid, and layde him in the bed whiche he had filled with sweete odours of dyuers kyndes, made by the craft of the potecaryes. And they buryed hym greates cost about buyldynge of hym.

The. xvi. Chapter.

Isaiah succedeth after Asa, whiche cause

Gen. xlii. a
To swere
vnto the Lorde
is to geue
thy self who
is to hym
a pure hert,
whiche thing
true wor-
shippers do
as is sayd
to Dauid.
Isa. lxxxi.
But to
swere by the
Lorde, is to
call on the
name of the
Lorde as a
witness, and
sayge as it
is sayd.
Ios. ii. c

Hananan

II. Pa. xlii. a
I. Da. 43. a

Ihon. vii. g

D

seth the feare of the Lorde to be renewed among the people.

And Josaphat his son reigned in his stede, & became mightier then Israel. And he put souldiours in all the cityes of Juda, and set rulers both in the lande of Juda, and also in the cityes of Ephraim, which Asa his father had wonne. But the Lord was with Josaphat, because he walked in the olde wayes of his father David, and sought not Baais: But sought the Lorde God of his fathers, and walked in hys commandementes, and not after the doynges of Israel. Therefore the Lord stablished the kyngdome in hys hande, and al Juda brought hym presentes, that he became excedyngely rich & gloriouse. And his herte was coragious in the wayes of the Lord, and he put downe yet mo of the vilanities and groues oute of Juda.

In the thyrtye yere of hys reigne he sent of his Lordes, Benhai, Abdiab, Zachariah, Nathanael, and Asaph to teach in the cityes of Juda: and with them Semelab, Nathanab, Zabadiab, Asaheil, Semiramoth, Jonathan, Adoniah, Tobiah, and Tobodoniah, Leupres, and with them Elisama and Joram prestes. And they taught in Juda, and had the booke of the lawe with them, and wente about the cote eute all the cityes of Juda & taught the people. And the feare of the Lorde fell upon all the kingdomes of the landes that were round about Juda, that they durste not warre with Josaphat. And the Philistynes broughte Josaphat gftes and tribute syluer. And thereto the Arabians brought him of shepe, seven thousande and seven hundred Rammes, and seven thousande, and seven hundred he goates. And so Josaphat prospered and grew up on hyghe. And he builde in Juda castelles, and forte cityes, and had greace substaunce in the cityes of Juda, and spygeryng men, and men of myght in Jerusalem.

And this is the order in the houses of these fathers of the captaynes ouer thousandes in Juda: Ednab the captayne, and with hym of spygeryng men, three hundred thousand. And next to hym Jobernan a captayne, and with him two hundred and four score thousand. And by hys syde Amazias the sonne of Jechi, with hym vnto the Lord, and with him two hundred thousand myghty men. And of the chyldren of Ben Ramen, Elpadas was a man of myght, and had with hym armed with bowes and shylde two hundred thousand. And by hys syde Josabab, with whom were an hundred and four score thousande furnished for war. These waited on the kyng, besydes those which the kyng had put in stronge cityes throughout all Juda.

The.xviii.chapter.

After Achab had asked counsell of the four hundred prophets, he putteth Asaheas in prayer. He dyeth with the thote of an arrow.

And Josaphat became very riche and glorious, and loved ayaunce with Achab. And after certayne yeres, he wente downe to Achab to Samaria. And Achab shewe thepe & oren pleceously for hym, and for the people that came with hym, and intreated hym to go up vnto Ramoth in Galaad. And Achab kyng of Israel sayd to Josaphat kyng of Juda: wilt thou go with me to Ramoth in Galaad? And he answered hym: I will be as thou, and my people shal be as thyne, and mee will bee with the in the warres. And so Josaphat sayd vnto the kyng of Israel: aske I pray the, the woide of the Lorde. And the kyng of Israel gathered together of the pryphers, four hundred men, and sayed vnto them: Shall we goo to Ramoth in Galaad to spygery, or shall I cease? And they sayed, goo: the Lord shal deliuer it into the kynges hande. And Josaphat sayed: Is there yet here neuer a pryphet more of the Lord that wec myght aske of hym? And the kyng of Israel sayde to Josaphat: there is yet one, to aske the Lorde by hym: But I hate hym, for he neuer propheseth me good, but alwaye euill, one Asaheas the sonne of Iemla. And Josaphat sayed: let not the kyng saye so. Then the kyng of Israel called one of his chaberslaines, & said: fetch hither quickly Asaheas the sonne of Iemla. And the kyng of Israel, and Josaphat kyng of Juda, sate cyther of them on hys seate on theyr apparelle, in a charynge house besyde the gate of Samaria, and all the pryphers prophesyinge besyde them. And one Sederchias the sonne of Chanana, made hym hoines of syon, and sayde, thus sayeth the Lorde: with these thou shalt punish Siria, vntill thou hast broughte them to nought. And all the pryphers prophesied euery so, sayinge: go up to Ramoth in Galaad and prosper, for the Lorde shal deliuer it into the hande of the kyng. And the messenger that went to call Asaheas, spake to hym, sayinge: behold the woibes of the pryphers are pleasaunte to the kyng with one assente, let thy woibes I praye the, be lyke one of theys, and speke that which is pleasaunt. And Asaheas sayde: as trulye as the Lord liueth, euery what my God sayth, that I will speake. And when he was come to the kyng, the kyng sayed to hym: Asaheas, shall we go to Ramoth in Galaad to fight or shall I be in rest? And he answered: * go ye and prosper, for the Lord shal deliuer it into your handes. But the kyng sayed to hym: how often times shal I adiure thee thou say nothyng but truthe to me in the name of the Lorde.

Then he sayed: I see all Israel scattered in the mountaynes, as shepe that haue no shepheard. And the Lorde sayed: these haue kyng, as ye no master, let them retorne euerye man to his house in peace. Then sayde the kyng

II. Chronicles.

of Israell to Josaphat: byd I not tell the that he woulde not prophesye good unto me, but euill? And he answered, therefore heare ye the woorde of the Lorde. I sawe the Lorde sittyng vpon his seate, and all the compaigne of heauen standynge on his ryght hande and on his lefte. And the Lorde sayde: who shall deceyue Achab kynge of Israell, that he may go and bee ouerthrowen at Ramoth in Galaad? And whyle one sayde thus, and an other that, there came out a spirite and stode before the Lorde, and sayd: I will byscaue hym. And the Lorde sayde vnto hym, how? And he sayde: I will go oute, and will be a spynge spirite in the mouth of all the prophetes. And the Lorde sayde, thou shalt deceyue hym, and shalt preuaile, goo out and do enen so. And now beholde the Lorde hath put a spynge spirite in all the mouthes of these thy prophetes, and yet the Lorde hath spoken euill agaynst the. And Sedechias the sonne of Canana went and smote Gycheas vpon the cheke and sayd: by what waye wente the spirite of the Lorde frome me, to speake in the? And Gycheas sayde: Thou shalt see the daye when thou shalt runne from chamber to chamber for to hyde thy selfe. Then sayd the kynge of Israell: take ye Gycheas and deliuer hym to Amou the gouernoure of the cite, and to Joas the kinges sonne, and saye, thus sayeth the kynge: put this felowe in prysyn, and fede hym with bread of sorowe, and water of trouble, til I come agayne in peace. And Gycheas sayde: if thou come agayne in peace, then hath not the Lorde spoken in me. And Gycheas saied moreover: harken ye people euery one of you. And so the kynge of Israell and Josaphat the kynge of Iuda went vnto Ramoth in Galaad. Then sayd the kynge of Israell to Josaphat: I will change my clothes and gette me to battaile, but se thou haue thynne owne apparell vpon the. And the kynge of Israell chaunged hym selfe, and they wente to battaile. But the kinge of Siria commaunded the capteynes of his charrettes, sayinge: se ye fyghte not agaynst the smalle or greate saue agaynst the kynge of Israell onely.

And when the capteynes of the charrets sawe Josaphat, they had thoughte he had ben the bynge of Israell, and therefore compassed hym, to fyghte. But Josaphat cryed oute, and the Lorde holpe hym, and God turned them awaye from hym. For when the capteynes of the charrettes perceyued that it was not the kynge of Israell, they turned back again fro hym. And a certain man drewe his bow at auenture, and smote the kinge of Israell betwene the ioyntes of his habergeyne. And he sayde to the charret man, touche thynne hande, and carpe me oute of the hoolle, for I am hurte. And the battaile was sore that daye. Howebeit the kynge of Israell continued standing in his charrette agaynst the Syrians vntill enen. And aboute the sunne goynge downe, he dyed.

The. xii. Chapter.

After Josaphat was rebuked by the prophet Jehu, he called agayne the people to the honouringe of the Lorde God.

The. xii. Chapter.

After Josaphat was rebuked by the prophet Jehu, he called agayne the people to the honouringe of the Lorde God.

Then Josaphat kynge of Iuda, returned to his house safe and sound to Jerusalem. And Jehu the sonne of Hanani the seer, went out agaynst hym, and sayd to kynge Josaphat: oughtest thou to helpe the wicked, and to loue the that hate the Lorde? For thys cause is the wrath of the Lorde vpon the. Acuerthelesse ther are good thynges founde in the, in that thou hast put awaie the consecrate groves out of the lande, and hast prepared thine herte to seeke God. And as Josaphat dwelte at Jerusalem, he wente agayne amonge the people from Bersabe to mounte Ephraim, and broughte theym agayne vnto the Lorde God of theyr fathers. And he sette iudges in the land, thorowout all the citie circles of Iuda, citie by citie, and saied to the iudges: take heed what ye do, for ye be not iudges in the law of man, but of God, whiche is with you in the wordes of the lawe. Wherefore let the feare of the Lorde be with you, & take heed and do it. For there is no vntygheuousnesse in the Lorde our God. *nor regardynge of personnes, nor takynge of rewarde. Moreover in Jerusalem did Josaphat appoynte certayne of the Leuites of the priestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of isyle.

Whiche done, they returned to Jerusalem. And he charged them, sayinge: doo euery so in the feare of the Lorde, with trouth & pure herte. And what so euer come to you of your brethren that dwel in their citie, betwene bloude and bloude, lawe, commaundement ordynaunces and custumes: see ye warne theym that they trespase not agaynst the Lorde, leaste wrath come vpon you, and on your brethren. Thus doo, and ye shall not offende. And se here Amariah the pryest, whiche is heade ouer you in all matters of the Lorde, and zababab, the sonne of Ismael, a ruler in the house of Iuda, be iouers al causes concernynge the kynge, with officers of the Leuites before you. Take courage to you, and go vpon it, and the Lorde shall be with the good.

The. xii. Chapter.

The meruelous victorie that the Lorde gaue Josaphat kynge of Iuda agaynst the Moabites, and the children of Ammon and them of Siria.

After this came the children of Moab, and the children of Ammon, and with the company of the Ammonites agaynst Josaphat to battaile. And ther came the tolde Josaphat, sayinge: ther cometh a great multitude agaynst the from the other side of the sea out of Siria. And se, they be in Basalon Thamar, which is Engadi. Then

A
Jehu.

B

E
Deut. x. 10
Rom. ii. 1
Aie. x. 1
Eph. vi. 6.
Collo. iii. 1

D

Then Josaphat feared, and sette hym selfe to seeke the Lorde, and proclaymed fastinge thowhe out al Juda. And Juda gathered them selues togyther to aske counsel of the Lorde. Furthermoze there came oute of all the ctytes of Juda to seeke the Lorde. And Josaphat stode in the assyble of Juda and Jerusalem in the house of the Lorde before the newe courtte, and sayde: Lorde God of oure fathers, arte not thou God of heauen, and caryngest not thou ouer all the kyngdomes of þe woldes? And in thyne hande is power and myght, so that no man can stande before the: Arte not thou our God, which bydeste caste oute thynne faulces of this lande before thy people Israel, and ganest it to the seede of Abraham thy frende for ever? And they dwelte there in, and haue built for the a temple therein vnto thy name, and said: when euill cometh vpon vs, as the swerde of iudgement pesylence, or hunger: then if we stande before thy house, and before the (for thy name is in this house) and thou shalt heare, and helpe. And now beholde, the chyldren of Ammon, and Moab, and mount Seir, by whych thou woldest not let Israel passe what tyme thei came forth of Egypt: but they departed fro the, & destroyed them not. And now make how they reward vs, they come to caste vs out of thy possessiō whych thou hast geuen vs. O our God, wylte thou not iudge the? for we haue not so great puissance that we can make respytence agaynst thy greate compaigne that cometh agaynst vs, neyther wot we what to do, but oure eyes bee vnto the. And as all Juda stode before the Lorde wth their ponglynges, their wyues and their chyldren: the spirite of the Lorde came vpon Abaziel the sonne of zacharias, the sonne of Banai, the sonne of Jephel, the sonne of Gathbanab, & Leuite of the sonnes of Asaph, euen as he was in the myddes of the compaigne. And he sayde: hearken all Juda, and the inhabytours of Jerusalem, and also kynge Josaphat. Thus sayeth the Lorde vnto you, be not afearde of saynt hacted by cause of thy greate multitude: for the warre is not poutes but Gods. And to morowe ye shal goo downe to them: se, they come vp at ryz, & ye shal mete them in the toppe of the byooke of the wilderness of Ieruell. For it shall not be you that shall fyghte in bys quarell but stande forth ouly, and behold the helpe of the Lord which is wth you: feare not, nor let your hertes faile, O ye of Juda and of Jerusalem. To morowe marche forthward, to them: for the Lord is wth you.

And Josaphat bowed hym selfe wth his face to the ctyr, and al Juda and the enhabitours of Jerusalem fel before the lorde and worshipped hym. And the Leuites and the chyldren of the Cabathites and of the Corathites stode vp to prayse the Lord God of Israel wth a loud voyce on bygbe.

And so they arose early in the mornynge and gat them oute vnto the wilderness of Ieruel. And when they went oute, Josaphat stode and sayde: heare me Juda, and ye inhabytours of Jerusalem. Beleeue in the Lorde your God, and so shall ye continue, and beleue bys prophetes, and so shal ye prosper. And he gaue the people counsell, and sette the syngers of the Lorde, and them that praysed in holly apparell, to goo oute before the armye and to saye: prayse the Lorde, for bys myghte lasteth alwey. And what tyme they began to land and prayse, then the Lorde set thei enemyes vpon thei own selues, as many as were come to fight agaynst Juda, euen the chyldren of Ammon and Moab and mount Seir, for þe chyldren of Ammon and Moab arose agaynst the inhabytours of mount Seir, to destroy them vnto the, & to wipe thei away. And whē they had made an end of the inhabytours of Seir, then they holp to destroye thei.

And when Juda came to Mazybath in the wilderness, they looked to the multitude. And behold, they were dead cackles fallen to the earth, and none escaped. And Josaphat and his people wente to strepp & spoile the dead, and found among thei aboundance of goods and caryments and of pleasaunte Jewelles, and caught from them moze then they coude carye away: so that they were thre dayes in gatheringe of the spoyle, it was so muche. And the fourth day they assembled in the valley of blessing, for there they blessed the Lorde. And therefore they called the name of the sayde place, the valley of blessing vnto this day. And so al the men of Juda and Jerusalem returned, and Josaphat among thei chiftest of them; for to go agayne to Jerusalem wth gladnes, for the Lorde had made them to reioyce of thei enemyes. And they came to Jerusalem wth psalteries & harpes and trompettes euen vnto the house of the Lorde, and the feare of God fell in the kyngdomes of all landes when they hadde hearde that the Lorde foughte agaynst the enemyes of Israel. And so the reigne of Josaphat was in tranquillite: for his God had geuen him rest on every syde. So Josaphat raygned vpon Juda, and was. xxxv. yere olde when he began to raygne and raygned. xxxv. yere in Jerusalem, & bys mothers name was Iuba the doughter of Shibi. And he walked in the waye of Asa his father, & bowed not therē but did that was pleasā in the sighte of the lord. Howebeit they put not downe thei dilactes, neyther did the people yet prepare thei hertes vnto the god of thei fathers. The rest of the acts of Josaphat first & last are wyrtē in the wykes of Jehu the sone of Hanani, whiche noted thei in the booke of the kynges of Israel.

After this Josaphat kynge of Juda forned hym selfe wth Achazab kynge of Israel, whych was a wycked doer. And he coupled hym selfe wth hym to make

Weyes to go to Tharlis. And they made
thayes to Azon Gaber. And Elizer the
the son of Dodanah of Maresha, prophe-
so, danna, the Josaphat, sayinge: because
t not ha re tryed thy selfe wth Ocho-
ziab, the Lord hath broken thy works. And
the thyres were broken that they were not
vabie to go to Tharlis.

The. xxi. Chapter.

Josaphat dyeth and Joiam succedeth hym,
wache pte eth to death bys brethren and
is possessed of the thylpynes, and dy-
eth of the dyre.

Josaphat lard hym to reffe id his father,
and was buryed wth bys fathers in p-
itye of Dauid, and Joiam bys sonne
raygned in bys romme: in bye Joia had
other brethren sonnes of Josaphat: Azari-
ah, Jehiel, zacharias, Azariah, Azbachel,
and Sephoria. Al these were the sonnes of
Josaphat kinge of Juda. And their father
gaue them in great gyfts in silver, gold
and other precious things, in strong citres
in Juda: but the kyngdome he gaue to Jo-
iam because he was the eldest. When Jo-
iam was promoted vpon the kyngdome
of his father and sciled, he slewe all bys
other brethren wth the sweerde, and di-
uers of the lordes of Israel also. * Joiam
was two and thirtie yere olde when he
beganne to raygne, and raygned eight y-
eres in Jerusalem. And he walked in the

III. Reg.
xviii. 2.

wayes of the kynges of Israel, lyke a a bid-
phoule of Achab (for a daughter of Achab
was his wife) and he wrought euell in p-
eres of the Lord. Nowe be it the lord wolde
not destroy the house of Dauid, because of
the conuynce he had made wth Dauid,
and as he promysed to geue a lght to him
and to his sonnes for euer.

In his dayes the Edomites rebelled be-
cause they would not be vnder the hand of
Juda, and made them a kyng. And Joiam
went forth wth bys lordes and all bys
charrettes wth hym, and to se by nyghte
and lard on the Edomites. Wch cond-
pated hym in, and the Capytaynes of bys
charrettes. And so Edom depared from the
subiection of Juda vnto this daye. That
same tyme also dyd Eobab departe from
beruge vnder bys potuer because he leste
the Lord God of bys fathers. Moreover
he made bylaunters in the mountaynes of
Juda, and caused the inhabitants of Je-
rusalem to commyte abulterye, and he

As pmo-
ked ada to
lure.
The lre
ers of Eli
es.

thruste Juda oute of the waye.
And there came a wyrtynge to hym
from Eliaz the Prophe of thys tenoure.
Thus saith the Lord God of Dauid
thy father: because thou walkest not
in the wayes of Josaphat thy father, and
in the wayes of Asa kyng of Juda, but
walkest in the wayes of the kynges of
Israel, and hast made Juda and the dwel-
lers of Jerusalem go a whoringe, lyke to the
whoring of the house of Achab, and hast ther-
to Rayne thy brethren that were thy fathers

house wch were better then thou.
Beholde, the Lord will synce the mythe
myghty plage in thy folke, in thy chyldren,
top wyues, & in thy goods. And thou shalt
haue much disease thowow infirmity in thy
bowels, til thy bowels fall out by reason of
thy sicknes day by day.

And the Lord stered vpon agaynst Jo-
iam the spirit of the Philistynes and the
Arabians p border on the blacke egores,
Wch came agaynst Juda and all to take
the lande, and carped awaye all the sub-
stance that was found in the kyngs house
and mozenour bys sonnes and bys wyues,
so that there was not one sonne lefte hym,
saue Joachaz his yongest sonne. And after
all thys, the Lord smote hym in bys bow-
elles wth an incurable disease. And in pro-
ces of tyme, euen aboute the ende of two
yeres, bys guttes fell out by reason of bys
sykenesse: and so he dyed of euill displeas.
But they made hym no boupye lyke p bon-
fites of bys fathers. When he bega to cain
he was. xxi. yere olde, and raygned in Je-
rusale eight yere. * And he walked not v-
cantly, & they buried him in the city of Da-
uid: but not in the sepulchre of the kynges.

The. lxx.

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praple.

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The. xxi. Chapter.

Ochoziah raygneth in the tyme of Joiam,
Jehu kyng of Israel kill- th Ochoziah. &
theliah putterh to death al the kynges by-
noge only Joas escapeh.

And p inhabitants of Jerusalem made A-
Ochoziah his yongest sonne kyng (ill. re. viii. c.)
in bys dede. For men of warre that
came wth the Arabians in the hoste, had
Rayne all bys eldret sonnes. And so Ochozi-
ah the sonne of Joiam kyng of Juda was
made kyng. Two and foure yere olde
was he when he began to raygne, and ray-
gned one yere in Jerusalem. Bys mothers
name was Athaliah the daughter of Aime.
And he walked also in the wayes of the
house of Achab, for bys mother was bys
counseloure for to do euil. Wherefore he did
that displeased the Lord, lyke to the house
of Achab, for they were bys counsellours af-
ter the death of thys father, to his destruc-
tion, and he also walked after their coun-
sel. And Joiam sonne of Achab kyng of Is-
rael went to fight wth Hazael kyng
of Syria at Ramoth in Galaad, and they
of Ramoth wounded hym. Wherefore
he returned to be healed in Jezreel of the
woundes whiche were geuen hym at Ra-
moth whiche he fought w Hazael kyng of Si-
ria. And Ochoziah the sonne of Joiam kyng
of Juda went downe to se Joiam the sonne
of Achab at Jezreel, because he was disea-
sed. * For it was thurst into Ochoziah of
God to go to Joia, & that whiche he was com-
be shulde go out wth Joiam agaynst Je-
hu the sonne of Namsi, whom the Lord had
annoynted to destroye the house of Achab.
And as Jehu was executynge iustice vpon
the house of Achab: he found the lordes
of

For it was
thrust. ac. of
god, vnder-
stand to the
intent p he
comynge to
Jehoram
might be as
knowe
of Jehu.

of Juda, and the sonnes of the brethren of Ochoziah, that waped on Ochoziah, & he slew them. And he soughte Ochoziah, and they caughte hym where he was hid in Samaria, and broughte hym to Jehu. And when they hadde slayne hym, they buried hym, because sayd they he was the sonne of Josaphat whiche soughte the Lord with al his hert. And ther was none of the house of Ochoziah that could obtene to be king.

D For Athaliah the mother of Ochoziah when she sawe her sonne was deade, arose and slew al the seed of the kingdom of the house of Juda. But Josabeth the daughter of the kynge, toke Joas the sonne of Ochoziah and ayle him from among the kynges sonnes that were slayne, and put hym and his nurse in a sleppynge chamber. And so Josabeth the daughter of kynge Joiam and wife of Joiada the priesse, because she was the spise of Ochoziah, bydde hym fro Athaliah, & she slewe hym not. And he was with them hid in the house of God vi. yere. And Athaliah raigned over the lande.

The xlii. Chapter.

D Joas the sonne of Ochoziah is made king, Athaliah is put to deathe.

A In the seventh yere Joiada toke heaite, and made a bonde wpth the captaynes of hundreds, Azariah the sonne of Jerobah, Ismaell the sonne of Johanan, Azariah the sonne of Obed, Maasiah the sonne of Adai, and Elisaphat the sonne of Jechu. And they wente aboute in Juda and gathered & Levites oute of all the cyties of Juda and the auntyente heades of Israel, and came to Jerusalem. And all the congregacion made a bonde wpth the kynge in the house of God. And Joiada saide to them, Behold the kynges sonne must raigne over the children of David, as the Lord hath sayde. The hye is it therefore that ye shall doo. The thirde part of pou prieses and Levites whiche come in the Sabothe daye shall kepe & dores, and an other thirde parte shall be in the kings house, & an other thirde parte shall be in the gate of the foundation, & all the people shall be in the court of the house of the Lord, save the prieses and the Levites that minister. They shall go in, for they are holy, & al the people shall kepe & watch of the Lord. And the Levites shall copas the king rounde aboute, euery man his weapon in his hand, & what soeuer other man come in to the house of the Lord, he shall dye for it, & ther shall be with the king, as he cometh in, and as he goeth oute.

And the Levites and all Juda dydin all thynges as Joiada the priesse commaunded, and toke euery man his men, both they that came in and them that wente oute the Sabothe day: for Joiada the priesse dyd lette none of the companies departe. And Joiada the priesse deliuered to the captaynes of hundreds, speares and sheldes, and bucklers that pertayned to kynge David, and were in the house of God. And he set all the

people and euery man his weapon in his hande, from the righte corner of the house, to the lefte corner of the house, alonge by the aulter, and rounde aboute the kynge. And they broughte oute the kynges sonne, and putte on hym the crowne and the scepter, and made hym kynge. And Joiada, and his sonnes annointed hym and saide: God saue the kynge.

That is the law of god.

When Athaliah heard the nopsse of the people runnyng and prayyng the kynge, she wente among the people into the house of the Lord. And when she saw the kynge, stand at his pyllet in the enterpyng, and the Lordes and trompettes aboute the kynge and all the people of the lande reioysyng and blowyng wpth trompettes, and the singers with instruments of musick teaching to praise. She rent her clothes and cried for treason. And Joiada the priesse wente out with & captaynes of hundreds that were appointed to gouerne the host, and sayd to them, haue her oute wthout the arap, and whosoever foloweth her, let hym be slayne wpth the swearde. For the priesse sayde: Let her not in the house of the Lord. And they laid hands on her, and when she was come out to the enterpyng of the horsgate in the kings house, they slew her ther. And Joiada made a bonde betwene hym & al the people, and the king, to be the Lordes people.

And all the people went to the house of Baal and destroyed it, and brake the alters and images, and slew Mathan the priesse of Baal afore the aulter. And Joiada put the offices of the house of the Lord in the handes of the prieses, the Levites, whiche David had deuoted in companies for the house of the Lord, to offer burnt offeringes vnto the Lord, as it is written in the lawe of Moses, wpth reioysyng and songyng, as it was ordeined by David. And he set porters to the gates of the house of the Lord, that no vnclene person in anye poynte shulde enter in.

And he toke the captaynes of hundreds, and the nobles & the gouerners of the people and al the folke of the land and brought the kynge downe oute of the house of the Lord, and they went thorow the hygh gate in the kings house, and set the kynge vpon the seate of the kingdome. And all the people of the lande reioysed, and the cytie was in tranquility, but they slewe Athaliah wpth the swearde.

The xlii. Chapter.

Joas burneth the life of Joiada beyeth the law, but after his death he regardeth it not. He killeth Zacharias & his prophete. Joas is killed of his own seruantes, after whos raggeth Amazias.

I Joas was vii. yere olde when he began to rapgne, & rapgned xl. yeres in Jerusalem. His mothers name was Zebiah of Beersabe. And Joas dyd & pleased the Lord al the daies of Joiada the priesse. And Joiada had vii. daughters, & he begat sons & daughters.

Joas.

It chaunced after that, that Joas was minded to mende the house of the Lorde. Whereupon he gathered together the pnestes and the Levites, and sayde to them. * go out thorow the cities of Juda, and gather of al Israel spluer, to strengthe the house of your God, pere by pere, and se ye had the thing howbeit the Levites were slacke.

Then the kynge called Joiada that was the chiefeest, and sayd to him: Why request thou not of the Levites to bring in out of Juda and Jerusalem, the summe appointed by Moses the servant of the Lord: and by the congregacion of Israel for the tabernacle of witness? for weked Athaliah and her chyldren had broken the house of God, and had bestowed all the dedicate giftes of the house of the Lord about Baals.

Wherefore at the kynges commaundement they made a cofer, and sett it at the gate of the house of the Lorde, and made proclamation thorow Juda and Jerusalem to bring in to the Lorde the * taracion of Moses the servant of God, whiche he set upon Israel in the wilderness. And the Lordes, and all the people reioysed, & brought in and caste into the cofer, vntill it was full. And when the tyme came that the chest shuld be brought in by the handes of the Levites at the appointment of the king, when they saw that there was much mony: then came the kynes scribe, and one appointed by the chiefe pnest, poured out that was in the cofer, and take it and carped it to his place again, and thus they did day by day, and gathered muche money.

And the kynge and Joiada gave it too workemen that wrought upon the house of the Lord, and hired masons and carpenters to repaire the house of the Lorde, and artificers in yron and bras, to repaire the Lordes house. And the workmen wrought and the worke prospered thorow their handes: and they made the house of God as it ought to be, and strengthened it. And when they had synned it, they brought the rest of the money to the kinge and Joiada, and there with made vessels for the house of the Lord: that is to say vessels to minister withal, and to serue for burntofferings as labels and vessels of golde & silver. And they offered burntofferings in the house of the Lord continually at the daies of Joiada. And Joiada waxed olde and full of yeres, and dyed. An hundred and thirtie yere old was he, when he died. And they buried him in the cite of David amonge the kinges, because he had done good in Israel, and on God, and on his house. After the death of Joiada came the Lordes of Juda and made obeysaunce to the kynge. And then he harke ned unto them. And so they left the house of the Lord God of their fathers, and served groues Images. And then came there wrath upon Juda and Jerusalem for thes their trespase. Notwithstandynge God sent prophets to them, to bringe the ym-

gayne unto the Lord. And then testified vnto the. But they wold not heare.

And the spyte of God came vpon zachariah the sonne of Joiada the pnest, and he slepte vpon aboute the people, and sayde to them. Thus saythe God: whye breake ye the commaundementes of the Lorde, ye shall therefore not prosper: but as ye haue forsaken hym, so shal he forsake you. * When upon they conspired against hym, and stoned hym with stones, at commaundement of the kynge, even in the court of the house of the Lorde. And Joas the kynge remembred not the kyndenes whiche Joiada his father had done to him, but slew his sonne. And when he dyed, he sayd: the Lord se and requyre a rekenynge.

And when the yere was oute, the hoste of the Syrians came against him: and they came to Juda and Jerusalem, and destroyed al the Lordes of the people, and sent al the spoile of them vnto the king to Damascus. And though the army of Syria came with a smal company of men, yet the Lord deliuered a very great hoste into their handes, because they had forsaken the Lord God of their fathers, and therto they served Joas accordinge to his desertes.

And as soone as they were departed from him, though they left him in greates displeases, yet his owne seruantes conspired against hym for the bloude of the chyldren of Joiada the pnest, and slew hym on his bed. And when he was deade, hym they buried in the cite of David, but not in the sepulchres of the kynes.

And these are they that conspired against hym, zabab the sonne of Samaah an Ammonite. And Josabab the sonne of Simrih a Moabite, and his sonnes. And the summe of the rage that came to him, and the foundation of the house of God, are wyrtten in the booke of kinges. And Amazias his sonne reigned in his stede.

The. xv. Chapter.

Amazias ouercometh the Edomites. And Joas king of Israel ouercometh and kil- leth Amazias.

Amazias was yere and twenty yere olde when he began to reigne, & reigned yere and twenty yere in Jerusalem. His mothers name was Joiadan of Jerusalem. And he did that pleased the Lord, but not with the hole hearte. And as soone as he was settled in the kingdom, he slew them that kyled the kynge his father. But he slew not their chyldren, accordinge to that is wyrtten in the lawe in the booke of Moses, to whome the Lorde commaunded, sayinge: * the fathers shall not dye for the chyldrens causes, nor the chyldre for the fathers, but euery man shal die for his own syn. And Amazias assembled Juda together and made captaynes ouer thousandes, and ouer hundredes in the houses of their fathers thorowoute al Juda and Beniamin. And he numbred them. xx. yere and above

zachariah.

2at. xlii. d

Exod. xxx. d

Note thre
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the god sayde
to Mos. ac.
vi. n. p. m.
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no more but
an hundred
and. xx. yere

2. Reg.
xiii. a.

De. xlii. c.

2. Reg.

xlii. d.

B

bone, and founde them thre hundred thou-
sande ponge lustye men, able to go to bat-
tyle, and that coude handle speare and
shilde. And he hired therto an hundred thou-
sande fightinge men out of Israell, for an
hundreded talentes of syluer.

But there came a manne of God to hym
and sayde: Kynge let not the armpe of Is-
rael go with the, for the Lorde is not wpth
Israell; neyther wpth anye of the house of
Ephraim. Or els if thou nedes wylte, then
go and do it, and makethy selfe stronge to
battyle: and thou shalt se, that God shall
make the falle before thyne ennemys.

For God hath the power to helpe or to caste
downe. And Amazias sayde agayne to the
manne of God what shall we doo then for
the hundred talentes, whiche I haue ge-
uen to the hoste of Israell? And the man of
God sayde: the Lorde is able to geue the
much more then that.

Then Amazias severed the armpe that
was come to him oute of Ephraim, to goo
home agayne. Wherefore they were excea-
dyng wrothe wpth Juda, and retourned
home in greute anger.

And Amazias tooke hearte, and carped
oute his hooste, and wente too Sa' daie.

iii. Reg.
xiii. b.

Where he slew of the chydrene of Seir
ten thousande. And other ten thousand of
the childe of Juda he toke alive, and carri-
ed them to the top of a rocke, and cast them
downe from the top of the rocke, that they
all to burst: but the men of the armpe whi-
che Amazias had turned backe and would
not let go with his people to battyle, ran
vpon the ctytes of Juda from Samaria
vnto Bethhoron, and slew .iii. thousand of
them, and wan much spole. And it chaun-
ced, after that Amazias was come from the
slaughter of the Edomites, and had brou-
ghte the goddesses of the chydren of Seir, he
set them vp to be his gods, and bowed hym
selfe before them, and burned incense vnto
them. Wherefore the Lorde was wroth with
Amazias, And sente to hym a prophet, and
sayde to hym: whype seekst thou the goddesses
of the people, whiche were not able to deli-
uer theyrowne people oute of thyne han-
des? And as the prophete spake to hym, he
sayd to the prophet: haue menne made the
of the kings counsel: cease, lest thou be bea-
ten. And the prophet ceased and sayd: I am
sure that God hath take counsel to destroy
the, because thou haste done this, & obeyest
not my counsell. Then Amazias kynge of
Juda tooke aduise, & sent to Joas the son
of Joachaz the sonne of Jehu kynge of Is-
rael, and sayde: come and let vs se epyther o-
ther. And Joas kynge of Israell, sente a-
gayne to Amazias kynge of Juda, saying: a
thysell in Libanon sent to a Cedar tree of
Libanon, sayinge: * geue thy daughter
to my sonne too wyfe. But there came the
wyld beasts of Libanon, and trode downe
the thysell. Thou thinkest: loo, I haue
beaten the Edomites, therfore thine heart

arpyseth to gloryfye thy selfe. Howe abyde
at home: what nedeth the to prouoke to e-
uyl, that thou perishe and Juda wpth the?

But Amazias rested not: for it came of
God, euen to deliuer them into the handes
of theyr ennemys, and that because they
hadde soughte the goddesses of the Edom-
ites. And Joas kynge of Israell came vp:
and they sawe epyther other, bothe he and A-
mazias kynge of Juda at Bethsames in Ju-
da. And Juda was put to the worse before
Israell, and fled euery man to hys tent. And
Joas kynge of Israell toke Amazias kynge of
Juda the sonne of Joas, the sonne of Oho-
ziah at Bethsames, and broughte hym to
Jerusalem, and tare the wal of Jerusalem
from the gate of Ephraim, vnto the corner
gate, foure hundred cubytes longe. And he
toke all the golde and syluer, and all the iew-
elles that were founde in the house of God
wpth Obed Edom, and the treasure of the
kynge's house, and hostages and retourned
to Samaria.

And Amazias he sonne of Joas kynge
of Juda lyued after the deathe of Joas son
of Joachaz kynge of Israell, fiftene yeres.
The reste of the actes of Amazias first and
laste, are wyrtten in the booke of kynge's
of Juda & Israell. And after the time that
Amazias dyd turn away from the lord, they
cōspired treason against him in Jerusalem:
& he fled to Lachis, whither they sent after
him, and slew him ther, and broughte hym
by with horses, and buryed hym with his fa-
thers in the cite of Juda.

The xvi. Chapter.

After the deathe of Amas as aigneth Oziah
which is written with the lepre. And Joas
thay raigene in his towne.

Then all the people of Juda tooke O-
ziah whiche was .xvi. yere oulde, and
made him king in the towne of his fa-
ther Amazias. And he buylte clothe & brou-
ghte it agayne to Juda, after the king was
layde to rest with his fathers. Sixtene yere
old was Oziah when he begā to raigē, and
he raygned two and fiftie yere in Jerusa-
lem. His mothers name was Jecaliah of
Jerusalem. And he dyd that pleased the
Lorde in all popntes, as did his father Ama-
zias. And he soughte God whyle zachary-
ah the teacher to se God, liued: and as long
as he soughte the Lorde, God made hym
prosper. And he wente to battyle against
the Philistines, and brake downe the wals
of Beth, and the wals of Jabneh, and the
walles of Asdod, and buylte ctytes aboute
Asdod, and among the Philistines. And god
holpe hym agaynst the Philistines, and a-
gaynst the Arabiens that dwelte in Sur-
baall, and agaynst the Moabites. And the
Ammonites gaue tribute to Oziah, and his
name spred abroade euen to Egypte: for he
played the man, and exceded. Moreover O-
ziah buylte towres in Jerusalem ouer the
corner gate, and ouer the balpe gate, and o-
uer other corners, and made them stronge.

And

iii. re. xiii.

iii. re. xiii.

ii. Chronicles.

And he buylte towres in the wildernes, and dygged many wels. For he had much catel both in the valey, & also in the plain, and plowmen & vineyarders in the mountains and in Charnell, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente oute to war in the acmpe, men were tolde and numbred by Jereiel the scrabe, and Maasiah an Officer, vnder the hande of Samanah one of the kynges lordes. And the hole numbre of the aunciente heades of the men of myghte, were. ii. thou sande and sire hundred, and vnder the handes of them was the armie of the host. iii. C. and. vii. C. and. v. C. that made warre with myghte and strengthe, to helpe the kyng a gaigne hys ennemys. And Oziah prouided them thorowoute all the hoste, shildes, spere, helinets, haberginnes, bowes: and spunges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, too shote arrows & greute stones wpth. And his name spred farre abroad, for he was wonderfyll holpe, vntyll he was become myghty.

And in his greatenesse his herte aroose, that he was married, and transgressed agaynst the Lorde his God. For he wente into the temple of the Lorde to burne incense vpon the auter of incense. But Azarias the priest wente in after hym wpth foure score priestes of the Lorde that were bold men. And they stepte to Oziah the kyng, and saide to him: it pertayneth not to Oziah to burne incense vnto the lord, but to the priestes the children of Aar in that are consecrate for to burne incense. Come out of the sanctuary, for thou haste trespassed, and it shalbe no worshippe to the before the Lorde God.

iii. re. xv. a. And Oziah was wroth and had incense in his hande to offer, and in his indignatyon agaynst the priestes, & the lepre sprang in hys forehead, before the priestes in the house of the Lorde, euen besyde the incense auter. And Azarias the chyefe priest wpth al the other priestes looked vpon hym: and beholde, he was a lepre in hys forehead: and they draue hym thence. And therto he was fayne to go oute, because the Lorde hadde plagued hym. And Oziah the kyng continued a lepre vnto the dape of hys deathe, and dwelte in an house at spertye: howebeit he was cast out of the house of the lord. And Joatham hys sonne hadde the gouernaunce of the kyngs house and iudged the people of the lande.

The reste of the actes of Oziah bothe friste and laste, dyd Iasas the prophete the sonne of Amos wyte. And when Oziah was layd to rest with his fathers, they buried him with his fathers in the sepulchre of the burpall of the kynges. For they sayde: he is a leper. And Joatham hys sonne reigned in hys steade.

The. xxvi. Chapter.

Joatham reigned and ouer-commeth the Ammonites. Achaz his sonne reigned after hym.

The. xxvi. Chapter.

Joatham was. v. and. xx. yere olde when he began to reigne, and reigned sixtene yere in Jerusalem. His mothers name was Ierushah the daughter of Zadoc. And he dyd that pleased the Lorde in al pointes as did his father Oziah, saue that he came not to the temple of the Lorde, and that the people dyd yet corrupte them selues. He buylt the hre gate of the temple of the Lorde, and on the walle Ophell he buylt muche. Agreuer he buylt cities in the mountains of Iuda, and in the woode country he buylt castels and towres.

And he foughte wpth the kyng of the chyldren of Ammon, and preuailed agaynst them. And the chyldre of Ammon gaue hym the same yere an hundred talentes of silver, and tennethousandquarters of whete and as much barley. So muche also did the chyldren of Ammon geue him the. ii. yere, & the. iii. to. And Joatham became myghty, because he directed his way before the Lorde his God. The rest of the actes of Joatham and al his wars, and his waies are wyrtten in the booke of the kyngs of Israel and Iuda. He was. v. and. xx. yere olde, when he began to reigne, and reigned. xvi. yere in Jerusalem. And when Joatham was layd to rest with his fathers, they buried him in the cypse of Dauid: and Achaz hys sonne reigned in hys steade.

The. xxvii. Chapter.

The wickednesse of Achaz kyng of Iuda After hym reigned Ezechias.

Achaz was. xx. yere olde when he began to reigne, and reigned. xvi. yere in Jerusalem. And he did not that pleased the Lorde, as dyd hys father Dauid, but walked in the waies of the kynges of Israel, and made thereto Baals of metal. And he offered incense in the balre of the chyldren of Benion, and burnt his chyldren in fre after the abominatyon of the nacion, whiche the Lorde threw out before the chyldren of Israel. And he offered burnt incense in his alters, and on mountaynes, and vnder euery grene tree.

Wherefore the Lorde hys God delpyered hym into the hande of the kyng of the Syrians, whiche beate hym, and carped awaye a greute multitude of hys, captiue in to Damascen. And further, he was delpyered into the hande of the kyng of Israel, whiche slewe of hys a myghty slaughter. For Ishaiah the sonne of Ameliah slewe in Iuda an hundred and twenty thousand in one dape, and all fyghtynge menne: and that because they had forsaken the Lorde God of their fathers. And Zechu a myghty man in mount Ephraim slewe Maasiah the kynges sonne, and Asicam the Lorde steward of houshoulde, and Eleanah that was nexte too the kyng. And the chyldren of Israel took the pylsoners of the. xii. thren two hundred thousand, wyues, sons & daughters, and thereto caried away much spoyle of them, and brought it to Samaria.

But

Obed.

But there was a prophete of the Lordes named Obed, whiche went out to the hoſte that came to Samaria, and ſayde to them: lo, becauſe the Lord God of your fathers was wroth wth Juda, he deliuered them into your handes. And ye haue ſlapne them wth crueltie that reacheth vp to heauen. And now ye purpoſe to kepe vnder ſchyl- dren of Juda, and Jeruſalem, and to make them bondemen, and bondewomen. What other thyng do ye (ye vnhappye then of- fende the Lord your God: But now heare me, and deliuer the priſoners agayne, whiche ye haue taken of your brethren, for the greate wraſhe of the Lord is vpon you.

And certayne of the heades of the chyl- drene of Eplhaim: as Azarias the ſonne of Iohanan, Barachiah the ſonne of Geſe- meloth, Iehzekiah the ſonne of Selum, and Amaſa the ſonne of Adalai ſtoode vp a- gainſt them that came from war, and ſaide vnto the pe ſhal not brynge in the captiues hither. For wher we haue offended the lord alre- dy, we intend to ad more to our ſpynes and treſpace. For our treſpace is great al- ready, and there is ſcarce wraſhe vpon Iſra- el. Wherupon the men of arms left the cap- tiues and the ſpoule befoze the Lordes and at the congregation.

And there aroſe certayne appointed ther- to by name, and tooke the priſoners, and clothed al that wer naked among them, of the ſpoule, and arayed them and ſhoed the, and gaue them to eate and to drinke, and annointed them, and caried al that were fe- ble of them vpon aſſes, and broughte them to Jericho the ctyte of Iſraelme trees faſte by theſe brethren: and then retourned to Samaria agayne.

And at that ſame tyme kynge Achaz ſent vnto the kinges of Aſſur to haue help. And the Edomites came yet agayne and ſlew of Juda and carped away ſome captiues. And the Philistines inuaded the cities in ſ- lowe countie, and the ſouthe of Juda.

And toke Bethſames, Aialon, Gaderoth, and Socoh, wth the townes belongynge thereto, and Elmina with the townes of ſ- ſame. And Simſo with her townes, and dwelt therein. For the Lord broughte Juda low, becauſe of Achaz kynge of Juda, whiche made Juda naked and traſgreſſed againſt the Lord: And Tiglath Philneſer kynge of Aſſur came vpon hym, and beſeged him but preuayled not agaynſt hym. For Achaz toke awaye oute of the houſe of the Lord, and oute of the kyngeſ houſe and out of ſ- Lordes houſes, and gaue vnto the kynge of Aſſur, though he holpe him not. And ther- to in the verie tyme of hys tribulation drey- nede Achaz treſpace yet more agaynſt the Lord. For he offered vnto the goddes of them of Damasco whych bette hym and ſayde: becauſe the Goddes of the Sirciens helpe the, therefore wil I offer to them, that they maye helpe me alſo. But they wer hys deſtruction, and the deſtruction of al Iſrael.

And Achaz gathered together the veſ- ſels of the houſe of God and brake them, and ſhut vp the doores of the houſe of the Lord, and made him aulters in all corners of Je- ruſalem. And in al the cities of Juda, ctyte by ctyte he made hyl aulters to burne in- cenſe vnto other goddes, and angered the Lord God of hys fathers. The reſte of hys Actes, and al hys wayes bothe ſpyll and laſſe are wyrtten in the booke of Iſynges of Juda and Iſrael. And when Achaz was layd to reſte wth hys fathers, they buryed him in the ctyte of Jeruſalem: but brought him not vnto the ſepulchres of the kinges of Juda. And Ezechias his ſonne reigned in hys ſtede.

The xxix. Chapter

Ezechias reſtoureth vnto the temple of the Lord, al the things that had not bene regar- ded of his predeceſſours

Ezechias began to reigne when he was xxiij yere old, and reigned xxix yere in Jeruſalem. And his mothers name was Abia the daughter of zachary. And he dyd that was ryght in the ſyght of the lord in all pointes, as dyd Dauid his father. He opened the doores of the houſe of the Lord in the ſpyll yere, and ſpyll moneth of hys reigne, and repaired them. And he broughte in the prieſtes and the Leuites, gathered them together into the caſt ſtete: and ſayde vnto them.

Heare me ye Leuites: purghe your ſel- ues, and halowe the houſe of the Lord god of your fathers, and brynge oute the filthi- neſſe oute of the holpe place. For oure fa- thers haue treſpaced and done wychedeſſe in the eyes of the Lord our God: and haue forſaken hym, and touned awaye theſe faces from the habitation of the Lord, and touned to theſe backs. And beſide that they haue ſhutte vpp the doores of the porche and quenched the lampes, and haue neyther burned incenſe, nor offered burnt offerings in the holpe place vnto the God of Iſrael.

Wherefoze the wraſhe of the Lord fell on Juda and Jeruſalem, and he ſcattered them and made them ſo thynne that menne hiſſe at it, euen as you ſee wth your eyes. For ſo, oure fathers wer ouerthrowen wth the ſwarde, and oure ſonnes, oure dought- ers and oure wiues were carped awaye pri- ſoners for the ſame. Nowe haue I in my herte to ſerke a couenant wth the Lord God of Iſrael, that his wraſhe maye ceaſe: Nowe therfoze my ſonnes be not negly- gente, for the Lord hath choſen you too ſtand befoze him, and to muſter and burne offerings to hym.

Then the Leuites aroſe: Mahath the ſonne of Amaſa, and Joel the ſonne of A- ſanah bringe of the children of the La- thites: and the ſonnes of Merari, Iſai the ſonne of Abdi, and Aſariah the ſonne of Ba- laluel: and of the Gersonites, Joah the ſon of Summa, and Eden the ſonne of Joah: and

Of the sonnes of Shaphan. Shum and Zebadiah and of the sonnes of Asaph, Zachariah, Mathaniah and of the sonnes of Benai, Jehiel and Semei: and of the sonnes of Jeduthun. Semaiah and Oziel. And they gathered the brethren and purged themselves, and then went at commaundement of the kyng by the worde of the Lorde for to cleanse the house of the Lorde. And the priestes wente into the house of the Lorde, to cleanse it, and broughte oute all the vnellesse, they founde in the temple of the Lorde, and in the court of the house of the Lorde. And the Leuites toke it, and caried it oute into the broke Cedron. They began the firste daye of the firste moneth to purghe, and came the eighth daye to the porch of the Lorde, so that they hadde purged the house of the Lorde in eighte daies, and the thirte daye of the firste moneth they made an ende.

And then they wente in to Ezechias the kyng and sayd: we have cleansed al the house of the Lorde, and the altare of burnt offerings, with al his vessels and the shew breade table wth all his apparel: and ther to all the vessels whiche the kyng Achaz had cast asyde when he ragued and transgressed, them we have repayred and sanctified: and se, they are before the altare of the Lorde. And Ezechias the kyng rose earlie and gathered the Lordes of the ctye and went vp to the house of the Lorde. And there were broughte, by open bu. rammes, seven lambs, and seven kyddes to be a sinne offeringe for the kyngdome, for the sanctuary and for Juda. And he commaunded the priestes the sonnes of Aaron to offer them on the altar of the Lorde. And they slew the open: and the priestes receyued the bloude, and sprinkled it on the altare: and they slewe the rammes and sprinkled the bloud upon the altare: and slewe the lambs and sprinkled the bloude upon the altare. And then they broughte forth the kyddes of the sin offerings before the kyng and the congregation, whiche put thei handes upon them. And the priestes slewe them, and offered the bloude of them upon the altare, to make satisfactiō for al Israel: for the kyng sayde: that the burnt offeringe and the sin offeringe shulde serue for al Israel. And then set the Leuites in the house of the lord with Symbales, psalteries, and harpes accordinge to the commaundement of David and of Gad the kynges sear of visions, and of Nathan the prophete. For so was the commaundement of the Lorde thow the hande of his prophetes. And so the Leuites stode with the instrumentes of David and the priestes wth trompettes. And Ezechias commaunded to offer the burnt offeringe upon the altare. And when the burnt offeringe began, the songe of the Lorde began, and the trompettes wth the instrumentes of David kyng of Israel. And al the congregatiō bowed themselves and

the spongers sange, and the trompets blew, and continued vntill the burnt offeringe was synpsted.

And when they had made an ende of the burnt offeringe, the kyng and al that were wth hym kneeled downe, and bowed themselves, and gaue prayse and thanks. And Ezechias the kyng, and the Lordes bade the Leuites too prayse the Lorde wth the words of David and of Asaph the sear of visions. And the Leuites praised that they reioysed againe, and the other clouted and bowed themselves.

And Ezechias answered and sayde: now that ye haue filled your handes to the lord, go to and bring in the sacrifices, and thank offerings into the house of the Lorde. And the congregacion broughte in the sacrifices and thank offerings, and all that were wth hym broughte burnt offerings. And the numbere of the burnt offerings whiche the congregacion broughte in, was seuentie Oxen, and an hundred rammes, and two hundred lambs: and all burnt offerings too the Lorde. And besyde that they dedicated syxe hundred Oxen, and thre thousande sheepe.

But the priestes were to fewe: and were not able to slepe all the burnt offerings. Wherefore the people beethen the Leuites holde them till the worke was ended, and vntill the priestes were sanctified. For the Leuites were purer hearted to sanctifye them selues then the priestes. And ther to the burnt offerings were many, with the fatte of the peace offerings, and the drink offerings that belonged to the burnt offerings. And so the seruce pertaining to the house of the Lorde went forward. And Ezechias reioysed, and al the people that God had made the folke so ready, for the thing was sodenlye done.

The xxx. Chapter.

Ezechias reuiveth the feast of pascoer.

And Ezechias sent to all Israel and Juda: and thereto wrote letters to Ephraim and Manasse that they should come to the house of the Lord at Jerusalem, to offer pascoer vnto the Lord God of Israel. And the kyng held a counsel wth his Lordes and al the congregacion at Jerusalem to kepe the feast of pascoer in the ii. month. For they could not kepe it at the firste month, for they were not priestes enough sanctified, neither was the people gathered together to Jerusalem. And the thing pleased the kyng and al the congregacion. And they decreed it shuld be proclaimed thow out all Israel from Bersabe to Dan, that they shuld come and holde the feast of pascoer vnto the Lord God of Israel at Jerusalem: for they had not often done it, as it is written how they shoulde.

And the messengers wente wth letters of the hand of the kyng and of his Lordes thow oute all Israel and Juda, at the commaunde-

commaundement of the king, which sayd: children of Israel, tourne againe vnto the Lord God of Abraham, Isaac, and Israel, and so wil he turne to the remnaunte of you that are escaped oute of the handes of the kynge of Assur.

And be ye not lyke your fathers & your brethren which trespassed against the Lord of your fathers, which therefore gaue them vp that they are wasted as ye se. Wherefore be not spfnecked lyke vnto your fathers, but yeld your selues vnto the Lord, & come to his holy place which he hath sanctified for euer, and serue the lord your God, that his wrath maye turne from you.

For if ye tourne vnto the Lord your brethren and your chyldren shall fynde compassion in the presence of them that houlde them captiue, that they may come agayne vnto this lande: for the lord your God is full of mercy and compassion, & wil not turn his face from you, if ye turne againe to him.

And the postes went from cyty to cyty thorowout the land of Ephraim and Manasses and euen vnto Zabulon.

But they laughed them to scorne, and mocked them. Nevertheless yet dyuers of Asser, Galanasses and of Zabulon meekened them selues and came to Jerusalem. And thereto the hand of God was in Juda to make them of one accord to do the commaundement of the kynge and the captaynes, whiche was accordynge to the word of the Lord. And so they assembled to Jerusalem muche people and a myghty great congregacion, to holde the feast of sweete breade in the second moneth.

And they arose and put awaye the altars that were in Jerusalem. And all incense they dyd awaye and caste them in to the brooke Cedron. And they slewe passouer, the fourtene day of the second moneth. And the priestes and Leuites sanctified the selues for shame, and brought in the burnt-offerynges into the house of the Lord. And they stode in theyr standyng after their maner accordynge to the lawe of Moyses the man of God. And the priestes sprynckled the bloude receauynge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: therefore dyd the Leuites slewe passouer for all that were not cleane to sanctifye them to the Lord.

There was yette muche people oute of Ephraim, Manasses, Issachar and Zabulon that were not cleane, and therefore dyd eate passeouer other wyse then wytyngge specifeth. But Ezechias prayed for them and sayde: the good Lord be mercifull to all that sette their hearies to seke the God that is the Lord God of their fathers, though they do it not accordynge to the cleanness of the holpe place.

And the Lord heard Ezechias, and healed the people. And so the chyldren of Israel that were found at Jerusalem helde the

feast of sweete breade seuen daies with great gladnes, & the Leuites & the priestes praised the Lord day by day with lowd instruments.

And Ezechias spake verreye vnto the Leuites that had good vnderstandynge of the Lord. And they did eate the feast, seuen dayes long, and offered peace-offerynges and thanked the Lord God of their fathers. And the hole assemble toke counsell to kepe seuen dayes moore: and they helde those seuen dayes with gladnesse. For Ezechias kynge of Juda gaue for beuere-offerynges to the congregacion a thousand oxen, and seuen thousand shepe. And the Lords gaue to the congregacion for beuere-offerynges a thousand oxen, and ten thousand shepe. And the priestes sanctified them selues, that they were pnowe.

And al the congregacion of Juda with the priestes and Leuites, and all the congregacion that came oute of Israel and the strangers, both that came oute of the lande of Israel, and that dwelte in Juda, reioysed: and there was greete ioye in Jerusalem. For from the tyme of Salomon the sonne of Dauid king of Israel it hapened not so in Jerusalem. And the priestes and the Leuites arose & blessed the people, & their voise was heard & their prayer went vp vnto his holy dwelling place heuen.

The xxxi. Chapter.

After Ezechias had called agayne the people vnto the way of the Lord, he ordeined the priestes, vnto whom he commaunded to gyue tythes.

And when they had synished al thys, al Israel that were found in the cityes of Juda wente oute, and brake the ymagines and cut down the groues, and al to broke the highalters and the other altars thorowte out Juda, and Beniamin, Ephraim & Manasses, tyll they had made an ende of them. And afterward al the chyldren of Israel returned euery man to his possession in theyr owne cyties. And Ezechias set the priestes & the Leuites in their order to waite by course, euerye man accordynge to his offyce, whether priest or Leuite: for the burnt-offerynges and peace-offerynges, and to minister, and to thanke and to pray in the gates of the lodge of the Lord. And the kynge gaue a porcion of his substance for burnt-offerynges at morninge and euen, and for burnt-offerynges on Saboth daies, & new mones, and other solemne feastes, accordynge as it is wytyren in the lawe of the Lord. And he hadde the people that dwelte in Jerusalem to gyue the part of the priestes & Leuites that they myghte be maintayned in the lawe of the Lord. And as soone as the worde came abroad, the chyldren of Israel brought abundaunce of fresshe frutes, of come, wyne, oyle, & beere, & of all maner of frutes of the fildes: and the frutes of all maner of thynges brought they in plenteously. And the chyldren of Israel and Juda that dwelte

II. Chronicles.

In the cities of Juda, they also broughte in the tythes of oren and shepe, and tythes of dedicat thyngs which were dedicate to the Lord their God, and put them on heapes. In the third moneth they began to lay the heapes and synghed them the seventh.

And when Ezechias and the lords came and saw the heapes, they blessed the Lord & his people Israel, and Ezechias questioned wth the priestes and the Levites concerning the heaps. And Azarias the chiefe priest of the house of Sador answered hym and sayd: sythen they began to bring the beue offerings into the house of the Lord, we haue eaten and had ynough, & yet left abundance, for the Lord hath blessed his people and therof is this heape left. And Ezechias badde dreffe by the store houses aboute the house of the Lord. And so they dyd, and caried in the beue offerings and tythes and the dedycate gyftes, euen of sydeltye.

Quert whiche Chonanyah the Leuite had the rule, wth Semel his brother next to hym. And Jehiel, Azariah, Abath, Asael, Herimoth, Josabad, Eliel, Jesmachyah, Abath and Banayah, were overseers ordeyned by Chonanyah and Semel his brother, at the appoyntment of Ezechias the kynge, and Azarias the ruler of the house of God. And Chozai the son of Jena the Leuite porter at the East dore had þ ouer syght of þ frewploughynges of God, to gyue beue offerings vnto the Lord, and was ouer thyngs most holy. And vnto hym were Eden, Ganiampn, Fesus, Semeiah, Amariah and Sechanyah in the cyties of the priestes of the sydeltye, to gyue to the brethren their porcyons, as well to the smal as to the greate.

And to the males also that were reckned from thre yere and aboue amonge all that went into the house of the Lord day by day to do seruite and walke by course.

And to the priestes that were reckned in the householdes of their fathers from thre yere and aboue, to wayte when they courses came. And to them that were reckened thorow oute all their babes, wyues, sonnes and daughters thorow oute all the congregation. For to the fidelity of them dyd men commyt their sanctyfyed gyftes. And therto among the chyldren of Aaron the priestes were men named by name in the fyeldes of the suburbs of all the cyties, cytye by cytye, for to gyue porcyons to all the males of the priestes and to all that were reckned among the Leuites.

And on this maner dyd Ezechias thorow out al Juda, and did that was good, right and reuth, before the Lord his God. And in all the workes that he began in the seruice of the house of God, to seke his god after the law and commandement, he dyd wth al his hart, and prospered.

The xxxii. Chapter.

Sennacherib, which quide haue belleged

The xxxii. Chapter.

Jerusalem is strephen of the Angel & zechias as dieth, after whom succeedeth Manasse

After these dedes & truth Sennacherib kynge of Assur came & catted into Iuda, & pitched against þ strong cities, iii. re. viii. c. & thought to draw the to hym. But whē Ezechias saw þ Sennacherib was come, and that he purposed to fyght agaynst Jerusalem: he toke counsel wth his captyaynes and men of myght, to stop the water of the fountaynes that were wthout the cytye: and they were contente to helpe hym. And so there gathered muche people togyther, and stoppe al the welles and the broke that ran thorow the middes of the lande, entendinge that the kynge of Assur should not fynd much water, when they came. And he went to Iustelye and built vp the wal wher it was broke, and made towres aboute by: ou, and yet an other wal wthout, and repayed also the cytye of Dauid, & made manie battes and pylles.

And he set Capteaynes of war ouer the people and gathered them togyther into the large Acere of the gate of the cite, and spake gentyle to them, sayinge. Blucke vp your heeres and be strong: be not asfayde or in any wyse discouraged for drede of the kynge of Assur, and of the greare multitude that is wth hym: for ther is one greater iii. re. vi. c. wth vs then wth hym. Wth hym is an arme of flesh: but wth vs is the Lord our God for to helpe vs, and to fyghte our battles. And the people were wel couraged with the wordes of Ezechias kynge of Iuda.

After that Sennacherib kynge of Assur sente of his seruauntes to Jerusalem (he him selfe lyinge before Lachys and al his kyngdome wth him) vnto Ezechias kynge of Iuda & vnto al Iuda that were at Jerusalem, sayinge. Thus sayeth Sennacherib kynge of Assur: wherin do ye truste, O ye þ iii. re. vi. c. belleged in Jerusalem? Ezechias deceyeth you to deluyet you to deat, bougre, and thur, sayinge: the Lord our God shal ryd vs out of the hand of the kynge of Assur. Is it not that Ezechias þ put down his hyl aultars and his other aultars, and commaunded Iuda and Jerusalem, sayinge: before one aulter ye shall bow your selues, and vpon that offer also?

Mozeouer haue ye not herd what I and my fathers haue done vnto the people of all landes: were the Gods of the people of other landes hable to saue they landes oute of my bonde? whiche of all the Goddes of those nacjons that my fathers destroyed was it, that could deluyet his people out of myne hand, that your God shuld be hable to deluyet you out of myne hand? Wherefore now let not Ezechias deceyue D you ether perswade you on this sacjon, nor yet beleue hym. For as no God amonge so many nacjons and kyngdomes, was hable to rydde his people oute of myne hande and the handes of my fathers: euen so muche lesse shal your God kepe you out

out of myne hande. And yet more byd his seruantes speake agaynste the Lorde god and agaynste his seruante Ezechias. But the more he wrote a letter to rayle on the Lorde God of Israell, and spake therein sayinge: as the Goddes of the nacjons of other landes haue not deliuered their people out of myne hande, no more shall the God of Ezechias deliuer his people out of myne hande. And they cried with a lowde voyce in the Jewes speech vnto the people of Ierusalem, that were on the walles, to feare them and to dismaie them, that they might haue taken the city. And they spake agaynste the god of Ierusalem, as agaynste the gods of the nacjons of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the prophete Ilay sonne of Amoz prayed concerning that thyng, and cryed vp to heauen. And the Lorde sent an aungel and destroyed al the men of war, and the Lorde's Captaynes of the host of the kynge of Assur, that he turned his face with shame towarde his owne lande. And when he was come into the house of his God, he was there ouerthrowen with the swerde euen by the that issued oute of his bowels. And so the Lorde saued Ezechias and the inhabytors of Ierusalem oute of the handes of Sennacherib kynge of Assur and of all other and mayntained them on al sides.

In so much that many brought presentes vnto the Lorde to Ierusalem and precious gyftes to Ezechias kynge of Iuda: so that he was magnified in the sight of al nacjons from thence forth. * In those daies Ezechias was sycke vnto the deathe and besought the Lorde: wherby answered hym & shewed him a wonderfull myracle.

But Ezechias did not accordyng to cursethe shewed hym, for his bett atole: & therfore came there wrath vpon hym and vpon Iuda and Ierusalem. For withstanding Ezechias reuened him selfe for the arisynge of his bette bothe he and the inhabytors of Ierusalem. Wherefore the wrath of the Lorde fell not vpon them in the daies of Ezechias.

And Ezechias had exceeding much riches and honoure. And he gathered him treasures of syluer, golde, precious stones, spyes, shildes, and all maner pleasaunte iewels: and made store houses for the fruites of coine, wyne and oyle, and stables for all maner bestes, and folkes for sheepe. And made hym townes, because he had carell of shepe and oyle great abondance. For God

had giuen him substance exceeding much. And the sayde Ezechias stopped the upper watersprynge of Syhon, and brought them downe to the Westsyde of the citty of Dauid. And Ezechias prospered in al his workes. But when the Ambassadors of the Lorde of Babilon were sent to him, to enquire of the wonder that chaunced in the lande, God lette hym to tempte hym, that al that was in his bette myghte be knowne.

The rest of the deedes of Ezechias and his goodnes are written in the vision of Iay the prophete, the sonne of Amoz, in the booke of the kynge of Iuda and Israell. And then Ezechias laid him to rest with his fathers, and they buried him in the best sepulchre of the sones of Dauid: and Iuda and the inhabitantes of Ierusalem, did him worshippe at his deathe. And Manasses his sonne reigned in his stede.

The xxxiii. Chapter.

Manasses is taken prisoner, and after he groweth the Idoles. He dieth. After him succeedeth Amos. Amos was kylled of his owne people: Josiah his sonne reigneth for him.

Manasses was. xxi. yere old when he was made kynge, and reigned. lv. yere in Ierusalem. And he did wyckedlye in the sight of the Lorde, spake vnto the abomynacions of the Idols whiche the Lorde cast out before the chyldren of Israell. For he wente and buylte agayne the altaers whiche Ezechias his father had broken downe.

And he reed vpon altaers vnto Baales, and made groues, and bowed hym selfe vnto all the host of heauen, and serued them. And he buylte altaers in the house of the Lorde: of whiche the Lorde had sayd: "in Ierusalem shall my name be for euer. And he made altaers vnto all the host of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valley of the sonnes of Hennon.

And he obserued dismal dayes, and occupped with chaste and sorow, and mayntayned workes with spyes and sears of fortunes: and wroughte muche cupill in the sight of the Lorde, to anger hym with.

And he put the kerued Image of an Idole whiche he had made, in the house of god. Of which house God saied to Dauid & to Salomons his sonne, in this house here in Ierusalem which I haue chosen out of all the trybes, "I will put my name for euer: and no more byng the seat of Israell: for the land wherby I haue ordeyned for you fathers. In case they shal be diligent to do all I haue commaunded by Moyses in all the law, ordinances and maners. But Manasses made Iuda the inhabytors of Ierusalem to erre, and to do worse then the heathen wherby the Lorde destroyed before the chyldren of Israell. And when the Lorde spake to Manasses and to his people, they attended not to hym.

Wherefore the Lorde brought vpon the Captaynes of the host of the king of Assur, which toke Manasses in an hold and bound him with chaynes, and caried him to Babilon. And when he was in tribulacion he besought the Lorde his God and humbled him selfe exceedingly before the God of his fathers, & made intercession to hym: and he was entreated of him & heard his prayer, and brought him agayne to Ierusalem into his kingdome. Then Manasses knewe howe that the Lorde was the verye God.

After

After that, he buylte a wal wythout the cytye of Dauid on the westsyde of Sydon in the brake, and so forth y to the gate & round about Ophel and broughte it up of a verie great beygh, and put Captaines of war in al the stronge cities of Iuda. And toke strange gods and the ydol out of the house of God, and all the alters that he hadde buylte in the mounte of the house of God and in Ierusalem, and caste theym oute of the cyty. And he made an altar to y Lord & sacrificed ther on peaceofferynges & thank-offerynges, & charged Iuda to serue y Lord God of Israell. Neuer thelesse the people dyd offer still in the ydylters, howe be it but to the Lorde their God onelye.

D The rest of the actes of Manasse & his prayer vnto his God, and the wordes of the seers of visyons that spake to him in y name of the Lord God of Israell, are written among the deedes of the kinges of Israell.

And his prayer, and howe that he was herd, and al his synne and trespace, & the places where he made ydylters and set by groues & kerued Images before he was mekened, are wyrtten amonge the deedes of the seare of byspone. And when Manasse was layde to rest wyth his fathers, they buryed him in his owne house, and Amon his sonne raygned in his towne. Amon was. xxi. yeares old, when he began to raygne, & raygned two yeare in Ierusalem. And he did y displeased y Lord like vnto Manasse his father, for Amon sacrificed to al the kerued Images whiche Manasse his father made, and serued the, and mekened not hym self before the Lord, as Manasse his father had mekened hym selfe: But Amon trespassed greatlye. Wherefore his owne seruauntes conspyred agaynst hym, and slew hym in his owne house.

And the people of the land slew all that had conspyred agaynst king Amon. And they to the people of the land made Josias his sonne kyng in his towne.

The xxxiii. Chapter.

J Josias destroyeth the ydols and restoreth the temple in whiche is founde the booke of the lawe. He sendeth to Holbah the p'phet for counsell.

Josias.

ii. c. xxi. a.

J Josias was made king when he was. viii. yeare olde, and he raygned in Ierusalem xxx. yeares. And he dyd that pleased the Lorde and walked in the wayes of Dauid his father, bowing nerther to the ryght hande nor to the left. In so muche that the eyght yere of his raygne, when he was yet a lad, he beganne to seke after the God of Dauid his father. And in the. xii. yeare he beganne to purge Iuda and Ierusalem of ydylters, groues, kerued Images, and Images of metall: so that they brake downe the alters of Baals, even in his presence, and the ydylles that were vpon them, he caused to be destroyed. And y groues kerued Images, & Images of metall he brake & made dust of theym, and strowed it vpon the graues of

them that had offered to them. And he burnt the bones of the ydylles vpon the alters, and clenched Iuda and Ierusalem. And euē so did he in the cyties of Manasse, Ephraim, Simeon, and of Reubai. And in y wilbernes of them rounde aboute he plucked & sondre the altars and the groues, and dyd beat the stamp the to poulder & beat downe the ydylles thorowout all the land of Israell: and then returned to Ierusalem. **B**

In the. xvi. yeare of his raygne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, & Asahab the gouernour of the cytye, and Joab the sonne of Joachaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the high priest, men deliuered theym the money that was brought into the house of God, whiche the Leuites that kept the entrees had gathered of the handes of Manasse and Ephraim, and of all that yet remayned in Israell and of all Iuda, and Beniamin and of the enbaptyers of Ierusalem. And they put it in the handes of the workemenne that had the ouersyght of the house of the Lorde, whiche gaue it to the labourers that wroughte on the house of the Lorde, to repayre and mend it, and to masonnes and carpenters to be hewed stone and tymber, for to make couples and beames for the houses whiche the kinges of Iuda had destroyed: And the meune wroughte in the woorkes saythefullye.

And the ouerscers of theym to courage them were Jahath and Abadiah Leuites of the children of Merari: and Secharia and Aschulam of the children of the Caba-tytes, & as manye other of the Leuites as could skil of instrumentes of musyke. And out the beateres of burdens & out al that wroughte, in wharso euer workemanshipp it were, were ther scribes, officers and porters of the Leuites.

And as they broughte oute the moneye that was broughte into the house, Helkiah the p'pste founde the booke of the lawe of the Lorde, geuen by Moyses. And Elkyah answered and sayed to Saphan the scribe: I haue found the booke of the lawe in the house of the Lorde, & gaue the booke to Saphan. And Saphan caried the booke to the kyng, and broughte the kyng word agayne sayinge: all that was committed to thy seruauntes, that do they. And they haue paynted oute the moneye that was found in the house of the Lorde, & haue deliuered it into the handes of the ouerscers of the workemen. And then Saphan the scribe shewed the kyng, sayinge: Helkiah the p'pste hath geuen me a booke, and he reade it before the kyng.

And when the kyng hadde hearde the wordes of the lawe, he tare his clothes and commaunded Helkiah and Abikam the sonne of Saphan, and Abadon the sonne of Micah, & the sayed Saphan the scribe, and

The booke of the lawe is founde.

D

and Azaria a seruaunte of the kynges, say-
 inge: goo and enquire of the Lorde for me,
 and for them that are left in Israel and
 Iuda, concernyng the wordes of the booke
 that is folow. For great is the wrath of the
 Lorde that is fallen vpon vs, because our
 fathers hepe not the worde of the Lorde,
 so do after al that is wrytten in this booke.
 And Heikias with them that pertained to
 the kyng wente to Holdai a prophete the
 wife of Sechim the sonne of Abekohab the
 sonne of Basarab keper of the ward: oppe
 (whiche prophete dwelte in Ierusalem
 in the .ii. ward) and they comuned so with
 her. And she sayde vnto them: thus sayeth
 the Lorde God of Israel, helpe the man
 that sente you to me: such thus sayeth the
 Lorde: lo, I will bringe euill vpon this
 place, and vpon the inhabitants therof, euen
 al the curses that are wrytten in the booke
 whiche they haue reade before the kyng
 of Iuda, because they haue forsaken me,
 and haue offered vnto other Gods to an-
 gre me wth all maner works of their han-
 des, therefore is my wrath sette on fire a-
 gainst this place, & shal not be quenched.

And as for the kyng of Iuda whiche
 sente you to enquire of the Lorde, so shall
 ye sape vnto hym: thus sayth the Lord God
 of Israel, concernyng the wordes whiche
 thou hast heard. Because thyn heert dyd
 meke and thou dydeste meke thy selfe be-
 fore God, when thou heardest his wordes a-
 gainst this place, & against the inhabi-
 tants thereof: and humbledst thy selfe before me, &
 rarest thy clothes and wepest before me,
 that I heard also say the Lorde. Beholde
 I will take the to thy fathers, & thou shalt
 be put in thy graue in peace, and thyn eyes
 shall not see all the myschance that I will
 bringe vpon this place and vpon the inha-
 biters of the same. * And they brought the
 kyng worde agayne. Then the kyng sente
 and gathered together all the elders of Ju-
 da and Ierusalem. And the kyng went vp
 into the house of the Lorde, and all the men
 of Iuda, and the inhabitants of Ierusalem, &
 the priestes, and Leuites, and all the peo-
 ple grete and smalle, & read al the wordes
 of the booke of the couenant that was found
 in the house of the Lorde. And the kyng stode
 at his standinge and made a couenaunt be-
 fore the Lorde, to folowe the Lorde and to
 kepe his commaundementes, his witness-
 ses and his statutes wth all his heret,
 and wth all his soule, and to fulfille the
 wordes of the appoyntemente wrytten in
 the sayde booke.

And he made to come forth al that were
 founde in Ierusalem and Beniamyn,
 and the inhabitants of Ierusalem pro-
 mysed to kepe the couenaunte of God
 whiche was the God of their fathers.
 And Josias put away all maner abho-
 minations out of all lands that pertained
 to the children of Israel, & brought al that
 were founde in Israel to serue the Lord they

God, & they turned not a side from the Lord
 God of their fathers as longe as he lyued.

The xxxv. Chapter.

Josias holdeth passeouer. He synneth a-
 gainst the kyng of Egypt and dyeth. The
 people bewepeth hym.

And Josias held the feaste of passeo-
 uer vnto the Lorde in Ierusalem, & they
 came passeouer in the .xiii. day
 of the .i. moneth. And he set the priestes in
 their offyses, and ayded them in the ser-
 uice of the house of the Lorde. And he sayde
 to the Leuites that taught throughout all
 Israel, and were sanctified vnto the Lord:
 put the holy arke in the house whiche Sa-
 lom the sonne of Dauid kinge of Israel
 dyd buyde, yenebe not to beare it vpon your
 shoulders. Wherfor now we serue the Lord
 our God and vs people Israel. And pre-
 pare you selues by your auncient house-
 holds and compaynes, accordyng to the
 wryttinge of Dauid kyng of Israel, and
 the wryttinge of Salomon his sonne. And
 stand in þe holy place accordyng to þe beu-
 sions of the auncient households of your bre-
 thren the children of the people, & alter the
 deuision of the auncient households of the
 Leuites, & kil passeouer, sanctify & prepare
 your brethren: & they maye do accordyng to
 þe word of the Lord by the hand of Moyses.

And Josias gaue to the common people
 in lambes and kids, for passeouer offe-
 rynges onely, vnto all that were presente
 about thousand by tale, and thre thousand
 oxen, euen of the kynges substance. And
 his Lordes gaue willinglye boord vnto the
 people, & vnto the priestes, and vnto the Le-
 uites. Azaria, zacharias, and Jehiel eu-
 lers of the house of God, gaue vnto the prie-
 stes for passeouer offerynges, ii. thousand &
 vi. hundred lambes and kids, and .iii. hun-
 dred oxen. And Conaniah Semia, and Sa-
 thanaiah his brethren, & Basabiah and Ja-
 sel, and Josabab Lords of the leuites, gaue
 vnto the Leuites fyue thousande passeouer
 offerynges, and fyue hundred oxen.

And so the seruice wente forward: & the
 priestes stode in their places, and the Le-
 uites in their compaynes at the kynges com-
 maundment. And they offered passeouer: and
 the priestes synnckled the bloude, recea-
 uynge it of the Leuites, and the Leuites
 strepte the beastes. And they set away the
 burnt offerynges, to geue them vnto the
 commune people as they were drydded by
 aunciente houses, for to offer vnto the
 Lorde, as is wrytten in the booke of the
 Moyses. And so dyd they wth the oxen to.
 And they dressed the passeouer with fyre, as
 the maner was. But the other halowed be-
 dicare beastes they sod in pots, cauldernes
 & pannes, & dealed them quickly among all
 the comun people. And afterwarde, they
 made readre for them selues and for the
 priestes, and for the children of Aton;
 whiche were busied in offeryng burnt
 offerynges and the fat, vntill nyght. And

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therefore the Leuites prepared for them selues, and for the priestes the sonnes of Aaron. And the singers the children of Asaph stode in their standyng accordyng to the commaundemente of Dauid and Asaph Beman and Jeduthun the kynges sear of visions: and the porters wayted at euery gate, and myghte not departe from their seruyce: But they brechen the Leuites prepared for them. And so al the seruyce of the Lord went forthward the sabbid day, in offeryng passouer of burnte offerynges vpon the aultare of the Lord, accordyng to the commaundemente of kyng Joasas. And so the children of Israel that met found, offered passouer the same tyme and kept the feast of sweete bread. vii. daies. And ther was no passouer like to that kept in Israel from the tyme of Samuel the prophet: neyther did any of the kynges of Israel holde such a passouer leaste as dyd Joasas, and the priestes and Leuites and all Juda, and as muche of Israel as coulde be had, and the inhabitants of Jerusalem. And this passouer was holden in the egyptene yeare of the raygne of Joasas.

II. Reg.
xxiii. b.

After all this, when Joasas had synned the temple, Jeho kyng of Egypt, came vnto synne agaynst Saccanus vpon Euphrates, and Joasas went out agaynst hym. And the other sent messengers to hym, saying: what haue I to do wyth the þ kyng of Juda? I came not agaynst the nowe at this tyme, but agaynst an house wyth inhome I haue war, and God had me hater. Leane therefore and meddle not wyth God which is with me, lest he destroye the. And when Jeho turned not his face from hym, but made hym ready to synne wyth hym, and hekened not vnto the wordes of Jeho out of the mouth of god. And when he was come to synne in the vale of Maggedo, the shooters shotte agaynst the kyng Joasas. And the kyng sayd to his seruauntes: carpe me awaye, for I am sore hurt. And his seruauntes had hym oute of that charer and put him in another, and brought him to Jerusalem wher he died, and was buried in the sepulchre of his fathers. And Jeremey lamented Joasas, and al singyng me a singyng womē spake of Joasas to this day, and made it an ordinance in Israel: and they be wyrtten in lamentacions. The rest of the actes of Joasas and his goodnes in folowynge the wyrtting of the law and his dedes first and last, are wyrtten in the booke of the kynges of Israel and Juda.

The xxxvi. Chapter.

After Joasas raygned Joachaz, Joachin, Joasyn, Sedekias, in whose time al the people were carped awaye to Babylon and were broughte agayne the. lxx. yeare after by kyng Cyrus.

Joachas.
II. Reg.
xxiii. f.

And the people of the lande toke Joachaz the sonne of Joasas, and made him kyng after his father in Jerusa-

The xxxvi. Chapter.

salem. And Joachaz was. xlii. yeare olde when he beganne to raygne, and raygned thre monethes in Jerusalem. For the kyng of Egypt put hym downe at Jerusalem, and ransomed the land in an hundred talents of silver and a talent of gold. And the kyng of Egypt made Eliakym his brother kyng vpon Juda and Jerusalem, and turned his name vnto Joakym, but Jeho toke Joachaz his brother, and caried him to Egypt. Joakym was. xxi. yeare olde when he began to raygne, and raygned xi. yeare in Jerusalem. And he dyd that displeased the Lord his God. Against him came Nabuchodonosor kyng of Babylon and bound him in fetters to carie hym to Babylon. And ouer the kyng Nabuchodonosor carped of the vessels of the house of the Lord to Babylon, and put the in his temple at Babylon. The rest of the actes of Joakym and his abominacions, and that was laid to his charge, are wyrtten in the booke of the kynges of Israel: and Joachin his sonne raygned in his steade. Joachin was. viii. yeare olde when he beganne to raygne, and he raygned thre monethes and ten dayes in Jerusalem, and dyd that displeased the Lord. And when the yeare was oute, kyng Nabuchodonosor sente, and fet hym to Babylon with the goodly vessels of the house of the Lord, and made Sedekias his brother kyng ouer Juda and Jerusalem. And Sedekias was. xxi. yeare olde when he began to raygne, and raygned xi. yeare in Jerusalem. And he dyd that displeased the Lord his God, and humbled not hym selfe before Jeremey the prophet at the mouth of the Lord. And therfore he rebelled agaynst Nabuchodonosor whiche he had receyued an othe of hym by God, and was synned to hard herted to turne vnto the Lord God of Israel. Furthermore all the rulers of priests to the people trespassed a pace after al maner of abominacions of the þanims and polluted the house of the Lord, which he had halowed in Jerusalem. And the Lord God of their fathers sente to them by his messengers, sendyng them by tymes: for he had compassion on his people and on his dwelling place. But they mocked the messengers of God, and despised theyr wordes, and refused his prophetes, but he the wrath of the Lord so aroose agaynst his people, that it was past remedye. And so he broughte vpon them the kyng of Caldey, and setwe theyr yonge men with the sword in theyr holye temple, and neyther spared yonge man nor mayden, neither old man, neither so much as him, that stouped for age. But gaue all into his hande.

And all the vessels of the house of God both grete and small, and the treasures of the house of God, and the treasures of the kyng and his lordes, he carped to Babylon euerye thing. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt al the palaces therof with fyre, wyth all the goodly stuffe therof, and marred it.

And

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

The first booke
of Eldas the prophet.

¶ And sendeth againe the people that wee
in captiuitie, and restored them their holpe
besides. And commaunders them to build
again the temple.



Estadística, D

Leuites, and all they whose spryde God
hadde rapped to go vpp, and to buyde the
house of the Lorde at Ierusalem. And all
they that were about the m, strenghtened
theyr hand with vessels of siluer and gold,
wth good and cattell and Jewels, besyde
that whiche they gaue of theyr free will.
And kynge Cyrus broughte forth the of the
vessels of the house of the Lorde, whiche
Nabuchodonosor had taken oute of Ieru-
salem, and put in the house of his God. **D**
But Cyrus the kynge of Persia broughte
them forth by Shetharbazar the treasurer,
and numbred them vnto Seshbazar prince
of Iuda. And this is the numbre of them:
xxx. basens of golde, and a thousande ba-
sens of syluer, and nyne and twentye kni-
ues, thyrtye cuppes of golde, and of other
syluer cuppes .iii. C. and tenne, and of o-
ther vesselles a thousande. So that all the
vesselles bothe of golde and syluer, were
foure thousande and foure hundred, Sesh-
bazar brought them all by, wth them that
came by oute of the captiuitie of Babylon
vnto Ierusalem.

3 The number of them that returned from captivity.

These are the children of the land that went by out of the captiuitie (whom Nabuchodonosor the kynge of Babilon had caried awaye vnto Babilon) and came agayne vnto Ierusalem and into Iuda, euerie one vnto hys citty, and came wpth zo robabel, Iesua, Iehemiah, Saraiah, Iac laiah, Iaredochai, Belsan, Iesphar, Begauai, Iakum, and Baanah. Thys is now the numbie of the men of the people of Ie rael: The children of Ishares. ii. C. an. C. and. lxxii. The children of Saphathiah. iii. C. and ii. and seuentye. the children of Arath bu. C. and lxxv. The childre of Iahath C. ad amonge the chyldren of Iesua Ioad. ii. C. vii. C. and. xii. the children of Elam a C. ii. C. and iii. and. i. the children of Iethua, ix. C. and v. and. xi. the chyldrene of Sacai, vii. C. and. lx. The children of Ban. vi. C. x lii. The children of Bebai vi. C. and xxiii. The children of Asgad. a. C. ii. C. and. xii. The children of Adoniam. vi. C. and xli. The children of Beguai ii. C. and. lvi. The children of Adin. iiii. C. and. lvi. The chyldren of Ater of Ezechias, epghte and nynetie: the children of Bezai thie hundred and thre and twentye: The children of Iorath an hundreded and twelue: The chyldrene of Iasum, two hundred and thre and twentye The children of Bebar, spue and nynetie: the children of Bethlehem, an hundred and thie and twentye: the men of Iaccopha. vi. and sp ltye. the men of Anathoth, an hu dled and epghte and twentye: The children of Asmauth, two and fourtie. the chyldren of Iariath Iatim, Cephitah, and Be ero. h seven hundred and thre and fourtie: the chyldren of Ramah and Babaah spye hundred and one and twentye. The menne
A. iiii. of

And he carped them awape that had esca-
ped the swerde. too Babylon, where they
were seruantes to him and his chyldrene
vntill the kyngedome of persia began to
rule: to fulfyll the woorde of the Lorde by
the mouthe of Jeremi, vntill the lande had
her pleasure of her Sabboth: for as longe
as the lande desolate, she kept Sabboth vn-
till she hadde fulfilled. lxx peares. And the
spirit peate of Cyrus kyng of persia, to sp-
ke the word of the Lorde by the mouthe
of Jeremi, the Lorde stirred vpp the spirit
of Cyrus kyng of persia that he made a
proclamation thowewoute all his kyng-
dome, and let it by in wytyng, sayinge:
Thus saythe Cyrus kyng of persia, all
kyngedomes of the earthe the Lorde God
of heauen hath geuen me, which hath char-
ged me to buyde him an house in Jerusa-
lem, that is in the land of Iuda. Wherfore
whoso euer is amonge you of all hys peo-
ple, the Lorde his God bee wth hym, and
lette hym goo vpp.

1. Chr. i. 6
Jer. xlv. 6
and. xl. 6.

The ende of the .ii. booke of
Chronicles of the kyn-
ges of Iuda.

The first booke of Esdras the prophet.

The first Chapter.

Esdras sendeth agayne the people that were
in captiuitie, and restored them theyr holpe
vesselles. And commaunded them to buyde
agayne the temple.



In the spirit pere of Cyrus
king of persia (that the
woorde of the Lorde spo-
ken by the mouthe of Je-
remie myghte be fulfilled) the Lorde stirred vpp
the spirit of Cyrus king
of persia, that he caused it be proclaimed
thowewoute all his empyre, yea and by wy-
ting also, sayinge: Thus saythe Cyrus the
king of persia: The Lorde God of heauen
hath geuen me all the kingedomes in the
lande, and hath commaunded me to buyde
him an house at Jerusalem in Iuda. Who-
soever nowe amonge you is of hys people,
the Lorde his God bee with him, and lette
him go vp to Jerusalem in Iuda, and build
the house of the Lorde God of Irael. He
is the God that is at Jerusalem. And whoso
euer remaineth yet in any manner of place
(where he is a straunger) lette the menne
of hys place, helpe hym wth syluer and
goulde, wth good and cattell, besyde that
whiche they wyllynge offer for the house
of God at Jerusalem.

Then gat vp the principall fathers of
Iuda and Beniamin, and the prestes and

Leuites, and all they whose spryde God
hadde rased to go vpp, and to buyde the
house of the Lorde at Jerusalem. And all
they that were aboute them, strenghtened
theyr hand with vessels of siluer and gold,
wth good and cattell and Jewels, besyde
that whiche they gaue of theyr free wyl.
And kyng Cyrus broughte forth the of the
vessels of the house of the Lorde, whiche
Nabuchodonosor had taken oute of Jeru-
salem, and put in the house of hys God.
But Cyrus the kyng of persia broughte
them forth by Shithdaces the tresurer,
and numbred them vnto Sesbazar prince
of Iuda. And this is the numbre of them:
xxx. basens of golde, and a thousande ba-
sens of syluer, and nyne and twentye kni-
ues, thyrtye cuppes of golde, and of other
syluer cuppes. iiii. C. and tenne, and of o-
ther vessels a thousande. So that all the
vesselles bothe of golde and syluer, were
fyue thousande and foure hundred, Ses-
bazar brought them all vp, wth them that
came by oute of the captiuitie of Babylon
vnto Jerusalem.

The ii. Chapter.

The number of them that returned from
captiuitie.

These are the chyldren of the land that
went by oute of the captiuitie (whom
Nabuchodonosor the kyng of Babilon
had caried awape vnto Babilon) and came
agayne vnto Jerusalem and into Iuda, e-
uerie one vnto hys cty, and came wth zo-
robabel, Jesua, Jechemias, Saraias, Ra-
elaiah, Mardochoi, Belsan, Mesphar, Be-
gauai, Belsum, and Baanah. Thys is now
the numbre of the men of the people of Is-
rael: The chyldren of Iphars. ii. C. an. C.
and. lxxi. The chyldren of Saphath. iii. C.
and ii. and seuentye. the chyldren of Arath
vi. C. and lxxv. The chyldren of Iphath. C.
and amonge the chyldren of Jesua. Ioad. ii.
C. vii. C. and. xii. the chyldren of Elam. C.
ii. C. and iii. and. l. the chyldren of Zethua,
ix. C. and v. and. xl. the chyldrene of Sacai,
vi. C. and. lx. The chyldren of Bani. vi. C. xlii.
The chyldren of Bebai. vi. C. and. xlii.
The chyldren of Asgad. a. C. ii. C. and. xlii.
The chyldren of Adoniam. vi. C. and. xlii.
The chyldren of Beguai. ii. C. and. lvi. The
chyldren of Abin. iii. C. and. lvi. The chyld-
ren of Ater of Ezechias, cxxviii. and. xxi.
The chyldren of Bezai. the hundred and
thre and twentye: The chyldren of Iorath
an hundred and twelue: The chyldrene of
Basum, two hundred and thre and twentye.
The chyldren of Bebar, fyue and nyntye:
the chyldren of Bethlehem, an hundred and
thre and twentye: the men of Accophia. vi.
and. xlv. the men of Anathoth, an hu-
dred and cxxviii. and. xxi. The chyldren
of Asmaeth, two and fowtye. the chyld-
ren of Baniath. xxi. Cephitah, and Be-
ero. h. seven hundred and thre and fowtye:
the chyldren of Ramah and Bazaah. fyve
hundred and one and twentye. The menne
of

of Machiras, an hundred and two and .xx. The men of Bethell and Ai, two hundred and three and twenty: the chyldren of Rebo, two and fiftie: the chyldren of Agagbis, an hundred and fyve and fyfthe: the chyldren of the other Eiam a thousand, two hundred and foure and fyfthe, the chyldren of Harim, three hundred and twenty: the chyldren of Lodhadid and Ono, seven hundred and five and twenty: The chyldren of Jericho, three hundred and .v. and fourthe: the chyldren of Sennah, .iii. .vi. .x. and thyrthe.

The priestes. The chyldren of Jedaiyah of the house of Jesud, nyne hundred and thye and seuentye: the chyldren of Emer, a thousande and two and .i. The chyldren of Ishahur a thousande two hundred, and seven and fourthe: The chyldren of Harim a thousande and seuentene.

The Leuites, The chyldren of Jesua and Caduel of the chyldren of Badaual, four and seuentye The syngers. The chyldren of Asaph, an hundred and eghte and twenty. The chyldren of the doore keepers. The chyldren of Selum, the chyldren of Ater. The chyldren of Talmon, the chyldren of Akub, the chyldren of Batita, and the chyldren of Sobai: al together an hundred and nyne and thyrthe.

The Sathynims, the chyldren of Isha, the chyldren of Batupha. The chyldren of Tababaoth, the chyldren of Leris, the chyldren of Sieha, the chyldren of Ishaodon, the chyldren of Lebanah, the chyldren of Bagaah, the chyldren of Acub, the chyldren of Bagab, the chyldren of Semlai, the chyldren of Banan, the chyldren of Babel, the chyldren of Bahar, the chyldren of Acaiah, the chyldren of Raam, the chyldren of Accuba, the chyldren of Gasan, the chyldren of Ufa, the chyldren of Ishafeah, the chyldren of Bessai, the chyldren of Asena, the chyldren of Aneum, the chyldren of Sephusim, the chyldren of Bacbuc, the chyldren of Bacupha, the chyldren of Bachur, the chyldren of Bezeluth, the chyldren of Aahita, the chyldren of Barfa, the chyldren of Barcom, the chyldren of Sifara, the chyldren of Ihamah, the chyldren of Jeziah, the chyldren of Batupha.

The chyldren of Salomons seruauntes, the chyldren of Sotai, the chyldren of Sophereith, the chyldren of Ishauda, the chyldren of Jaalah, the chyldren of Darcon, the chyldren of Bedell, the chyldren of Saphatiah, the chyldren of Batil, the chyldren of Bochereth of Jebaim, the chyldren of Ami. At the Sathynims and the chyldren of Salomons seruauntes were al together .iii. .c. and nyne and two.

And these wente by also, Thelmeiah, Bethell Barfa, Adon and Emer. But they coude not thewe they fathers house nor theire seede, whether they were of Israell. The chyldren of Dalatah, the chyldren of Tobiah, the chyldren of Accoda, six hundred and two and fyfthe. And of the chyldren

of the priestes. The chyldren of Bodaiah, the chyldren of Bako, the chyldren of Berzilai, whiche toke one of the daughters of Barzilai the Galaadite to wife, and was called among the same names: these sought the register of theyr birth, and found none, therfore were they put from the priest hooe. And Bathielatha sayde vnto them, that they shoulde not eate of the most holye, till they rose by a priest wth the *Ex. xxviii. c* *lyghte and perfectnes.*

The hole congregacion as one manne, was two and fourthe thousande, three hundred and three score: besyde theyr seruauntes and mapedens, of whome there were seven thousande, three hundred and seven and thyrthe. And they hadde two hundred synginge menne and women, seven hundred and fyve and thyrthe hoyses, two hundred and fyve and fourthe quiles four hundred and fyve and thyrthe Camels, and .vi. thousande, seven hundred and twenty Asses. And certain of the chiefe fathers, when they came to the house of the Lorde at Jerusalem, they offered willpyngs vnto the house of God, that it shoulde be sette in his place, and gaue after theyr habpytpe vnto the treasure of the worke, thye score and one thousande drammes, and fyve thousande pound of syluer, and an hundred priestes garmentes. So the priestes and the Leuites, and certayne of the people, and the syngers, and the porters and the Sathynims dwelte in theyr ctytes, and all Israell in theyr ctytes.

The. iii. Chapter.

After the foundation of the temple ones reared, they offer sacrifice vnto the Lorde.

When the seuenthe moneth came, and the chyldren of Israell were now in *ii. c. vii. a* *ii. c. vii. a* theyr ctytes, the people clustered together as one man, vnto Jerusalem. And Jesua the sonne of Josedecarose and his brethren the priestes, and sorobabel the sonne of Salathiel and hys brethren, and buylded the altier of the God of Israell, to offer burnt offerpiges thereon, as it is wrytten in the lawe of Moyses the man of God, and the altier they dyd sette bypon his foottes, for there was a fearefulnes among them because of the nations and landes. *ii. c. vii. a* *ii. c. vii. a* They offered burnt offerpiges thereon vnto the Lorde in the mornynge and at euen. And held the feast of Tabernacles (as it is wrytten) and offered burnt sacrifices dayly in order, accordynge to the custome, day by day. Afterwarde the dayly burnt offerpiges also, and of the new moones, and of all the feast dayes of the Lorde that were halowed, and all manner of frewill offerpiges whiche they dyd of theyr owne moeion vnto the Lorde.

Upon the fyfte daye of the seuenthe moneth, they began to offer burnt sacrifices to the Lorde. But the foundacyon of the temple of the Lorde was not yet layde. Neuer theles they gaue monye vnto the masons and

Otherwise
Zapho.

Jorobabell.

And Carpenters, and meate and dryncke, and ople vnto them of zidon and of Tyre, to buyng them Cedar timber from Libanus by sea vnto *Toppa, accordyng to the commaundemente of Cyrus kynge of Persia.

In the seconde pere of theyr comynge vnto the house of God at Jerusalem and the second moneth, began Jorobabell sonne of Salathiel, and Jesua sonne of Josedec, and the rest of theyr brethren the priestes & Leuites, and all that were come oute of captiuitie vnto Jerusalem, and apointed 12 Leuites from twentye pere olde and aboue to ouersee the workes of the house of the Lorde. And Jesua stode wth his sonnes & brethren, and Cadmiel wth his sonnes & the children of Juda, to forther the worke of the house of God, namely the childre of Beuadad, with their children and theyr brethren the Leuites.

And when the buylders layde the foundation of the temple of the Lorde, the priestes stode in theyr arraye, wth trompettes. And the Leuits the children of Asaph with Cymbals, to prayse the Lord after the maner of Dauid king of Israel. And they sang together, geuynge praises and thanks vnto the Lorde, that he is gracious, & his mercye endureth for euer vpon Israel.

L. Pa. vii. b

And all the people shouted loude in prayse vnto the Lord, because the foundation of the house of the Lorde was layde. And also of the olde priestes and Leuites and aunciente fathers, whiche hadde sene the firste house: when the foundation of this house was layde before theyr eyes, wepte wth a loude voyce. And manye shouted wth ioy, so that the noise gaue a greatesound, in so much that the people coulde not perceiue 12 ioyfull sounde for the noise of the weping amonge the people, for the people shouted wth a loude crye so that the noise was heard, farre of.

The. iiii. Chapter.

The buyldinge of the temple is hindered.

Explaine enes
mye.

At when the aduersaries of Juda and Beniamin heard that the children of captiuitie builded the temple vnto the Lorde God of Israel, they came to Jorobabell and to the principall fathers, and sayde to them: We wyl buylde wth you: for we seke the Lorde your God as ye do. And we haue done sacrifice vnto him, sayng that Asor Hadd king of Assur brought vs vnto here. But Jorobabell and Jesua and the other aunciente fathers of Israel answered them. It belongeth not too you but to vs to buylde the house vnto our God: for we our selues wyl buylde alone vnto the Lorde our God of Israel as Cyrus kynge of Persia hath commaunded vs.

L. Ed. i. a

When the folke of the lande hindered the people of Juda, and made them afraid to buylde, and hyed counsellours agaynst them and hindered theyr deuyce as long as Cyrus kynge of Persia lyued till the raigne of Darius kynge of Persia.

And when Asuerus was made kinge in the begynnyng of his raigne, they wrot vnto him a complaynte agaynst them of Juda and Jerusalem.

Also in the tyme of Artaxarces wrote Belsam, Bithnates, Tabeel, and the other of theyr conspyracie vnto Artaxarces king of Persia. But 12 scripture of the letter was wyrtten in the Sirians speache, and was red in the language of the Sirians. Rehum the chanceler, and Samfai the scribe wrot also an epistle from Jerusalem, to Artaxarces the kynge, of this tenoure.

We Rehum the chancelour, and Samfai the scribe, and other of the counsell of Dina, of Arphasath, of Tarpatate, of Persia, of Arach, of Babylon, of Susan, of Deba, and of Elam, and other of the people, whome the greates and Noble Asenaphar broughte ouer, and sette it in the ctytes of Samaria, and other on this side the water and in Cenereth. (This is the summe of the letter that they sente vnto kynge Artaxarces) Thy seruantes the men on this syde the water, and in Cenereth to kynge Artaxarces, greting. Be it knowen vnto the king that the Jewes are come by from the bynto vs vnto Jerusalem a cite sedicious and frowarde, and buylde the same, and laye 12 foundation of the walles thereof and repayre them. Know now therfore, O kynge, that if this ctyte be buylde and the wals made vnto agayne, they shall not geue tribute, toll, ne perelpe custome, and so euen vnto the kynges shall this hurte redounde. But now sythe we all are thereby, whiche destroyed that temple, we wol no longer se the kynges by honoure. Therfore we haue sente oute, and caused the kynge to be certifyed therof: that letche maye be made in the Chronicles of thy progenitours, and so shalt thou synde in the same Chronicles, and perceiue that this ctyte is sedicious, and noysome vnto kynges and landes and that they cause others also to rebell of old, and for the same cause was this cite destroyed. Therfore we certifye the king, that if this cite be builded, & the wals thereof made by, thou shalt kepe nothyng on this syde the water by reason of it.

Then sente the kynge an answer vnto Rehum Chanceler, and Samfai the scribe and to the other of their counsel that dwelt in Samaria, and vnto the other beyonde 12 water. Peace and salutatyon. The letters whiche ye haue sente vs, haue bene openly redde before me, and I haue commaunded to make searche: and it is founde, that this ctyte of olde hath made insurrectyon agaynst kynges, and how that sedition & rebellion hath bene comytted therein. Where haue bene myghty kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and tol, tribute and perelpe custome was geuen them. Doe now after this commaundemente, for by the same men, that the ctyte be not buylde.

The letter
vnto Artaxarces.

The kynge
answereth

bed, til I haue geuen you commandment.
Se nowe ye be not negligent here in, least
the kinge haue harme by meanes of it.

When king Artaxerxes letters were red
before Helum the chauncellour, and Sam
sai the scribe, and their counsell, they went
by in al hast to Ierusalem vnto the Jewes
and forbad them with violence and power.
Then ceased the worke of the house of god
at Ierusalem, and continued so till the se-

The worke
ceaseth.

condemner of Darius king of Persia.
The. v. Chapter.
By the exortation of Aggeus and zacharie
the temple is redified.

I. Esd. vi.

The prophetes, Aggeus, and zacharie
the son of Addo, prophesied vnto the
Jewes that were in Ierusalem, in the
name of the God of Israel. Then gat by
zoiobabel the sonne of Salathiel, and Je-
sua the sonne of Josedec, and beganne to
bulde the house of God at Ierusalem, and
wth them the prophetes of God whiche
helped the. At the same time came to them
Thathanai the Capitayn on thys syde the
water, and Stharbazanai, and theyr felowes,
and sayde thus vnto them. Who hath com-
maunded you to bulde this house, and too
make by the walles therof? Then tolde we
them the names of the men, that made this
building. But by the elders of the Jewes
came the eye of their God, so that they could
not cause them to cease, til the matter was
brought afore Darius, and til they had an-
swered by letters therunto.

This is the copy of the letters that Tha-
thanai Capitain on this syde the water, and
Stharbazanai and the adherentes of A-
pharlach (whiche were on this syde the wa-
ter, sente vnto kynge Darius. The wor-
des they sente vnto him were these. Vnto
Darius the kynge, all peace. Be it knowne
to the kynge, that we came into Jewrye to
the house of the greates God whiche is bul-
ded wth rough stone, and beames are laid
in the walles, and the worke goeth faste
forthe, and prospereth in their handes. We
asked the elders, and sayde vnto them:

Who hath commaunded you too buylde
this house, and to make by the walles ther-
of? We asked theyr names also, that we
myghte certifye the, and haue wrytten the
names of the men that were theyr rulers.

But they answered vs these wordes, and
saide: We are the seruants of the God of
heaven and earthe, and bulde the house þ
was buylded manye yeres ago, whiche a
greates kynge of Israel buylded and sette
by. And after our fathers had spired the
God of heaven vnto wrath, he gaue them
ouer into the hande of Nabuchodonosor
kynge of Babylon the Calde whiche ouer-
threw this house, and carried the people a-
way vnto Babylon. But in the first yere of
Cyrus the kynge of Babilon the same king

III. Reg. vi.
II. Esd. vi.

III. Reg.
xiii.
and. xlv.

I. Esd. i.

Cyrus commaunded to buylde this house
of God for vessels of gold and siluer in the
house of god, which Nabuchodonosor toke

oute of the temple at Ierusalem, and brought
them into the temple at Babylon. those byd. I. Esd. i.
Cyrus the kynge take oute of the temple
at Babilon, and deliuered them vnto Sas-
bazar by name, whome he made capytayn,
and sayde vnto him. Take these vessels, go
thys waye, and bynge them vnto the tem-
ple at Ierusalem, and let the house of God
be bulded in his place. The same the same
Sasbazar, and layde the foundation of the
house of God at Ierusalem. Sithens that
time hath it bene in buyldynge, and as yet
is not synished. Nowe therefore if it lyke
the kynge, let searche be made in the kyn-
ges treasure house at Babylon, whether
it was bynge Cyrus commaundemente,
that the house of God at Ierusalem shuld
be buylded: and sende by the kynges plea-
sure in this behalfe.

The. vi. Chapter.

It commaundemente of Darius, when the
temple was buylded and dedicate, the chyl-
dren of Israel kepte the feast of the pas-
che as theyr fathers.

Then commaunded kynge Darius,
searche to be made in the Librarie of
the kinges booke, whiche lay at Ba-
bilon. So at Egbathanis in a castel that li-
eth in the land of Medes, was found a booke,
and in it was a record writte after this ma-
ner: in the first yere of kynge Cyrus, com-
maunded king Cyrus to buylde the house of God
at Ierusalem, in the place wher the sacrifice
is made, and to lay a foundation of .lx. cu-
bites hygh, and thre score cubites brode,
and the wals of rough stones, and one wal
of timber, and the expenses shuld be geue
of þ kinges house. And the gold & siluer ves-
sels of the house of God (whiche Nabucho-
donosor toke out of the temple at Ierusa-
lem and brought vnto Babylon) shuld be re-
stored agayne, that they mape be broughte
vnto þ temple at Ierusalem to their place,
into the house of God.

Nowe therefore thou Thathanai capy-
taine beyonde the water, and Stharba-
zanai, and your felowes which are beyonde the
water, get ye awaye from them. Let them
work in the house of God that the capitain
of the Jewes and theyr elders mape bulde
the house of God in his place. I haue com-
maunded also, what shalbe done to the el-
ders of Juda for the buylding of the house
of God, that there shall diligently be ta-
ken of the kynges goodes, euen of the re-
uenues beyonde the water, and geuen by
to the men: and that they be not hindered.
That if they haue nede of calves, lambes,
or goates, for burnt offering vnto the god
of heaven, wheate, salte, wyne and oyle, af-
ter the custome of the priestes at Ierusalem,
be it geuen them dayly that no complainte
be made herein. And let them offer sweete
sauours vnto the God of heaven, & praye
for the kings life, and for his chylde. These
commaundemente haue I geuen, & what
man so euer uttereth these wordes, ther
shall

Shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and his house shall be forsaken for the dede. Yea the God that hath made his name to dwell there, destroye all realmes and people, that putte to their hande to aulter and breake downe the house of God at Ierusalem. ¶ Darius haue commaunded, þ thys be diligently done.

E Then Thathanai, the Captpayne beponde the water, and Stharbazanai wpth thep felowes (to whome kynge Darius hadde sente) had their deuoure. And the elders of the Jewes builded, and then prospected thowethe prophecye of Aggeus the prophete and zacharie the sonne of Ado: and builded, and set vp the worke, accordyng to the commaundemente of the God of Israel, and after the commaundemente of Cyrus, Darius and Artaxerces kynges of Persia. And they were in synng the house vnto the thyrdaye of the moneth Adar, that was in the vi. yere of the raigne of kynge Darius.

U. Pa. vii. b And the chyldren of Israel, the priestes the Leuites, and the other children of captiuitie helde the dedication of the house of God wpthiope, and offered at the dedication of the house of God, an hundred calves two hundred lambes, four hundred goates, and for the sinne offeringe for all Israel twelve he goates, accordyng to the number of the tribes of Israel, and set the priestes in their courses, and the Leuites in their offices to minister vnto God whiche is at Ierusalem, as is wrytten in the booke of Moses.

D And the chyldrene of captiuitie helde passeouer vpon the fourteenth daye, of the fyrst moneth: for the priestes and Leuites had purged them selues, so that they were as cleane as one man, and offered passeouer for all the chyldren of captiuitie, and for their brethren the priestes, and for them selues. And the chyldren of Israel, whiche were returned out of captiuitie, and all such as had seuered them selues from the filthynes of the yannues in the land, to seeke þ Lord God of Israel, eat and held the feast of vnleuened breade seven daies wpthiope: for the Lord had made them glad and turned the hert of the king of Assur vnto them, so that their handes were strengthened in the worke of the house of God, whiche is the God of Israel.

The. vii. Chapter.

E By commaundemente of Artaxerces, Esdras taketh the chyldren of Israel, and returneth to Ierusalem.

E After these thinges in the raigne of Artaxerces kyng of Persia, there wente vp from Babilon, Esdras the sonne of Sarai, the son of Azariah, the sonne of Belkai, the sonne of Selum, the sonne of Sadae, the sonne of Achitob, the sonne of Amariah, the sonne of Asaria, the sonne of Maraioth, the sonne of Iarai, the

sonne of Oni, the sonne of Boki, the sonne of Abisua, the sonne of Ithinees, the sonne of Eleazar, the sonne of Aaron the chiefe prieste. This Esdras was a quicke scribe in the lawe of Moses, * whiche the Lord god of Israel did geue. And the king gaue hym all he required, accordyng to the hande of the Lord his God vpon him.

So wente vp certayne of the chyldrene of Israel, and of the priestes, and of the Leuites, of the singiers, of the porters, and of the Methunims vnto Ierusalem, in the seventh yere of kynge Artaxerces. And they came to Ierusalem in the fyrst moneth, that is the seventh yere of the kynge. For vpon the first daye of the first moneth, began he to go vpp from Babilon: and on the first daye of the first moneth came he to Ierusalem accordyng to the good hande of God vpon him. For Esdras prepared his herte to seeke the lawe of the Lord and doo it, and to teache the precepte and iudgement in Israel.

E This is the copie of the letter that king Artaxerces gaue vnto Esdras the prieste, the scribe, whiche was a teacher in the wordes of the Lord, & of his statutes ouer Israel. Vnto Esdras the prieste and scribe in the lawe of God of heauen, peace and greetynge. I haue commaunded that all they of the people of Israel, and of the priestes and Leuites in my realme, whiche are minded to go vpp to Ierusalem, that they goo wpth the, beyng sente of the kinge and of the seven Lordes of the counsell, to byspte Iuda and Ierusalem, accordyng to the lawe of God, whiche is in thy hande and þ thou take with the, siluer and gold, which the kinge and the Lordes of his counsell haue geuen of their good wil vnto the god of Israel (whose habitation is at Ierusalem) and al the siluer and golde thou canst fynde in al the countrey of Babilon: wpth that also that the people and priestes giue of their good will vnto the house of God at Ierusalem. Take thou that same and be diligent wpth it: calves, lambes, goates, and sacryfices, and drynke offeringes to be offered vpon the aulter of the house of your God at Ierusalem. And loo what it spaketh the and thy brethren, to do wpth the reste of the monie, that do after the wil of your God. And the vesselles that are geuen the for the mynistratyon in the house of thy God, those deliuer thou before God at Ierusalem.

And what soeuer thyng mote shall be nedefull for the house of thy God, whiche is necessarye for the to spende, let the same be geuen oute of the kynges Chamber.

¶ Kyng Artaxerces haue decreed and commaunded to all the keepers of oure treasure beponde the water, that looke whatsoeuer Esdras the prieste and scribe in the lawe of the God of heauen requyeth of pou, that ye fulfill the same diligently vntil an hundred talents of siluer, and vntil an. C. quac

Exod. xx. 4.

13

14

ters of whete, and till an hundred Bathes of wine, and till an hundred Bathes of oyle and salte withoute measure. Whatsoeuer belongeth to the rites of the God of heauen let the same be done with diligence for the house of the God of heuen, that ther come no wrath thereof, vpon the kyngs realme and hys chyldren.

D And knowen be it vnto you, that ye shal haue no auctorite to requyre taxes and customs and perel prentes vpon anye of the priestes, Leuites, singers, porters, Rethimms, and Ministers in the house of thys God. But thou Elisha (after the wisdom of the God that is in thy hande) sette thou Judges and presydentes to iudge al the people that is beyond Jordan, euen all suche as know the law of thys God, and the that know it not, those see that ye teache. And whosoever wil not diligently fulfil þe lawe of thys God, and the kyngs lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banished, or to be condemned in goodes or to be put in prison.

*** W**arped be the Lorde God of our fathers, which so hath inspired the kynges herte to garnishe the house of God at Jerusalem, and hath enclyned hys mercye vnto me in the presence of the kyng and hys counsellours, and before all the kynges of the estates. And I was comforted (accordynge to the hande of the Lorde my God ouer me) and so gathered I the headres of Israel together, that they myghte goo wth me.

The viii. Chapter.

The number of them that returned to Jerusalem with Elisha.

These are the headres of the fathers þe were named, which wente wth me from Babylon: what tyme as king Artaxerxes rapgned.

Of the chyldren of phinces, Bersom: of the chyldren of Jethamar: of the chyldren of David, Batus, of the chyldren of Zechariah, of the chyldren of pharos, zachary wth hym were numbred an hundred and fiftie men: of the chyldren of phath. Agab, Eli enai the sonne of zarakiah, and wth hym two hundred men: of the chyldrene of zechamiah the sonne of Jahasiel, and wth hym thre hundred menne: of the chyldren of Adin, Abed, the sonne of Jonathan, and wth hym fiftie men: of the chyldren of Elam & Israh the sonne of Athaliah, & wth hym seuentye men of the chyldren of Saphatia, zabadiah the sonne of Michahel, and wth hym lxxx. men.

B Of the chyldren of Joab Shodiah the sonne of Jehiel and wth hym two hundred and xviij. men: of the chyldren of Selo muth, the sonne of Josaphiah, and wth him an l. and iij. men. Of the chyldren of Behai zachari. & sonne of Behai, & wth him xxviij. men. Of þe chyldre of Agab, Johanan the son of Bakat & wth him an l. & ten men. Of the last chyldren of Adonias, & these

were thei names, Elphelet, Jehiel and Samaiah, and wth them lxx. men. Of the chyldre of Begui, Uriah and zabud and wth them seuentye men. And I gathered them together by the water that renneth towarde Ahava, and there abode we iij. dayes. And when I looked amonge the people and the priestes, I founde no Leuites ther. Then sent I Eliezer, Aniel, Semaiah, El Nathan, Jari, El Nathan, Rathan, zachary and Asollam the ruleis, and Joab and El Nathan the teachers and those sent I vnto Edo & chiefest at Casphias, that they shuld fetch vs ministers for the house of our God, and I tolde them what they shuld say vnto Edo, and to his brethren the Rethimms at Casphias.

And (accordynge to the good hande of our God vpon vs) they brought vs a wise man from the chyldren of Agaboli the son of Leui, the sonne of Israel, I meane Sarabia wth hys sonnes and brethren xviij. And Sababia, and wth him Israh of the chyldren of Merari wth his brethren and thei sons. xx. And of the Rethimms, whos David and the princes gaue to mynstre vnto the Leuites. ii. l. and twentye, al named by name.

And euen there at the water beside Ahava caused I a fastinge to be proclapmed, þe we myghte humble oure selues before oure God, to seeke of him a right way for vs, and oure chyldren, and al oure substance.

For I was ashamed too requyre of the kyng, of the pourses and horsemen, and to helpe vs agaynst the enemy in the way. **D** For we had sayd vnto the kyng: The hand of our God is vpon al them that seeke hym in goodnes, and his violence and wrath vpon al them that forsake him. So we fasted, and sought this at our God, and he heard vs. Then I toke out. xii. of the chiefe priestes, Sarabia, and Sababia, and x. of thei brethren wth them, and weied them there the syluer and golde, and vesselles for the offering vnto the house of our God, whiche the kyng and the Lorde of hys counsel and princes, and al Israel that wer at had had geuen to the offering: and there weied I them vnder thei hand, six hundred and fifty talentes of syluer, and in syluer vessel an hundred talentes, and in gold an hundred talentes, twenty cuppes of gold, & c. diammes, and two cossele ornaments of good brasse, as cleare as gold, and said vnto them: Ye are holpe vnto the Lord, therefore are the vesselles holpe also, and so is the syluer and goulde that is geuen of a good wyll vnto the Lorde God of our fathers: **E** Watche ye therefore and kepe it, tpe wey it down before the chiefe priestes and Leuites, and auncpente fathers of Israel at Jerusalem in the chiefe aulp of the house of the Lorde. Then toke the priestes and Leuites the weied syluer and golde and vessel, to bringe it to Jerusalem vnto the house of our God. So we marched forward,

Warde, from the water of Abana, on the twelfth day of the first moneth, to go vnto Iherusalem: and the hand of our god was vpon vs, and deliuered vs from the hand of the enemy: & lieth in an art by the way. And we came to Iherusalem, and abode there thre daies. But on the fourth day was the silver and gold, and vessel wepen in the house of our God vnder the hand of Azorah the sonne of Uria the Priest, and with him Eleazer the sonne of Ithamar, and with him Josabab the sonne of Ihesua, and Roobia, the sonne of Benoi the Leuites, accordinge to the number and weight of euery one. And the weight was al written at the same time.

And the child:en of the captivity, whiche were come out of pylon offered burnt-offerings vnto the god of Israel, twelve bullockes for al Israel: namely six rams, seuentye and seven lammes, and twelve goates for a spinnel offering, also the burnt-offering of the Lorde. And they deliuered the kynges commynon vnto the kynges officers, and to the captaynes on this side the water. And they sauanced the people, and the house of God.

The ix. Chapter.

Elias complaineth on the people, that had turned themselves from God and entered into the gentiles.

When al thys was performed, the rulers came to me and said: the people of Israel & the priests and Leuites are not leuered from the nacjons in the landes, as touchyng their abominacions namely of the Canaanites, Bethites, Jebusites, Jebusites, Ammonites, Moabites, Egyptians & Amorites. * For they haue taken theyr daughters, and their sonnes, and haue myxt the holy seede with the nacjons of the landes: and moreover the had of the pynces and rulers hath ben pynepal in thys trespass. * When I herd thys, I tare my clothes and my raymente, and pluckt of the herte of my head & of my beard, and sat mournyng. The reforted vnto me al such as feared the word of the Lord god of Israel, because of the grete transgression. And I sat mournyng til the euening sacrifice. And about the euening sacrifice, I rose vp from my heuines, and rent my clothes and my raymente, and felle vpon my knees, and spred out my handes vnto the Lord my God, and sayd: O Lord God, I am a wamed, and dare not lyft vp mine eyes to the my god: for our wickednesses are growen ouer our head, and oure trespasses are wared grete vnto the heauen: Sithes the tyme of our fathers, haue we bene in grete trespass vnto this day, and because of oure wickednesse haue we and oure kynges bene gauen vp into the hand of the kyngs of the nacjons, into the swerde, into bondage, into spyle, and into confusion of face, as it is come to passe thys day.

But nowe a litle and I shal praye graciously

nes is come from the Lord our God, so that some of vs are escaped, that he maye geue vs a nagle in vrs holpe place, that our god maye open our eyes, and geue vs a litle lyf in our bondage, for we are bounde men, and our God hath not forsaken vs in oure bondage, but hath enclined mercy vnto vs in the syght of the kyng of Persia, that he shuld geue vs lyf, & sauance the house of our God, and build vp the desolate places thereof, and to geue vs an hedge in Iuda and Iherusalem. And now o our god, what shal we say after this? for we haue forsaken thy commandementes, which thou haste commanded by thy seruantes the prophets, & sayd: The land vnto which ye go to possesse, is vnclane thorow the fylthynesse of the people of the landes, by their abhominacions wherewith they haue fylled it with vnclannes on euery side. Therefore ye shall not geue your daughters to their sonnes, and their daughters shall ye not take vnto your sonnes, and seeke not their peace & welth for euer, that ye maye be strong & enioy the good in the lande, and that ye & your child:en maye haue the inheritance of it for euermore. And after all thys is come vnto vs because of our euill dedes and grete trespass, that our God hath spared our wickednesses, & hath geuen vs a deliuerance as it is come to passe thys day.

And neuerthelesse we haue turned backe and haue let go our commandementes, to make contracte with the people of these abhominacions. Wilt thou then be wroth with vs, til we be vtterly consumed, so that nothinge remayne and til ther be no deliuerance? O Lorde God of Israel thou art righteous, for we remayne yet escaped, as it is thys day. Behold in thy presence are we in our trespass, for because of it ther is no standyng before the.

The x. Chapter.

The people repente them, and put away theyr strange wyes.

While Elias prayed after thys manner and know ledged, wept and laye before the house of God, there reforted vnto hym out of Israel a very grete number of men and women, and child:en: for the people wepte very sore. And Sebastianus the sonne of Nehiel one of the child:en of Blam, answered and sayde vnto Elias: We haue trespassed against the Lord our God, in that we haue strange wyes of al the people of the lande. Now is there hope yet in Israel concernyng this, therefore let vs make a couenaunte nowe with our God, to put away al the wyes, and such as are bozne of them, according to the counsel of the Lord, and of them that feare the commandementes of our God, that we maye do accordinge to the lawe. But the by the way, for the matter belongeth vnto the. We will be with the. be of good courage and doo it. Then rose Elias, and took an oth of the rulers, priests and Le

ites

Deu. vii. c.
and xii. d.
Iou. xii. c.
Iud. iii. a
1. Es. viii. a

De. xxviii. d

Deut. vii. a

D

1. Es. viii. a

1. Es. ix. c

Ward, from the water of Abana, on the twelfth day of the first month, to go into Jerusalem: and the hand of our god was upon us, and delivered us from the hand of the enemy: and letters in an air by the way. And we came to Jerusalem, and abode there three days. But on the fourth day was the silver and gold, and vessel weped in the house of our God under the hand of Azorah the sonne of Uria the Priest, and with him Eleazer the sonne of Ithamar, and with him Josabab the sonne of Nehus, and with him Hoabiah the sonne of Benoi the Leuites, according to the number and weight of euery one. And the weight was all written at the same time.

And the children of the captivity, which they were come out of prison offered burnt-offerings unto the god of Israel, twelve bullocks for all Israel: twelve rams, seventy and seven lambs, and twelve goats for a spicer offering, also the burnt-offering of the Lord. And they delivered the kinges commynion unto the kinges officers, and to the captains on this side the water. And they encouraged the people, and the house of God.

The ix. Chapter.

Elias complaineth on the people, that had turned themselves from God and entered into the gentiles.

When all this was performed, the rulers came to me and said: the people of Israel & the priests and Leuites are not severed from the nations in the land, as touching their abominations, namely of the Canaanites, Hittites, Jebusites, Ammonites, Moabites, Egyptians & Amorites. * For they have taken their daughters, and their sonnes, and have mixed the holy seed with the nations of the land: and moreover the heads of the princes and rulers have been principal in this trespass. * When I heard this, I ate my clothes and my raiment, and plucked of the herte of my head & of my beard, and sat mourning. This resorted unto me all such as feared the word of the Lord god of Israel, because of the great transgression. And I sat mourning till the evening sacrifice. And about the evening sacrifice, I rose up from my heuiness, and rent my clothes and my raiment, and felle upon my knees, and spread out my handes unto the Lord my God, and sayd: O Lord God, I am a named, and dare not lift up mine eyes to thee my god: for our wickednesses are grown over our head, and our trespasses are waxed great unto the heauen: Since the tyme of our fathers, haue we bene in great trespass unto this day, and because of our wickedness haue we and our kinges bene given up into the hand of the kinges of the nations, into the sword, into bondage, into spyle, and into confusion of face, as it is come to passe this day.

But now a little and I shall praye graciously

nes is come from the Lord our God, so that some of us are escaped, that he maye geue us an eye in thy holy place, that our god maye open our eyes, and geue us a little light in our bondage, for we are bound men, and our God hath not forsaken us in our bondage, but hath enlarged mercy unto us in the sight of the king of Persia, that he should geue us light, & announce the house of our God, and build up the desolate places thereof, and to geue us an hedge in Juda and Jerusalem. And now O our god, what shall we say after this? for we haue forsaken thy commandmentes, which thou hast commanded by thy seruantes the prophets, & sayd: The land unto which ye go to possesse, is vnclane thorow the filthynesse of the people of the land, by their abominacions wherewith they haue filled it with vnclannes on euery side. Therefore ye shall not geue your daughters to their sonnes, and their daughters shall ye not take unto your sonnes, and seeke not their peace & welth for euer, that ye maye be strong & enjoy the good in the land, and that ye & your children maye haue the inheritance of it for euermore. And after all this is come vnto us because of our euill dedes and great trespass, that our God hath spared our wickednesses, & hath geuen us a deliverance as it is come to passe this day.

And neuertheless we haue turned backe and haue let go our commandmentes, to make contracts with the people of these abominacions. Wilt thou then be wroth with us, till we be utterly consumed, so that nothinge remayne and till there be no deliverance? O Lord God of Israel thou art righteous, for we remayne yet escaped, as it is this day. Behold in thy presence are we in our trespass, for because of it there is no standing before thee.

The x. Chapter.

The people repente them, and put away their strange wives.

While Elias prayed after this manner and knowledged, wept and laye before the house of God, there resorted vnto hym out of Israel a very great number of men and women, and children: for the people wepte very sore. And Sebastianus the sonne of Nehiel one of the children of Blam, answered and sayde vnto Elias: We haue trespassed against the Lord our God, in that we haue strange wives of all the people of the land. Now is there hope yet in Israel concerning this, therefore let us make a couenaunte now with our God, to put away all the wives, and such as are bozne of them, according to the counsel of the Lord, and of them that feare the commandmentes of our God, that we maye do according to the lawe. But the Lord therefore, for the matter belongeth vnto thee. We will be with thee, be of good courage and doo it. Then rose Elias, and took an oath of the rulers, priests and Le

ites

Deu. vii. c.
and xii. d.
Iou. xii. c.
Iud. iii. a
1. Es. viii. a

De. xxviii. d

Deut. vii. a

D

1. Es. viii. a

1. Es. ix. c

rites, and of all Israell, that they shoulde do according to this word: and they swore. And Edoias stood up before þe house of God and went into the chamber of Johana the sonne of Elasib. And when he came thither, he ate no bread, nor dranke water: for he mourned bycause of the trasgressyon of them that had bene in captivite.

B And they caused a proclamaciõ to be made thowout Juda and Ierusalem, vnto al the chyldren which had bene in captivite, that they shoulde resorte vnto Ierusalem. And that whosoever came not wpythin thre dayes, accordyng to the determinacion of the rulers & elders, all hys substance shuld be forfeyt, and he to be put out of the congregacyon of the captiue. The al the men of Juda and Ben Iampn assembled vnto Ierusalem in thre daies, that is on the thretye daye of the nythe moneth: and all the people sate in the greete before the house of God, and tumbled because of their synnes, and for the rayne. And Edoias the pyest stood up & sayd vnto the: * Ye haue trasgressed, in that ye haue taken strange wyues, to make the trespass of Israell yet more: confesse now therfore vnto the Lord God of your fathers, and do hys pleasure and seure your selues frome the people of the land, and from the strange wyues. The answered all the assemble, and said wpyth a loud voyce: Let it be done as thou hast sayd. But the people are many, and it is a caryn wyther, and they cannot stand here wpyth out, neyther is thys a wyke of one day or two, for we are many that haue offended in thys trasgression. Let vs appoynt oure rulers therfore in al the congregaciõ, that al they whiche haue taken strange wyues in our ctyes, may come at the time appoynted, & the elders of euery cty, & the Judges wpyth the, til the wrath of oure God be touned awaye from vs for thys offence.

C Then were appoynted Jonathan the sonne of Asabell, and Iabalspa, the sonne of Thekua ouer thys matter. And osolam and Sabathay the Leuite help theim. And the chyldren of the captivite, dyd euẽ so. And Edoias the pyest, & the ancient heades thowout the house of their fathers and al that were now rebelyd by name, seuered them selues, and sat the thre dayes on the first day of the thirde moneth to examyn this matter. And in the first day of the first moneth they made an end concerning all the men that had taken strange wyues.

And amonge the chyldren of the wyues that were men found that had taken strange wyues, namely among the chyldren of Iesua the sonne of Josdec and of hys byerthen, Maasiah, & Iezzer, Jerib and Bodolpab. And they gaue theyr handes thereupon, that they wold put awaye theyr wyues: and for theyr offerynge to geue a ram for thei trespass. Among the chyldren of Epher, Banani, and zababpab. Amonge the chyldren of Barim, Maasiah, Elach,

Semeyab, Jechiel & Olias. Among the chyldren of Iobabur, Eiconar, Maasia, Ismael, Athanael, Josabed and Elasa. Among the Leuytes, Josabed, Semet, and Relata whych same is Kalithab, Barabab, Iud & Eleazer. Among the singes, Eliaab. Among the porters: Selum, Eclẽ and Ari.

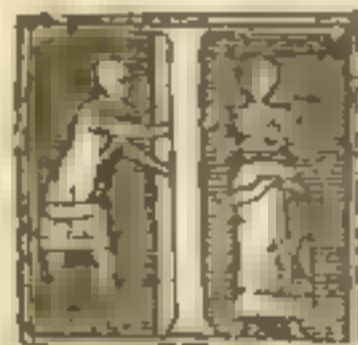
Of Israell. Among the chyldren of Iobabur: Remiad, Jeshab, Melchia, Iampn Eleazer, Melchia, and Banat. Amonge the chyldren of Elam, Athana, zachary, Jechiel, Abdi, Jermoth and Elia. Among the chyldren of Jethua, Elpoenap, Eliaab, Athana, Jermoth, zabab and Aziza. Among the chyldren of Bebai, Iobanan, Hananpa, zabai and Achalap. Amonge the chyldren of Beoni, osolam, Aluch, Adai, Iasub, Saal and Jermoth. Amonge the chyldren of Iobabur: Iobab, Edna, Elia, Banat, Maasia, Athana, Ezeiel, Benur, and Maalles. Among the chyldren of Barim, Eliazer, Jeshab, Melchab Semetab, Simeon, Ben Iampn, Aluch and Samarias. Among the chyldren of Iobabur: Athana, Athabab, zabab, Eliphelet, Jermoth, Maasse and Semet. Amonge the chyldren of Bani, Adat, Amram, Buell, Bancab, Chelubi, Badaia, Canan, Jermoth, Eliaab, Athana, Athana. Iasab, Bani, Benur, Semet, Salama, Athana, Adai, Machnadabat, Sasai, Sarai Asrael, Selemiab, Samaria, Selum, Amarias, and Joseph. Among the chyldren of Rebo, Iasab, Athabab, zabab, zabina, Jedai, Joel & Banat. Al these had taken strange wyues. And amonge the same wyues ther were some þ had boine chyldren.

The ende of the first booke of Edoias.

The booke of Nehemias, otherwyse called the second booke of Edoias

The. i. Chapter.

Nehemy bulet to kinge Artaxerres, pray: the to God for the people.



These are the acts of Nehemy þ sonne of * Bacha. It fortuned in þ moeth Casseu, in the twentyreare, that I was in the casel at Susan: and neth Casseu Banany one of my byerthen came wpyth certayne men of Juda, & asked the how the Jewes dyd that were belpyered & escaped fro the captivite, and how it wente at Ierusalem. And they sayd vnto me: The remnant of the captiue: we are there in the lande wpyth greate mysechunge and rebuke. * The walles of Ierusalem are broken downe, and the gates ther of are byente wpyth fyre.

When

Men. vii. a.
Judi. iii. a.

That is, I
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business in
numbering
all the men,
that had. 10.

Some read
captiue of
Iobab.

Otherwyse
Iobab.

The mo:
The mo:
as þ Iwes
call it) is to
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added ther

10. re. xv. b.

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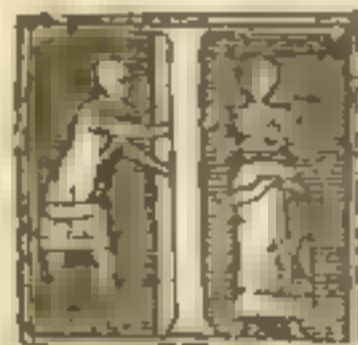
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When

Deu. vii. a.
Iudi. iii. a.

That is, I
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III. re. xxv. b.

Exod. xx. 9.
Deu. vii. 5.

When I heard these wordes, I sat me downe and wept, and mouened thre dayes and fasted and prayed before the God of heauen, and sayed: O Lord God of heauen, thou greate and terrible God, with thou that keepst a couenant and mercie for them that loue the, and obserue thy commaundementes. Let thine eares hearken, and thine eyes be open that thou mayest heare the prayer of thy seruante, wherby I praye now before the, daye and nyghte, for the chyldren of Israel thy seruantes, and knowledg the synners of the chyldren of Israel, which we haue committed agaynst the. And I and my fathers house haue synned also. We haue ben corrupt vnto the, in that we haue not kepte the commaundementes, statutes and lawes, wherby thou commaundedst thy seruant Moyses. Yet call to remembrance the word that thou commaundedst thy seruant Moyses, and saydest: I ye trasgressors, I wyl scatter you abrood among the nacions. But if ye turne vnto me, and kepe my commaundementes and do them though ye wete that I out vnto the bettermost part of heauen, yet wyl I gather you thence and bynge you euen vnto the place that I haue chosen for my name, to dwel there.

They are thy seruantes, and thy people, whom I haue deliuered from thy greate power, and strong hand. O Lord let thine eares hearken to the prayer of thy seruante, and the prayer of thy seruantes, whose desire is to seare thy name, and let thy seruante prosper this day, and graunt him mercie in the sight of this man: for I was the kynges butler.

The ii. Chapter.

After Achemo had receyved letters of Artaxerxes, he cometh to Jerusalem, and builded the walles.

In the moneth of Nisan in the xx. yere of kyng Artaxerxes when the wyne stode before him, I toke vp the wyne and gaue it vnto the kyng, and I was beuoye in his presence. Then sayed the kyng vnto me: why lookest thou so sadlye? Thou art not sycke, thy is not wretched cause, but there is somewhat not well in thyne herte. And I was sore afrayd and said vnto the kyng: God saue the kynges lyfe for euer, wuld I not loke sadlye? the carye of my fathers but pall lyeth wast; and the gates therof are consumed with fire. The said the king to me: what is thy request? then made I my prayer to the God of heauen, and sayd vnto the kyng: if it please the kyng, and if thy seruante be fauoured in thy sight: I beseeche the send me into Iudah, vnto the city of my fathers burial, that I may buyld it. And the king said vnto me and also þ quene that sat by him: how longe shal thy iourney continue, and when wilt thou come agayne? And it pleased the kyng to send me, and I set him a tyme, and sayed vnto the king: if it please þ king, let him grue me letters to þ captaines beyond the wa-

ter, that they may couey me ouer, til I come into Iuda: & letters vnto Asaph keeper of þ kynges wood, þ he may grue me wood for beames to þ gates of þ temple, for þ towres of the house, for the wallis of the citie, and for the house wher I shal enter into.

And the kyng gaue me accordyng to the good hand of God vpon me. And when I came to the capitaynes beyond the trare I deliuered them the kynges letters. And the kyng had sent captaines and horse men with me. But when Sanabalar the Horonite, and Tobiah the seruant of the Ammonites heard this, it greued the soze that ther was come a man which sought the welch of the chyldren of Israel. And when I came to Jerusalem, and had bene there iii. dayes, I gat me vp in the nyght seyd, & a few men with me: for I tolde no manne what God hadde gruen me in mine herte to do at Jerusalem, and ther was not one brast with me, saue þ I rode vpon. And I rode by nyght to the balep gate before the dragon wel, and to the donge gate, and considered the walles of Jerusalem that wer broken downe, and the gates therof consumed with the fyre. And I went ouer vnto the welgate and to the kynges condite and ther was no towne for my beast, that it coude go vnder me. Then went I on in the nyght by the brake side, and considered the wall, and turned backe & came home agayn to þ balep gate. And the rulers knew not wherby I went or what I dyd, for he ther to had I not told the Jewes and the priests, the counsellors and the rulers and the other that laboured in the brooke. And I sayd vnto them: ye se the my lery that we are in: Jerusalem lieth wast, and the gates therof are brent with fire, come let vs build vpon the wals of Jerusalem, that we be no more a reproch. And I told the of the good hand of my God, which was vpon me: and the kynges wordes that he had spok vnto me. And they said: then let vs arise & build, & their hands wer strengthed to good. But when Sanabalar the Horonite, and Tobiah the seruant of the Ammonites, and the Arabian heard this, they laughed vs to scoyne, and despised vs, & said: what is this that ye do? wyl ye sal a way agayn to the king? Then answered I the, & sayd: the god of heauen it is þ causeth vs to prosper: and we be his seruantes. Let vs arise & build. As for you, ye haue no porcepon nor syght, nor remembrance in Jerusalem.

The iii. Chapter.

The numbre of them that builded the wallis.

And Eliashib the brygh priest gat hym vp in his bierch the priestes, & buylded the shepegate. They repaired it, & set vp þ dores of it: eul vnto þ tower of Hananeel. Next vnto him buylded þ m of Jerico, and beside him builded Sachur the son of Amri. But the shepegate dyd the chyldre of Asanah buyld, they couered it

Jer. xxi. 6.
Zach. xiii. 6.

and set on the doores lockes and barres of it. Next vnto hym buylded Marymoth, the sonne of Uriah, the sonne, Hakoz. Next vnto hym buylded Mosolam the sonne of Barachiah the sonne of Assefaheeli. Next vnto hym buylded zadoe the sonne of Baana. Next vnto hym buylded they of Thekua. But they: greate meene put not their neckes to the seruice of their lord.

B The old gate buylded Notada the sonne of Paseah, and Mosolam the sonne of Besodiah, they couered it, and set on the doores lockes, and barres. Next vnto them buylded Galatiah of Babaon, and Fadon of Azetano, men of Babaon, and of Azapha for the seate of the capteyne on thys syde the water. Next vnto hym buylded Aspell the sonne of Barachiah the goldsmith. Next to him buylded Hananiah the Apotecaries sonne, and they repayred Ierusalem vnto the broade walle. Next vnto hym buylded Rappah the sonne of But the ruler of the halfe quarter of Ierusalem. Next vnto him buylded Bedaiab the sonne of Haremah ouer againe his house. Next vnto hym buylded Hatus the sonne of Basaboniah. But Melchiah the sonne of Barim, and Basab the sonne of Bahath Asgab buylded the other ppeece, & the towre besyde the forname. Next vnto hym buylded Selum the sonne of Salobes the ruler of the halfe quarter of Ierusalem, and his doughbters.

The palei gate buylded Hanun, and the csterins of zanob. They buylded it, and set on the doores, lockes, & barres, and a thousand cubytes on the wal, vnto donge gate. But donge gate buylded Melchiah the sonne of Recuah the ruler of the fourth part of the vyueparades: he buylded it, and sette on the doores, lockes and bars therof. But the wal gate buylded Selum the sonne of Chobasab. the ruler of the fourth part of Masphab. He buylded it, and couered it, and set on the doores, lockes, & barres, & the wall vnto the poole of Siloah by the kynges garden vnto the keys that go downe from the cty of Dauid. After him buylded Nehemias the sonne of Azbok, the ruler of the halfe quarter of Bethzur, vnto the other side ouer against the sepulchres of Dauid, & the poole Alata, and vnto the house of the myghty.

After him buylded the Leuytes, Iachum the sonne of Ban. Next vnto hym buylded Basabiah the ruler of the halfe quarter of Beilab in his quarter. After hym buylded their brethren, Banat the sonne of Hanabad, the ruler of the halfe quarter of Beilab. After hym buylded Ezer the sonne of Josua, the ruler of Masphab, the other ppeece hard ouer against the barnes corner. After him buylded Baruch the sonne of Zabab the other ppeece worshippfully and costly fro the corner vnto the doore of the house of Eliaab the hygh priest. After him buylded Martimah the sonne of Uriah, the sonne of Baros the other ppeece from the doore of the

house of Eliaab, euē as longe as the house of Eliaab extended. After him buylded the priestes the men of the country. After him buylded Beniamin & Basab ouer against the house. After them Asariah the sonne of Maasiah, the sonne of Ananiah, next vnto hys house. After him buylded Benut the sonne of Hanabad, the other ppeece fro the house of Asaph, vnto the turnynge, and vnto the corner. After hym buylded Ishael the sonne of Asat ouer against the corner, and the hye towre, which lieth cutt ouer from the kynges house, besyde the court of the pylō. After him Ishabaiab the sonne of Baros (as for the Merbimmes they dwelte in Ophell, vnto the water gate, toward the East wher the towre lieth oute.) After him buylded they of Thekua the other ppeece ouer against the grete towre & lieth outward, & vnto the wal of Ophel. 11. pa. xlii. c

But from hoise gate forth buylded the pylles, euery one ouer against hys house. After them buylded zadocke the sonne of Emer ouer against hys house. After hym buylded Semeiah the sonne of Sechanpasher of East gate. After hym buylded Hananab sonne of Selemiah, and Hanan son of zalaph the spyt, the other ppeece. After hym buylded Mosolam the sonne of Barachiah ouer against hys treasure. After hym buylded Melchiah the goldsmith the sonne, vnto the house of the Merbimmes, & of the merchantes ouer against the countsell gate, and to the parloure in the corner. And betwene the parloure of the corner vnto the wepe gate buylded the goldsmiths and the marchauntes.

The.iii. Chapter.

The building of Ierusalem is hindered and let, but the Jewes build it being redy harneised lest their enemies shuld invade them.

V When Sanabalar heard that we builded the wal, he was wroth, and toke greate indignacion, and mocked the Jewes, and sayde before hys brethren and the hoise of Samaria: what do the meake Jewes? shal they be thus suffred? shal they offer? shal they persourne it in one daye? Shall they make the stones whole agayne that are brought to duste and brente? And Tobas the Ammonite beside hym sayde: let them buyde on, if a fore govp he shall breake downe they: stonpe wall. Heare thou our God how we are despyled, turn they: shame vpon they: owne heade, that thou mayst geue them ouer into despylling in the lande of they: captiuyte. Count not they: wychedarfe, and put not oute they: spune from thy presence: for they haue prouoked the buylders. Yet buylded we the walle, and ioynded it hole together vnto the halfe beggthe. And the people were well mynded to laboure. But when Sanabalar and Tobas, and the Arabians, and Ammonytes, and Aldodytes hearde that the walles of Ierusalem were made vp, and that they had begonne

Some read the sonne of Huracaim.

Some read weithhacac: cam.

to stoppe by the gappes, they were betwixt
word, and conspired all together to come
and fight against Jerusalem, and to make
an hynderaunce therein. Neuerthelesse we
made our prayer vnto oure God, and sette
watchmen vpon the walles, day and nyght
ouer agaynste them. And Iuda sayde: the
strength of the betters is to feble, and ther
is to much dust, we are not habile to builde
by the wal. And our aduersaries thought:
they shal not knowe nei: bet se, tyme come
in the myddes amonge them, and sle them
a hynder the worke. But when the Jewes
that dwelt besyde them that came out of
all the places where they dwelt about vs
had told vs as good as .x. times, the set I
the people after they knykedes with their
sweardes, speares, and bowes benethe in
the low places behynde the walles, and so
had and gat me vp, and said vnto the chiefe
me and rulers, and to the other people: be
not ye a fraide of the, * I thinke of the great
Lord, whiche oughte to be feared, and fight
for your brethren, sonnes, daughters, wy
ues, and houses. Neuerthelesse when our
enemies heard that we had gotten word
of it, God brought theyr counsel to nought,
and we turned all agayn to the wall every
one vnto his labour. And from that tyme
forth it came to passe, that the halfe parte
of the ponge men dyd the labour, and the
other halfe parte helde the speares, shyl
des bowes, and breaste plates: and the
rulers stode behynde al the house of Iuda,
which builde on the walles, and bare bur
thens frome those that laded them. With
one hand dyd they worke and, with the o
ther held they their weapon. And euery
one that buylde, hadde his swearde by
by his syde, and so buylde they, and the
trompetters stode besyde me. And I sayde
vnto the pryncypall men and rulers, and
to the other people: the worke is great and
large, and we are deuised vpon the walles,
one farte frō an other. Take in what place
nowe ye heare the noyse of the trompette,
resorte ye thither vnto vs. Oure God shal
fpyghte for vs, and we wil be labouryng in
the worke. And the halfe parte of the helde
the speares from the morninge syng, till
the sers came forth. And at the same tyme
sayed I vnto the people: euery one abyde
with his seruante at Jerusalem, that in
the nyght season, we may geue attendance
to the watche, and to labour on the daye
tyme. Surely I and my brethren and my
seruantes, and the man of the watch behynd
me, we put neuer of our clothes, so muche
as to walsh oure selues.

The v. Chapter.

The people are pered with hunger. A the
mraz forbydoeth vs. We requyre not
the supplye of a captayn.

And ther arose a great complainte of
the people and of theyr wyues a
gaynste theyr brethren the Jewes.

And there were some that sayd: our sonnes
and daughters are to manpe, lette vs take
coyne for them and eate, that we may spue.
Some sayde: let vs set out landes & vyne
yardes and houses to pledge, and take vp
coyne in the berth. But some sayd: lette vs
boiowe money of the kynges trespure for
oure landes and vyneyards. Now are our
brethrens bodies as our owne bodies, and
their chyldre as our chyldre: els shoulde we
subdue our sonnes & daughters to bondage,
and some of our daughters are subdued al
redy, & no strength is ther in our hands, & o
ther men shal haue our landes & vineyards.

But when I hearde theyr complaynte
and suche wordes, it dyspleased me sore, &
I reuolued so in my mind, that I rebuked
the heads and rulers, and said vnto them: **Deu rill. e**
* wyl ye requyre vsurpe one of another? **vsurpe.**
And I broughte a great congregacion a
gaynste them, and saide vnto them: we (af
ter oure baptyse) haue bought oure bre
thren the Jewes, whych were solde to Sa
nities. And wyl ye sel your brethren, whch
we haue bought vnto vs? Then held they
theyr peace, and coude fynde nothyng
to answer.

And I sayde: It is not good that ye do.
Dughe ye not to walke in the feare of
God, because of the rebuke of the heathen
our enemies? I and my brethren, and
my seruantes haue lent them mony and
coyne, but as for vsurpe, lette vs leaue it.

Wherfore this day, se ye restore them theyr
landes agayne, theyr vyneyards, oile gar
dens, and houses, yea, the hundred part of
the mony, of the coyne, wyne, and oyle, that
ye haue won of them. Then saide they: we
wyl restore them agayne, and wyl requyre
nothyng of them, and wyl do as thou hast
spoken. And I called the prestes, and toke
an othe of them, that they shoulde do so.

And I toke my lap and sayde: God shake
out every man after the same maner from
his house and labour, that may at any tyme
not thys word: euen thus be he shaken out
and wyde. And al the congregacion sayd,
Amen: and praysed the Lord. And the peo
ple dyd so. And from the tyme that it was
committed vnto me to be a captaine in the
lande of Iuda, namelye from the twen
tyeth yere vnto the two and thirtieth yere
of kyng Artaxerxes (that is thirteue yere)
I & my brethren dyd not eate suche suste
nance as was geuen to a captaine. For the
old captaynes that were before me, hadde
bene chargeable vnto the people, and had
taken of them bread and wyne, and four
tye pyeles of syluer: yea and theyr seruants
hadde oppressed the people. But so dyd
not I, and that because of the feare of God.
I laboured also in the woorkes vpon the
walles, and bought no lande. And al my ser
uantes came thither together vnto the
worke. Moreover there were at my table
an hundred and fiftie of the Jewes and
rulers.

II. ESD. I. 5.
and. 15. f

Exo. xlii. 1

ii. Edo. vi. b
and. xii. b

enlers, whych came vnto me from the p^{ar}ntes that are about vs, and was prepared me dayly an oxe, and fyre chosen shepe and bydes, & euer once in ten daies a great quantyty of wyne. Yet requyred not I the lpyng of a captayn, for the bondage was greuous vnto the people, * I thynke vpon me God vnto the best, accordyng to al that I haue done for thys people.

The. vi. Chapter.

The building is yet agayne binyed and lette.

And when Sanabalat, Tobpab, and Beseche Arabian, & the othre of our enemies herd that I had builded the wal, and that ther wer no mo byekers ther in (howebeit at the same tyme I had not haged p^{er} doores vpp^{er} p^{er} gates) Sanabalat and Beseche sent vnto me, sayinge: come & let vs meete togither in the villages vpon the plaine of the citey Dno. Neuerthelesse they thought to do me euill: Nor wyl I stande I sent messengers vnto them sayinge: I haue a great busynes to doo, I can not come downe. The worke should stande stille if I were sick and came downe to you. Howebeit they sent vnto me as good as four tymes after p^{er} same maner. And I gaue the same answer. Then ser Sanabalat his seruaut vnto me the fyfthe tyme, with an opyletter in his had, wherein was twypersu: it was told p^{er} Heathen, & Beseche had sayd it, that p^{er} and the Jewes thynke to rebel: for the whych cause thou buildest the wal, and wilt be theyr kynge in these matters, and haue ordeyned the p^{ro}p^{er}hetes to preache of the at Ierusalem, and to say he is kynge of Iuda. Howe shall thys come to p^{er} kynge eares: come now therfore, & let vs take our colisell togither. Neuerthelesse I sent vnto hym, sayinge: there is no such thing done as thou sayest: thou haste sayned it oute of thine hearte. For they were al mynded to make vs a scape, and thoughte: they shall wythdrawe theyr handes from the worke, that they shal not laboure. Howebeit I strenghten my hand the more. And I came vnto the house of Semerab the sonne of Delarab the sonne of Mehetabel, and he had sette him self wyllyn, & sayd: let vs come togyther into the house of God, euen into the myddes of p^{er} temple, & shut the doores of p^{er} temple: for they wyl come to set the, yea, euen in the nyght wyl they come to put the to deathe. But I sayd: should any such man as I be? Who is that beyng as I am, that wyl go into the temple to saue hym self? I will not go in. For I perceyued that God had not sente hym: Yet spake the p^{ro}p^{er}hetes vpon me, neuertheles Tobpas & Sanabalat had byred hym for money. Therfore toke he the moneye, that through fear I shuld do so, & sin, that they myght haue an euill report of me, to blasfeme me. My God thynke thou vpon Tobias and Sanabalat, accordyng vnto these theyr workes, and of the p^{ro}p^{er}het

Roabiah, and of the othre p^{ro}p^{er}hetes, that wold haue put me in feare. And the walle was fynished on the fyue and twenty daie of the moneth Elul, in two and fiftie daies. And when all our enemyes herde thereof, all the Heathen that were about vs, were a scape, and theyr courage fayled the, for they perceyued this their worke came of God. And at the same tyme were ther many of the chyse of Iuda, whose letters wente vnto Tobpas, and from Tobpas vnto them (for ther were many in Iuda that were sworen vnto him: for he was p^{er} sonne in law of Seebanyab, the sonne of Atah, & hys sonne Iohanan hadde the daughter of Mosolam the sonne of Barachab, & they spake good of him before me, and told hym my wordes) and Tobpas sente letters, to put me in feare.

The. vii. Chapter.

After the walle once buylded the watch is appointed. They that returned from the captivity are numbred.

Vhen we had buylded the wal I haged on the doores, and the porters, singers, and Leuites were appoynted. And I commaunded my brot^{er} Ver Hananay, & Hananiab p^{er} ruler of p^{er} palace at Ierusalem (for he was a saythful man, & feared God more then did many othre.) And I sayd vnto them: see not the gates of Ierusalem be opened tyll the sunne be hote. And whyle they are yet standyng in the watche the doores shal be shut & barred. And ther were certayne citizins of Ierusalem appoynted to be watchmen, euerp one in his watche, and about his house. And the citey was large of towne & great, but the people were fewe therein, and the houses were not buylded.

And my God bid put in my herte that I gathered togither the p^{ri}ncypal men, and people to number them, and I founde a registryer of the number of them, whych came by a fore out of the captivity: and soold write therein: * these are p^{er} sonnes of the land p^{er} went by from the captivity of the carryng awaye (whom Nabuchodonosor the King of Babylon hadde broughte awaye) and came agayne to Ierusalem and Iuda, & verpe one vnto hys citey, whych came wyth zoobabell, Iesua, Rehemias, Asarrah, Baamiah, Nabamant, Gardocher, Beelsam, Gespharab, Begual, Radum, and Baanah.

Thys is the nuber of the men of the people of Irael. The chyldren of Iharos wer two thousande, an hundred and two & senty: the chyldren of Saphatpab, three hundred and two and seuenty: the chyldren of Atah, sixe hundred and two and fyfety: the chyldren of Ihabath Moab, among p^{er} chyldren of Iesua, and Joab, two thousande, eyght hundred and eyghtene: the chyldren of Elom, a thousand, two hundred & fourte and fyfety: the chyldren of Iachua, eyght hundred and fyue and fourty, the chyldren of Iachai, seven hundred and thre score: the

ii. Edo. vi. a

the children of Manu. vi. C. and. liii. and. xl
the children of Bebai. vi. C. and. liii. and. xx
the child of Asgad. ii. C. iii. C. and. ii. and
xx: the children of Adoniam. vi. C. and. iii.
score and seven: the children of Begoai. ii.
thoulande and three score and seven: the
children of Adin. xpe hundred and. v. and
xptpe: the children of Ater, of Ezechias,
epghte and nyntpe.

D The children of Basom, thie hundred
and epghte, and twenty: the children of
Bezai, thie. C. and. iiii. and. xx, the children
of Bariph, an hundred and twelue: the chil-
drene of Babaon, spue and nyntpe, the
men of Bethlehem and Bethophah: an C
four score and epghte: the menne of Ana-
thoth, an hundred and epghte and twen-
ty: the men of Beth Asmath, two and. xl:
the men of Bariah Jacim, Cephirah and
Berroth, seven hundred and thie and four
tye: the men of Rama and Gaba, sixe hun-
dred and one and twenty: the mē of Mach-
mas, an hundred and two and twenty: the
men of Bethel and Ai, an hundred and thie
and twenty: the men of Bebo, an hundred
and two and fiftpe: the children of the o-
ther Elam, a thoulande, two hundred and
four and xptpe: the children of Barim,
thie hundred and twenty: the children of
Jericho, thie hundred and fiue and fourty:
the children of Lodhaded and Ono, seven
hundred and one and twenty: the chil-
dren of Senaah, thie thousand, nyne hun-
dred and thirtpe.

E The priests. The children of Jodaiah of
the house of Jesua, nine hundred seuentp,
and thie, the children of Emet a thousand
and two and xptpe: the children of Bas-
our a thousand two hundred and seven
and fourty: the children of Barim, a thou-
sand and seuentene.

The Levites. The children of Jesua
of Cadmiel amonge the children of Bo-
duah, four and seuentp. The Sngers.
The children of Asaph, an hundred and
epghte and. xl. The porters: The children
of Selum, the children of Ater, the child
of Salmon, the children of Acub, the chil-
dren of Batita, the children of Sobai, also
gether an hundred and. viii. and. xxx.

The Aethunims. The children of Jitha,
the children of Batupha, the children of
Zebaboth, the children of Ceros, the chil-
dren of Sia, the children of Shadon, the
children of Lebanah, the children of Ba-
gaba, the children of Salmai, the children
of Hanan, the children of Bidel, the chil-
dren of Baher, the children of Raiaia, the
children of Razin, the children of Reco-
da, the children of Besem, the children of
Tisa, the children of Shaleah, the children
of Besai, the children of Aneunim: the chil-
dren of Zephufasim, the children of Ba-
cine, the child of Bacupha, the children
of Dathac, the child of Bazith, the chil-
dren of Gahida, the children of Barfa, the
child of Bercoo, the child of Siffeta, &

children of Shamah, the children of Rezi-
ah, the children of Batipha.

The children of Salomons seruants. A
tes. The children of Socai, the children
of Sophereeth, the children of Shenda, the
children of Jaala, the children of Darcon,
the children of Bidell, the children of Sa-
phatiah, the children of Batil, the children
of Bochereth of Zabaun, the children of A-
mon. All the Aethunims and the child of
Salomons seruantes, wer thie hundred
nyntpe and two.

And thet wente vp also of Thell Me-
la, Thell Barfa, Cherub, Adon and Emet.
but they coude not shewe theire fathers
house, nother seede, whether they wer of
Israell. The children of Dalaiah, the chil-
dren of Tobia, and the children of Secoda
xpe hundred and two and fourty. And of
the priestes the children of Balaiah: the
children of Bacos, the children of Bersi-
lai, whiche tooke one of the daughters of
Bersilai the Galaadite too wife, and was
named after the name. These sought the
register of theire pedigree, and when they
founde it not, they were putte frome the
priesthoode. And Dathursatha sayde vnto
them, that they shulde not eate of the most
holpe, till there came vp a priest wth the
lyghte and perfectnesse.

B The hole congregacion as one manne
was two and fourty thousande, thie hun-
dred and thie score, besyde theire seruants
tes and maydes, of whom there were seue
thousande, three hundred and seven and
thirtpe. And they hadde two hundred and
seven and fourty springe men and wo-
menne, seven hundred and xpe and thirtpe
horses, two hundred and spue and four-
tye mules, four hundred and v. and thirtpe
Camelles: spet thousande, seven hun-
dred and twentp asses.

And certayne of the aunciente fathers
gave vnto the woicke. Dathursatha gave
to the treasure a thousande diammes, xpt-
pe basens, spue hundred and thirtpe pri-
ests garments. And some of the chiefe fa-
thers gave vnto the treasure of the worke
twentp thousande diammes, two thou-
sande and two hundred ponde of syluer.
And the other people gave twentp thou-
sande diammes, and two thousand ponde
of syluer, and thie score and seven pri-
ests garments. And the priestes and Le-
uits, the porters, the singers, and the other
of the people, and the Aethunims, as Is-
rael dwelt in their cities.

The. viii. Chapter.

E Esdras gathereth the people and readeth
to them the lawe. They keepe the feast of
tabernacles.

V When the seue moneth drew on, and
the children of Israel wer in thei ci-
ties, all the people gathered together
as one man vpon the strete before the wa-
ter gate, and sayde vnto Esdras the scribe,
that he shuld fetch the booke of the lawe of

Esdras. Esdras

ii. Esdras. iii. c.

De. xxi. c.
iii. Reg.
xlii. a.

The booke
of the lawe
is read to
the people.

Moses, which the Lorde commaunded to Israel. And Esdras the preste broughte the lawe before the congregation, both of men and women, and of al that coulde vnderstande it, vpon the firste daye of the seventh moneth, and read therein in þe strete that is before the water gate from þe morning vntill the none daye before menne and women, and such as coulde vnderstand it: and the eares of all the people were enclined vnto the boke of the lawe. And Esdras the Scribe stode vpon an hyghe pulpit of woode, whiche they hadde made for the preachinge, and besyde hym stode Sathiah, Sema, Ananiah, Uthai, Belkiah, and Qaasiah on his righte hande: and on his left hand stode Ithabai, Misael, Melchiah, Basum, Balesabadanah, Zacharye and Bnosolam.

And Esdras opened the boke before all the people, for he stode aboue al the people, And when he opened it, all the people stode vp. And Esdras praysted the Lorde þe grete God. And all the people answered: Amen, Amen, wth thei handes vppre, and bowed them selues, and worshipped the Lorde wth thei faces to the grounde. And Iesua, Bani, Serabiah, Tamin, Acuba, Sebatiah, Bodaiah, Qiasai, Celita, Azariah, Josabab, Hanan, Ithabai, and the Leuites caused the people to geue hede vnto þe law, and the people stode in thei place. And they red in the boke of the lawe of God distinctely and plainely, so that men vnderstode the thing that was red. And Nehemias which is Balthasrah and Esdras the preste and the Scribe, and the Leuites that caused the people to take hede, sayde vnto all the people: this daye is holpe vnto the Lorde pour God: þe not ye some therefore, and weepe not, for all the people wepte when they heard the wordes of the lawe.

Therefore sayde he vnto them: god poue wape, and eate the fatte, and dryncke the swete, and sende part vnto them also that haue not prepared them selues, for this daye is holpe vnto oure Lorde, be not poue some therefore: for the wyse of the Lorde is pour strengthe. And the Leuites billed the people, and sayde: houlde pour peace, for the daye is holpe, be not poue selues. And all the people went thei way to eate and dryncke, and sente parte vnto other, and to make grete mythe, because they had vnderstande the wordes that were declared vnto them.

And on the nexte daye assembled the chiefe fathers amonge all the people, and the prestes and Leuits, vnto Esdras the Scribe, that he shoulde teache them the wordes of the lawe.

And they founde wyrtten in the lawe howe the Lorde hadde commaunded by Moses, that the chylidren of Israel shulde dwel in bootes in the feast of the seventh moneth. And so they caused it to be declar-

ed and proclaymed, in al thei cyties, and at Jerusalem, saying: go vp vnto þe most, and fetch the Olue braunches, þe olue braunches, þe olue braunches, þe olue braunches, and braunches of thicke trees, to make bootes, as it is wyrtten.

And the people wente vp and sette, and made them bootes, euery one vpon the rofe of his house, and in thei courtes, and in the courtes of the house of God, and in the strete by the water gate, and in þe strete by the gate Ephraim. And all the congregation of thei that were come agayne oute of captiuitie, made bootes, and dwelte therein: For sythen the time of Josua the sonne of Nun vnto this daye, hadde not the chylidren of Israel doone so, and there was verie grete gladnesse. And euery day from the firste daye vnto the laste, redde he in the booke of the lawe of God. And seven dayes helde they the feaste, and on the eighth daye they made a gathering, accordyng to the manner.

The. ix. Chapter.

The people repert and forsake thei straunge wives. Esdras reciteth þe benedictio of God and the synnes of the people.

In the foure and twenty daye of this moneth, came þe chylidren of Israel together wth fastyng and sacke clothes, and earthe vpon them, and separated the seede of Israel from all the straunge chylidren, and stode and knowleged thei synnes, and the wickednesse of thei fathers, and stode vp in thei place, and red in the boke of the lawe of the Lorde thei God, foure tymes on the daye, and they knowleged, and worshipped the Lorde thei God. And the Leuites stode on hyghe, namely Iesua, Bani, Cadmiel, Sabariah, Buni, Serabiah, Bani and Chanani, and cryed loude vnto the Lorde thei God. And the Leuites, Iesua, Cadmiel, Bani, Sabariah, Serabiah, Bodaiah, Sebatiah, Ithabai, said: stand vp, prayse the Lorde pour God for ever: and let thankes be geuen vnto the name of thy glorie, which excelleth al thankesgeuing and praise, Lorde, thou alone haste made heauen, and the heauen of all heuens, wth all thei hoolle, the earth, and all that is therein: the sea, and all that is therein, thou geuest life vnto all, and the host of heauen bowe them selues vnto the.

Thou arte the Lorde God, that haste chosen Abram, and broughtest hym out of Chaldea, and calledst hym Abram, and foundest his hearte faptheful before the, and madest a couenaunte with hym to geue vnto his seede the land of the Canaanites, Bethites, Amouites, Iebusites, Jebusites, and Bergesites, and hast made good thy wordes: for thou art righteous, and haste consydered the myserye of oure fathers in Egypte, and heard thei complaynt by the redde sea, and shewed to hens and wonders vpon pharaon, and on all

1. Esdr. vii. 1.
Esdr. vii. 2.

Gen. xi. 1.
Gen. xvi. 1.
Gen. xv. 1.

Exod. iii. 1.

all thy seruantes, and on all the people of
thy land: for thou knewest that they were
presumptuous and cruel against them,
and so madest thou the name as it is thy
name. And the redde sea diddest thou divide
in sunder before them, so they wente thro-
we the middes of the sea drye shoode: and
they persecuters threwest thou into the
depe as a stone, in the myghty waters, and
leddest them on the dape tyme in a cloude
pyller, and on the nyght season in a pyller
of fyre, too shewe them lpyghte in the waye
that they wente.

Exod. xxi. b.
Deu. iiii. b.

* Thou camest down also vpon mounte
Sinai, and spakest vnto them from heauē
and gauest them thyghte iudgements, true
lawes, good commaundementes and sta-
tures, and declaredst vnto them thy holy
Saboth, & commaundedst them precepts,
ordonaunces, and laws. by Moyses thy ser-
uaunte: and * gauest them bread from hea-
uen whē they were hongry, * and brough-
test forth water for them oute of the rocke
whē they were thyrst: and promysedst the
that they shuld go in and take possessyō of
the land, ouer which thou hadst lpyft vpon thy
hande for to geue them.

Exo. xvi. b.

Num. xi. b.

But oure fathers were proude and hard
necked, so that they folowed not thy com-
maundementes, and refused to heare, and
were not myndful of þe wonders that thou
dydest for them: but became surde, and
heade, in so muche that they turned backe
to theyr bondage in theyr dysobedyence.
But thou my God forgavest, and wast gra-
cious, merciful, pacient, and of great good-
nes, and forsokest them not.

Exo. xiii. a.

* And thoughte they made a moultē
calfe, and said this is thy God þe broughte
the out of the land of Egypt, and did great
blasphemys, yet forsokest þe not in the
wildernes, according to thy greate mercy.
* And the cloude pyller departed not from
them on the dape tyme too leade them the
way, neyther the pyller of fyre in the nyght
season, to shewe them lpyghte in the waye
that they wente.

Exo. xiii. b.

And thou gaueste them thy good spy-
rte too enforme them, * and withheldest
not thy Angella from theyr mouth, * and
gauest them water when they were thyr-
st. Fourty yeres longe madest thou pro-
uysyon for them in the wildernes, so that
they lacked nothinge * theyr clothes wax-
ed not old, and theyr fete swelled not. And
thou gauest them kyngdomes and nac-
ions, and partedst them accordyng to theyr
poysons, so that they possessed * the land
of Sehon kyng of Hesebon, and the land
of Ogge the kyng of Baasan. And theyr
chylidren multipliedst thou as the sterres of
heaven, and broughtest them into the land
whereof thou haddest spoken vnto theyr
fathers, that they shoulde goo into it, and
haue it in possession.

Exod. xvi. b.

Exo. xv. c. b.

Deu. viii. b.

Num. xxi. c.

Jos. ii. iii.
and. iii.

* And the chylidren went in, and possessed
the land, * and thou subduedst before them

the inhabyters of the lande, euen the Ca-
naanites, and gauest them into theyr hand,
and theyr kyngs, and the people of the land
that they myghte do wryth them what they
woulde. And they wone theyr stronge cities
and a fat land, and toke possession of hou-
ses that were full of all manner goodes,
welles dygged oute, byrnepardes, orle gar-
dens, and many fruteful trees: and theyr
land was wel filled, and became fat and lued in
welfare thowhe thy greate goodnesse. * But
uertheles they were dysoberient, and rebel-
led agaynst the, and cast thy lawe behynde
theyr backes, * new thy prophetes (which
exhorted them so earnestly that they shuld
conuerste vnto the) and dyd greate blas-
phemys. Therefore gauest thou them ouer
into the hand of theyr enemies þe dyed the.

And in the tyme of theyr trouble they
cried vnto the, and thou herdest them from
heaven, and throw thy greate merce, thou
gaueste them Sauoures, whiche healded
them oute of the hande of theyr enemies.
But when they came to resse, they touned
backe agayne, to do euill before the: there-
fore ledest thou them in the hand of theyr
enemies, so that they had the domynion o-
uer them. So they conuerted, & cried vnto
the, and thou herdest them from heaven, and
many tymes hast thou deliuered them ac-
cordyng to thy greate merce, and testify-
edst vnto them, that they shoulde tounre a-
gayne vnto the law.

Notwithstandyng they were proude, &
and harkened not vnto thy commande-
mentes, but spinned in thy lawes, (* whiche
a man shoulde do, and lpye in them) and
touned the shoulde awaye, and were stiff-
necked, and woulde not heare. And many
yeres dydest thou forbear them and dyd-
dest wytnesse vnto them thowhe thy spy-
rte, euen by the offyce of thy prophetes,
and yet woulde they not heare. Therefore
gauest thou them into the hand of the nati-
ons in the landes. But for thy greate mer-
cies sake, thou haste not utterly consu-
med them, neither forsaken them: for thou
art a gracious and merciful God. * Now
oure God, thou greate God, myghty and
dreadful, thou that kepest couenants and
merce, regarde not a lytle al the trouble
that happened vnto vs, and oure kynges,
prynces, iustices, prophetes, fathers, &
al thy people, from the tyme of the kynges
of Assur, vnto this dape. Thou arte rygh-
teous in all that thou haste broughte vpon
vs: for thou haste done ryght. As for vs, we
haue bene vngodly, and oure kynges, prin-
ces, iustices, and fathers haue not doone
after thy lawe, nor regarded thy commaun-
dementes, and thy earnest exhortacions,
wherewith thou haste exhorted them, and
haue not serued the in theyr kyngdom. * But
in thy greate goodes that thou gauest the,
and in the large and plenteous lande whiche
thou gaueste them, and haue not con-
uerted from theyr wyched woorkes. We
holde,

Thys lare
land spant
fryte
ful ground
that aboun-
derly wryth
all good
thynges, as
it is sayd of
sa. lxxv. c.
Gen. xli. c.

Sauoures
are here cal-
led the pty-
ces of cap-
tines whiche
sa. lxxv. c.
people fro
their ene-
mies.
Jas. iiii. b.

ii. Exo. i. b.
and iiii. c.
Dan. ix. b.

holde, therefore are we in bondage this day: even in the land that thou gavest us to our fathers too empty the fruites and goodes thereof, behold there are we bond men. And greates is the increase of it unto the dayes, whome thou hast sette over us, because of our synnes, and they have dominion over our bodies and catel, and we are in great trouble. Upon all this therefore we make a sure covenante, and write it, and sette our signes, Leuytes and Priestes seale it.

The.ii. Chapter.

The names of them that sealed the covenante betweene God and the people.

These sealers were: Nehemias (that is Bathursatha) the sonne of Bachi-ah, & zedekiah, Sataiah, Achariah, Jerempe, Phasbur, Amariah, Malchiah, Baccus, Sebaniah, Galluche, Barum, Meremoth, Obadiah, Daniel, Jenthon, Baruch, Josollam, Abpah, Aiamun, Aaasiah, Felgai, and Semeiah: these are priestes. The Leuytes were, Jesua the sonne of Azariah, Benui, amonge the chyldren of Banadab, and Cadmiel. And they brethren, Sechaniah, Bodiah, Celita, Shalaiah, Hanan, Micha, Isahob, Basabiah, Sachur, Serubiah, Sabanah, Bodiah, Bani and Banu. The heades of the people were: Shares, Shath, Moab, Elam, Rathua, Bani, Boni, Algad, Bebai, Adoniah, Begoai, Adin, Ater, Ezechias, Asur, Bodiah, Basum, Bezai, Baruph, Anathoth, Rebai, Agaphas, Josollam, Besir, Mesefabel, Sadoc, Jaddua, Shalathia, Bani, Ananiah, Sosea, Bananiah, Basub, Balohes, Shaleha, Sobek, Akhi, Balebna, Aaasia, Ahiah, Hanan, Anan, Galluch, Barum, and Baanah.

And the other people, the priestes, Leuytes, porters, singers, Aethinims, and all they that had severed them selves from the people in the lands unto the lawe of God, with theyr wiues, sonnes and daughters, as many as could understand it, and theyr Lordes that hadde rule of them receiued it for theyr brethren.

Yosa. xiii. c. l.

ii. Pa. xv. c.

Deu. vii. a.

ii. El. xlii. c.

Leui. xvi. a.

Deut. xv. a.

* And they came tof were, and to bynde them selves with an oth to walke in gods lawe, whiche was geuen by Moyses & seruante of God, that they wolde kepe and do accordynge unto all the commaundementes, iudgementes, and statutes of the Lorde our God: and that we wolde not geue our Daughters unto the people in the Lande, neyther take theyr Daughters for our Sonnes. And if the people of the Lande broughte ware on the Sabbath, and all maner of vitails to sel, that we wold not take it of them on the Sabbath and on the holpe dayes. * And that we wolde lette the seu-nth yeare be free concernynge all manner of charge.

And we decreed a statute upon our selues, to geue partly the.iii. parte of a sicke to the ministration in the house of our God, namely to the Hewbreed, to the daily meat

offerynge, to the daily burnt offering of the Sabbathes, of the newe mones, and feast dayes, and to the thynges that were sanc-tyfied, and to the Synne offerynge, to recoile Israel withal, and to all the busines in the house of our God.

And we cast the lot amonge the priestes, Leuytes, and the people, for offering of the woode to be brought into the house of our God from pere to pere, after the houses of our fathers, that it myghte be brente at tymes appointed upon the altar of the Lord our God, as it is written in the lawe: and pearly to bynne the syn boine of our land and the syn boine of our fruytes of all trees, peare by peare, unto the house of the Lord: and the syn boine of our sonnes, and of our cattell, as it is written in the lawe: and the syn boine of our Oren and of our Shepe, that we shuld bynne all this to the house of our God, unto the Priestes that mynyster unto the house of our God: and that we shoulde bynne the syn boine of our meates, and of our drynckes, and the fruites of all maner trees, of wyne also and of ople, unto the priestes to the chestes of the house of our God. And the tithes of our lande unto the Leuytes, that the Leuytes myghte have the tithes in all the ctytes of our ministration.

And the pryeste the sonne of Aaron shal with the Leuytes have also of the tithes of the Leuytes, so that the Leuytes shal bynne by the tithes of theyr tithes unto the house of our God, to the chest in the treasure house. For the chyldrene of Israel and the chyldrene of Leui shal bynne by the synne fruites of the corne, wyne and ople unto the chestes. And there shal be the vessels of the Sanctuarie, and the Priestes that mynyster, and the porters and singers, that we forsake not the house of our God.

The.iii. Chapter.

Who dwelled in Jerusalem after it was builded, and with in the cities of Juda.

And the rulers of the people, dwelte at Jerusalem. But the other people caste lottes therfore, so that amonge ten one parte wente to Jerusalem into the holy city to dwel, and nine partes in the ctytes. And the people thanked al the menne that wer willynge to dwel in Jerusalem.

These are the heades of the lande that dwelte in Jerusalem, and in the ctytes of Juda. And euerye one dwelte in hys possession, in theyr cities of Israel, the priestes Leuytes, the Aethinims, and the chyldren of Salomons seruautes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Beniamin.

Of the chyldren of Juda, Athaiah the sonne of Ussiah, the sonne of zacharie, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaieel, of the chyldren of Shares. And Aaasiah the sonne of Baruch, the sonne of Chal Dose, the sonne of Basaia

Balaia, the sonne of Adai, the sonne of Adarib, the sonne of Zachary, the sonne of Sionu. Al the children of Phares that dwelte at Jerusalem, were. iiii. hundred thye score and epyghte valiant men.

B These are the chyldren of Ben Jamin: Sallu the sonne of Mesullam, the sonne of Joab, the sonne of Ishadara, the sonne of Colaiyah, the sonne of Masiah, the son of Jthell, the sonne of Isaiyah. And after hym Abai, Selai, nyne hundred and eighte and twenty. And Joel the sonne of Zechy had the ouerspyghte of them: and Juda the sonne of Senuah ouer the seconde part of the cypre.

¶ Of the priestes there dwelte, Jdaia the sonne of Joiarib, Jachin, Saraiyah the son of Belkia, the sonne of Mesolam, the son of Zadocke, the sonne of Meraioth, the son of Achitob, was prynce in the house of god and hys brethren that performed the work in the house: of whom ther were eight hundred and two and twenty. And Adaiyah the sonne of Jeroham, the sonne of Malaluel, the sonne of Amazi, the sonne of Zacharye, the sonne of Phasbur, the sonne of Meschiah and hys brethren, chyefe among the fathers: of whome there wer two hundred and two and fourty. And Amasai the son of Asaraell, the sonne of Ahafai, the sonne of Mesolamoth, the sonne of Emei, and hys brethren were halpaunte menne, of whome there were an hundred and epyghte and twenty. And thepy ouerscar was Zadoell the sonne of Bagbolim.

¶ Of the Leuites: Semeiah the sonne of Basub, the sonne of Alerikam, the sonne of Basabiah, the sonne of Boni: and Sabathai, and Josabad of the chief of the Leuites, in the outward busines of þ house of God. And Mathaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph, whiche was the pryncypall too begynne the thankesgeuynge vnto praper. And Bachbukiah the seconde amonge hys brethren, and Abda the sonne of Samua, the sonne of Balal, the sonne of Jduthun. All the Leuites in the holpe cypre were. ii. C. lxxxviii. And the porters Acub and Galmō, and thepy brethren that kepte the portes, were an hundred seuentye and two. The rest of Israel, the priestes and Leuites, wer in al the cities of Juda, euery one in his inheritaunce. And the Netimms dwelte in Bethphel: and ziha and Baspha belonged vnto the Netimms. The ouerscar of the Leuites at Jerusalem, was Ussi the son of Baam, the son of Basabia, the son of Mathania, the sonne of Micha.

¶ Of the children of Asaph there wer synners aboute the ministerie in the house of God: for it was the kynges commaundemente concerninge them, that the synners shulde deale fapthefullpe euerye daye as was accordynge. And Mathaiyah the sonne of Mesefabel of the chyldren of Sarah the sonne of Juda nexte the kyng in all mat-

ters concernynge the people and thepy villages, thowwe oute all thepy regions. And the chyldren of Juda that were wythoute the townes of thepy lande, dwelte some at Barath Arbe, and in the villages thereof: and at Dibon, and in the villages thereof: and at Cabzeel, and in the villages thereof, and at Jesua, Molada, Bethphalet, Bazeruall, Bersabe and thepy villages: and at Sikelag, and Moconah, and in their villages: And at Entemon, Sarah, Merimuth zonoah, Dollam and in thepy villages. At Lachys, and in the fieldes thereof: At Asekah, and in the villages thereof, and dwelt from Bersabe to the valley of Bennom.

The chyldren of Ben Jamin of Baba, dwelte at Machmas, Sia, Bethell and in thepy villages. And at Anathoth, Rob, Ananiah, Bazor, Ramah, Bethaim, Baidid, Zebaim, Babalath, Lod, Ono and in the Carpenters vallepe. And certayne of the Leuites that hadde porcyons in Juda dwelte in Ben Jamin.

The. xii. Chapter.

¶ The priestes and Leuites which came with zorobabell to Jerusalem, are numbred and the wallis dedicate.

These are the priestes and Leuites þ went vp with zorobabell the sonne of Salathiel and wyth Jesua: Saraiyah, Jeremi, Edoas, Amariah, Mesuch, Batus Sechaniah, Rehum, Merimoth, Ado, Bethoi, Abiah, Jamin, Maadia, Belga, Semariah, Jaiorib, Jdaia, Salu, Amok, Belkia, and Jdaiah, these were the heades amonge the priestes and thepy brethren in the tyme of Jesua. The Leuites wer these: Jesua, Benui, Cadmiel, Sarabiah, Juba and Machaniah, ouer the Offyce of thankesgeuynge, thepy and thepy brethren: Babukiah and Umi and their brethren, were aboute them in the watches.

Jesua begatte Joakim. Joakim begat Eliasib, Eliasib begatte Joiada. Joiada begat Jonathan. Jonathan begat Jadaua. And in the tyme of Joakym wer these the chief fathers amonge the priestes: vnder Saraiyah, Maariah, vnder Jeremie, Hananiah: vnder Edoas, Mesolom: vnder Amariah, Fanan: vnder Amozah, Joana: vnder Mesico, Jonathan: vnder Sebaniah, Joseph: vnder Barim, Edna: vnder Maarioth, Belcar: vnder Adia, zachan: vnder Bethon, Mesolam: vnder Abia, zechu: vnder Amiamun & Maadia, Belsai: vnder Belga, Samua: vnder Semeiah, Jonathan: vnder Joiarib, Mathanai: vnder Jadaiah, Ussi: vnder Selai, Belai: vnder Amok, Eber: vnder Belkia, Basabiah: vnder Jadaiah, Rathanaeli.

And in the tyme of Eliasib, Joiada, Jonathan and Jadaua, were the chiefe fathers amonge the Leuites, and the priestes witten vnder the raigne of Darius the Persian. The chyldren of Leui the pryncypal fathers were wrytten in the Chronicles, vntyll the tyme of Jonathan the sonne of E-

Elisab. And these were the chief among the Levites, Safabiah, Serubiah and Jesua the sonne of Cadmeil, and they brethren oueragapnst them, to geue prayse & thankes accordinge as Dauid the man of God had ordeined it, one watche ouer agapnst another: Athania, Balbukiah, Obadi-ah, Mosolam, Talmon, and Acub wer porters in the watch at the thresoldes of the gates. These were in the time of Joakym the sonne of Jesua the son of Josedec and in the time of Nehemias the capitaine and of the priest Esdras the scribe.

D And in the dedication of the wal at Jerusalem, were the Leuites soughte out of al they places, that they might be brought to Jerusalem, to kepe the dedycation and gladnesse, wpth thankesgeupng, with spyngge, wpth tymbales psalteries and harpes, And the chyldrene of the syngers gathered them selues together from the plain countrey aboute Jerusalem, and from the byllages of Bethophathi, and from the house of Galgall, and oute of the fieldes of Beba and Asmaueth: for the syngers hadde buylded them byllages aboute Jerusalem. And the pnestes and Leuites purified them selues, and clensted the people, the gates and the wall.

E And I caused the princes of Juda to go vp upon the wall, and appointed two great quiers of thankesgeunge, whiche wente on the right hande of the wall toward the Donge gate, and after hym wente Josiah, and halfe of the princes of Juda, and Asaria, Esdras, Mosolam, Juda, Ben Jamin, Semeiah and Jeremy: and certain of the wyppeltes chyldrene wpth trompettes, namelpe Zacharye the sonne of Jonathan the sonne of Semeiah, the sonne of Athanpah the sonne of Michajah, the sonne of Jecur, the sonne of Asaph, and his brethren Semeiah, Asarael, Melalai, Balalai, Maai, Nathanaell and Juda, and Hanani, w the musycall instrumentes of Dauid, the manne of God.

And Esdras the scribe before the, toward the Welgate, and they wēt vp ouer agapnst them upon the steps of the cpye of Dauid at the going vp of the wall to the house of Dauid, vnto the Watergate eastwarde.

A The other queer of thankes geupnge wente ouer agapnst them, and I after the and the halfe parte of the people upon the walle, towarde Fornacegate bpward, vnto the brode wal, and to the gate of Ephraim, and to oldgate, and to the fishgate, and to the tower of Hananeel, and to the tower of Sheah, vntil shepegate.

And in the pascogate stode they still and so stode the two queres of thankesgeuing of the house of God, and I the half of the rulers with me, & the pnestes, namelpe Eliakim, Maasiah, Miniamin, Michajah, Eleonai, Zachary, Hananiah with trompettes, and Maasiah, Semeiah, Eleasat, Ursi, Johana, Melchiah, Elam and Ser.

And the syngers sang loude, and Jezraia was the ouerfect.

And the same daye were there great sacrifices offered, and they reioised: for God had geuen them greates gladnes, so þ both the wiues and the chyldren wer ioyful, and the mirth of Jerusalem was heard far of. At the same tyme were me appoynted ouer the treasure chestes (wherein wer the offerpnges, spise frutes, and the tythes) that they shoulde gather them out of the felde about the cities, to deal them vnto the pnestes and Leuites, accordinge to the lawe: for Juda was gladde of the pnestes, and Leuites, that they stode and waped vpon the offyce of they God: and the offyce of þ clenstng. And þ syngers and porters stode after the commaundmēt of Dauid and of Salomon his sonne: for in the tyme of Dauid and of Asaph, were the cheife syngers founded, and the songes of praise and thankesgeupnge vnto God. In the time of Zorobabel and Nehemias, did al Israel geue porcions vnto the syngers and porters, euery day his porcion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctified, vnto the chyldren of Aaron.

The.iii. Chapter.

D Deuteronomy is redde, and when they haue hearde it, they seuered frome them all straungers.

A And what time as the boke of Moses was redde in the eares of the people, there was found wnten therein that the Ammonites and Moabites shulde neuer come into the congregation of God because they mette not the chyldren of Israel wpth brende and water, and byred Baalam agapnst them that he shoulde curse them: neuerthelesse oure God tourned the curse into a blessing. Now when they herd the Lawe, they seuered from Israel euery one that had myppte hym selfe therein. And before this had the pnest Elisab depueted the chest of the house of God vnto hys kynsman Tobiah: for he hadde made hym a greates chest and ther had they afore tyme layde the offerpnges, frankinsence, vessell, and the tythes of coine, wyne and oil (according to the commaundement geuen to the Leuits syngers and porters) and the first frutes of the pnestes.

But in all thys was not I at Jerusalem, for in the.ii. and thyrtye yere of Artaxerxes kynge of Babylon came I vnto the kynge and after certayne dayes I got lycence of the king to come to Jerusalem. And I gat knowledge of the euil that Elisab did vnto Tobiah, in that he had made him a chest in the court of the house of God, and it greued me sore, & I cast forth all the vessells of þ house of Tobiah out of the chest, & commaunded them to clense the chest. And they ther broughte I againe the vesselles of the house of God, the sacrifice & the incense.

And I percepued, that the porcions of the

l. pa. r. 10. a

l. pa. r. 10. a

l. pa. r. 10. a

the Levites were not given the, for whiche cause the Levites and singers were hid, everypone to his lande for to worke. Then reproved I the rulers, and sayd. Why forsake we the house of God? But I gathered the together, & set them in their place. And brought al Juda the tribes of cozne, wyne and oyle unto the treasure. And we ordeyned to be treasurours ouer the treasure, eue Selemitan the priest, & zadoc the scribe and of the Levites Ishaaiab, and under their hand Hanan the sonne of zacur, the sonne of Machanaiab: for they were counted fayerthfull, and their offyce was to distribute vnto their bretheren. And thus saith my God herin, and thou shalt see my mercy, that I haue shewed on the house of my God, and on the officers thereof.

1. Eth. v. c.

At the same time saw I some treadynge wine presses on the Saboth, and bynging in clusters, and asses laden with wine, grapes, lygs, and bynging all maner of burthens vnto Ierusalem, vpon the Saboth daye. And I rebuked them earnestly the same day that they sold the vntayles. And dwelte men of Tyre also therein, whiche broughte fyre, and al maner of ware, and solde on the Saboth vnto the chyldren of Juda, & Ierusalem. Then reproved I the rulers in Juda, and sayde vnto the: what cupll thyng is this ye doo and breake the Saboth daye? Dyd not our fathers euen thus, and our God brought all this plague vpon vs and vpon this cite? And ye make the wrath more per vpon I scall, in that ye breake the Saboth.

And it fortuned, that when the gates of Ierusalem were touched with the euening shadow on the Saboth, I commaunded to shut the gates, & charged they shulde not be opened tyl after the Saboth: and some of my seruantes set I at the gates, that there shoulde no burthen be brought in on the Saboth day. Then remayned they chapmen and marchauntes ones or twyse ouer night without Ierusalem with al maner of wares. And they reproved I them soze, and sayd vnto them: why tarpe ye all nyght aboute the walle? If ye doo it ones agayne, I wyll laye handes vpon you. From that tyme forth came they no more on the Saboth. And I sayde vnto the Levites whiche were cleane, that they shoulde come and kepe the gates to halow the Saboth day. And thus saith my God, conceyvinge this also, and spare me accordyng to thy greate mercy.

And at the same tyme saw I Jewes, that married wyues of Asdod, Ammon and of Moab, & their chyldren spake halfe in the spech of Asdod, and could not speke in the Jewes language, but by the tounge myght a man perceyue euerye people. And I reproved them, and cursed them, and smote certayne men of them and plyete them vp, and toke on othe of them, by God, ye shall not geue your daughters vnto their sunnes, neyther

shall ye take theyr daughters vnto your sonnes, or for your seruants. Dyd not Salomon the kynge of I scall spare them? and yet amonge manye Dauides was there no kynge lyke hym, and he was deare vnto his God, and God made hym kynge ouer al I scall, and yet neuertheless straunge men caused hym to synne? And shall we then obey vnto you to do all this greate euill, to walke before our God, and make straunge wyues?

And one of the chyldren of Molada the sonne of Eliasib the high priest, had made a contract with Sanabalat the Hazonite but I chased him from me. O my god, thinke thou vpon them that desyle the lawe, & the law of the priesthode and of the Levites.

Thus cleansed I them from all suche as were strangers, and appointed the courttes of the priestes and Levites, euerye one to his office, and to offer the wood at tymes appointed, and the sicke frutes. And thus saith my God, for the best.

The ende of the booke of Nehemias.

The booke of Ether.

The .i. Chapter.

Kynge Asuerus, which is called Artaxerxes maketh a royal feaste, wherunto the quene Washthy wyl not come: for whiche cause she is dyspoynted.



At the tyme of Asuerus who reigned from Iuda vnto Ethiopia, ouer an hundred and seue and twenty yeres, what tyme as he sat on his seate royal in the castell of Susan in the thirde yere of his reigne, he made a feaste vnto all his princes and seruantes, namely vnto the myghty men of Persia & Media, to the captaynes and rulers of his countreys, that he myght shewe the noble riches of his kyngdome, and the glorious worshyppe of his power manye dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, the king made a feaste vnto al the people that were in the castell of Susa, both vnto grete and smalle, seuen dayes longe in the courtte of the garden by the kynges palace: where they hangd white, red, and yelow clothes fastened with cordes of linnen & scarlet in siluer rings, vpon pillers of Marble stone.

The benches were of golde and syluer, made vpon a pavement of grene, whyle yelow and blacke Marble. And the drinke was caried in vessels of golde, & there was euery change of vessel. And the kings wyue

S. l. was

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S. l. was

was exceeding much, according to the great power of the king. And no man was appointed what he should drink: for the king had commanded all the officers of his house, that every one should do as it liked him. And the queen Vashti made a feast also for the women in the palace of Ahasuerus. And on the seventh day when the king was merry of the wine he commanded Hegai, Hartha, Harboda, Bagatha, Abagatha, Zatha, & Carcas the six chamberlains, that did service in the presence of the king Ahasuerus, to fetch the queen Vashti with the crown regale, that he might shew the people & princes her fairness: for she was beautiful. But the queen Vashti would not come at the kings word by his chamberlains. Then was the king very wroth, and his indignation kindled in him, and he spake to the wise men that had understanding in the ordinances of the land: for the kings matters must be handled before all such as have knowledge of the law and judgement: and the next unto him were, Carshena, Settar, Admatha, Tharshis, Shares, Shafana and Shamusan the seven princes of the Persians, and Medes, which saw the kings face, and were wont to speak secretly unto him, what law should be executed upon the queen Vashti, because she did not according to the word of the king by his chamberlains. Then said Shamusan before the king & the princes: the queen Vashti hath not only hurt the king, but also all princes, all the people in all provinces of the king Ahasuerus: for this deed of the queen shall come abroad unto all women, so that they shall despise their husbands before their eyes, and shall say: the king Ahasuerus commanded Vashti the queen to come before him, but she would not.

And by this example shall all the princes wives of Persia & Media cease at naught the commandment of their husbands when they hear of this deed of the queen, thus shall there arise despectfulness and wrathyness. If it please the king let them go forth a proclamation from him & let it be written according to the law of the Persians and Medians (and not to be transgressed) that Vashti come no more before the king Ahasuerus, and let the king give the kingdom unto another that is better than she.

And that this writing of the king whereby she shall be made, be published throughout all his empire whereby is great, that all wives may have their husbands in honour, both great and small. This pleased the king and the princes, and the king did according to the word of Shamusan. Then were letters sent forth into all the kings lands, into every land according to the writing thereof, & to every people after their language, & every man should be the Lord & chiefe in his own house. And this caused he to be divulged among all people.

The.ii. Chapter.

The queen put away, certain goodly young damoyselles are searched out among whom Esther pleased the king. Mordechus disloseth to the king those that would betray him.

These things done, when the displeasure of king Ahasuerus was alayed, he thought upon Vashti, what she had done, & was concluded concerning her. Then said the kings servants: Let there be saye young virgins sought for the king, and let the king appoint officers in all the lands of his empire, that they may bring together all saye young virgins unto the castle of Susan to the womens lodging, under the hand of Hagei the kings chamberlain that keepeth the women, and let him give them their apparel. And loke which damoysel pleased the king, let her be queen in Vashtis stead. This pleased the king & he did so.

In the castle of Susan there was a Jew, whose name was Mordechus, the sonne of Jair the sonne of Shimei, & sonne of Kish, the sonne of Beniamin, whereby he was carryed away to Jerusalem, when Jeconias the king of Juda was led away, whom Nabuchodonosor king of Babylon carryed away, and he nourished Badasab, otherwise called Esther, his uncles daughter: for she had neither father nor mother, and she was a saye and beautiful damoysel. And when her father and mother dyed Mordechus received her, as his own daughter.

Nowe when the kings commandment was published, and according to it many damoyselles were brought together unto the castle of Susan under the hand of Hagei. Esther was taken also unto the kings house under the hand of Hagei, the keeper of the women: and the damoyselle pleased him, and she founde grace in his sight. And he caused her ornaments to be given her, and her gifts, and gave her seven notable gentle women of the kings house, and arrayed both her & her gentle women very richely in the house of the women. But Esther knewed not her people nor her kindred: for Mordechus had charged her, that she should not tell it. And Mordechus watched everie day before the court of the womens building, that he might knowe howe Esther did, & what should become of her. And when the appointed time of every damoysel came that she should come to the king Ahasuerus, after that she had been six moneths in the decking of the women (for their decking must have so much time: namely, six moneths with balme and myrrour, and six moneths with good spices, so were the women bewyshed) then wente there one damoysel unto the king, and what so euer she requested that must be given her to go with her out of the womens building unto the kings palace. And when one came in the evening, the same wente from him on the morowe in

The proclamation of Ahasuerus

Esther.

in the kynges gate, that had sacke clothe on. And in all landes and places, as far as the kynges worde and commandement extended, there was greute lamentacyon among the Jewes. Many fasted, wepte, mourned, and laye in sacke clothes and in ashes. So Esthers Damofelles, and her chamberlaynes came and tolde it her.

Then was the queene exceedinglye astonysed. And she sent sayment, that Mardocheus shuld put them on, and laye the sackcloth from hym. But Mardocheus woulde not take them. Then called Esther Hathach one of the kynges chamberlaynes (which stode before her) and gaue hym a commandement unto Mardocheus, that he myght knowe what it were, and wherefore he dyd so. So Hathach went forth to Mardocheus unto the streete of the ctyte, wher he was before the kynges gate.

And Mardocheus tolde hym of al þat had happened unto hym, and of the summe of syluer that Haman had promysed to wepe downe in the kynges chamber because of the Jewes for to destroye them: and he gaue hym the coppye of the commandement, that was deuised at Susa to destroye them, that he myghte shew it unto Esther, and to speke to her and charge her that she shuld go into the kynges, & make her prayer & supplication unto him for her people.

And when Hathach came in, & tolde Esther the wordes of Mardocheus, Esther spake unto Hathach, & commanded hym to saye unto Mardocheus: all the kynges seruantes, & the people in the landes of the kyng knowe, þat whoso euer cometh wryth in the courte unto the kyng whether it be man or woman, wherby is not called, the commandement is that the same shal dre immediately, onles the kyng hold oute the golden scepter unto him, in token of clemency þat he may lyeue. As for me, I haue not ben called to come into the kyng now this thyrtye dayes.

And when Mardocheus was certeyned of Esthers wordes, Mardocheus had saye agayne unto Esther: thynke not to saue thine owne life, while thou art in the kynges house, before al Jewes: for if thou boldest the peace at this tyme, then shal the Jewes haue help & deliuerance oute of another place, and thou and thy fathers house shalbe destroyed, and whoe knoweth whether thou art come to the kyngedome for this tyme sake? Esther had geue Mardocheus this answer: go thow thy waye and gather together all the Jewes that are founde at Susa, and fast ye for me, þat ye faste and drynke not in. iij. dayes neyther day nor nyghte, I and my Damofelles wyl faste wth hym: and so wyl I go into the kyng, contrary to þat commandement: if I perishe, I perishe. So Mardocheus went his waye, and dyd all that Esther had commanded hym.

The .v. Chapter.

The .v. Chapter.

Esther entred in to the kynges, and biddeth him and Haman to a feast. Haman prepareth a galowse for Mardocheus.

On the thyrtye daye put Esther on her royal apparel, and stode in the courte of the kynges palace wryth in, ouer against the kynges lodgyng. And the kyng sat vpon his copall seate in his palace ouer against the gate of the house. And when the kyng saw Esther the queene standinge in the courte, she founde grace in his sight. And the kyng helde oute the golden scepter in his hande toward Esther. So Esther stept forth, and touched the top of the scepter. Then saied the kyng vnto her: What wylt thou queene Esther? and what requierest thou? aske euen the halfe of the empyre and it shalbe geuen the. Esther saied: Yf it please the kyng, let the kyng and Haman come this day vnto the banquet, that I haue prepared. The kyng saied: Cause Haman to make haste: that he maye doo as Esther hath sayde.

Now when the kyng and Haman came to the banquet that Esther had prepared, the kyng sayde vnto Esther after he had largeli drunke of the wine: Esther, what is thy petition? and it shalbe geuen the. And what requierest thou? Yf it be eue the halfe of the empyre, it shalbe done.

Then answered Esther & saied: my petition & desire is, if I haue founde grace in þy syghte of the kyng, & if it please þe kyng to geue me my petition, & to fulfill my request, thet let the kyng and Haman come to the banquet that I shall prepare for them, and so wyl I do to morowe as the kyng hath sayde.

Then went Haman for the the same daye forful and met in his mynde. And when he saw Mardocheus in the kynges gate, that he stode not vp and knelled before him he was full of indignacion at Mardocheus. He wroth hymselfe & he refrayned hym selfe: and when he came home he sent, and called for his frendes, and zares his wyfe, and tolde them of the glorie of his ryches, and the multytude of his children all together, how þe kyng had promoted him so greatly, and how that he was taken aboue all the prynces and seruantes of the kyng. Haman saied moreover: Yea, and Esther the queene let no man come wryth the kyng vnto the banquet that she hadde prepared, excepte me, and to morowe am I bydden vnto her also wryth the kyng. But in all this I am not satisfied as longe as I se Mardocheus the Jewe sittinge at the kynges gate. The said zares his wyfe & al his frendes vnto hym: Let them make a galowse of fift cubytes high, and to morowe speake thou vnto the kyng, that Mardocheus may be hanged thereon, and so thou shalt go meryly with the kyng vnto the banquet. Haman was wel contente herewryth, and caused a galowse to be made readye.

The .vi. Chapter.

The

to the seconde house of women, vnder the hande of Sargas the kynges chamberlaine, whiche kepte the concubynes. And she must come vnto the kyng no more, vntill it pleased the kyng, and that he caused her to be called by name.

Now when the time came of Ester the daughter of Abihail Gardocheus uncle (whom he had receiued as his own daughter) that she shoulde come to the kyng, she despyred nothing but what Baget the kynges chamberlaine the keeper of the women said. And Ester found fauoure in the sight of al that looked vpon her. So Ester was taken into king Asuerus into the house to all, in the tenth moneth which is called Tebeth in the vii. yere of his reigne.

And the kyng loued Ester aboue all women, and she founde grace and mercye in his sight, before al the virgins: and he sette the queens crowne vpon her head, & made her queene in the place of Bashti. And the kyng made a great feast vnto al his princes and seruauntes (whiche feast was because of Ester:) and he gaue rest to al the landes, and gaue to all gyfts accordinge to a kynges magnificence.

And when the virgins were gathered together the seconde tyme, Gardocheus sat in the kynges gate. And as yet had not Ester shewed her kindred and her people accordinge as Gardocheus had bydden her: for Ester did after the word of Agardocheus, like as when he was her tutor. At the same tyme whyle Gardocheus sat in the kynges gate, two of the kynges chamberlaines Bagaban and Thares whiche kepte the doore were woth, & sought to lay handes on the kyng Asuerus: wherof Gardocheus gat knowledge, and tolde it vnto queene Ester, & Ester certified the kyng therof in Gardocheus name. And whē in quyre was made, it was founde so. And they were both hanged on tree: and it was writte in the Chronicles, before the kinge.

The.iii.chapter.

Haman obtained of the kyng that all Jewes shoulde be put to death because Gardocheus had not given hym worship, as othe had.

After this the kyng promoted Haman the sonne of Amadatha the Agagite, and set hym hygh, & set his seate aboue all the princes that were with hym. And al the kings seruauntes that were in the gate bowed their knees, and did reverence vnto Haman, for the kyng had so commaunded. But Gardocheus bowed not the knee, & worshipped hym not. Then the kings seruauntes which were in the kynges gate, sayde vnto Gardocheus: why disobeyest thou the kynges commaundement?

And when they spake thus dayly vnto hym, and he obeyed them not, they tolde Haman, that they might see whether Gardocheus matters would endure. for he had tolde them that he was a Jew. And when Haman sawe that Gardocheus bowed

not the knee vnto him, nor worshipped him, he was full of indignacyon, and thoughte it to lytel to lay handes onelye on Agardocheus: for they hadde shewed vpon the narpon of Agardocheus, but he soughte to destroye all the Jewes, the nation of Agardocheus, that were in the hole empyre of Asuerus. In the fyfte moneth (that is the moneth Nisan) in the xii. yere of kyng Asuerus, they cast Pur (which is a lot) before Haman, on what daye and what moneth this shoulde be done: and ther came out the xii. moneth that is the moneth Adar. And Haman sayde vnto king Asuerus: There is a people scattered abrode & dysperched from themselves amonge all people in the landes of thyne empyre, and they have lawes contrarye vnto all people, and they do not after the kynges lawes, neyther is it the kings profit to suffer the after this maner. If it please the kyng, let hym enact, & they be destroyed, and so wyl I weye downe ten thousand talents of siluer, vnder the handes of the workemen, to be brought in to the kynges chamber. Then toke the kyng his ringe from his hand, and gaue it vnto Haman the sonne of Amadatha the Agagite, the Jewes ennemye. And the kyng sayd vnto Haman: Let the siluer be geuen thee, and that people also, to doo with all what pleasest thee.

Then were the kynges scribes called on the xiii. daye of the fyfte moneth, and there was wyrtten (accordinge as Haman commaunded) vnto the kynges princes, & to the captayns euery where in the landes, and to the rulers of euery people in the countreys on euery side, accordinge to the wyrtynge of euery nacion, and after theyr language in the name of kyng Asuerus, and sealed with the kynges ring. And the wyrtynge was sent by pursuauntes into al the kynges landes, to rote out, to kyl and to destroye al Jewes, both young and olde, chylde, & women in one daye, that is to saye vpon the thirtenth daye of the twelfth moneth, whiche is the moneth Adar, and to spoyle theyr goodes.

This was the sum of the letters, that ther shoulde be a commaundement geuen in al landes, to be published vnto all people, that they shoulde be ready agaynst the same daye. And the pursuauntes went in al the landes accordinge to the kynges commaundement. And in the castell of Susan was the commaundement deuyled. And the kyng and Haman sate and dranke. But the carye of Susan was dysperched.

The.iii.chapter.

Gardocheus geueth the queene knowledge of the cruel decree of the kyng agaynst the Jewes.

When Gardocheus perceyued all that was done, he rente his clothes, and put on sacke cloth & ashes, & went out into the middes of the cite, and cryed loud & lamentably, & came before the kyngs gate: for there myghte no man entere with

The king turneth over the Chronicles & syneth the synepse of Harbocheus: and the is the confusyon of Haman, he commaundeth Harbocheus to be had in honour.

The same nyghte could not the kynge slepe, and he commaunded to bynge the Chronicles and bystoyres, wherby when they were read before the kynge, they happened on the place where it was wyrtten how Harbocheus had tolde that the kynge's two chamberlaynes (whiche kept the threholdes) sought to lay hands on kinge Asuerus. And the king said: what worshippe and good haue we done to Harbocheus therfore? Then sayde the kynge's seruantes that ministered vnto hym: There is nothyng done for hym. And the kinge sayde: Who is in the court? (for Haman was gone into the court without before the kynge's house that he myghte speake vnto the kinge to hange Harbocheus on the tree, that he had prepared for hym.) And the kinge's seruantes said to him: behold, Haman standeth in the court. The kinge said

let hym come in. And when Haman came in, the kynge sayde vnto hym: what shalte thou do vnto the man, whom the kinge wold fayne bynge vnto worshippe? But Haman thought in his herte: Whom shoulde the kynge els be glad to bynge vnto worshippe, but me? And Haman sayde vnto the kynge: Let the man vnto whom the kinge wolde be glad to do worshippe, be broughte hither, that he may be staied with the col all garmentes whiche the kynge useth to weare: and the horse that the kynge rydeth vpon, and that the crowne royal may be set vpon his heade. And let this raiment and horse be deliuered vnder the hande of one of the kynge's prynces, that he may carrye the man wythall (whome the kynge wolde fayne honoure) and carrye hym vnto the horse thorow the streete of the cytie, and cause it to be proclaymed before hym: thus shall it be done to euery man, whom the kynge wold fayne honoure.

The kynge sayde: make hast, and take as thou hast sayde the raiment and the horse, and do even so wyth Harbocheus & Iew that sitteth before the kynge's gate, and let nothyng fayle of al that I haue spoken. Then toke Haman the raiment & the horse and arayed him, and broughte hym on horse backe, thorow the streete of the cytie, and proclaymed before him: Even thus shall it be done to euery man, whom the kinge is dysposed to honoure. And Harbocheus came agayne to the kynge's gate. But Haman gatte hym dome in at the, half mou-

Dynge with bare head, and tolde there his wyse and all his frendes, euery thyng that had happened hym. Then sayde his wyse men of his counsaile, and zares his wyse vnto hym: If it be Harbocheus of the sede of the Jewes, before whom thou haste begon to falle, thou canst do nothing vnto hym, but shalte falle before hym.

Whyle they were yet talkyng with hym, came the kynge's chamberlaynes, and caused Haman to make hast to come vnto the banquet that Esther had prepared.

The.vii. Chapter.

The queene byddeth the kinge and Haman agayne, and prayeth for her selfe and her people. He accuseth Haman: and he is hanged on the house, whiche he had prepared for Harbocheus.

And whette the kinge and Haman came to the banquet that queene Esther had prepared, the kinge said vnto Esther on the second day at the banquet of wyne: what is thy petition queene Esther, that it may be geue thee? and what request thou? Yea aske such halfe of the empyre, as it shal be done. Esther the queene answered & sayde: If I haue founde grace in thy syghte (O king) and it please the the king, thet thou art me my life at my desyre, and my people for my peticions sake: for we are solde both I & my people to be destroyed, to be slayne and to perishe. And woulde God we were solde to be bondmen and bondwomen, then wold I hold my tong, & so shoulde not the enemye be so bygh to the kynge's batme. The kinge Asuerus spake, and said vnto queene Esther: Who is this? Or wher is he that dare presume in his mynde to do such a thing alect & maner? Esther sayde: the enemye & aduersarye is this wicked Haman. Which thyng when Haman herde he was exceedingly afraied before the kynge and the queene. And the kynge arose from the banquet and from the wyne in his dyspleasure, and wente into the palace garden. And Haman fode vp, and besought the queene Esther for his lyfe: for he saw ther was a mychtye prepared for hym of the kynge allready.

And when the kynge came agayne oute of the palace garden into the parlar wher they had eaten, Haman had layd hym vpon the bed that Esther sat vpon. Then said the kinge: wylt thou force the queene also? he sate me in the house? As soon as the word went out of the kynge's mouth, they covered Haman's face. And Harbonah one of the chamberlaynes that stode before the kinge sayde: Beholde, there standeth a galowes in Haman's house tyftye cubites hye which he had made for Harbocheus that spake good for the king. The kinge sayde: bring him theron. So they hanged Haman on the galowes that he had made for Harbocheus. So was the kynge's wrath apayed.

The.viii. Chapter.

After the death of Haman, Harbocheus is promoted the are comfortable letters sent vnto the Jewes.

The same daye king Asuerus gaue the house of Haman the Jewes chemye, vnto queene Esther. And Harbocheus came before the kinge: for Esther told how he belonged vnto her. And the kinge toke the kynge of his synger, whiche he hadde

S.iii. taken

Some read although & enemye shoulde not recompence & hurt geue harme.

Or in my presence. So couer his face, so to throw him the worthe of death.

taken from Haman, and gaue it **M**ardocheus. **M**ordecai **E**ster set **M**ardocheus ouer the house of Haman. And she spake per more befoze the kynge, and fell downe at his fete, and besought him, that he wold put awaye the malice of Haman the Agagite, and bys moode vngreatpouse deuyfes that he hadde ymagyned against the Jewes. And the kynge helde out the golden scepter vnto **E**ster. Then rose **E**ster, and stode before the kynge, and sayd: if it please the kynge, and if I haue found grace in thy syght, and if it be convenient for the kynge, and if it be accepted in thy syght, then let it be wyrtten, that the letters of the beuytye of Haman the sonne of Hamadatha the Agagite, may be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes.

For howe can I se the euyl that shall happen vnto my people? howe can I loke vp on the destruction of my kyn?

Then said the king **A**suertus vnto quene **E**ster, and to **M**ardocheus the Jew: Beholde I haue gyfted **E**ster the house of Haman, & hym haue they hanged vpon a tree, because he layd hande vpon the Jewes. Wryte ye now therefore for the Jewes, as it lybeth you in the kynges name, and sele it with the kynges ring for the wyrttyngs that were wrytten in the kynges name, and sealed with the kynges ring, durst no man disanulle. Then were the kynges scribes called at the same tyme in the xiiij. moneth, that is the month **S**uan, on the xij. and xxiij. daye.

And it was wyrtten accordyng as **M**ardocheus commaunded, vnto the Jewes and to the prynces, to the deputies and appoyntes in the landes, from **J**nd vntyll **E**thiopia, namely an hundred and seuen and twenty landes, vnto euery one accordyng to the wyrttyng therof, vnto euery people as to the wyrttyng therof, and to the Jewes accordyng to the wyrttyng and language. And it was wyrtten in the kynges **A**suertus name, and sealed with the kynges ring. And by the messengers, sent be the wyrttynges, wher in the kyng graunted the Jewes (in what cities so euer they were) to gather them selues together, and to stande for their lyfe, and for to roote out, to slay, and to destroye all the power of the people and lande that woulde trouble them, with chyldren and womanne, and to spoyle theyr good vpon one day in all the landes of kyng **A**suertus, namely vpon the thirtieth day of the twelfth moneth, which is the moneth **A**dar.

The summe of the wyrttyng was, howe that was a commaundement geuen in all landes to be publyshed vnto all the people that the Jewes shoulde be receyued agayne that daye to auenge them selues on theyr enemies. And the messengers that bare the wyrttynges wente forth with al speede accordyng to the kynges worde: and the

commaundement was deuised in the case tell of Susan.

And **M**ardocheus wente oute from the king in roiall apparell of yclowe & white and with a greate crowne of golde, arrayed with a garment of lynne & purple: & the citty of Susan reioysed & was glad: but vnto the Jewes there was come light and gladdnes and joy and worship. And in all landes and ctyes, into what places soeuer the kynges word and commaundement reached, ther was joy and much prosperitee & good dayes among the Jewes: in so muche that many of the people in the lande became of the Jewes beleif, for the feare of the Jewes came vpon them.

The ix. Chapter.

At commaundement of the kynge, the Jewes put theyr foes to deathe. The sonnes of Haman were hanged. The Jewes kept a feastyf daye in remembrance of theyr deliuerie.

In the twelfth moneth (that is the moneth **A**dar) the thirtieth day, whiche the kynges word and commaundement had appoynted, that the enemies shoulde haue destroyed the Jewes, it turned contrarye wise, that the Jewes shoulde subdue their enemies. The assembled the Jewes to gyther in theyr cities wher al the lordes of king **A**suertus, so lathad on such as woulde haue done them euill. and no man could withstand them: for the feare of them was come ouer al people. And al the rulers in the landes, & prynces and deputies, and officers of the kyng promoted the Jewes: for the feare of **M**ardocheus was come vpon them. For **M**ardocheus was grete in the kynges house, and the report of hym was bruted in all landes how he encreased and grew.

Thus the Jewes smote all theyr enemies with a soote slaughter, and slew, and destroyed, and dyd after theyr wyll vnto such as were theyr aduersaries. And at the castell Susan the Jewes slew and destroyed true hundred men, and slew **S**athasbatha, **D**elphon, **A**li batha, **S**horatha, **A**dalia, **A**ridatha, **S**harmasbatha, **A**risot, **A**ribai, **M**atzatha, the tenne sonnes of Haman, the sonne of Amadatha the enemye of the Jewes: but on bys gooddes they woulde take no botyes. At the same tyme was the kynges certyfyed of the number of those that were slayne at the castelle Susan. And the kyng sayed vnto quene **E**ster: The Jewes haue slayne and destroyed true hundred men at the castelle of Susan, and the tenne sonnes of Haman: What shall they do in the other landes of the kyng? What is thy request, that it maye be gyuen thee? and what requyeste thou more to be done? **E**ster sayde: Yf it please the kyng, lette hym suffer the Jewes to morowe also to do accordyng vnto theys dayes commaundement, that they hange Hamans ten sonnes vpon the tree. And the kyng charged to doo so, and the commaundement was deuised at Susan, and

to stande for their lyfe, is a manner of sp. a. kyng. f. am. l. ter to p. h. l. ues, for p. we say, to defende their liues, & gift for theyr lyues from p. cruel persecution of their enemies

and Damans ten sonnes were hanged. And the Jewes gathered them selues together at Susan, vpon the fourtene daie of the moneth Adar, and slew the hundred men at Susan, but they goodes they would not spole.

Moreover the other Jewes in the kynges landes, stood for their lyues, and gat resce from their ennemys: and slew of their ennemys. lxxv. Howbeit they laid no handes on their goodes. This was done on the .xiii. daie of the moneth Adar, and on the .xiiii. daie of the same moneth rested they, whiche daie they ordeined to a daie of feasting and gladnesse. But the Jewes at Susan wer come together both on the .xiii. daie and on the .xiiii. and on the xv. daie they rested, and the same day ordeined they to be a daie of feasting & gladnes. Therefore the Jewes that dwelt in the villages and unwalled townes ordeined the .xiii. daie of the moneth Adar, to be a daie of feasting and gladnesse, and one sente gyftes vnto an other.

And Garchochus wrot al these actes, and sente the wrytynge vnto al the Jewes that were in all the landes of kyng Asuerus, bothe nyphe and farre, that they shoulde perylpe receiue and holde the .xiii. and .xv. daie of the moneth Adar, as daies wherein the Jewes came to rest from their enemies, as a moneth wherein their payn was touned to ioye, and they forowe in to prosperitie: that they shuld obserue the same as daies of wealth and gladnes, and one to send gyftes vnto an other, and to distribute vnto the poore.

And the Jewes receiued al that they had begon to do, and that Garchochus hadde wrytten vnto them: howe that Haman the sonne of Hamadatha ennemye to all the Jewes, hadde deuised too destroye all the Jewes & caused to cast shur (that is a Lot) for to put them in feare, and to bring them too naughte: and howe Dester wente and spake to the kyng, that thowme letters his wycked deuise, whiche he pmagined & gapnde the Jewes, myghte be touned vpon his owne heade, and howe he and his sonnes were hanged on the tree. For whiche cause they called this daie shur. After the name of shur, accordyng to al wordes of this wrytynge: and what they the selues had seene, and what had happened to them. And the Jewes set it vp, and toke it vpon them and their seide, and vpon all such as ioined them selves vnto them, that they would not myse to keepe these two daies yeaerlye, accordyng as they wer wryten and appointed, how these daies ar not to be forgotten, but to be kept of childrens chyldren amonge all kyngedoms in all landes and cyties. These ar the daies of shur, that is to saye of lottes, wherby ar not ouersypte amonge the Jewes, and the remembrance of them ought not to perishe from their seide. And quene Dester the daugh-

ter of Abihail and Garchochus the Jewe, wrot wth all authoryte, to con firme this seconde wrytynge of shur, and sent the letters vnto all the Jewes in the hundred and .xxv. lands of the empyre of Asuerus, wth frendly and faithfull words, to con firme these daies of shur, in that time appointed, accordyng as Garchochus the Jewe, and Ester the quene had ordeined in that behalfe: lyke as they vpon their soule and vpon their seide had confirmed the actes of the fastinges and of her complainte. And Ester commaunded too stablish these actes of this shur, & to wryte them in a booke.

The .x. Chapter.

The gloire and noblenes of Asuerus: and authoryte of Garchochus.

As the kyng Asuerus lapde tribute vpon the lande, and vpon the fyles of the sea. But as touchyng al the acts of his power and authoryte, and the great worship of Garchochus, whiche the kyng gaue him, beholde, it is wrytten in the chronicles of the kyngs of Media and Persia.

For Garchochus the Jewe was the seconde nexte vnto kyng Asuerus, & greate amonge the Jewes, and accepted amonge the multitud of his brethien, as one that seeketh the wealth of his people, and speaketh the best for al his seide.

The ende of the booke of Ester.

The booke of

Job.

The first Chapter.

Job is p. ag. of God by the losse of his goodes and chyldren



In the land of Bus, was a man called Job: a perfect and vpryghte man, such one as feared God and eschewed euill.

This man hadde seven sonnes, and thre daugh-

ters. His substance was. vii. m. Shepe, iii. m. Camels, x. m. Oxen, v. m. Asses, and a herde greate howshoulde: so that he was one of the myghtyeste men amonge all them of the east countrey. And his sonnes wente and made bankets: one daie in one house, and an other daie in an other, and sente for their vii. sisters, to eate, & drynke wth them. So when they had passed ouer the tyme of their bankettyng rounde aboute, Job sente for them, and clensted the agayne, and gattt vppon earlpe, and offered for euery one a sacrifice. For Job thought thus: peraduenture my sonnes haue done some offence, & haue be vnthankful to God in their heartes. And thus did Job euerye

S. iiii.

daie

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Feastfull daie.

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S. iiii.

daie

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Feastfull daie.

shur m, & is a lotte.

Baye. Howe vpon a tyme when the (a) ſer-
uauntes of God (b) came and ſtoode befoze
the Lorde, Satan came alſo among them.
And the Lorde ſaide vnto Satan: whence
comeſt thou? Sathan answered the Lorde
and ſayde: I haue compaſſed the land and
walked thorow it. Then ſayde the Lorde
vnto Sathan: haſt thou not conſidered my
ſeruaunte Job, howe that he is a perfecte
and bpryghte manne: ſuche one as feareth
God, and eſchueth euyl, and that there is
none lyke hym in the lande? Satan anſwe-
red, and ſayde vnto the Lorde: Doeſt thou
feare God for naughte? haſte thou not pre-
ſerued hym, his houſe and al his ſubſtance
on euerie ſpde, haſte thou not bleſſed the
workes of hys handes? Is not his poſſeſ-
ſion encreaſed in the lande. But lay thyne
hande vppon hym a lytle, and touche once
all that he hath, and yf he curſe the not too
thy face, I maruaile. And the Lorde ſayde
vnto Sathan, loo all that he hath, bee in
thy power: onlpe vppon hym ſelfe ſe thou
ſape not thyne hande. Then wente Satan
forthe from the Lorde.

So vppon a certayne daye when hys
ſonnes and daughters were eatynge, and
drynkyng wyne in the eldeſte brothers
houſe, there came a meſſenger vnto Job,
and ſayde: While the oxen were plowynge
and the aſſes goynge in the paſture beſyde
them, the Sabees came in with force, and
toke them all awaye: pea they haue ſlaue
thy ſeruauntes wth the ſwerde, and Jon-
lype haue eſcaped, to tell the.

And while he was yet ſpeakynge, there
came an other, and ſayde: The fyr of God
is fallen from heauen, it hath consumed
and brente vp al thy hepe and ſeruauntes,
and thou ſeruaunte ſware, too bynne the
tydynge. In the meane ſeaſon while he
was yet ſpeakynge, there came an other,
and ſayde: The Caldees made riottes,
and ruſhed vpon thy Camels, whiche they
haue carped awaye, pea and ſlaue thy ſer-
uauntes wth the ſwerde: and thou ſeruaunt
gotten awaye, to bynne tydynge. While
he was ſpeakynge, there came yet a fourth
and ſayd: Thy ſonnes and daughters wer
eatynge and drynkyng wyne in the el-
deſte brothers houſe, and ſodenly ther came
a myghty greate wynde out of the South,
and ſmote the.iii. corners of the houſe, whi-
che fell vpon thy childrene, ſo that they are
deade: and thou art gotten awaye alone too
bynne tydynge.

Then Job ſtoode vppon, and rente hys
clothes and ſhaued hys heade, fell downe
vppon the ground, worſhipped, and ſayde:
Naked came I oute of my mothers womb
and naked ſhall I returne thither againe.
The Lorde gaue, and the Lorde hath ta-
ken awaye: nowe bleſſed be the name of
the Lorde. In all theſe thynges, dnd Job
not offende, ne murmured ſolpſelye a-
gaynſt God.

The Notes.

(a) By the ſeruauntes of God, here vnderſtande,
not onely angels, by whom he ordreth þe courſe
and workes of the world: but alſo the godly and
choſen, whom he continually careth and prou-
beth for. Job. ii. a.

(b) Came and ſtoode befoze the lord. Thinke not
that God ſometime appeareth to the angels, and
ſometime not, for the good angels do alwayes ſe
the face of God. Neither cometh God either
wth the angels or wth the Deuyl wth body-
ly ſpeache, but the holy goſt in the ſcriptures
ſpeaketh many thynges vnto vs accordynge to
our feeling, and bleth a maner of ſpeakynge fa-
miliar to vs, attributing ſpeakynge, ſpeakynge,
enquiryng, anſwerynge, to God, and to angels,
wth which thyng man only vſeth, to the intent that
we therby may the eaſier perceiue his meaning.
The comynge of the angels is no nother thyng,
then to geue accomptes of the office ſoyned the:
in which they geue, knowynge that God ſeeth wth
what truſt they byd it: and to geue thanks and
waite for their reward. They came (ſayth Oly-
gen) honoryng, magnifyng, prayſynge, geuyng
thanks. Of what alſo he wyrteth thus. He
came nyether wth goynge to, or comynge in, but
he came in thought, counſel, and moſt wicked de-
ſyre to accuſe the rpyghteouſe befoze God. Hys
thought and deſyre, are taken as a comynge.
The Deuyl then is counted to haue come in to
the ſight of God, not that the moſt wicked came
in beede in the ſight of the good God, but be-
cauſe hys cruel and moſt wicked thoughts came
in to the ſight of God. And thus euen nowe a
dayes alſo cometh the Deuyl wth them in to
the ſight of God, in þe daily accuſeth, ſinderth
ſaut, de. eth, perſeuiceth, & troubleth the godly.

The.ii. Chapter.

Job is plagued wth ſore byles, and after-
ward is mocked of hys wyfe. His frends
viſite hym, and haue compaſſion on hym.

It happened alſo vpon a tyme, that whē
the ſeruauntes of God came and ſtoode
befoze the Lorde, Satan came amonge
the, and ſtoode befoze hym. (a) And the lorde
ſayde vnto Satan: whence comeſt thou?
Satan answered and ſayd: I haue circui-
ted the lande, and walked thorow it.
Then ſayde the Lorde vnto Sathan: haſte
thou not conſidered my ſeruaunt Job, how
that he is an innocent and vertuous man
ſuche one as feareth God, and eſchueth e-
uyl, and that there is none lyke him in the
lande? But thou moueſt me agaynſt him
to punyſh hym: yet is it in vayne, for he ch-
tynueth ſtill in hys godlyneſſe. Satan an-
ſwered the Lorde, and ſayde: Skynne for
ſkynne, and all that euer a manne hath, he
wyl geue for his life. But lay thyne hande
vppon him, touch hym ones vpon the bone
and fleſhe, and then thou ſhalt ſe he ſhall
curſe the to thy face. Then ſayde the Lorde
vnto Satan: lo, he is in thy power, but ſpare
hys lyfe. So wente Satan forth from the
Lorde, and ſmote Job wth maruelous
ſore byles, from the ſole of the foote vnto
the crowne: ſo that he ſate vpon the groun
in the aſhes, and ſcraped of the ſkyn of his
ſoyes wth a pottherde. Then ſayde hys
wyfe vnto him. Doeſt thou continue in thy
perfectneſſe: curſe God and dye. But Job
ſayde vnto her: Thou ſpakeſt like a foliſh

The greke
and Olyg
ad herunto
as it plea-
ſed the lord
ſo is it done
* The gre.
Robert W
hys leppes.

woman. Sepnge we haue receyued prospe-
ctyfe at the hande of God, wherfore shuld
we not be content with aduersitie also?
In al these thynges dyd not Job syn wth
hys lpps. Now when Jobs frendes heard
of al the trouble, that happened vnto him,
there came. iii. of them, euerye one from his
own place: Eliphaz the Themanite: Bal-
dad the Suhite, & zophar the Naamathite.

For they were agreed together to come
to shewe thei compassioun vpon hym, and
to comforte hym. So when they lyfte vpe
thei eyes a farre of, they knewe hym not.
Then they cryed, and wepte: then euerye
one of them rente his clothes, and spunk-
led duste vpon thei heades in the ayre.
They sat them down by him also vpon the
grounde seuen dayes, and seuen nightes.
Neither was ther anye of them that spake
one worde vnto him, for they saw that his
payne was verie greate.

The Notes.

(a) God is here described as synge and deman-
dyng, not that he vnto whome all thynges are
known shulde thereby learn anye thyng: but
that the deceases and canckour of Bathan whi-
che alwayes lyeth in wayte, myghte be knio be
the better known, to the entente that we shoulde
walke the more warlyfe.

The.iii. Chapter.

The wordes of Job, wher-in he declareth
that this present lyfe is myserable, and the
deathe of the ryghteous, ioyous and for-
tunable.

After this Job opened hys mouth
(a) and cursed hys dape, and sayde:
losse be that dape, wherein I was
borne, and the nyghte in which it was said
there is a man elyde conceyued. The same
dape be touned to darckenes, and not re-
garded of God above, neither be shined vpon
wth lpyghte, but be couered with darke-
nes, and the shadowe of deathe. Lette the
dymme cloude fall vpon it, and lette it be
mapped in sorow. Lette the darck stourme
ouercome that night, let it not be reckened
amonge the dayes of the yere, ne counted
in the monethes. Despyed be that night,
and discommended: (b) let them that curse
that day, those I saye that be readye too
rapse vpe & leuiathan. gyue it also thei
curse. Lette the starres be dymme thei
darckenesse of it. Lette it looke for lighte,
but se none, neyther the rsonge vyce of
the mornynge, because it shutte not vpon the
wombe that bare me, ne hys these sorowes
from myne epen.

Alas, wher dyed I not in the matrice?
whye did not I perpe. as sone as I came
oute of my mothers wombe? Why set they
me vpon thei knees. Whye gaue they me
sucke vpon thei breasts? For now I shuld
haue lien still. I shoulde haue slepte, & ben
at rest: lyke as the knynges and Lordes of
the earth, whiche buyde them selues so-
litarie places: or the Princes that haue
create substance of golde and theyr hou-
ses full of syluer. O that I utterlye had a

no beyng, or were as a thyng borne oute
of tyme (that is put a syde) yether as yong
chyliden, whiche neuer sawe the lpyghte.
Where the wycked do cease from thei ty-
rannye, there suche as are ouer labourd
be at rest: there are those let oute fre, whi-
che haue bene in ppyson, so that they heare
no more the voyce of the oppressoure. Ther
are small and greate: the bondman is free
from hys master.

Wherfore is the lpyghte geuen hym that
is in wretchednes? and life them that haue
heupe hertes? Whyche longe for deathe, if
it come not: and search for it more then for
treasure, and woulde be exceedynge glad,
and reioyce if they founde thei graue?

That shoulde be ioye to the manne whose
wape is bydde, which God kepeth backe to deathe, so
frone hym. For my syghes come before I, that he can
eate, and my rotynges fall oute lyke flow- not obteine
ynge water. For the thyng I feared is to dye, whi-
che come vpon me: and the thyng that I was ch thyng he
afraid of, is happened vnto me. Was I so greatelye
not happye? Had I not quietnes? Was I thirker
not in reaste? And nowe cometh indigna for.
cyon vpon me.

The Notes.

(a) Cursed his day. Like as a man hauing an im-
postume (sayth Epistosome) if he be cut of & sur-
gion, hauing nothyng wherewith he maye res-
ist, during the tyme of his cutting, holdeth fast
the thynges that be npe hym, and is redy to byte
them that stand by hym, & yet can do nothyng vnto
them: euen so Job cursing the greuousnesse
of blaspheming and cursing, bothe wynges to
vniuersal thynges, and speakynge after the man-
ner of the common people whiche impute thei
miserie to the influence of the starres, and to the
daye of thei birth, curseth hys dape: that is, tes-
tifieth wth cursing, howe bytter a lyfe he ly-
ueth, and vnto how great miserye he was borne
(as we comenly saye, in an vnhappy house, euen
as though nowe adapes a man & repynge hys
synnes, shulde saye: Wo is me wiche I in an vn-
happy house was I borne, which by my dedes
haue benyed my maker, wo woerth it. &c.)

(b) They that curse the dape, are those that are
werye of thei lyfe, insonuche that they fall in
dede to cursynge.

The.iii. Chapter.

Job is by Eliphaz reprimed of impatience
and iniustice, & of the presumption of hys
owne rightynesse.

Then answered Eliphaz the Thema-
nite and sayd vnto hym. If we begin
too comen vth the, peraduenture
thou wylte be discontente. but who canne
withhold hym selfe from speakynge? Be-
holde thou haste bene a teacher of many, &
hast comforted the werye handes.

Thy wordes haue sette vp those that
were fallen, thou hast refrested the weake
knees. But now that the plage is come vpon
the, thou shynkest awaye: now that
it hath touched thy selfe, thou arte fainte
harted. Where is thy awe thy stedfastnes,
thy patience, and the perfectnesse of thy
wapes? Consydre I pray the, who euer pe-
rished beinge an innocent? Or when were
the Godly destroyed? As I haue sene them
that

that plowe wyckednes, and sowe malice, reape the same. Wp the blast of Gods did they perishe, and wpth the breathe of hys anger consumed they awape. The (a) roaringe of the Lyon, the voyce of the Lyons nesse, and the teeth of the Lyons whelpes are broken. The Lyon perissheth, for lacke of praye, and the Lyons whelpes are scattered abroad.

And vnto me was the worde hidde, and myne eare hath receyued a litle therof. In the phantasies and thoughtes of the visions of the nyghte, when sleepe cometh vppon men, feare came vpon me and dried, and made my bones to shake. And whil the wind passed by before my presence, it made the heares of my fleshe stande vp. He stood there, and I knewe not hys face, an image there was before me, and there was silens so that I hearde thys voyce (b). Shal man be more iust then God? Or shal manne be purer then hys maker? (c) Beholde ther is no trust to hys seruantes, and in hys angels hath he found crokednes. How much more in them that dwell in houses of claye, whose foundacion is but earth: whiche shall be consumed by the mothe. They shall be smitten from the morninge vnto the eueninge: they shall perishe euerylastingly, and no man thynke thereon. As not they (d) dignitie taken away wpth them: they shall dye and that ere they be wate.

The Notes.

(a) By the roaringe, the voyce, and the teeth, are vnderstand the blasphemies and backbitynages that are vsed agaynst the innocents, as it is said Psal. xxi. b. By the similitude of the Lyon, he meaneth that the wycked shall perishe, howe great or myghty so euer they be.

(b) What man be more iust, &c. Of this principle wyl Elphas reason thus agaynst Job. If god wolde destroy an innocent, it wold folowe that man were more righteous and pure then God, but this is impossible, for the contrary is shewed vnto me by reuelacion.

(c) Behold there is no trust, &c. He laboureth in confirmyng that whiche he had before propounded. The summe of the reason is. Angels are not purer then God, ergo not men.

(d) Dignitie signifyeth here what soeuer they haue wherein they excele other, whether it be riches or honour, power or conning, &c. For none of these shall redeme them from death.

The.ii. Chapter.

The ende of a foole. The righteousness of God. The Lord chasteneth hys, and deliuereth them agayne.

Call me one els, if thou canst finde any preiour aboute the, vpon any of the hoip men. As for the folye man, displeasure kylleth him, and anger dappeth the ignoraunte. I haue sene my self, when the folye was deperoted, that hys betwye was sodenly destroyed, that hys chyldren were wpthoute prosperitie or healt: that they were hapne in the doore, and no man to deliuer them: that hys hart was eaten wyth the hunger, that the weapened manne had spoiled it, and that the thirde had dronke vp hys riches. It is not the

earth that bringeth forth trauaple, nether cometh sorowe oute of the grounde: but it is man, that is borne vnto myserte, like as the byrd to flyghte.

But nowe wyl I speake of the Lorde, and talke of God: whiche dothe thynges that are vnsearchable, and maruelous withoute numbre: whiche geueth raygne vpon the earth, and powreth water vppon all thynges: whiche setteth vp them of lowe degre, and sendeth prosperite, to those that are in heynesse. Whiche destroyeth the thoughtes of the wycked, so that they are not able too performe the thynges that they take in hande: whiche compasseth the wyse in theyr owne craftines, & ouerthroweth the counsel of the wycked. In so muche that they run into darknes by fayle daye, and grope about them at the noone daye, lyke as in the nyghte.

And so he deliuereth the poore from the swearde, from the mouthe, and from the hand of the cruel, that the poore may haue hope, and that the mouthe of the oppresoure maye be stopped.

Beholde, happy is the man whom God punissheth: therefore despyse not thou the chastenynge of the almighty. For though he make a wounde he geueth a medicine agayne: though he be synne, hys hande maketh hole agayne.

(a) He deliuereth the out of fyre troubles, so that in the end there can no harme touch the. In the myddest of hunger he saueh the from death: and when it is war, from the power of the swearde.

He shall kepe þ from the scourge of the tongue, so that when trouble cometh, thou shalt not neede to feare. In haueock & verth thou shalt be merce, and shalt not be afraid of the beastes of the pearthe: But the stones in the lande shall be confederate wth the, and the beastes of the field shall geue the peace.

Yea thou shalt know that thy dwelling place shall be in peace: thou shalt beholde thy substance, and be no more punished for sinne. Thou shalt see also, that thy seed shall increase, and that thy progenye shall be as the grasse vpon the earth. Thou shalt come too thy graue in a fayre age, lyke as come sheues are broughte into the barn in due season: Loo, this is the thyng that we oure selues haue proued by experience. Therefore nowe that thou hearest it, take better hede to thy selfe.

The Notes.

(a) He deliuereth the, &c. This sentence propounded after the maner of a Prophecy, signifieth al one wyth that of Paule i Cor. x. c. God is faithful whiche shall not suffer you to be tempted aboue your strengthe, but wyl in the myddest of temptation make a waye to escape oute. Elphas meaneth, he hath vnderstande the in many mysertes, but when the strength cometh, and when it shall seeme to hym that the offence is sufficiently punished, and that thou hast lesse thyne impacience (for that lareth he to Job, though vniustly) then wyl he prosper the wth

The power of God

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wish so greate health, that thou make after
leade thy lyfe moſte fortunatly.

The. v. Chapter.

Job answered, that his payne is moze gre-
uous then his faute, yet not wythstandynge
he belitteth therein.

Job answered, and sayd: O that my my-
serie were weped, and my punishment
layde in the balaunces: for then shulde
it be heuier then the sande of the sea. This
is the cause that my words are so sorowful

(a) For the arrowes of the almyghty are
in me, whose indignation hath droncke vp
my spyrte, and the terrible feares of God
frighte agaynst me. Dothe the wynde alle
coate when he hath the grasse. Or crieth the
ore, when he hath the fodder prough? That
whych is vsfauere, shall it be eaten with
oute salte, or is there any taste in the white
of an egge? The thynges that some time I
might not away with, are now my meate
for very sorowe. O I might haue my de-
spyre: O I might haue my desire: O I might haue my thing that
I long for, that he wold begyn & smite me,
that he wold let his hand go and hewe me
downe. Then shulde I haue some comfort
for I wolde despise him in my pain, that he
shulde not spare, for I wil not be agaynst
the wordes of the holpe one.

What power haue I to endure. Or what
is my ende, that my soule myghte be pa-
repente? Is my strengthe the strengthe of
stones? Or is my fleshe made of brasse? Is
it not so that there is in me no helpe: and
that (b) my substaunce is taken from me?
That is in tribulation oughte to be com-
forted of his neyghboure: but (c) the feare
of the Lorde is cleane awaye: myne owne
brythren passe ouer by me as I water broke
that hathelp runneth thowowe the valeys
But thei that feare the Lorde, the snow
shall fall vpon them.

When they tyme cometh, they shall
be destroyed and perishe: and when they be
set on fyre, they shall be remoued out of their
place, for the pathes that they go in, are cro-
ked: they haue after vayne thynges, & shall
perishe. Considre the pathes of a heman,
and the wayes of Saba, wherein they haue
put theyr trust. Confounded are they that
put any confidence in them. For whi? they
came to obtayne the thynges they looked
for: they were broughte to confusyon.

Euen so are ye also come vnto me: but
nowe that ye se my myserie, ye are afrayed
did I despise you too come hyther? Or, too
geue me anye of your substaunce? To deli-
uer me from the enemyes hande, or to saue
me from the power of the myghty? Teache
me and I will hold my tongue: and if I do
erre, shewe me wherein.

Wherefore blame ye then the wordes,
that are well and truly spoken? whych
of you can reprove them? Saunge on ye
that ye are so til to checke mennes sayings
and canne speake manye wordes in the
wynde. Ye fall vpon the fetherles, and goo

aboute to ouerthrowe your owne frende.
Wherefore loke not onely vpon me, but vpon
your selues: whether I lye or no. Turne
into your owne selues (I praye you) be in-
differente iudges, and consydre myne vn-
gyleynesse: whether there be anye vnrygh-
teousnesse in my tongue, or vayne wordes
in my mouth.

The Notes.

(a) The arrowes of the almyghty after some
mens opinion, are the sorowes of his iudgement,
and his wrath: after some other, they are the
trouble whych the law moueth in the hertes of
men, whyle they ther by are stiered to hate them
selues, and so are healthfullye hyllid, as it is
sayd. Psal. cxxviii. Some agayne expounde
them to be the crose of misery and wretchednes
wherein God had now wrapped hym. For the
sarpentes (say they) receyue theyr crose of the hand
of God. The same wyl, that this sentence be an
increasing and amplifying of that, whych his
aduersarie had fiercely layd agaynst hym. El-
phas in the begynnyng of the fourth chapter
had sayd that the plage was come vpon hym,
and had touchid hym, with this (say they) mes-
sage he now. Beholde, it not onely toucheth me,
but wounderth me with arrowes, and those de-
uomed with venome, happily with the gail of
Dragons, with which touching, both my blood
wareth woode, and all my spirite is supped vp.
Moreover, God hath not onely throwen these
dartes vpon me, but also his deadly feares,
that is, what sorow he hath that is terrible, lay-
eth he on me.

(b) That my substaunce is taken from me. The
Chalde interprete. hath: My substaunce is departed
from me. And that after Job wholow the wife
dome of dysoluyng iudgements & tryng of thyng-
es. As though he shuld say, so sore is my greife
syth my helpe is taken from me, that I am not
permitted to breath so longe, tyll I maye call to
remembraunce what is most acceptable to god.
Some reade: Is not all the strengthe of myne in
foycement gone from me?

(c) But the feare of the Lorde. &c. As though he
sayd: but alas now adayes, there is no feare of
the Lorde left: & therfore it is no mirrall if cha-
ritie also whych is loyded to the feare of God,
be not in vs.

The. vii. Chapter.

Job sheweth that this lyfe is but a battell
or warfare.

A Warfare is the life of manne vpon
earth, and his daies are like I daies
of an hyred seruaunte. For like as a
bonde seruaunte despyeth the shadow, and
as an hyrlyng wolde sayne haue an ende
of his worke: euen so haue I laboured hole
monethes longe, (but in vayne) and many
a carefull nyghte haue I tolde. When I
layde me downe to slepe, I sayde: When
shall I aryse? Agayne, I longed sore for the
nyghte. Thus am I replete with sorowes,
tyll it be darcke. My fleshe is clothed with
wounnes, fylthynes and dust: my skynne is
wathered and crompted together, my daies
passe ouer more hastely, then a weauer can
weave oute his web: and are gone or I am
ware. Remembet, that my life is but a wind
and that mine eye shall no more se the plea-
sures thereof, and that none other mans
eye

eye shall see me any more. For if thou fasten thine eyes upon me, I come to nought, like as a cloude is consumed and vanishes away: even so he that goeth downe to hell, cometh no more up, ne turneth agayne into his house, ne yett shall his place know hym any more.

Therefore I will not spare my mouth, but will speake in the trouble of my spirit in the bitterness of my minde. I will talke: Am I a sea or a Whale sphe, that thou kepest me so in prison? When I saie: my bed shall comforte me, I shall haue some rest: I will talke by my selfe upon my couch, then troublest thou me with dreames, and makest me so afraid thow visions, that my life wisheth rather to be strangled, and my bones be deade.

I can see no remedy. I shall lye no more. Spare me then for my dayes are but vaine. What is manne, that thou haste hym in such regarde, and settest so much by hym. Thou takest diligent care for hym, and so deniest doest thou tye hym.

Why goest thou not from me, ne letttest me alone, so longe tyme I swallowe downe my spittle? I haue offended, what shall I do vnto the, o thou preseruer of men. Why haste thou made me to stande in thy waye, and am so heauy a burthen vnto my selfe. Why doest thou not forgieue me my sinne? Wherfore takest thou not awaye my wickednes? Behold, nowe must I sleepe in the dust: and if thou seekest me to morow in the morninge, I shall be gone.

The. xii. Chapter.

Job is reprehended and noted to haue deserved his payne. A description of his poyson.

Then answered Baldad the Shuite, and sayde: Howe longe wylt thou talke of such thynges? howe longe shall thy mouth speake so proud wordes? Doth God peruert þ thing that is lawful? Or doth he the almyghty destroy the thing that is right? When thy sonnes spinned agaynst hym, did not he punyssh them for wickednes? If thou woldest now resort vnto God by tynes and make thine humble prayer to the almyghty: if thou wouldest lye a pure and a godly lye: shulde he not wake up vnto the forthewyth, and giue the the brufte of righteousness agayne? In so muche, that wherein soeuer thou hadst a litle afore, thou shuldest now haue a great aboundance. Enquire of the that haue ben before the, searche diligently amonge thy forefathers. (For we are but of yester day, and we knowe not that oure dayes vpon earth are but a verie shadowe.) They shall shewe the, they shall tell the, yea they shall gladly confesse the same.

Shalpe a rushe be grene withoute moisture? shalpe the grasse growe without water? No, but if or euer it be shot forth, and or euer it be gathered, it withereth, before any other herbe. Even so goeth hit with all

them that forget God, and euen thus also shall the hypocrites hope come to nought. ^{hypocrites.} His confidence shall be destroyed, for he trusteth in a Spiders webbe. He leaneth hym vpon his house, but he shall not stande: he holdeth hym selfe fast by it, yett shall he not endure. Ofte tyme a thyng dothe flourish, and men thinke that it maye abide the sun shining: it sheweth forth braunches in his garden, it take th many rootes, in so much that it is like an house of stones.

But if it be taken out of his place, every manne denieth it, saying: I knowe the not. Lo, thus is it with hym that trusteth in his owne deuynges: and agayne other growe out of the earth.

Behoulde, God wyl not caste awaye an vpryghte manne, ne yett he helpe the vngodly. Thy mouth shall be fille with laughing, and thy lippes with gladnesse. They that hate the, shall be confounded, and the dwellinges of the vngodly shall come to nought.

The. ix. Chapter.

Job declareth the benefites of God, & howe mannes eyghenousnes is no thyng.

Job answered and sayd: Certes I knowe it is so of a truthe, that a man compared vnto God, canne not be iustified: If he wyl argu with hym, he shall not be able to aunswere hym one among a thousand. He is wyle of hearte, and myghty in strength. Who euer prospered, þ toke parte agaynst hym? (a) He tranlateth the mountaynes, or euer they be aware, and ouerthroweth them in his wyath. He remoueth the earth out of her place, and her pylers, he al to shaketh. He commaundeth the sunne, and it resteth not: he closeth by the sterres, as it were vnder a signet. He hym selfe alone spiedeth out the heauens, and goeth vpon the waves of þ sea. He maketh the waines of heauen, the Quons the seven sters, and the secrete places of the south: He doth great thynges such as are vnsearchable, yea and wonders withoute number.

If he came by me, I myghte not looke vpon hym: if he wente his way, I shuld not perceyue it. If he be hasty too take any thyng away, who shall make him restore it agayne? Who shall saie vnto hym: what doest thou? He is God, whose wyath no man can withstand: but the proudest of all must stoupe vnder hym. Howe shulde I then answer him, or what words shuld I finde out agaynst hym? Yea, though he be righteous yett wil I not geue hym one word agayne, but mekely submit my selfe to my iudge. Albeit that I call vpon him, and he heare me, yett am I not sure that he hath heerd my voice: he shall trouble me so with the tempest, and wound me out of measure without cause. He shall not let my spirit be in rest, but shall lye with bitterness.

If men wyl speake of strengthe, he is the strongeste of all: if men wyl speake of righteousnesse, who dare be my recorde?

(b) If

(b) If I will suffice myself, mine own mouth shall condemn me: If I will put forth myself for a perfect man, he shall prove me a wicked doer: For that I should be an innocent, my conscience knoweth it not: yea I myself am woe of my life.

This one thing will I say: He despiseth both the righteous and ungodly. And though he sleep suddenly in the scourge, yet laugheth he at the punishment of the iniquitous. As for the world, he giveth it over to the power of the wicked, such as the rulers be, wherof all lands are full. Is it not so? What is there any but he is such one?

My days have been more swift than a pursuivant: they are gone suddenly, and have seen no good thing. They are passed away, as the thistles that are good under the sun, and as the eagle that hasteth to her prey. When I am purposed to forget my complainings, to change my countenance, and to comfort myself: then am I afraid of all my works. I know thou fauourest not an evil doer. If I be then a wicked one, why have I laboured in vain? Though I washed myself with snow water, and made my hands never so cleane, yet shouldst thou dreyne me in the mire, and mine owne clothes should defile me. For he that I must give answer to, & with whom I go to law, is not a man as I am. Neither is there any dayes men to reprove both the parties, or to laye his hand between vs. Let him take his rod away from me, & let him make me more afraid of him: & then shall I answer him without feare. For as long as I am in such fearefulness, I can, make no answer. And why? it grieveth my soule to lye.

The Notes.

(a) God tranſlateth the mountaynes: not onely these of the earth, but also the arrogant & proud tyrants, and the great realmes of the world which by a borrowed speache are often times in the scripture signified by mountaynes & hilles. So translated he Pharaos Egypt, & the king of Babel, & the king of Assyria.

(b) Here is it good to see that Job presumeth not of his owne righteousness: nor magnifyeth him selfe of his owne good works, though they were many, as it appeareth in the chapter. Both before and after, but playnly confesseth him selfe vnrightheous and a sinner before God, although before the world he had lived blamelesse. God looketh on the heart though men looke but onely on the outward apperance. His aduersaries thought that he should neuer have had suche a crosse layde on him, unless then he had outwardly and openly lived in wickednesse. So that answereth Job in diuers places, that he therein was not culpable, and therefore accuseth as it were after the manner of me, the iudgement of God, concerninge such as are outwardly righteous, and studiously to lye verthuouly: namelye suche as lye without blame amonge men, and that bothe entende, and do wel to all men, and yet are wrapped in many miseries and wickednes, often tyme over cruel. And herein lieth, the chiefe of the controuersie.

spe betwixt Job and his aduersaries, that Job defendeth him selfe not to haue deserved his punishment by his outward sinning: where as his aduersaries argued only with him inwardly and secretly with, thought God to be vnrightheous if he would so greatly punish him: but that had not bene an outward sinner against him. Job his conscience beareth by a witness had lived innocently and straightly, and hurt no manne, had alwayes feared God and worshipped him onely, his children also had he nourished to the feare of God, and hadde harboured the strangers, and bene lyberall to the needy, and coulde of no man be accused of wickednes. Yet when Job himselfe saith: as if the godly do that he was not utterly without sinne, for otherwise had he bene a liar. John 1. If we saye, we haue no synne, we deceiue our selues, and truche is not in vs. Wherefore in the places where he sayeth that he hath not deserved his punishment, and that should come to him, he knoweth that he is cleane of his outward manner of living, not of the inward thoughtes and desires of the heart, whereto he was undoubtedly an offender.

The .x. Chapter.

Job is weary of his lyfe, and setteth out of his fragyltye before God. He despyeth tyme to repent. A description of death.

NEVERTHELESSE, no more will I put forth my wordes: I will speake out of the berpe beautyfull of my soule, and will say vnto God. And doo not condemne me, but shewe me the cause why thou indigeste me on this manner? Why keepest thou it well done to oppresse me, to cast me off (beinge a worke of thy handes) and to magnifye the counsell of the ungodly? Hast thou shewen open, or doste thou loke as a man looking? Are thy peres as mannes peres, that thou makest suche iniquity for my wickednes, and searchest out my sinne: wher as thou knowest I am no wicked person, and that there is no man habile to rescue me out of thyne hand. Thyne handes haue made me, and fashioned me altogether round aboute, & thou then doste hope me suddenly? Remember (I beseech thee) that thou madest me of the molde of earthe, and shalt bringe me to earth again. Hast thou not milked me like milke, and pressed me lyke cheese? Thou hast covered me with thy skinne and flesh, and topned me together with bones and sinewes. Thou hast graunted me lyfe, and done me good: and thou diligentest heede that thou takest vp on me, hast preserved my spirite.

Though thou hydest these thynges in thyne heart: yet am I sure that thou rememberest them all. Wherefore dyddest thou kepe me, when I sinned, and haste not cleansed me from myne offence? If I do wickedlye, woe is me therefore: If I be righteous, yet doste thou not lyste vp my head: so full am I of confusion, and seming omne misery.

Thou huntest me oute, & oppressed with heynesse, as it were a Lion, and troublest me beyonde all measure: Thou bringest the frewe witnesse against me, thy witnesse

Thou. Increase

increased thou upon me: full many are the
plages that I am in. Wherefore haste thou
brought me out of my mothers wombe?
Or that I had perished, and that no eye
had seen me. Yf they had carped me to my
grave, as soon as I was borne, they should
I be nowe as though I had never bene.

Shall not my worst lyfe come soon to an
ende? Or holde the from me, let me alone that
I may ease my selfe a lytle afore I go thi-
ther, whence I shal not returne. Namelye
to that land of darknes & shadow of death:
yea into the darke cloudy lande and dead-
ly shadow, where as is no order, but ter-
rible feare continuallye abydeth.

The. xi. Chapter.

Job is vniustly reprobued of Sophar. For
is not reprovable. He is merciful to & repeat

The answered Sophar & Amathite
and saide: Should not he that maketh
many wordes be answered? Should
he that babbleth muche be commended? He
in? Should we geue eare vnto & only? Thou
wylt laugh other men to scorne, & shal no
body mocke the agayne? Wylt thou say vnto
God: the thyng that I take in hande is
perfecte, and I am cleane in thy syghte?
Or that God woulde speake, and open his
lips against & that he myght shew the out
of his secret wysdome how many folde his
law is, then shouldest thou know that god
had forgotten the bycause of thy synnes.

Wylt thou finde out God with thy se-
kynge? Wylt thou attayne to the perfecte
nesse of the almyghty? He is hygher then
heauen, what wylt thou doo? Deper then
the helle, howe wylt thou then knowe
him? His length exceedeth the length of the
earth, and his bredth the bredth of & seas.
Though he turne althyngs vp set downe,
close them in, or thrust them together, who
dare checke him therfore?

For it is he that knoweth & vanity of me,
beseech their wickednes also, shuld he not
then consider it? A bayne bodye vaunteth
him selfe, and the sonne of man is like a
wylde asses foale. Yf thou haddest nowe a
tyght beet, and lyfdest vp thyne handes
towards hym: if thou wouldest put awaye
the wickednes whych thou hast in hande,
so that no vngodlynes dwelte in thy house
then myghtest thou lyfe vp thy face with-
out shame, then shouldest thou be sure, and
have no neede to feare.

When shouldest thou forget thy mysery,
and thinke no more of it then of the wa-
ters that runne by. When shouldest thou lyfe
be as cleare as the noone daye, and spryng
forth as the morning. When mightest thou
haue comforte in the hope that thou hast:
and sleepe quyetlye when thou art layed
in. When shouldest thou take thy rest, & no
man to make the afeared, yea manye one
should sette muche by the. But the eyes
of the vngodlye shal be consumed and not

escape: they hope shall be mysery and so-
towre of mynde.

The. xii. Chapter.

Job in shewing his patience declareth & might
and power of god.

So Job answered & said: Now bindou-
stedly I se ye are only men, and shal tell
dome nye myth you? But I haue vn-
derstandyng as wel as ye, and am no lesse
thyng. Yea who knoweth not those thyngs
Thus he & calleth vpon God, & whos God
heareth. is mocked of his neyghboure: the
godly and gyrlles man: so laughed to scorne
Godlines is the lampe despyed in the ver-
res of the cyche, and is set for them to stom-
ble vpon. The houses of robbers are in
wealthe and prosperyty, and they that ma-
liciouslye meddle agaynst God dwell with-
out feare: yea God gyueth al thyngs rich-
ly wryth his hande. For aske the cattelle, &
they shal enseme the: the foules of & ayre,
and they shal tel the: Speake to the earth,
and it shal shew the: Or to the fishes of the
sea, and they shal receyue the.

Who is he that knoweth not that the
hand of the Lord made all these? In whose
hande is the soule of euery lyuynge thyng
and the breathe of all men? Haue not the
eares pleasure in hearyng, and the mouth
in tastynge the thyng that it eateth? &
monge olde personnes there is wysdome,
amonge the aged is vnderstandyng. Yea
with God is wysdome, and strenght, it is
he that bathe counsell and foreknowledge
Yf he breake downe a thyng, who es set
it vp agayne? If he shutte a thyng, who
wyl open it? If he wyth hold the waters
they dry vp: If he let them go, they desroy
the earth. Wyth him is strenght and wise-
dome: he knoweth both the desceiuer and
him that is dysceyued. He carryeth awaye
the wyse men, as it were a spoyle, & byn-
geth the iudges out of their wys: He loo-
seth the handes of kyniges, & gyrdeth their
loynes wryth a bande.

He leadech awaye & pyrestes into capty-
uety, & turneth the myghty vp set downe
He taketh & teareth out of the mouth, & dis-
pointeth the aged of their wysdome. He pou-
reth out confusion vpon princes, & comfort-
eth the that haue be oppressed. Like what
lyeth hid in darknes, he declareth it open
ly: and the very shadow of death byngeth
he to lycht. He both increaseth the people,
and destroyeth the. He maketh the to mul-
tiple, & dyuerteth the w awaye.

He changerh the best of the prynces and
kyniges of the earthe, and dysappointeth
them: so that they go wanderyng out of the
way, & grope in the darcke without lighte
raggering to and fro like dyken men.

The. xiii. Chapter.

Job reprobueh his frendes with theyr owne
sayings, and condemneth hypocrytes.

Let al this haue I sene wth mine eie^s hearde wth mine eare, and vnder-
 stande it. I looke what ye knowe, that
 I knowe also, neither am I inferior
 vnto you. Neuertheles I am purposed to
 talke wth the almighty, and my desyre is
 to comen wth God. As for you, ye are
 workemasters of lyes, and unprofitable
 physicians altogether. Would God ye kept
 your tongue, that ye myghte be taken for
 wthse me. Therefore heare my wordes, and
 ponder the sentence of my lyyes: Wyl
 ye make answer for God wth lyes, and
 mapnetapne hym wth dysceytes? Wyl ye
 accept the person of God, and intreate for
 hym? Shall that heaue you, when he cal-
 leth you to accomptes? Thyncke ye to be
 gyle hym, as a manne is begyled? He shall
 puny the you, and reprove you, if ye doo se-
 cretely accepte anye person. Shall he not
 make you a scapde, when he sheweth hym
 selfe? Shall not his terribyle feare fall vpon
 you? your remembraunce shal be lyke duste,
 and pyrde shal be touned to claye. Holde
 your tonges now, and let me speake, for
 there is somethynge come into my mynde.
 (a) Wherefore do I beate my fleshe in my
 trett, and my soule in mine hands? Is ther
 to neither comfort or hope for me, if he wil
 dep me. But if I bitter & reprove mine own
 wapes in his syghte, he is euen the same
 that maketh me hole: and why? I bet maye
 no dyssembler come before hym. Beate my
 wordes, and ponder my sayings wth your
 eares. (b) Beholde nowe haue I prepared
 my iudgemente and knowe that I shall be
 founde ryghtous. What is he that wyl go
 so lame wth me? For if I holde my tong,
 I shall dye. Neuerthelesse grante me two
 thynges, and then wyl I not hyde my
 selfe from the.

Wth this answer shal I haue from me, & let
 not the feryful bread of the, make me afeard
 And then sende for me to the same, that I
 may answer for my self, or els let me speake
 and geue thou the answer.

How great are my mysdoedes and
 synnes? Let me knowe my transgressions
 and offences. Wherefore hydest thou thy
 face, and holdest me for thine enemy? Wilt
 thou be so cruel and extreme vnto a dyng
 leafe, and folow vpon dyr fuble, that thou
 lapest so sharply to my charge, and wilt ve-
 tely vndome for the synnes of my youth?
 Thou hast put my fete in the stocks: thou
 lokest narrowly vnto al my pates, & mar-
 kest the steppes of my fete: wbet I must e
 some lyke a foule carpon, and as cloth that
 is mothe eaten.

The Notes.

(a) Wherefore, &c. These bothe are prouerbs
 ly spoken, of th^e that after they lyeues to T^empar
 dy, and spare not them selues. For he spareth
 not hym selfe that feareth his fete in his trett,
 & agayne he that bereth his soule in his hand, ca-
 rieth it as a thing redy to be sold, and as though
 he wold streyghte haue it, and cast it of.

(b) Behold, &c. this is his meynynge. The sum
 of my contention was this, thus dyd I order &
 defend my cause agaynst your reasons, that my
 hope is to be iustified. I med wth this feyth,
 I come wthout feare vnto iudgement. He wyl
 not pronounce him vneighteous & so vntained
 ly ho^u trusted to his mercy. Hypocrites, the ri-
 ce they are to iudgement, the more they fear: I &
 nuer am to deaty the more strong is my hope.
 (c) Wherefore he dyd & thy face. What & hidding
 of his face meaneth, looke Deut. xxxi. 6.

The.xiii.chapter.

God describeth the life of man, and prophes-
 syeth of the resurrection hope susteyneth
 the Goddeipe, tyll they haue that they
 looke for.

Man that is borne of a woman, hath
 but a short tyme to lyue, and is full
 of dyuers miseries. He cometh be-
 up, and faileth away lyke a floure. Hee de-
 eth as it were a shadowe, and neuer counte-
 naerth in one state. Thynke thou it now
 wel done, to open thine eyes vpon such one
 and to bypne me before the iudgement?
 Who can make that cleane, that cometh
 of vnclene seede? Nobody. The days of ma-
 are short, the number of his monethes are
 knowe onely vnto the. Thou hast appoin-
 ted hym his boundes, he cannot go beyond
 them. Good from hym, that he may rest a
 litle, vntill his daye come which he loketh
 for, lyke as an byrlinge doth.

Yf a tree be cut do wne, ther is some hope
 yet that it wil sprout & shal forth the vna-
 ches agayne. For though a rote be waken
 olde and dead in the ground, yet when the
 focke getteth the sent of water, it wyl bud
 and bypne furthe boughes, lyke as when
 it was fyrst planted. But man when he is
 dead, perished and consumed away, what
 becommeth of hym? The foudes whet they
 be dyed vpon, and the cyters when they be
 emptye, are filled agayne: howe the flow-
 ynge waters of the sea: but when man sle-
 peth, he is flet vnto agayne: vntill the hea-
 uen receyue, he shall not vponerise oute of
 his slepe. O that thou wouldest kepe me, &
 hyde me in the hel, vntill thy a^rch were
 filled: and to appoynt me a tyme, when in
 thou myghtest recomfort me. As a deade
 man lyue agayne? All the dayes of thys my
 pylgrymage, am I loking whet my chaun-
 ginge shal come. Yf thou wouldest but cal
 me, I should obey the: onely despise not &
 worke of thine owne handes.

For thou hast numbred al my goluges,
 yet be not thou extreme vpon my synnes.
 Thou hast sealed vpon myne offences, as it
 were in a bagge: but be mercifull vnto
 my wyckednesse. The mountaynes fallie a
 waye at the laste, the rockes are moued
 out of theyr place, the waters pearse thro-
 ugh the very stones by litle and litle,
 the foudes washe awaye the grauell and
 earth: Euen so destroyest thou the hope
 of man. Thou preuayleste agaynst hym, so
 that he passeth awaye: thou chaungest his

state, and putted him to orde. Whether his children come to worshipping or no, he can not tell: And if they be men of lowe degree, he knoweth not. Whyle he lyueth, hys flesh must haue trauaile: and while the soule is in hym, he must be in sorow.

The. xv. Chapter.

Eliphaz reproveth Job because he ascribeth wth some a id purties to hym selfe. He desireth both the curse that falleth on the wicked, teaching Job to be one of the number.

Then a s^rered Eliphaz the Temanite, and sayd: (a) Shuld a wise mā answer as the sentence of the wynd, and sylpys help wth the topud of the East? Then reproveth wth wordes that are no thynge worth: and speaketh thynge whiche can do no good. As for shame thou hast set asyde, els wouldest thou not make so many wordes before God: but thy wickednes teacheth thy mouth, and so thou hast chosen the a crafty tounge. Thyne owne mouth condemneth the, and not I: yea thyne owne lippes shapeth the an answer, Art thou the sprit mā that euer was boier? Or wast thou made before the hills? Hast thou hearde the secreete counselle of God, that all wysdome is to lytle for the? What knowest thou that we knowe not? What vnderstandest thou, but we canne the same? Wth vs are olde and aged men yea suche as haue lyued longer then thy fore fathers.

I thinkst thou it a smal thynge of p^r conso- lations of God: and art thou wth the a (b) springe worde? whyp both thyne herte make the so proude? Whyp standest thou so greatly in thine owne conceyte? Where vnto looke thine eyes, that thy mynde is so puffed vp agaynst God, and lettest suche wordes go oute of thy mouth? What is man, that he shoulde be cleane? what hath he (whych is borne of a woman) wherby he might be knowne to be rightuous? Behold there is no truste to his sayntes: yea the verpe (c) heauens are not cleane in hys sight. How muche more then an abhominable & vyle man, whych (d) dypneth wickednes lyke inaree? I wil tel the, heare me: I wil shew the a thynge that I knowe, whych the wyse men haue tolde, and hath not bene hydde from the: fathers, vnto whom oulpe the lande was gauen, that no strainger shoulde come amouge them.

The vngodlye disparreth all the dares of his life, and the number of a tyrantes peres are vnkowne. A fearefull sound is euer in hys eares, and when it is peace, yet feareth he destruction: He beleueth neuer to be deliuered out of darknes, the sword is alwaye before his eyes. When he goeth forth to get hys lpyng, he thynketh plainly that the dape of darknes is at hande. Sorow and carefullnes make hym afraid and contrait by a roundabout, lyke as it were a konge wth hys booke readpe to the battayle. For he hath stretched out

hys hande agaynst God, and armed hym selfe agaynst the almyghyte. He runneth proude upon hym, and wth a styffe necke sygheth he agaynst hym: where as he couereth his face wth farnes, and maketh hys bodye well lpyng. Therefore shal hys dwellinge be in desolat cyties, and in houses which no man inhabytereth, but are become heapes of stones.

He shal not be ryche, neyther shal hys substance contynue, nor encrease upon earth. He shal neuer come out of darknes, the flame shal drye vp hys branches: wth the blast of the mouth of God shal he be taken awaye. He wyl neyther applpe hym selfe to sapthynes ne truthe, so sore is he despayred wth vanyte.

He shal perishe afore hys tyme be wyne oute, and hys hande shal not be grene. He shal be plucked of as an vnrypelye grape from the vyne, and shal lette hys floure fall as the olyue dotte. For the congregacyon of hypocrytes is vnsentfull, and the fyre shal consume the houses of such as are gedy to receyue graces. He conceyeth trauaile, he beareth myschyse, and hys bodye dypneth for the discepte.

The Notes

(a) That is, should a wise man speake vayne wordes, and should he hym selfe be vayne and vult by wth vnprofitable and crysclyng doctrine? He call wynd d^reth by al thinges, & thre fore by a hely filled with it, & signified by a bowed s^r, each, a stamcke or hert, out of whiche proceedeth suche false doctrine as d^reth by the mortnes of the soule in trilling out p^r truth.

(b) Some read, secreete. The whole sentence doeth v^o. Moyses thus cry vnde. God can p^r comfort the agayne in thy lyfe, & g^ridest thou so lyttell by a comforte, and t^rick's thim for a lyer? Other thus: Heare the comfortes of men of grauity Eldad and Sophar v^o wth for the, and seme thy to the lyer.

(c) Under the name of the heauens, vnderstandeth he the angelles.

(d) To dypne wickednes lyke water, is, to be filled wth wickednes: it is a manner of speking of p^r deu. uer. so to dypne shynfulnes signifieth to be fylled ther wth, as after in the. xix. a.

The. xvi. Chapter.

Job repenting his misery, saith that he suffereth more the hys wickednes hath deserued.

Job answered and said: I haue oft tymes hearde such thinges, miserable genets of comfort are ye al the sort of you. Shal not thy vayne wordes come yet to an end? Or hast thou anye more to saye? I coulde speake as ye do also, But woulde God that your soule were in my soules steade: then shoulde I heape vp wordes agaynst you, and shake my heade at you. I shoulde comfort you wth my mouth, and t^rease your payne wth the talking of my lips. But what shal I do? For al my wordes, my sorowe wil not cease: and though I bold my t^rge yet wil it not depart frome. And now that I am full of paine, and al p^r I haue destroyed (whereof my wyndles beare wthnesse) there standeth by a dyssembler to make

me answereth with lies to my face. He is angry at me, he hateth me, and qualifieth upon me with his teeth. As the enemy scoulerh upon me with his eyes.

E They haue (a) opened theyr mouthes wyde vpon me, and smitten me vpon the cheeke belpytely: they haue eased theyr feluts thow to mine aduersity. God hath giuen me ouer to the vngodly, and deliuered me into the handes of the wycked. I was sometime in wealth, but sodaynely he hath brought me to nought. He hath takē me by the necke, he hath rent me, and set me as it were a marche for him to note at: he hath compassed me round about with his darts, he hath wounded my loynes, and not spared. As bothels hath he poured vpon the ground. He hath giuen me one wounde vpon an other, and is fallen vpon me lyke a gaunte. I haue sowed a sacke cloth vpon my skynne, and I lyke vpon my strength in the duste.

D My face is swollen with weppynge, and myne eyes are waxed brinne. Howe be it that is no wyckednesse in my handes, and my prayer is cleane. (b) O earth couer not my bloude, and let my crying synne no coume. For loo, my wyrtnesse is in heauen, and he that knoweth me, is aboue in the veryd. My frends laugh me to scorn, but mine eye pouerth out teares vnto god. Though a dooer myghte please with God as one man doeth with another, yet the number of my yeares are come, and I muste goo the waye, from whence I shall not turne agayne.

The Notes.

(a) To open theyr mouthes, spaketh to thys ten wyth most extreme and cruel punishment, and to repress wyth thankfull and spytell wordes, as in the 134. psalme.

(b) O earth couer not my bloude, that is, as Abraham expoundeth it: byde not my bloude but that it be auenged, let not the auengement therof be unknowne, but open vnto all mennes eyes, as was the auengment of Dathan & Abiram, whom the earth swallowed. Psal. xvi. c. Ye may also expound it thus: byde not my bloude, but let it testify and witness mine innocency, as did the bloude of Abel, of whom we reade that his bloude cryed from the earth. Gen. in the. iiii. b.

The xviii. Chapter.

Job sayth that he consumeth away, and yet doth patiently abyde it.

My breath sapleth, my daies are thowred. I am harde at dearies doze, I haue deceyued no manne, yet muste mine eye continue in ventres. O deliuer me, & set me by: who shall the be able to thrust my handes together? Thou hast myrthbroken theyr herres frome vnderstandynge. therefore shall they not be set vp on hye. He promyseth his frendes parte of his good, but his owne children spende it. He hath made me as it were a byword of the comune people. I am his gebynge stocke amonge them. My countenance is beaue for very anger, and the members of my body are become lyke a hyadme. Wertuous

me therefore shall wel consider thys, & the innocent shall take part against the hypocrite.

The righteous wyll kepe his waye, and be that hath cleane handes, wyll sette stronger and stronger. As for you, touch you and get you hence, for I can not se one wyse man among you. My daies are past, my thoughtes are vanyshed as an, whych haue vered mine hert, changynge the night into daye, and the spgyre into darkness. Though I say neuer so much, yet I graue is my house, and I muste make my bedde in the darke. I call corruption my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or who wyll fulfyll the thinge that I loke for? All that I haue shall go downe into the pit, & I lyke with me in the duste.

The xviii. Chapter.

Baldad rehereth the paines of the vnfaithfull and wycked.

The answered Baldad the Subit, and sayd: when wyll ye make an ende of your wordes? Marke well and consider, we wyll speake also. Wherefore are wee counted as beasts, and reputed so vile in your sygyre? Why destroyeste thou thy selfe with anger? Shall the earth be forsaken, or the stones remoued out of theyr place because of the? Shall not the lyghte of the vngodlye be put out? yea the flame of his fyre shall not burne. The lyght shall be darke in his dwellinge, and his candle shall be put out in him. His presumptuous goynge shall be kept in, and his owne counsel shall caste him downe. For his sece shall be taken in the net, and he shall walke in the snare. His forte shall be vobd in the trap, and the byrty shall catch him. The snare is layed for hym in the grounde, and a pit falleth in the waye.

Fearefulness shall make hym a strayd on euerye side, that he shall not knowe where to get oute. Longer shall be his substance, and misfortune shall hange vpon hym. He shall eate the strength of his skynne (a) the fyre borne of deathe shall eate his members. All his comforte and hope shall be red out of his dwellinge, very fearefulness shall drynge him to the kenge.

(b) Other men shall dwel in his house (whiche now is none of his) and byrnestone shall be scattered vpon his habitation. His rores shall be dryed vpon bench, and aboue shall his haue be curre downe. His remembrance shall perishe from the earth, & his name shall not be prayled in the streets: he shall be hyuen from the lyght into the darkness, and be cast elene out of the worlde, he shall neyther haue children nor kynfolke among his people, no, ne anye posterity in his country: younge and olde shall be astonished at his deathe. Such are now the dwellings of the wycked, & this is the place of hym that knoweth not God.

The Notes.

(a) That is, on horrible and sodayne deathe. E. iii. Some

Some reade the pynce of death.

(b) That he shal dwell: that is to saye to hys wife withoute hym.

The. xix. Chapter.

Job receyvethe his myseryes, & greuous paynes
He prophesyeth of the generall resurrection.

Job answered and sayde: how long wyl
ye bere my mynde, and trouble me wth
wordes? Too ten tymes haue ye repro-
ued me: are ye not ashamed to laughe me
to scorn? if I go wronge, I go wronge to
my selfe. But if ye enhaunce your selues a-
gainste me, and accuse me to be a wycked
person because of the shame that is come
vpon me: knowe thys then, that it is God
whiche hath handled me so violently, and
hath compassed me aboute wth his scout
ges. Behold, though I crye, yett my voice is
done vnto me, I can not be heard: Though
I complayne, ther is none to geue sentence
vnto me. He hath hedged vp my parde, I can
not gett away, he hath sett darknes in my
gate. He hath spoyled me of mine honour
& taken (a) the crowne away from my heade.
He hath destroyed me on euerye syde, & I
am vndon: My hope hath he taken awaye
from me, as it were a tree plucked by the roote.
His wrath is kyndled agaynste me, he ta-
keth me as though I were his enemye.

His men of war came together, whiche
made theyr way ouer me, and besieged my
dwelling: they ronne aboute. He hath put my
brethren far away from me, and such as were
of myne acquaintance, are become stran-
gers vnto me. Myne owne kinsfolke haue
forsaken me, and my frendes haue put me
out of remembrance. The seruantes and
maidens of mine own house, take me for a
stranger, and I am become as an aleunt
in their syghte.

When I call vpon my seruante, he ge-
ueth me no answer: no though he praye
hym wth my mouth. Myne owne wyfe
mape not abyde my breath, I am fayne to
speake: say vnto the chyldren of mine own
body. Yea the verrey foolles despyse me, and
when I am gone from them, they speake
euill vpon me. All such as were my most fa-
miliars abhorre me: and they whom I lo-
ued best, are turned agaynst me. My bone
banger to my kyn, and my flesh is away,
onlye ther is left me the skynne about my
teeth. Haue ppyte vpon me, haue ppyte vpon
me (O ye my frendes) for the bande of
the fowle hath touchd me. Why do ye per-
secute me (b) as God and (c) are not satisfi-
ed of my flesh?

That my wordes were wyrtten, &
that they were put in a booke: woulde God
they were grauen wth an yron penne in
leed or in stone. For I am sure that my re-
surrection is. And that I shal ryse oute of
the earth in the later daye: that I shal be
clothed agayne wth this skin, and se god
in my flesh. Yea I my selfe shal beholde him
not wth other, but wth these same eyes.
My preyne is consumed within me, when

ye say: Why do not we persecute hym? we
haue founde an occasion agaynst him. But
beware of the sweerde, for the sweerde wyl
be auenged of wyckednesse, and be sure
that there is a iudgement.

The Notes.

(a) Rabbi Abraham vnderstandeth by the crowne
the dignitie that cometh to the ryche by the me-
nes of theyr ryches: for a man hath the ryche in
honour: although he come vnderstande thereby
his chyldren, as in the p^{ro}uerbe. The crown of
oultre men are theyr chyldrens chyldren. Other
come vnderstande the bypocryte that came vnto
hym of hys wysdome and cunninge. So Jobs
meanynge is, that of a worshipful & ryche man,
he is become poore & despyled.

(b) The heabynes reade as they doo, meanynge
the cruell whiche are not satisfyed wth hys
fleshe: suche woulde he not that hys frendes
shoulde counterfette.

(c) Are not satisfyed of my flesh. To rate and
be satisfyed of a mans flesh, is a bowed spech
taken both in the good and euill parte. In the
good parte it signifieth to loue, to iudge frend-
ly, and then at length to fall to prayse. In the
euill parte, it is cruelly & beastly to mislay, (as it
were) to scare wth spytful & harmoules wordes.

The. xx. Chapter.

Sophar sayeth, that the vnfaithfull, the coue-
touse and the wicked, shal haue a worst end.

Then answered Sophar the Naama-
thyte, and sayde: For the same cause
do my thoughtes compelle me to an-
swere. And why? my mynde is tossed here &
ther. I haue sufficiently herd thy checking
and reprove, therefore am I purposed to
make answer after myne vnderstandynge.
Knowest thou not this, namely that from
the beginning (euer sithens the creatyng of
man vpon earth) the praisse of the vngodlye
hath bene worst, and that the top of bypo-
crites continued but the twinklinge of an
eye? Though he be magnified vnto he-
uen, so that his head reacheth vnto the clou-
des, yett he perissheth at the last lyke dong:
in so much that they which haue sene him,
say: Where is he? He vanissheth as a dreame
so that he is no more to be sene, & passeth away
as a vision in the nyghte. So that the eye
whiche sawe hym before, getteth now no
syght of him, & hys place knoweth hym no
more. Hys chyldren goo a begginge, thei-
r hands bring them to sorow and heauynesse.

From hys youth hys bones are full of
vice, which shal lie downe wth him in the
earth. When wyckednesse is sweete in hys
mouth, he hideth it vnder his tounge. That
he saoureth that wyl be not forsake, but
keepeth it close in hys throte.

The meate that he eateth shal be turned
to the poyson of serpentes within hys bo-
dy. The ryches that he deuoureth, shal be
peryshe agayne, for God shal drawe them
out of hys bellye. (a) He shal sucke the ser-
pentes head, and the adders tounge shal
kysse him: so that he shal no more se the ri-
uers and brookes of honpe and butter: But
laboure shal be, and yett haue nothyng
to eat. Create transyle shal he make for
himselfe, but he shal not enioye them.

And

And whipe? he hath oppressed the poore, and not helped them: houses hath he spoiled, and not builded them. His helpe could neuer be spyled, therefore shall he perpe in his couetyse. He deuoured so greedelye that he lefte nothyng behynde, therefore his goodes shall not prospeare. Though he hadde forson of euery thyng, yet was he poore, and therfore he was but a wretch on euery spde.

For though he the wycked haue neuer so muche to spyl his bellie. yet God shall sende his wra the vpon hym, and cause his battayle to ragge ouer hym: so that if he flye the piron weapones, he shall be shotte wryth the Steele bowe. The arrowe shall be taken forth, and go oute at his backe, and a glysteringe swearde thorowe the gall of hym, feare shall come vpon hym. There shall no darcknesse be hable to hyde hym. And vnkynndled fyre shall consume hym, & loke what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, and the earthe shall take parte agaynst hym. The substance that he hath in his house, shall be taken awaye and perpe, in the dape of the Lordes wra the. This is the porcion that the wycked shall haue of God, and the heritage that he mai loke for of the Lorde.

The Notes.

(a) He shall sucke the serpent's brade, that is, he shall be subiect to al cursednes, and suffer al manner sorowes. It is such a manner of speech as is befoze in the Ekeles (b) of drinking wilkennes. **(b)** That is, he cannot hyde hym from perpyles.

The xxi. Chapter.

Job recytleth the prosperytie of the wycked and after describeth theyr sodayne euyl and destruction.

Job answered and sayd: O heare my wordes and amende your selues. Suffer me a litle, that I may speake also, and then laugh me wordes to scoone if ye wil. Is it with a man that I make this disputacion? Whiche if it were so, shoulde not my spirit be then in sore trouble? Marke me wel, be abashed, and laye your hande vpon your mouth. For when I ponde and conspder this, I am afrayd and my fleche is smitten with feare. Wherefore do wycked men lyue in healt he and prosperytie come to theyr old age, and encrease in riches? Their childrens children lue in their sight, and their generation befoze theyr eyes. Their houses are safe from al feare, for the rod of God doth not smite them. Their bullocke gendrieth, & that not oute of tyme: their cowe calueth, and is not vnfruteful.

They sende forth theyr children by flockes, and their sonnes leade the daunce. They beate wryth the tabrettes and harps and haue instrumentes of musike at theyr pleasure. They spend theyr daies in welth but sodenlye they go downe to hell. They saye vnto God: go from vs, we despie not the knowledge of thy wayes. What manner felowe is the almyghty, that we shuld

erue hym? What profite shoulde we haue to submit oure selues vnto hym? Lo, there is utterlye no goodnesse in them, therefore will not I haue to do with the counsell of the vngodly. Howe ofte shall the candle of the wicked be put oute? howe ofte cometh their destruction vpon them? What socowe shall God geue them for theyr parte in his wra the? Yea they shall be as chaffe befoze the wynde, and as dulle that the soyme carpe the awaye.

And though he God saue theyr children from suche sorowe, yet will he so rewarde them selues that they shall knowe it. Their owne destruction and myserye shall they se wryth theyr eyes, and drynke of the fearful wra the of the almyghty. For what careth he what becommeth of his household after his death, whose moneths passe away swifter then an arrowe. In as muche then as God hath the hysse power of all, who can teache hym anye knowledge? One dyeth nowe when he is myghty, and at his best, rych, and in prosperiti: euen when his bowelles are at the fullest, * and his bones full of marpe. An other dyeth in sorow and heynnes, and neuer hadde good dayes. How slepe they bothe alke in the earth and the wormes couer them. But I know what ye thynke, pea and what ye ymagin agaynst me vngodly. For ye saye: where is the Synces palace? Where is the dwelling of the vngodly? Like anye manne that goeth by the waye, and (if he will not regard theyr tokens and dedes) he shall tell you, that the wicked is kepte vnto the dape of destruction, and that the vngodlye shall be broughte forth in the dape of wra the. Who dare reprove hym for his waies to his face, who rewarde the hym for the vngodlynes that he dothe? Yet shall he be broughte too his graue, and wathe amonge the heape of the deade. Then shall he be sayne too be buried among the stones by the broke side. All menne muste folowe him, and there are innumerable gone befoze hym. Howe bayne is the comforte that ye geue me? Are not your answers clene contrary to ryghte and truthe.

The xxi. Chapter.

Eliphaz reprehendeth Job of vnnecessarye fulnesse.

So Eliphaz the Temanite gaue answer and sayde: May a man be compared vnto God in wysdom, though he seme to hym selfe for to be lyke hym? What pleasure hath God in that thou art righteous? Or what dothe it profite hym, that thy wayes are perfect? Is he afrayd to reprove the, and to stepp forth with the into iudgement? Commeth not this for thy greete wickednes, and for thine vngodly dedes whiche are innumerable? Thou hast taken the pledge from thy brethren for noughte, and robbed the naked of theyr clothyng. So suche as were weatye, haste thou geue no water to drynke: thou hast withdrawn

* After the greke, some reade paps.

bread from the hungry: Shoulde such one then as useth violence, wronge & oppression (doing all thing of parcialitie, & having respect of persons) dwell in the land? Thou hast sent widowes away emptye, and oppressed the poore fatherlesse.

B Therefore arte thou compassed aboute wth snares on euery side, and thou shalt be feared wth feare. Shouldest thou then see no darkenesse? Shuld not the water floud runne ouer thee? Nowe because that God is higher then the heauens, and because thou seest that the sterres are so hye, wryte thou therefore saye: Tushe howe shoulde God knowe? Dothe hys dominion teache beyond the cloudes? Tushe the cloudes couer hym that he may not see, for he dwelleth in heauen. Well thou wryte kepe the old way that all wicked men haue gone, bothe olde and yonge, whose foundation is a running water, whiche saye vnto God: go from vs. **E** and after this manner: Tushe, what wyl the almyghty do vnto vs? Where as he (not withstandinge) pilleth theyr houses wth all good. Whiche meanynge of the vngodly be far frome. For wth hope shall the godlye, and wth gladnesse shall the innocent see, that theyr encrease shall be hewen downe, and theyr posterite consumed wth spye.

Therefore reconcile the vnto God, and be contente, so shall all thynges prosper with the righte well. Receiue the lawe at hys mouth, and lay by hys wordes in thyn herte. For if thou wylt turne to the almyghty, thou shalt stande faste, and all vnrigh-
D tuousnesse shall be farre from thy dwelling: He shall geue thee as harvest which in plentie and aboundaunce shall exceede the dust of the earth, and the golde of Ophir lyke riuert stones. Yea the almyghty hys owne selfe shall be thine harvest, and the heape of thy monye. When shalt thou haue thy desypte in the almyghty, and lyfte vpper thy face vnto God. When shalt thou make thy prayer vnto him, and he shall heare thee, and thou shalt keepe thy promises. Then loke what thou takest in hande, he shall make it to prosper with thee, and the spghte shall shine in thy wayes. For who so humbleth hym selfe, hym shall he sette vpper: and who so looketh mekelpe, shall be healed. If thou be innocent, he shall saue thee, and thou shalt not be ashamed of thine hands, shalt thou be deliuered.

The. xlii. Chapter.

E Job answered and sayde: I saye that he knoweth and seeth the power and sentence of the iudge and that he hath walked in his rightuousnes.

A Job answered and sayde: I saye that he knoweth and seeth the power and sentence of the iudge and that he hath walked in his rightuousnes. I saye that he knoweth and seeth the power and sentence of the iudge and that he hath walked in his rightuousnes. I saye that he knoweth and seeth the power and sentence of the iudge and that he hath walked in his rightuousnes.

what answere he wolde geue me: and that I myghte vnderstande what he would say vnto me. Will he pleade againste me wth hys greate power and strengthe, or wyl he leane hym selfe vnto me? Oh no, let hym not do so wth me. But lette hym geue me lyke power to go to the law, then am I sure to win my matter. For though he go before, I finde hym not: If I come he finde I can gette no knowledge of hym. If I goo on the lefte syde too ponder hys wordes, I can not attaine vnto them. A gapne if I goo on the righte side, he hideth hym selfe that I cannot see hym: but as for my waye he knoweth it, and trieth me as golde in the fyre.

Nevertheless my fete keene hys pathe, hys hygh strete haue I holden, and not gone oute of it: I haue not forsaken the commaundement of his lippes, but loke what he charged me wth hys mouth, that haue I shut in my herte. It is he hym selfe alone, who shall turne hym backe: He doth as hym listeth, and bringeth to passe what he wil. He rewardeth me into my bosome, and mane other thynges mo dothe he, as he may by hys power. This is the cause that I shrinke at hys presence, so that when I consider hym, I am astrapde of hym. For in so much as he is God, he maketh my hert softe: and seinge that he is almyghty, he putteth me in feare. Thus can not I gette oute of darkenesse: the cloude hath couered my face.

The. xlii. Chapter.

Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked.

C Onspiring then there is no time hid from the almyghty, howe happeneth it that they whiche knowe hym wyl not regard his dayes? For some there be that remoue other mennes lande marches: that robbe them of theyr cattel, and kepe þ same for theyr owne: that dispyce awaye the asse of the fatherlesse, that take the widows ore for a pledge: that thrust the pore out of the waye, and oppresse the simple of the wolde together.

Beholde, the wilde asses in the desert go by tymes, as theyr manner is, to spyle. Yea the herde wyldernes monstreteth fode for the chylidren. They reape the corne felde that is not theyr own: and gather the grapes oute of hys vineyard, whome they haue oppressed by violence. They are the cause that so manie menne are naked and barte, hauinge no clothes too couer theym and kepe them from coude. So that when the showers in the mountaynes haue rayned vpon them, and they be all wet, they haue none other succour, but to kepe them amonge the rockes.

They spyle the suckynge fatherlesse chylidren, and putte the poore in prison: in so much that they let them go naked with oute clothynge, and let the hungry beate the

the sheues. The poore are faine to labour in the pte temples, pea and too treade in the wine ptes, and yet to suffer thirst. The hole cte cte pte vnto the Lorde with fnghtnge, the soules of the flayne make the complaynt: But God destroyeth the not for al this, wher as the (not withstanding) rebellious and disobedient enemies, which seke not his light & waye, ne turne again into his path. Tyme in þ morning do they arise to murder the simple & poore, & in þ night they go a deapnge,

The eye of the vngodlye is lyke the aduouterer, that wapeth for the darkenesse and sayeth thus in hym selfe: I wishe, there shal no man se me, and so he disguyseth his face. In the nyghte season they seatch the houses, and hyde them selues in the daye tyme, but wyl not knowe the lyghte. For as soone as the day breaketh, the shadowe of death cometh vpon them, and they go in horrible darkenesse. The vngodlye is vte soure, & that his porcion also vpon earthe were swifter then the running water, which suffereth not the shyppe manne to beholde the faye and pleasaunte byndes. That they (for the wyckednesse whiche they haue doone) were drawn to the hell sooner then snowe melteth at the heate & that all compassion vpon them were forgotten, that they dainties were wynes, that they were cleane put out of mynde and better be hewen downe like a bynt full tree: For they maye tame the baren and make them that they canne not beate any more wether they do no good. They plue & drawe the myght wylth their power and when they them selues are gotten vpp they are as a withered tree, as longe is they lyue. And though they might be safe, yet they wil not reuerent, for they cles loke vpon their owne wayes. They are exalted for a litle: but shortlye are they gon broughte to extreme pouertie and take out of the waye - pea and better be vnto of, as the eares of come. Is it not so? Who wyl then reprove me as a liar, and say that my wordes are nothinge worth?

The xx. Chapter.

Isaiah proneth that no man is cleane, and wythoute synne before God.

Then answered Baldah the Euite, and sayd: Power & fear is with hym a boue, that maketh peace, sitting in his highnes, whose mynde of war are innumerable: and whose light ariseth over all. But howe may a man compared vnto god be iustified. O howe cleare he be cleare, that is borne of a woman? Shoulde, the vngodlye synneth nothinge in comparyson to hym, and the flaynes are vncleane in his syghte. Howe muche more then manne that is but corrupcion: and the sonne of manne, whiche is but a worme?

The xxi. Chapter.

Job sheweth that man is not helpe God, and proueth it by his miracle.

Job answered and saide: O howe helpest thou the weake? what comfote geueste thou vnto hym that hath no strengthe, where is the counsell that thou shouldest geue him whiche hath no wisdome? Wylt thou that I shewethyne excellente cyghtuousnes? before whome hast thou spoken those wordes, who made the breathe to come out of the mouthe? The giauntes and worthy that are flayne, and Ipe vnder the world wylth the companions, pea and all they whiche dwel beneth in the hell are not byd from hym, and the verpe destruction selfe can not be kepte oute of his sight. He stretcheth oute the South over the empty, and hangeth the earthe vpon nothinge. He byndeth the water in his cloude, & they fal not downe together. He holdeth backe his floole, that can not be seene, and spredeth his cloude before it.

The wonders of god

He hath compassed the waters wylth certayn boundes, vntill the day and night come to an end. The vey pillars of heauen (a) tremble and quake at his reprofe. He filleth the sea with his power, and thow his wisdome hath he set forth the worlde. With his spinte hath he garnished the heauen, and wylth his hand hath he wounded the rebellious Serpente. Whys now a short tyme of his doynge? But who is his sufficient, pe to rehyse his workes? Who can perceiue and vnderstand the myght of his power.

The Notes.

(a) Drawen and earthe haue properpe no pillars nor any thynge to leane on that shoulde sustayn and bear them vp, as it appereth of the earthe about in this c. apert: But Job taketh his synnys of our earthe by synnys, he saith his heares shoulde so the soner vnderstande hym.

The xxii. Chapter.

The constancy and perfectnes of Job, and the parte of the vnfaythful with God.

And Job wente forth in his communication, saying: as trulpe as God liueth (whiche hath taken awaye my power from me) and the almyghtye, that hath bered my minde: my lippes shal talke of no vanpise, and my tonge shal speake no discepte, whyle my breath is in me, and as longe as the wynde (that God hath geuen me) is in my nostrils.

God forbyd I shoulde graunt pour cause to be cyghte. As for me, vntill myne ende come, wyl I neuer go from myne innocen cyte. My cyghteous deapnge kepe I faste, wherby I wyl not forsake: my herte shal not reprove me of my (a) dayes. Therefore myne enemye shal be founde as the vngodlye, and he that taketh parte agaynst me, as the vngodlye. What hope hath the hypocrite, though he haue great good and though God gaue hym cyches after his hertes desyre? Dothe God heare hym the soner, when he cryeth vnto hym in his neede? Hath he such pleasure and delpte in the almyghtye, that he dare alwaye call vpon

upon God? I will teache you in the name of God, and the thinge that I haue of the almightie will I not kepe from you. Be: holde ye stande in your owne conceyte as though ye knewe all thynges: Wherefore then do ye goe about wth such vaine wordes? sayinge: This is the portion that the wicked shall haue of God, and heritage that traitours shall receiue of the almightie. If he get manie children they shall perishe wth the sword, and his posteritie shall haue scarcenesse of breade. Like whiche he leaueth behind him, they shall die and be buried, and no man shall haue pitie of his widowes. Though he haue as muche monie as the dust of the earth, and capmente as readye as the clape, he may wel prepare it: but the godlye shall put it vpon hym, and the innocent shall deale oute the monie.

His house shall endure as a mothe, and as a booth that a watchman maketh. When the tyche man dyeth, he carpeth nothyng wth hym: he is gone wth a twinklinge of an eye. Destruction taketh hold vpon him as a water floude, and the tempest stealeth hym awaye in the nyghte season. A vehement wynde carrieth him hence and departeth: a storme plucketh him out of his place. It rusheth in vpon hym and spareth hym not, he may not escape fro the power thereof. Then clappe menne their handes at hym, yea and ieste of hym when they looke vpon his place.

The Notes.

(a) Understande my selfe. He meaneth that he will not suffer that his conscience be faultie and that he will not haue an euill conscience for my selfe pendinge of his lyfe tyme, for whiche he had liued most innocentlie.

The xxviii. Chapter.

Job sheweth that the wysdome of God is vnsarcheable.

These are places where siluer is molten and where golde is tryed: where piron is dygged out of the ground, & stones refolued to metall. The darkenesse shall come to an ende, he can seeke oute the grounde of all thynges: the stones, & darke and the horrible shadowe. Wth the puer of water parteth he a sunder the straunge people, that knoweth no good neyghbour: heade: suche as are rude, brutish, and boystous. He byngeth foode oute of the earth, and that which is vnder consumption he wthspire. There is founde a place whose stones are cleane saphyres, and wher the clottes of the earth are golde. There is a waye also that the bydes knowe not, that no vulture eie hath seene: wherin the proude and hye mynded walcke not, and wher no Lyon cometh. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. Rivers flowe oute of the rockes, and loke what is pleasaunte, his eie seeth it. Oute of dyces byngeth he greate floudes together, and the thyng that is hid, byngeth he to light. Howe cometh a man then by wysdome?

Where is the place that manne shal vnderstande? Merelye no manne can tell howe worthe a thyng he is, neyther is he founde in the land of the living. The depe sayth: there is not in me. The sea sayth: there is not wth me. She can not be gotten for the moste fyne golde, neither may the price of her be boughte wth anye monie. No wedges of golde of Ophir, no precious stones, no Saphyres, may be compared vnto her. No neyther golde, ne chystal, neither swete odoures, ne golden plate. There is nothyng so worthe, or so excellent, as is once to be named vnto her: for perfecte wysdome goeth far beyonde them all. The Topas that cometh oute of Inde, maye in no wyse be likened vnto her, yea no manner apparel, howe pleasaunte and fayne so euer it be. Whence then cometh wysdome? and where is the place of vnderstanding? She is hid from the eien of al men, yea and from the foules of the ayre. Destruction & death saye, we haue hearde tell of her with oure eares. But God seeth her wape, and knoweth her place. For he beholdeth the ends of the world: and loketh vpon al that is vnder heauen. When he weped the windes, and measured the waters: when he set the rayne in order, and gaue the myghtye floudes a lawe, then dyd he see her, then declared he her, prepared her, and knew her. And vnto man he sayd: Behold to feare the Lorde is wysdome: and to forsake euill, is vnderstanding.

The xxix. Chapter.

Job complayneth of the prosperitee of the time past, subtilly reprooung his frendes of iniury, because they said that Job suffered as charynge to his delerunge.

Job proceeded and went forth in his communication, saying: That I was as I was in the monethes past, and in the dayes when God preserued me, when his light shined vpon my heade, when I wente after the lam: light, and shining, euen thorowe the darkenesse. As it stode wth me, when I was welthe and hadde ynough: when God prospered my house: when my wayes ranne ouer wth butter, and when the stonye rockes gaue me ryuers of oyle: when I wente thorowe the cite vnto the gate, and when they sette me a chaire in the strete: when the younge men (as soone as they sawe me) hidde them selues, and when the aged arose, and stode by vnto me: when the yunges leet of their talkyng, and layde their hande to their mouth: when the myghtye kepte still their voice, and when theyr tounge cleaued to the rofe of theyr mouthes. When all they that heard me, called me happye: and when all they that sawe me, wished me good. For I deliuered the poore when he cryed, and I fatherles that wanted help. He that wold haue bene loste, gaue me a good word, and the widowes herre praysed me. And why? I put vpon me (a) righteousnesse, whiche

couered me as a garment, and equitie was my crowne: I was an eye vnto the blynde, and a fote to the lame: I was a father vnto the poore, & when I knew not theyr causes, I sought it out diligently. I brake the crafes of the vnrightheous, and pluckt & spoile oute of theyr teethe. Therefore I thought vnto my selfe, that I shoulde haue dyed in my nest, and that my daies shoulde haue bene as mannye as the sandes of the sea. For my roote was sprede out by the watersyde, and the dewe laye vppon my corne. Myne honoure encreased more and more, and my bow was euer the stronger in my hand. Vnto me me gaue care, me they regarded, and wpth silence they tarped for my counsel. If I had spokē, they wold haue it none other waies: my woordes were so well taken amonges them. They wayted for me as the earth doeth for the raine: and gaped for me as the ground doth to receiue the (b) later shewe. When I laughed, they knewe well it was not earnest: and thys testimonie of my couenaunce fell not to the earth. When I agreed vnto theyr waye, I was the cheefe, and sate as a kynge amonge hys seruauntes: Or as one that comforteth suche as be in heaupnesse.

The Notes.

(a) Thys eyghteousnes is no other thyng, then to lyue iustlye amonge men: hurtynge no man, and geuyng vnto euerye manne that whiche he longeth vnto hym. Gene. xxx. e. and Psal. xv. a.
(b) By the latter shewe is vnderstand whollome doctrine, which causeth iustice and iudgemente to sprynge.

The. xxx. Chapter.

The grente despaynge of men and wylle of God that Job suffereth.

But nowe they that are myne inferyours & ponger then I, haue me in derision: yea euen they, whose fathers I wolde haue thoughte scorned: haue sette wpth the dogges of my cattell. The power and strengthe of theyr handes myghte do me no good, and as for their age, it is spent and passe awaye wpthoute anye profyte. For verpe myserpe and hunger, they went aboute in the wilderness like wretches and beggers, pluckynge by herbes among the bushes and the Junipers roote was theyr meate. And when they were dysuens for the men cryed after them as it had bene after a thiefe. Theyr dwellynge was beside foul brokes, yea in the caues and denues of the earth. Vpon the dyke heth wente they aboute cryng, and in the brome hilles they gathered them together. They wer the childe of fooles and bylappes, whiche are deade, awaye from the worlde. Now am I theyr songe, and am become their iestynge stocke: they abhorre me, they spe far from me, and stapne my face wpth spettle. For the Lorde hath opened hys quiver, he hath hit me, & put my buble in my mouth. Vpon my ryghte hand they rose together against me, they haue hurte my feete, made a way to destroy me, and my path haue they clene

marred. It was so easpe for them too doo me harme that they neded no man to helpe them. They fell vppon me, as it hadde bene the breakynge in of waters, and came in by heapes to destroye me. Fearefulnes is turned agaynst me.

Myne honoure banissheth awaye more swiflye then wynde, and my prosperyte departeth hence lyke as it were a cloude. Therefore is my mynde poured full of heuines, and the daies of my trouble haue taken hould vpon me. My bones are pearced thorowe in the nyghte season, and my synowes take noo reaste. Wpth all the power haue they chaunged my garmente and gyded me therewyth as it were with a cote. I am euen as it were clawe, and am become lyke aches and duste. When I cry vnto the, thou doest not heare me: and though I stande before the, yet thou regardelle me not. Thou arte become myne enemye, and with thy vpolente hande, thou takest parte agaynst me. In tymes past thou diddest sette me vppe on hye, as it wer aboute the wynde, but nowe hast thou geuen me a verpe sore fall. Sure I am that I wylt deliuer me vnto death: where as a lodging is prepared for all thyngge luyngge. Now vse not men to do violence vnto them that are destroyed already: but wher hurt is done, ther vse they to helpe. Dyd not I wepe in the tyme of trouble? Had not my soul compassed vpon the poore? Yet neuertheles, wher as I looked for good, euill happened vnto me: & wher as I wanted for lychte, there came darckenes. My bowelles seth wpthin me, and take no ceste, for the dapes of my trouble are come vpon me. Mykelpe and lowly came I in, yea and withoute anye displeasure: I stode by in the congregation and cōmuned wpth them. But nowe, I am a companion of Dragons, and a felowe of Scorpions. My skynne vppon me is touned to blacke, and my bones are brent with heat, my harpe is touned to sorow, and my pipe to weppynge.

The. xxxi. Chapter.

Job receyeth the innocency of his lyving, and numbre of his vertues.

I made a (a) couenaunte with mine eyes, that I wold not loke vpon a Damocell. For howe greate a porcion shall I haue, of God from aboue? & what inheritaunce from the almyghty on hye? As for the vngodlye, and he that ioineth hym selfe to the company of wicked doers, shall not destruction and myserpe come vppon hym? Doth not he se my wayes, and tel all my goings? If I haue cleued vnto vanite, or if my sete haue runne to disceyue: let me be weped in an euen balaunce, that God maye se myne innocency. If so be that I haue wpthdrawen my roote oute of the righte way: if mine herte hath folowed mine eye sighte, if I haue stained or defiled my handes: & then is it reason that I sowe, and an other reape, yea that my generatione and of spring

be cleane roled oute. If myne herte hathe
lusted after my neighboures wife, or if I
haue sarde warre at his dore. Then lette
13 my wife be an other mannes harlotte, and
let other lye wth her. For this is a wicked
nesse and synne that is worthe to be puni-
shed. yea a fyre that utter lye shoulde con-
sume me, and rote oute al my substance.
Dyd I euer thynke scoone to do righte by
to my seruantes and maidens when they
had anye matter agaynst me? But serue
that God wil not sit in iudgment, what shal
I doe? And for as muche as he wol nedes vi-
sit me, what answer shal I geue hym? He
that falsponed me in my mothers wombe,
made he not hym also? were we not borthe
shapen a kinne our mothers bodies? Whe-
the the poore despyred anyethyng at me, haue
I denied it them? Haue I caused the wi-
dowe to stande wthynge for me in bayne?
Haue I sene anye man perper the thow na-
ned misse and waite of clothynge. Or anye
poore manne for lacke of rayment, whose
spes thanked me not because he was war-
med wth the wolle of my shepe.

14 Dyd I euer lye by my hande to hurte
the fatherlesse? yea in the gate where I
sawe my self to be in authorite: then lette
myne arme fall from my shoulde, & myne
arme holes be broken from the ioyntes.
For I haue euer feared the vengauce and
punishment of God, and knew very wel
that I was not hable to beare his burthen.
Haue I put my trust in golde? Or haue I
sayde to the fyneste golde of all: thou arte
my confydence? Haue I reioysed because
my substance was grete, and because
my hande gat so muche? Dyd I euer great-
lye regarde the (b) rylsinge of the sonne?
or had I the gopnge downe of the Moone
in grete reputation? Hathe my herte med-
led pryncely wth anye disceyte? Or did I
euer kysse myne owne hande? that were a
wickednesse worthe too be punished, for
then shoulde I haue denyed the God that
is aboue. Haue I euer reioysed at the hurt
of myne ennemye? Or was I euer gladde
that anye harme hapned vnto hym? Oh no
I neuer suffered my mouth to do such a
synne as to wyspe hym euill. Yet they of
15 myne o vne houshold saye, who shal lette
vs to haue oure bellie full of hyes flewe? I
haue not suffered a straunger too lye wth
oute, but opened my doores vnto him. Haue
I euer done anye wycked dede, where
thorow I shamed my selfe before menne,
or anye abhominacion, that I was sayne
to hide it? For if I hadde feared anye great
multitude of people: if I had ben despyed
of the simple: then shoulde I haue bene a
scapde. Thus haue I quietly spent my life
and not gon out at the dore. That I had
one wyche would heare me. Loo, this is
my cause: Lette the almyghty geue me an-
swere: and lette hym that is my contraye
partye, sue me wth a spbell. Then shall I
take it bypon my shoulde, and as a garlad

about my head. I haue told the number of
my gounges, and deliuered t. cm. vnto him
as to a pynce. But if case be p (c) my land
16 crye agaynst me, or that the sorowes there
of make anye complaynte: If I haue ea-
ten the frutes thereof vnryed for yea if I
haue greued any of the plowmen: then let
thistles growe in stede of my wheate, and
thornes for my hylpe.

Here ende the wordes of Job.

The Notes.

(a) To make a couenaunte wth hye eyes, is to
marry for the concupiscence of the hart that com-
m. 14 by the means of the eis: w. ch. is to pluck
out the eis as is sayde. 19. 11. b. 2.

(b) Forwarde the rylsinge of the sunne and the
gopnge downe of the moone is, to be glorious
in prosperite, and too use the thynges of thys
world: to pleasure. Jerem. xlv. 3. For on them
that be in prosperite is the sunne counted too
shyne, and the Moone to goo downe p. p. p. p. p.
lye and pleasure, and on the contrarye part,
to them that be in tribulation, are bothe the
sunne and the Moone counted cloude, and
darknesse.

(c). The lande cryeth agaynst hym, when
the hart in the minde is defaured of thys wages
receve therefore agaynst hym: so that the hye of
the workemanne cryeth Job. v. 8. And the so-
rowes make lamentation, when they that plow
the ground and make the sorowes, are depre-
ued of thys duepe.

The. xxii. Chapter.

17 Eliu after the other hadde synned
theye communication, rejoyceth them of
folynes. Age maketh not a manne wyle,
but the spyrite of God.

18 These iii. men woulde stue no more
wth Job, because he helde him selfe a
righteous man. But Eliu the sonne
of Barachel the Bussite of the kinredde of
Ram, was verie soore displeased at Job,
that he called hym selfe iust before God.
And with Jobs. iii. frendes he was angry
also, because they had founde no reasona-
ble answer to ouercome him. Now taried
Eliu til they had ended theye communica-
tion wth Job, for why they wer elder the
he. So when Eliu the son of Barachel the
Bussite saw that these. iii. men were not a-
ble to make Job answer: he was miscōfēt,
so that he gaue answer himself, and sayd:

19 Consyderynge that I am yonge, and ye
be men of age, I was afrayde, and durste
not shewe forth my mynde. for I thought
thus wth my selfe: It becommeth olde
men to speake, and the aged to teache wis-
dome: Euerp man (no doubt) hath a mynde
but it is the inspiration of the almyghty
that geueth vnderstandynge. All men are
not wyle, neythet doth euerp aged manne
vnderstande the thyng that is lawefull.
Therefore wll I speake also in so farre
as I maye bee hearde, and wll shewe you
myne opinion. For when I hadde waityd
20 tylpe made an ende of your talkinge, and
hearde your wisdom, what argumentes
ye made in your communication: yea when
I had diligently poudyed what ye sayde:

I founde not one of you that made any good argumente agaynst Job, or that correctly could make answer vnto his wordes: lest ye shoulde prayse yowre selues to haue founde oure wyldome: because it is god that hath cast him out, and no manne. Neuerthelesse seeing he hath not spokē vnto me, therefore wil not I answer hym as ye haue done (for they were so abashed, that they coulde not make answer, nor speake one word) but syde ye wyll not speake, standynge still lyke dumme men, and makynge no answer: I haue a good hope for my part to haue hym an answer and to shew hym my meanynge. For I am full of wordes, and the spirite that is with in me, compelleth me.

Behold, I am as the newe wyne, which hath no veyl, and bursteth the newe vessels in sunder. Therefore wyll I speake that I maye haue a vent: I will open my lips and make answer. I wyll regard no manner of person, no man wyll I spare. For if I woulde go aboute to please men, I knowe not howe sone my maker woulde take me awaye.

The Notes.

(a). D. Hyperbole in hys treatise of the treacheries of the hebrewes vpon Gilead. Sayeth, that chys Eliu was that Belshazzar, of whome is spoken. Numeri. xxi.

The xxxiii. Chapter.

Eliu sheweth wherin Job offendeth. Wyth God may we not stryue, nor curiously serche out hys workes.

Vtherfore heare my wordes (O Job) and hearken vnto me all that I wyll say: Behold, I wyll open my mouth, and my tong shall speke out of my chawes. My heere shall order my wordes a righte, and my lippes shall talke of pure wisdom. The spirite of God hath made me, and the breath of the almyghty hath gauen me my life. If thou canst then geue me answer: prepare thy selfe to stande before me face to face. Beholde before God am I euen as thou, for I am fashioned and made euen of the same mould. Therefore thou needest not be afrayed of me, neither needst thou to feare, for my authoritie shal be to beaue for thee: now hast thou spoken in myne eares, and I haue herde the voyce of thy wordes: I am cleane without any faute. I am innocent, and there is no wyckednes in me. But so, he hath pyked a quarrelle agaynst me, and taketh me for hys enemye: he hath put my fote in the stocks, and looketh narrowly vnto all my partes. Beholde, vnto these vnreasonable wordes of thyne wyll I make answer.

Should God be reproveth of man? Why dost thou then stryue agaynst him because he giueth the no accomptes of all hys doynge? For when God doth once commaund a thynge, there shoulde no man be curious, to serche whether it be righte. In dreames and visions of the nyght season (where com-

ing cometh vnto men that they sal aspe in their beddes) he cometh them in dreames, he instructeth them, and sheweth the playnely that it is he which will deliuer man from euyl, deliuereth him from pryde, keepeth hys soule from destruction, and his lyfe from the wearde. He chaunceth him wyth synkenesse, and byngeth hym to hys bedde: he layeth soore punishment vpon hys bones, so that hys lyfe maye awaye wyth no breade, and hys soule abhorreth to eat anye dainty meate: in so muche that hys bodye is cleane consumed awaye, and hys bones appeare no more. Hys soule draweth on to destruction, and hys lyfe to death.

Now if ther be a messenger (one among a thousande) sent for to speake vnto man, and to shew him the right waye: the the Lord is mercifull vnto hym, and sayeth: He shal be deliuered, that he sal not bowe to destruction, for I am sufficientely re- conpled. Then hys fleshe (whiche hath bene in myscrye and trouble) shal be as it was in hys yowthe. For if he yelde hym selfe vnto God, he is gracious, and sheweth hym hys countenance loyfull, and rewardeth man for hys rightynesse: Suche a respecte hath he vnto men. Therefore let a man confesse (and saye) I offend, but he hath not chaunced and reformed me: I byd vnghtynesse, neuertheles he hath not reformed me thereafter. Yes he hath deliuered my soule from destruction, and my lyfe that is scryed the lyghte. So thus worketh God alwaie with man, that he keepeth hys soule from perishinge and letteth hym to see the lyghte of the lyuinge. Marke well (O Job) and heare me: holde the stille, vntill I haue spoken. But if thou hast anye thyng to saye, then answer me. If thou hast nothyng, then heare, and holde thy tonge, so shall I teache the wisdom.

The xxxiii. Chapter.

Eliu prayeth the iustice of God whiche iudgeth the worlde, & gouerneth all.

Eliu proceedynge forth in hys commynycation, sayeth: heare my wordes (O ye wyse men) hearken vnto me, ye that haue vnderstandynge. For lyke as the mouth tasteth the meates, so the eare reproveth & discerneth the wordes. As for the iudgement, let vs seeke it oute amonge oure selues, for we may know what is righte. And wher Job hath sayd: I am righteous but God doth me wronge. I must needs be a lyer, though my cause be right, and biosensly I am plagued where as I made no faute: where is ther such one as Job that byngeth by scornfulnes lyke water, which goeth in the company of wycked doers, and maketh with vngodly men? For he saith: Though a man be good, yet is he nought before God. Therefore hearken vnto me ye that haue vnderstandynge.

Make ye it from God, that he shoulde

That is, an instructiue with the word of God.

D

Job. xiii. 6.

B

U. l. mekle

medle wth wickednes: and sa^{rre} be it t^h the almyghty, that he should medle wth vntyg^{ht}ous dealing: but he rewardeth the wo^rkes of man, and causeth eue^r manne to synde accordyng to hys waies. For sure it is that God condemneth no man wrongfully, and the iudgemente of the almyghty is not vntyg^{ht}ous.

Wherfore the earth in hys seide? Or wh^{er} hath he set to gouern^e the whole world? To whome hath he g^uen hys vertue, for to b^e h^{is} sp^{ir}ite, and b^e h^{is} vnto h^{is} m^{an}? Al the^r shall come together to naught, and al m^{an} shall turne again vnto earth. If thou now haue vnderstandyng, heare what I say, and heark^e to the voyce of my wo^rdes.

May he be made whole, that loueth no tyghte? If thou were a verie innocent man shouldst thou then be punished? For he is euen the same, that knoweth the rebellious kyngs, and sayeth to princes: Vngodly men are ye. He hath no respect vnto the personnes of the Lo^rdelye, and regardeth not the tyche more then the poze. For they be al the wo^rke of his handes. In the twinkling of an eye shall they be slaine: and at midnyght, when the people and the ty^rantes rage, then shall they perishe and be taken away without d^ods. And wh^{er}? hys eyes loke vpon the waies of m^{an}, and he seeth al his goynges. There is no darckenes nor thicke shadow that can hyde the wycked doers fro^m him. For no man shall be sufficed to go into iudgement wth God.

Many one, yea innumerable doth be punished, and setteth other in their steads, for he knoweth they^r cupl and darke wo^rkes therfore that they be destrayed. They that were in the seide of heats, dwelte lyke vngodly men. Therfore turned they backe traiterously and vnslay^{ab}lly fro^m him, and woulde not receyue his waies. In so much that they haue caused the voyce of the poore to come vnto h^{is} m^{an}, and now he heareth the complainte of suche as are in necessyte.

If he deliuer and graunte pardon, who wil iudge or condemne? But if he hyde away hys countenance, who wyl turne it about agayne, whether it be to the people or to anye man? For the wickednes and synne of the people he maketh an hypocrite to caigne ouer them. For so much as I haue begonne to talke of God, I wil not hynder the. If I haue gone amysse, enfourme me: If I haue done wronge, I wyl leue of. Wille thou not g^ue a reasonable answer? Art thou a scayed of any thyng, seynge thou beganest first to speake, and not I? For els the men of vnderstandyng and wysdome, that haue berbe me, myghte saie: What causest thou speake? As for Job he hath euer spoken to the purpose: nor wyl I. O father, let Job be wel tyed because he hath turned h^{is} m^{an} selfe to the wycked: yea aboue hys synnes he hath blasphemed, wherby offence be hath done euen before v^o, in that he stryuet^h agaynst

God wth hys wo^rdes.

The. xxxv. Chapter.

¶ Rather doth godlynesse p^{ro}lyt, or vngodlynesse hurte to God, but to man.

¶ I haue spoken mozeouer, and saide: Thinkest thou it tyghte that thou sayest? I am tyghtous before God: seynge thou sayest so, how dost thou knowe it? What thyng haue thou moze excellent then I, that am a sinner? Therfore wyl I g^ue an swer vnto the and thy frendes: looke vnto the heauen, and beholde it: cōsyder the cloudes, howe they are hygher then thou. If thou synnest, what dost thou vnto h^{is} m^{an}? If thine offences be many, how gettest thou hys fauoure? If thou be tyghtuous: what g^uest thou h^{is} m^{an}? Or what receiveth he of thy handes? Of such an vngodly personne as thou, and of the sonne of man that is tyghtous as thou pretendest to be? There is a greete crye and complayne made by them that are oppressed with violence, receyue man complayneth vpon the cruell arme of tyrauntes. For such one neuer saith: Wher is God that made me, and wher shyneth vpon vs, that we might praise him in the nyght? Wherby g^uest v^o moze vnderstandyng then he doeth the dea^res of the earth, and reacheth v^o moze then the soules of heauen.

If any such complayne, no man g^uesth answere, and that because of the wyckednesse of proude tyrauntes. But if a man cal vpon God, doth not he hear him? Doth not the almyghty accept hys crye. When thou speakest then shouldest not be pardoned? If thou open thy selfe before h^{is} m^{an}, and put thy truste in h^{is} m^{an}. Then shaldest thou see no violence in hys wy^rth, neither shalt thou see anye in curious and depe questyons.

Therfore hath Job opened his mouth but in vayne, and solylyp hath he made so many wo^rdes.

The. xxxvi. Chapter.

¶ He sheweth wherfore god punisheth and correcteth.

¶ I haue proceeded forth in hys talking and said: Holde the styll a litle, and I shall shewe the what I haue yet to speake on Gods behalfe, I wyl open vnto the yet moze of myne vnderstandyng, and proue my maker tyghtuous. True are my wo^rdes, and no ly^e, and the knowldege, wherwth I argue agaynst the, is perfect. Beholde, God casteth not away the myghty, for he h^{is} m^{an} selfe is myghty in powet and wysdome.

As for the vngodly, he preserveth them not, but healepeth the poore to the tyghte. He turneth not hys eyes away from the tyghtuous, he setteth vp kynges in theystone, and setteth them, so that they alway sp^{ir}ite therein. But if they be laped in p^{ri}son and cheynes, or bounde wth the bondes of pouertye, then sheweth he the myghte

they workes and deedes, and the synners
wherewith they haue vsed cruel violence.

(a) He wylth punysshinge and nuryngge
of them consider the in the cares, warneth
them to leaue of from their wickednesse:
and to amende. Yf they nowe wyl take
hede and be obedient, they shal weate out
theyr dayes in prosperytie, and their yeres
in pleasure and ioye. But if they wyl not
obey, they shal go thorow þe swerde, and
peryshe, or they be ware. As for suche as
be sayned dissemblers, and hypocrites, they
heape vp wrath for them selues: for they
cal not vpon hym, though they be his pri-
soners. Thus theyr soules peryshe in foly
and theyr life wylth the condemned. The
poore deliuereth he out of his straitnes
and comforteth such as be in necessity and
trouble. Euen so shal he kepe the (if thou
wylt be content) frō the bottoomelesse pye þe
is beneth: and if thou wylt holde the quiet,
he shal fyll thy table wylth plenty.

Neuerthelesse thou hast condemned the
iudgement of the vngodly, yea euen suche
a iudgemente and sentence shalte thou suf-
fer. For then shal not thy cause be ap-
plied wylth crueltye, nor pacified wylth manye
gyftes. Hath God ordeyned that the
glorious lyfe of the, and al suche myghtye
men, shoulde not be put downe? Prolonge
not thou the tyme, tyll they come a nyght
for the, to set other people in the steede. But
be ware that thou turne not aspyde to wy-
ckednesse and synne, whiche byther to thou
hast chosen more then mekenesse. Behold
God is of a myghtye bygh power: Where
is such a guyde and law giuer as he? Who
shall reprove hym of his waye? Who
wyl saye vnto hym: thou hast donne
wronge.

Consider howe great and excellent
hys workes be, whome all men loue and
prays: yea and wonder at hym, and yet
they se him but as far of. Beholde, so great
is God, that he passeth our knowledge, nei-
ther are we able to come to the experience
of his peates. He turneth the water to
smalle droppes, he dryueth his cloudes
together for to rayne, so that they poure
downe a drop vpon me. He can syed out the
cloudes (a couerynge of his tabernacle) and
cause his light to shine vpon them, and to
couer the bottom of the sea. By these thin-
ges gouerneth he his people, & gyuerth the
abundance of meate. In the turnynge of
an hande he bydeth the light, and at his co-
maundemente it cometh againe. The ry-
syng by therof sheweth he to his fren-
des, and to the cattell.

The Notes.

(a) Wylth punysshinge and nuryngge to roue
them in the cares, is to byng them to the know-
ledge of theyr synnes, and to cause them to be
perswaded in them selues that they be punyshed
for them.

The xxxvi. Chapter.

It is proueth that the wysedome of God is
vnsarcheable.

At this, my heart is adioined, and mo-
ued out of mys place. Heare then the
solid of his voyce, and the noise that
goeth oute of his mouth. He gouerneth
euery thyng vnder the heauen, and his
light reacheth vnto the ende of the world.
A roynge voyce foloweth hym: for his glo-
rious maiesty gyuerth suche a thounder
clappe, that (though a man heare it) yet
maye he not perceyue it after ward. It gy-
uerth an horrible sounde, when God sen-
deth oute his voyce: greates thynges do-
eth he, whiche we canne not compyse.
When he commaundeth the snowe it fal-
leth vpon the earth.

As sone as he gyuerth þe rayne a charge,
for wylth the flowers haue theyr strength,
and falle downe. He sendeth leate vpon e-
uery man, that they myghte knowe theyr
owne workes. The beastes creepe into
theyr dens, and take their rest. Out of the
South, cometh the tempeste, and colde
out of the North.

At the bycath of God, the froste com-
meth, and the waters are chedd abrode.
The cloudes doo theyr labour in guyng
mornynge, the cloudes poure downe their
rayne. He descrebuteth also on euery syde,
accommode as it pleaseth him to deale out
his workes, that they maye do what so e-
uer he commaundeth them thorow the hole
worlde, whether it be to punyshe anye
lande, or to doo good vnto them, that
seeke hym.

Werken vnto this (O Job) stande still,
and consider the wonders workes of God.
Arte thou of counseile wylth God, when he
doth these thynges? When he causeth the
lyght to come forth of his cloudes? Art
thou of his counsel whiche he spredeth oute þe
cloudes? Hast thou þe perfect knowelodge
of his wondrous? and howe thy clothes
are warme, when the land is fylled wylth
the south wind? Hast thou helped hym to
spredde out the heauen, whiche is to loke
vpon, as it were cast of cleare metal? Tych
vs what we shal saye vnto hym, for we are
vnmere because of darknes.

Shall it be told hym what I say? Shuld
a man speake, or shoulde he kepe it backe?
For euery man seeth not the lyght that he
kepeeth cleere in the cloudes, whiche he clen-
seth whiche he maketh þe wind to blow. Gold
is brought out of the North, but the praise
and honoure of Goddes feare cometh
from God hym selfe.

It is not we that can fynde oute the al-
myghtye: for in power, equitye, and ryghte-
teousnesse, he is higher then can be expre-
sed. Seynge then that euery body feareth
hym, why shuld not al wysemen also stand
in feare of hym?

The xxxvii. Chapter.

The wonders that the Loyde hath done
from the begynnyng.

W. H. Then

The breath
of god, here
signifieth a
strong wind
as is the
north wind

Then spake the Lorde vnto Job oute of the storme, and sayde: what is he that hydech bys minde wth folyshe woordes? Wyde vp thy lopnes lyke a man: for I wyl question wth the, se thou gyue me a dyrect answer: Wber wast thou (a) when I layed the foundacyons of the earth. Tel planelye if thou hast vnderstandynge? Who hath measured it, knoweste thou? Or who hath spread the lyne vpon it? Or who layde the corner stone? Wber wast thou when the moynnge stars prayfed me together, and all the chyldren of god reioyced triumphantly? Who shut the sea wth doores, when it brake forth as a chyld out of his mothers wombe? Wher I made the cloudes to bee a coneyng for it, and swaddled it wth the darcke? When I gaue it my commandment, makynge doores and barres for it, sayinge: Hitherto shalt thou come, but no further, and here shalt thou lape downe thy proude and hygh waues. Haste thou gyuen the moynnge his charge, (as sone as thou wast borne) and shewed the daye sprynge bys place, that it myghte take hold of the corners of the earth, and that the vngodly myght be shaken oute? They tokens and weapons, haste thou turned lyke claye, and set them by agayne as the changynge of a garment? Yea haste thou spoyled the vngodly of theyr lyghte, and broken the arme of the proude? Camest thou cutt into the grob of the sea? Or hast thou walked in the lowe corners of the deepe? Haue the gates of beate beue opened vnto the? Or hast thou sene the doore of euerlastynge treasure? Haste thou also percepued howe broade the earthe is? Knowest thou hast knowledge of all, then shewe me where lyght dwelleth, and where darcknesse is: that thou mayeste bynge vs vnto theyr quarters, if thou canste telle the waye to theyr houses.

Knowest thou (when thou wast borne) how olde thou shouldest be? Wenest thou euer into the treasures of the snowe? Or hast thou sene the secreate places of the hayle, whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what waye is the lyghte parted, and the beate deale oute vpon the earthe? Whoe deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the storme weather, that it wattech and moystureth þ dry and baren ground: to make the grasse grow in places where no bodye dwelleth, and in the wyldernes where no man remaineth? Whoe is the father of rayne? Or whoe hath begotten the droppes of dewe? Oute of whose wombe came the yse? Whoe hath gendered the coldnesse of the ayre? that the waters are as harde as stones, and be congeled aboue the deepe.

Haste thou brought the snowe starrs to-

gether? Or art thou able to breake the circle of heauen? Canst thou bynge forth the moynnge starre, or the eueninge starre at conuenient tyme, and couepte them home agayne? Knoweste thou the course of heauen, that thou mayeste sette vp the ordynauce therof vpon the earth? Moreover, canst thou lyft vp thy voice to þ cloudes, that they may pome downe a greate capne vpon the? Canste thou thoudre also that they may go theyr waye, and be obedyente vnto the, sayinge: Lo here are wee. Who genereth sure wysdome or stedfast vnderstandynge? Whoe numbyeth the cloudes in wysdome? Whoe stylerh the beherment waters of the heauen? Whoe turneth the clothes to duste, and then to be clothes agayne? Huntteste thou the praye from the Lyon? Or seabeste thou bys whelpes lying in theyr denes, and luykynge in theyr couches? Whoe putterh meate for the rauens when bys younge crye vnto God, a sicker aboute for wante of meate.

The Notes.

(a) He saith not that heauen was made before the earth, but when bys godlye wysdome made them, he saith he had a dwelling place, & that he needed no earthly mansyon: for then was he prayd of the angels, whych here are called the chyldren of god. He meaneth also that there was no man by, or helped him, wher he made þ stars & created the intellectuall and spiryтуall natures.

The xxxix. Chapter.

God speaketh vnto Job, shewynge hym by the example of his works, that bys ryghte oute is vnsurcheable.

Knoweste thou the tyme when þ wilde gores bunge forth the younge among the stony rockes? Or laist thou waite wher the bindes vse to layne? recknest thou the monethes after they engedre, that thou knowest the tyme of theyr bearyng or wher they lie downe, wher they cast theyr younge, and wher they are deliuered of theyr trauell and paine? How their younge grow vp, and howe great they grow good fedynge. Whoe leeteth þ wilde ass goe free? Or who leeteth the bodes of the mule? Vnto wher I haue geuen þ wyldernes to be theyr house, and the vntolled lande to be theyr dwelling place. That they maye geue no force for the multitude of people in þ cities, neyther regard the cryng of the byuer: but seke theyr pasture aboute the mountaynes, and folowe the grene grasse.

Wyl the wyrcowne be so tame as to do þ seruice, or to abyde ayl by the reb? Canst thou bind the yocke aboute hym in thy sorowes, to make hym plow after the in the baleies? Maist thou trust him, bycause he is strong, or commit thy laboure vnto him? Maist thou beleue him, þ he wil bring home the corn: or to cast any thing vnto þ barn?

The Estrich (whose feathers are softer than the wings of the sparowe hawk) when he hath layed bys Egges vpon the ground

Is Antelope.

The Estrich

grounde, he briedeth them in the duste, and forgetteth them: so that they might be troden wth feete, or broken wth some wilde beaste. So harde is he vnto hys pouge, as though they were not hys, and labourerly in vayne without feare. And that because God hath taken wisdom from hym, and hath not geuen him vnderstanding. When his time is, he mounteth vpon high, and catcheth nether for horse ne man.

C Hast thou geuen the horse his strength, or learned hym too bowe downe his necke wth feate, that he letteth hym selfe beauen for the spke a grasshopper, where as the brute neynges that he maketh, is fearful? He breaketh the grounde wth the hooves of his feete chearefullye in hys strengthe, and runneth to mete the harnesssed menne. He layeth asyde all feare, his stomacke is not abated, ne pther starteth he abacke for any swearde. Though the quipers rattle vpon hym, though the speare and wild gylt: yet russeth he in fearcelpe, and beareth vpon the ground. He feareth not the noise of the trompettes, but as soone as he heareth the shawmes blowe, tusheth (sayeth he) for he smelleth the battaile a far off, the noise, the captaynes and the shouting.

The Col. **D**oeth he knowe thy wisdom, that the Boshaue stirreth toward the South? Doth he sale mount vp, and make his nest on hye, if it be comendement? He abideth in the stonier rocks, and vpryde the highe toppes of harde mountaynes wher no man can come. From thence in the he behoulde hys praye, and loke farre aboute wth hys eyes. Hys pouge are fedde wth bloude, and where any beade bodpe lyeth, there is he for the wth.

Moreover, God spake vnto Job & sayd: Can he that strueth with the almighty, be at rest? Shoulde not he winche disputeth with God, geue him an answer? Job answered the Lorde, sayinge: Beholde, I am to vile a personne, to answer the: therefore will I (a) laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye no more.

The Notes.

(a) To put his hand vpon his mouth, is to hold hys peace, and to be still & reasoned at the sodaine anger of God. Mich. vi. 1.

The .xl. Chapter.

I Job humbled hym selfe vnto God, the description of an Elephant, Leuiathan.

Job. cxviii. **T**hen spake the Lorde vnto Job out of the storme, and sayde: Spide vppethy lopnes like a man, and tel me the thinges that I wyl aske the. Wilt thou defete my iudgement? Or wylt thou condemne me, that thou thy selfe mayst be made righteouse? Is thyne arme then lyke the arme of God? Maketh thy voyce such a sounde as hys dothe? When arme thy selfe wth thyne owne power, as ife, decke the in thy ropelpe arape, powre oute the indignacion of thy wrath: see that thou caste

downe all the prowde, looke thou makeste all suche as be stubbourn, to obey: & treade all the vngodly vnder thy feete, caste them downe into the myre, and couer theyre faces wth darcknesse: When wyl I confesse also, that thyne owne righte hande hath saued the.

Beholde, *Behemoth (whome I made wth the) whiche eateth haye as an Ox: brues on low, howe stronge hee is in hys lopnes, and what power he hath is the strength of hys bodpe. He spreadeth oute hys stable spke as Cedre tree, all hys baynes are styfe. Hys synnes are lyke pyres of brasse, hys rigges bones are lyke staves of piron. Fittlye when God made him, he ordained the wyldernes for hym, that the mountaynes shoulde geue hym grasse, where all the beastes of the feld take theyr pastyme. He lyeth amonge the reedes in the marshes, the fennes hidde hym wth theyr shadowe, and the wyllowes of the brooke couer hym rounde aboute. Lo, wthoute any labour maye he dryncke oute of the hole floude, and suppe of Jordan wthoute any trauaile. Whoe darre laye hande vpon hym openly, and vnder take to catche hym? Or, who darre putte a hooke throughe hys nose, and laye a snare for hym.

Darrest thou drawe oute *Leuiathan wth an angle, or binde his tongue wth a snare? Canst thou putte a ryng in the nose of hym? or boore hys chaftes throughe wth a naule? Wyl he make manpe sayle wyndes wth the, thinkest thou? Or stateth the? Wyl he make a couenaunte with the? Or arte thou hable to compell hym to doo vnto the continuall scrupce? Wylt thou take thy pastyme wth hym as wth a byde? Or geue hym vnto thy maydens, that thy companions maye hew hym in peeces, to be parted amonge the Archchaunte menne? Canst thou spill the net wth hys skyn, or the fishe pannet wth hys heade? Darrest thou laye hande vpon hym? It is better for the to confidie what harm might happen the there thowme, and not touche hym. For when thou thinkest to haue hold vpon hym, he shall beguilde the: Euerpe manne also that seeth hym, shall go backe. And wyse: there darre none be so bolde, as to raple him vpp.

The .xli. Chapter.

I Of the same Leuiathan, wherof is mencioned in the chapter afoze.

V Who is able to stande before me? Or who hath geuen me any thing afore hand, that I am bounde too rewarde hym agayne? All thinges vnder heauen are myne: I feare hym not, whether he threath or speake saye. Who lyfteth him vp, and stryppeth him oute of hys clothes? Or whoo taketh hym by the bit of hys bydle? Whoo openeth the doore of hys face: for he hath horrible feth rounde aboute. Hys bodpe is couered with scales, as it were wth shildes lockte in, kepte, and well compacte together.

ther. One is so ioynded to an other, that no
 aye canne come in: Yea one hangeth so
 pon an other, and spreketh so together,
 that they can not be fundered. Hys nesing
 is lyke a glysternge fyre, and his eyes like
 the moynynge shyne. Oute of hys mouthe
 goo torches and fyre brandes, oute of hys
 nostrilles there goeth a smoke, lyke as out
 of an hotte sethyng potte. Hys brythma-
 keth the coles burne, the flamme goeth
 oute of hys mouthe. In hys necke remap-
 neth strengthe, and before hys face sorowe
 is tourned too gladnesse. The members of
 his body are ioynded so strait one to another,
 cleue so faste toogether, that he canne not
 be moued.

Hys hearte is as harde as a stone, and
 as faste as the steype that the hammer ma-
 smytheth vppon. When he goeth, the mygh-
 tyest of all are afraid: and the waues heui.
 If he drawe oute the swearde, there maye
 neyther speare, ne breste plate, abyde hym.
 He setteth as much by a strawe as by piron
 and as muche by a rotten stocke as by me-
 tal. He starteth not away fro him that ben-
 deth the bowe: and as for flying stones, he
 careth as much for stubble as for thorn. He
 counteth the hammer no better then a straw,
 he laugheth him to scoone that shaketh the
 speare. He treasureth gold in the myre like
 the sharpe potsherd. He maketh the depe
 to seth and boyle lyke a pot, and stereth
 sea together lyke as oynment. The way
 is lyght after hym, the depe is his walking
 place. Vpon earth he is there no power lyke
 vnto hys, for he is so made that he feareth
 not. If a man wyl conspire al hygh thin-
 ged, this same is a kynge ouer all the chy-
 dren of pryde.

The.xlii. Chapter.

The repentance of Job. He prayeth for
 hys frendes, and hys goodes are restored
 double vnto hym.

I When Job answered the Lorde, he said:
 I know that thou hast power ouer al
 things, and that there is no thought
 hid vnto the. For who can keepe his owne
 counsel so secret, but it shal be knowen. I her-
 fore haue spoken so vnwysely, seynge
 these things are so hye, and passe myne vn-
 derstandynge. O hearken thou vnto me al-
 so, and lette me speake: aunswere vnto the
 thyng that I wyl aske the. I haue ge-
 uen diligent eare vnto the, and nowe I se
 the with mine eyes. Wherefore I geue mine

own self the blame, and take repentance
 in the dust and ashes.

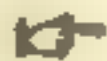
Now when the Lorde had spoken these
 woordes vnto Job, he sayde vnto Eliphas
 the Themanite: I am displeased wth the
 and thy twoo frendes, for ye haue not spo-
 ken the thyng that is ryght before me,
 lyke as my seruaunte Job hath doone.
 Wherefore take .vii. oxen. and .vii. rammes,
 and go to my seruaunte Job: offer vp also
 for your selues a burnt offering: and let my
 seruaunte Job praye for you. Hym wyl I
 accept, and not deale wth you after your
 folyshnesse: in that ye haue not spoken the
 thyng which is right, like as my seruaunt
 Job hath done.

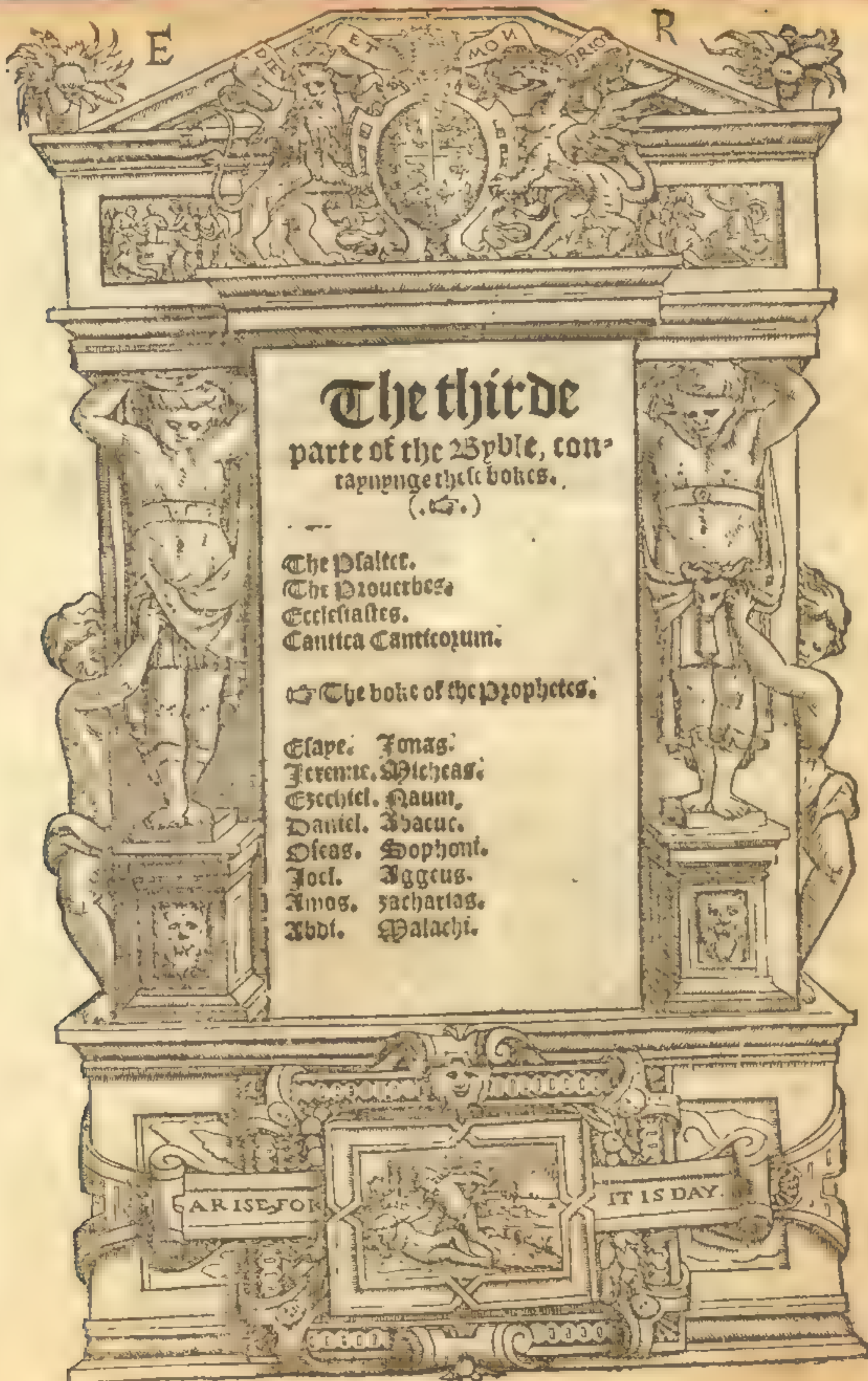
So Eliphas the Themanite, Baldad
 the Suhpte, and Sophar the Naamathite
 wente theyr waye, and dyd accordynge as
 the Lorde commaunded them. The Lorde
 also accepted the personne of Job, and the
 Lorde turned hym vnto Job, when he
 prayed for hys frendes. Yea the Lorde gaue
 Job twise as muche as he hadde afore.

And then came there vnto hym all hys
 brythren, all hys systers, with all them that
 had bene of hys acquaintance afore, and
 eate breade wth hym in his house, won-
 derynge at hym, and comfortynge hym o-
 uer all the trouble that the Lorde hadde
 brought vpon hym. Euerie man gaue hym
 a shepe, and a Jewell of golde.

And the Lorde made Job rycher then
 he was before: for he had fourtene thou-
 sande sheepe, syre thousande Camelles, a
 thousande poke of Oxen, and a thousande
 asses. He had chyldren also, seuen sonnes,
 and thre daughters. The fyrrst called
 Daphe: the seconde, Nouette: the thyrde,
 All plenteousnesse. In all the lande were
 none founde so sapie, as the daughters
 of Job, and theyr father gaue
 them enheritaunce amonge
 theyr brythren. After
 this luyed Job
 fourtye yea-
 res, so

that he sawe hys chyldrene, and hys
 chyldrenes chyldren to the fourth
 generation. And so he dyed,
 beinge olde and of
 a perfect
 age.





The thirde
parte of the Byble, con-
tayneinge these booke.
(.65.)

The Psalter.
The Proverbes
Ecclesiastes.
Cantica Canticozum.

¶ The booke of the Prophetes.

Esaie. Ionas.
Jeremie. Micheas.
Ezechiel. Naum.
Daniel. Abacuc.
Oseas. Sophoni.
Joel. Aggeus.
Amos. zacharias.
Abdi. Malachi.

ARISE FOR

IT IS DAY.

The firste Psalm.

These that forsake the counsailes and traditions of the wycked, and wholy geue them selues to know the lawe of God, and to shew it in their lyuynge, both this psalme pronounceth blessed, both here and in þe world to come: and the contrary parte in both þe worldes, miserable and wycked.



Blessed is the mā, that goeth not in the counsaill of the vngodly: that abideth not in (a) the way of sinners, (b) and sitteth not in þe seat of þe scornefull.

But, deliuereth in the lawe of the Lorde, and exerceyth hym selfe in hys law, both daye and nyght.

Suche a man is lyke a tree planted by the watersyde, that bryngeth forth the hys fruite in due season.

Hys leaues shall not fall of, and loke whatsoeuer he doth, it shall prosper.

As for the vngodly, it is not so with the: but they are lyke the duste, whiche the wynde scattereth away from the ground.

Therefore the vngodly shall not be able (c) to stand in the iudgement, neither the sinners in the congregacion of the righteous.

For the Lorde sloweth the way of the ryghteous, but the waye of the vngodly shall perishe.

The Notes.

(a) The maners and ordynaunces of synners whereon they walche as it were in a waye, are called the waye of sinners. And in the scriptures, it is commūn to take this way for what soeuer we do or go aboute, be it good or euill. As in the last verse of this psalme.

(b) He sitteth in the seat of the scornefull, that conspyrith with them, and becommeth fellowe of theiꝝ inuoluntarie, as in the psalme. xlv. b.

(c) He standeth in iudgement, that wynteth the processe, and hath sentence pronounced on hys syde, as he that letteth the processe and hath sentence pronounced agaynst ryght and trueth, robbers iudgement. As in Ecl. x. a. So then this sett meaneth no more here, but that the wycked haue so terrible a sentence geuen vpon them, that they shall not be able to abide when the Lorde shall come to the generall iudgement. It meaneth not that the wycked shall not appeare in iudgement.

The.ii. psalme.

They þe know not God are moued agaynst the kyngdome of Christ with wonderful intentes, but in vaine: yett eneneth their rage sheweth the whole world. The only way to health is to commit thy selfe to Christ.



*Why do the heathen grudge, why do the people ymagyne vayne thynges?

The kynges of the earth stand by, and the rulers are come together, agaynst the

The.iii. psalme.

Lorde and agaynst hys anoynted.

*Let vs breake theyꝝ bondes asunder and caste away theyꝝ yoke from vs.

*Reuerence be þe dwelleth in heauen, shall laughe them to scorn: yea euen the Lorde hym selfe shall haue them in derisyon.

Then shall he (a) speake vnto them in hys wrath, and bere them in hys sore displeasure.

I yet haue I sette my kynge vpon my hyll of Syon.

As for me, I wyl preache the law, to them of the Lorde hath sayd vnto me: Thou art my sonne, this day haue I begotten the.

Desire of me, & I shall geue the heathen for thyne inheritance: yea the uttermost partes of the world for thy possession.

Thou shalt rule them with a (b) rodde of yron, and breake them in peeces lyke an earthen vessel.

I be wise now therefore, O ye kynges, be warned, ye that are iudges of þe earth.

Serue the Lorde with feare, and reioyse before hym with reuerence.

(c) Kysse the son, lest the Lorde be angry, and so ye perishe from the ryght way.

For his wrath shall be kindled shortly: blessed are al they þe put their trust in him.

The Notes.

(a) God speaketh to men in his wrath, when he ordaineth and determineth to destroye them, as Jerem. xlviii. a.

(b) This Iron rodde is a sure and vndowable dominion, as it is said. Psal. lxxviii. c. xlii. b.

(c) This is after the hebrewe, and it is a figurative speech, in which by the figure is vnderstand that which is signified thereby. For by the kissing of the kynges hand euen nowe a dayes in many regions, the subiectes testify that they wyl be in the faith and power of the kyng.

He calleth hym sonne, because he before brought in the father, sayinge, Thou art my sonne. The heere redeth, receiue instruction or be learned, manynge thereby, that they should submit the selues vnto the kyng Christ, and receiue hys instruction and chastenynge.

The.iii. psalme.

Dauid speakynge vnto the Lorde, wondereth both at the number and confidence of hys enemyes, whiche came agaynst hym, and comforteth hym selfe with greates sayte vnto hys helpe, although hys enemyes were at hand ready to strike hym, both because no man els can save him, and because none can be partakers of health or saluacion but they that beleeue in him, and truste to him.

A (a) psalme of Dauid when he fled from the face of Absalom.

The story of this diste is in the seconde of the kynges from the. xv. Chapter vnto the. x.



Why are they so many, O Lorde that trouble me: a great multitude are they þe rise agaynst me.

Yea many one ther be that saye of my soule: there is no helpe for hym in God (b) Selah.

But

*The proph.

The.iii. Psalm.

But thou, O Lord, art my defender,
my strength, and my helper up of my head.

I call upon the Lord with my voice,
and he heareth me out of his holpe vyl.
Selah.

I layed me downe and slept, but I rose
up agayne, for the Lord sustayned me.

B I am not afraied for thousands of the
people, that compass me rounde aboute.

Up Lord, and helpe me O my God,
for thou smitest all myne enemyes upon
the cheke bones, and (c) breakest the teeth
of the vngodly.

Helpe belongeth vnto the Lord, there-
fore let thy blessing be vpon thy people.

The Notes.

(a) In he Hebrew tong a psalm is called *Shir*
com, that is a song, or as some wyl, the sound
of an harpe.

(b) This word after *Shir* which was a signe
or token of lyfing by the voice, and also a mo-
tion and aduertisement to enforce the thought
and mynde earnestly to geue heed to the mea-
nyng of the verse, wherunto it is added.

Some wyl that it signifye perpetuallie or
verelye.

(c) The teeth of the vngodlye are broken, wher-
by theyr blasphemye is broughte to naughte, as
Ps. lxxv. lxxvi. b.

The.iii. Psalm.

David prayeth the reuerence and helpe
by helpe of God towards him in the conspira-
cy of Absalon. He reproveth the madnes of the
brades and rulers of Israel that conspired a-
gainst hym, and calleth them agayne to a-
mendment: and after gloryeth of the aboun-
dance of goods, peace, and safetye rejoyced
agayne vnto hym by the benefyte of the Lord.

(a) To the Chaunter in (b) Reggnoth,
a Psalm of David.

I care me when I call, O God
of my righteousnes, thou
comfortest me in my trou-
ble: haue mercye vpon me,
barken vnto my prayer.

O ye sonnes of men vome long wyl re-
blapheme myne honour, wher haue ye such
pleasure in vanpity and seke after lyces?
Selah.

Know this, that the Lord heareth mar-
uelously with his saynt: and when I call
vpon the Lord, he heareth me.

Be angrye, * but sume not: come with
your owne hertes vpon your beddes, and
remember your selues. Selah.

Offer the sacrifice of righteousnes, &
put your trust in the Lord.

There be many that say: who wyl do
vs any good? Lord (c) lyfte vp vpon vs the
lyght of thy countenance.

Thou reioicest myne hart, though these
encrease be greare both in corne & wyne.

Therefore wyl I lay me down in peace,
and take my rest: for thou lord only setteest
me in a sure dwellinge.

The Notes.

(a) That which is here translated, to the chan-

The.v. Psalm. Fol.ii.

ter: is in Hebrew *Lamnah*. Whiche word
after *Era* and *David* (expolitours
in Hebrew) signifyeth, to the cheefe of the syn-
gers. Whom we commonly call in englysh, the
father of the quyre or chaunter. This inter-
pretacion also, do boeth the most number & the
best lerned of the latynistes, best allow and there-
fore I haue folowed the same the whole psal-
ter thowse, explyngge it by this word
chaunter. For withstandinge diuers authours
do diuerslye interpret it. Some say that it sy-
gnifieth, to the victoure ouercomer, so he to the
victorye, whiche maye thus agree together, if
thou take a psalm to be a songe up and ex-
hortacion to put our trust in God, beinge sure
to obtayne the vic. oye. And where some inter-
prie vnto the ende, vnderstande euen the same.
For therefore does wee put our trust in god,
that we may come to the ende of the victorye.

Some translate the title thus. A vehement and
often made exhortacion in instruments of mu-
like, a psalm to David, that is as they them sel-
ues expound it: A psalm reuelate vnto David.
For David is in Hebrew the dative case & not
the gentile.

(b) This word signifyeth the tune or note of
the instrumentes: After the psalmes, be-
fore whiche it is prefixed, were songe. For the
psalmes were sing at certen instrumentis, but
so that the sweete tune and instrumente, prepa-
red the mind more perfectly to receiue the word
of the holy scripture.

(c) God lyfeth by the lyght of his counte-
nauce vpon vs, when by manifeste benefytes
sheweth vnto vs, he declarerth hym selfe to fa-
uoure vs.

The.v. Psalm.

A prayer of hym that is oppressed of wic-
ked enemyes, whom wher he knoweth that they
can not but be hated of God, he taketh heret that
after he is deliuered from al reopards, he shall
geue thanks to God his sauour in the compa-
ny of the holy. Therefore beseecheth he the Lord
to lead and conduct hym that he be not trapped
with their wyles: and further to ouerthrowe
them, and to cheere and incourage the godly.

To the chaunter by (a) * Rehylob
a Psalm of David.

I care my wordes (O Lord) con-
spire my callpge *.

O marke the voice of my pe-
tition my praye and my God, thou my
for vnto the wyl I make my prayer.

Heare my voyce (b) betimes (O Lord) for
early in the morning wyl I get me vnto
thee, pee and that with diligence.

For thou arte not the God that hath
pleasure in wickednesse, ther may no vni-
godly person dwell with thee.

Suche as be cruell maye not stand in
thy lyght, thou art an enemy vnto al wic-
ked doers.

Thou bestowest the lytes: the Lord ab-
horreth the bloud thursty and disceatfull.

But as for me, I wyl come into thy
house, euē vpon the multitude of thy mer-
cy: & in thy feare wyl I worshipping toward
thy holy temple.

Rede me (O Lord) in thy righteousnes,
because of myne enemyes, and make thy
waye playne before me.

All. For

The. vi. psalme.

For there is no sayethfulnesse in thep: mouthes, they dessemble in thep: hertes: thep: throte is an open sepulchre, wth thep: tonges thy disceane.

Synneth them (O God) that they may perpe in thep: owne pmagynacions: cast the out because of the multitude of thep: yngodlynesse, for they rebel agaynst the.

Agayne, let al them that put thep: trust in the, reioyce: yea let the euer be geuinge of thankes, because thou defendest them, that they wbyche loue thy name, be sayful in the.

For thou Lord geuest thy blessinge vnto the ryghtuous: and wth thy sauourable kyndnes thou defendest hym, as wth a shyld.

The Notes.

(a) Achiloh, signifieth by interpretation. Here is a song as some well, & c. in instrument of musike.

(b) He sayeth by tymes and earlye in the mornynge because that tyme is conuenient to praye, and to heare the worde of God in. At whiche tyme also they accustomedly came together both to the tabernacle and vnto the temple of God.

The. vi. psalme.

This psalme containeth a fervent prayer of one that is oppressed wth grefe, and that greatly abhorreth death, fearynge lest the glorie of God shoulde be any thynge darchened thereby, and that also gladdly of the health restored agayn vnto hym.

To the chaunter by Reginoth upon.

(a) Shemunith, a psalme of David.

O Lord (b) rebuke me not in thyne anger: O chaste me not in thy very displeasure.

Haue mercy vpon me (O Lord) for I am weake: O Lord heale me for all my bones are vexed.

My soule also is in great trouble, but Lord howe longe?

Turne the (O Lord) and delpue my soule. O haue me for thy mercyes sake.

For in death no man remembereth the: O who wyl grue the chaunces in the hel? I am wep of gronng, euery nyghte wylhe I my bedde, and water my couche wth my teares.

My countenance is chaunged for very in ward grefe: I consume awaye I haue so many enemies.

Awaye fro me all ye wycked doers, for the Lord hath hearde the voyce of my wepyng. Thee Lord hath hearde myne humble petitiō, the Lord hath receaved my prayer. Al myne enemies shalbe confounded & forevered: yea they shalbe turned backe and put to shame, and that ryghte soone.

The Notes.

(a) This word signifieth an elate or an instrument of musike, that hath eight stringes.

(b) God rebuketh vs in his anger, when he sendeth greute and sharpe plagis vpon vs, such as though he were moued wth great and by reason indignacion. Some expounde anger an

The. vii. psalme.

heue displeasure, or as the commune translation readeth, furpe, to synge the dreadeful iudgemente of god, wbyche no man auoydeth, but he that here sekerly for mercy. And where God doeth alwayes iudge wth tranquillite and pacableness, and hath neither anger nor furie in hym, yet can not the scripture shewe but to vs, when God shall appeare vnto them that shall fele his iudgemente, vntill it speake of God after our manner, as though it spake of a man. As in the. ii. psalme.

The. vii. psalme.

He desireth to be saued from the great and grauouse persecutiō of Saule. He mentioneth his owne innocency. He prayeth that he maye obtayne the kyngdome promysed hym, to the intent that the people myght be gathered to God, and the mischefe of the wycked expelled: Then sayeth he that the wycked shall perishe wth thep: own sword, and endeth the psalme wth the prayse of God.

(a) * Sigayn of David, whiche he sang the wordes of Eus the soune of Iemini. li. Re. xvi.

O Lord my God, in I do I truste, saue me from all them that persecute me, and delpue me.

Lette * he deuoureth up my soule like a lyon, & reare it in peeces while there is none to helpe.

O Lord my God, if I haue done anye fawne thyng, if ther be anye vnyghtuousnes in my handes.

If I haue rewarded euill vnto them I dealt frendly wth me, or hurt them that without any cause are myne enemies.

* Then let myne enemye persecute my soule, and take me: re let him treade my lyfe downe in the earthe, and laye myne honoure in the dust. Selah. By this is meant vnto de. lxxviii.

Stande by (O Lord) in thy wrath, lyte vpon thy selfe ouer the furpous indignacion of myne enemyes: aryse vpon (for me) in the vengeance that thou hast promysed. That the congregaciō of I people may come aboute the, for their sakes therefore lyte by thy selfe agayne.

The Lord is iudge ouer the people: avenge me then (O Lord) according to my ryghteuesnes and innocency.

O let the wickednes of the yngodlye come to an ende: but maynteyne the iust, thou ryghtuous God, that * truce I very hertes and the repnes. li. Re. xvi. b. Pro. xvi. a.

My helpe cometh of God, wbyche preseruethe them that are true of heart.

God is a ryghtuous iudge, and God is euer threathinge.

If men wyl not turne, he hath whette bys * sword, he hath bent bys bowe & made it readye. cla. xxviii. a.

He hath prepared hym the weapens of death, & ordered bys arrowes to be destroyed. Beholde, he traualleth wth mischefe, he hath conceyued unhappines, and broughte forth a lye.

He hath grauen and digged by a pye, but he shall fall hym selfe into the pytte I

be hath made.

ecc. xii. d. * For: y^e vnhavynnes shall come vpon
hys owne heade, and y^e wyckednes shall
l. l. vpon hys owne pate.

As for me, I wyl geue thanckes vnto y^e
Lord for hys trybunousnes sake, and wyl
praise y^e name of the Lord the most best.

The Notes.

(a) As some wyl; thys worde signyfeth an ex-
ercise that is a paynful and heauy tentatō of
Dauid. Other interpret it an ignoraunce, be-
cause he knewe not the fauor that was la. d. vnto
him. Some saye that it was one of the in-
strumēttes wherof al the psalmes were songe,
before whiche it was set. Some thynke that
it is a certen kinde of melodye. Wherouer that
whiche is here called Lute, in the place of the
lynges aboute reherced, is called Harp.

The. viii. psalme.

The prayser and greatly wondereth at the
inestimable benefite and liberaltie of God,
maker of al thynges, towarde mankynd, which
encreaseth where wyl an vnspakeable gloire
threwe hys succellatage powre & strengthe.

To the chaunter (a) vpon Lute.
a psalme of Dauid.

Lord oure gouernour, how wyl
be full is thy name in all the
world: how excellent is thy
gloire aboute the heauens?

psal. viii.

Oure of the mouth of the verie babes &
suckylnges thou hast ordered prayse, be-
cause of thyne enemies, that thou myght-
est bestrope the enemy and the auenger.

For I consider thy heauens, euen the
workes of the syngers: the moone and the
starres whiche thou hast made.

It is la. d. p.
god is mid-
dle of man-
kyn. by his
great bene-
fices he pro-
moueth for
hym.

What is man, that thou * arte so
mynde full of hym: eyther the sonne of mā
that thou visitest hym?

After thou haddest for a season made
hym lower then hys angelles, thou (b)
scornedest hym wyl honoure and gloire.

Thou hast set hym above the workes
of thy handes: and thou hast put al thynges
in subiectyon vnder hys fete.

Al thepe and open, sea, and the beastes
of the felde.

The soules of the apie, the fische of the
sea, and whatsoeuer walketh thorow the
waves of the sea.

Lord oure gouernour, howe wonder-
full is thy name in all the world:

The Notes.

(a) After some, Lute signyfeth as muche as,
for the wyne pynter. After some, conceyninge
the Githithes. After other, it is an instrumente
of musike.

(b) God crowned man wyl honoure and gloire
when he made hym kyng ouer all hys crea-
tures at hys fyrste creation. Of the whiche
gloire Abahe (heynge man) was made partee-
nar, after hys reuerrecion, and so shall we at
oures. Math. xxiii. d. For of Abahe bothe
the Epistle to the Hebrewes expound this verse.
Hebrewes. ii.

The. ix. psalme.

The prayser thanckes for a grete victory:

obtayned, and for the fall of a grete enemye,
suche as Goliath or some other pynce of the
Philistynes. He prayseth the tryghtheousnes of
God, whiche alwaye succereth hys: he prayseth
god to pull vnder the wycked.

To the chaunter vpon (a) Almsh Lute,
a psalme of Dauid.



Wyl geue thanckes vnto
the (b) Lord wyl
my boie harte, I wyl
speake of all thy mer-
cifulous workes.

I wyl be glad, & re-
ioyse in the, yea, my son-
nes wyl I make of thy name, O thou
mooste best.

Because thou haste dyen mine ene-
mies abakke they were discomfyted, and
perished at thy presence.

For thou haste maptayne my tryght
and my cause: thou syttest in thy thron
that arte the true iudge.

Thou rebukest the Heathen, and de-
stroyest y^e vngodly, thou puttest out thyr
name for ever and euer.

The enemies swerdes are come to an
ende, y^e shall oner throtten them: & creres, & Lites le-
ther memorial is perished wyl them. en f e the

But the Lord endureth for ever, Lec
hath prepared hys seat vnto iudgement.

He gouerneth the worlde wyl trygh-
teousnes, and mynstreth true iudgement
vnto the people.

The Lord is a defence for the poore, a
defence in the tyme of trouble.

Therefore they that knowe thy name,
putte thyr trust in the: for thou (Lord)
neuer failest them that seke the.

O praise the Lord, wyl dwelleth in
Syon, shew the people of hys doynge,

And wyl * be maker inquisition for
thyr bloud, & remembreth them: he for-
getteth not the (b) complaine of the poore.

Haue mercy vpon me (O Lord) con-
fide y^e trouble that I am in amonge myne
enemies, thou that lydest me up from the
(c) gates of death.

That I maye shewe all thy praises, w
in the (d) portes of the hangyre of Sion,
and reioyse in thy saupage deall.

As for the Heathen, they are sunken
downe in the pytte that they made: in the
same net wherby they spred oute pyruelye,
is theyr owne herte taken.

Thas the Lord is knowne to execute
true iudgemente, when the vngodlye is
trapped in y^e workes of hys owne handes.
Selah.

The wycked must be turned into hell,
and all the Heathen that forget God.

But the poore shall not alwaye be oute
of remembraunce, the parent abyding of
suche as be in trouble shall not perishe for
euer.

O Lord, let no man boie y^e vprethyn,
let the Heathen be condemned by the. I law mas
O Lord let a * scholemaster ouer them, her.

That

The.x. psalme.

that the Heathen maye knowe them sel-
ues to be but men. Selah.

The notes.

Almuth.

(a) As some men thinke Almuth to be synony-
mally a certayne instrumente of musike. Some say
that Almuth synonyfeth: of the death, whiche
some vnderstande by laben Goliath, or some o-
ther whyllines. Some reade the title thus.
An often made, and vehemente exhortation of
a secrete and folpse sonne. They vnderstande
therby, the pyghouse, whose by saythe is the
sonne of God, and the same is to the world for-
sake, because hee is continuallie in death and
sorrowes, for his lyfe is byd in Chyste till the
thynges be shewed agayne in the iudgement of
God. Then shall they perceyue that the deathe
of this world is glorie. felix reader the title
thus: vnto the victoure ouercome of the death
of a foole. Whiche you maye well vnderstande
of the death of folpse Antichrist, and of the fall
of his kyngdome. Howe be it this title. Mouth
scum maye couenient for the next psalme, which
after the hebrues, is a dystinct psalme from
this, where as the Latynistes make this & the
next boeth one.

The com-
plaint of
the poore.

(b) The complaint of the poore, is the seruente de-
spise and burning affection, wherewith they crye
vnto the Lorde, and be heard. By the poore is vnder-
stand in the scripture the afflicted, who feele
theyr neede and tentation, and do sorow and la-
ment & the truth is ouer trode, putting no trust
in any thyng that is in this world. I say these
be they that be despised & forsaken of the world,
and cleave vnto the yunge God onely, assured
that at his hande they shall fynde helpe, though
the world be neuer so extreme against them. As
in the next psalme.

The gates
of death.

(c) The gates of death, are the iudgements to
death, the counsellies of the wycked, the congre-
gations of Satan, the doctrines of falsenes,
and whatsoeuer leadech to death.

Voices of
Sion.

(d) The voices of Sion, are the companies of
the good and faythfull, where in are recited &
true the of god, and all that leadech to lyfe. As
psalme, lxxviii.

The.x. psalme.

A prayer agaynst froward, malicious, and
wycked men, whiche both wyth wyles and vio-
lence oppresse all that are poore and helplese:
wherein also theyr intolerable pryde and va-
godynes, wyth theyr stude and desyre to hurt
other, are described.

There is no Title in the
Hebrue.



As arte thou gone so far of,
O Lorde? wylt thou byde thy
selfe in tyme of trouble?

While the vngodlye harbe
the ouer had, the poore muste
suffer persecution.

What they were taken in the pma-
gyn upon whiche they go aboute.

For the vngodlye maketh bolle of his
own beetes desyre, the couereous bleseth
hym selfe, and blasphemeth the Lorde.

The vngodlye is so proude and full of
indignacion, that he carech not: neither is
God before his eyes.

His wapes are alway filthy, thy iudge-
mentes are farre out of his syghre, hee de-

The.xi. psalme.

freth all his enemyes.

For he sauerh in his hert: Iusse, I shall
neuer be caste downe, that shall no harme
happen vnto me.

His mouth is full of cursynge, fraude
and disceite: vnder his touge is * trauail
and sorowe.

He spyterh lachryme in the gardens,
that he maye pynely murder the iuno-
cente, his eyes are set vpon the poore.

He lyeth waitynge secretly, as it were
a lion on his denue.

He lurketh that hee maye rauyn the
poore, yea to rauyn the poore, when he hath
gotten hym into his net.

Then smyteth he, then oppresteth he,
and casteth downe the poore wyth his auc-
thorite.

For he sauerh in his hert: Iusse, God
hath forgotten, he hath turned away his
* face, so that he wyl neuer se it.

Arise Lorde God, lyse vp thyne hand,
and forget not the poore.

Wherefore haulest thou wycked blaspheme
God, and saye in his hert: Iusse, he carech
not for it.

Thys thou seest, for thou conspicerest
the myserye and sorowe.

The poore geneth hym selfe ouer into
thy hand, and comyteth hym vnto the,
for thou art the helper of the scendlesse.

Break thou the arme of the vngodly &
malprouis, searce oute the wyckednes
whych he hath done, that he maye perishe.

The Lorde is kyng for euer, the Hea-
then shall perishe out of his lande.

Lorde, thou beateste the despiuous son-
ginge of the poore: theyr hert is sure that
thyne care bekeneth theto.

Helpe the fatherlesse & poore vnto theyr
ryghte, that the vngodlye be no more exal-
ted vpon earth.

The.xi. psalme.

He reasoneth his wronge wyth them that
thrust hym forth of all the domination of Isra-
ell, so that he founde no place to abyde in.
He prayeth his confidence to God warde, and
the iudgemente of God both towards the good
and euill.

To the chaunter, of David.



As the Lorde put I my
trust: howe wylt thou be
safe to my soule, that
he should dye as a byrd
vpon your byll?

For lo (a) the vngodlye
haue bent theyr bo-
wes, & made ready theyr arrowes in & qui-
uer, that they maye pynely shote at them,
whych are true of herse.

The very foundation haue they caste
down, what can the ryghteous then do?

But the Lorde is in his holpe temple,
the Lordes seate is in beauen: He con-
sidereth it wyth his eyes, his eye lyddes
beholde the chyldren of men.

The

Tranale
for we are
taken for
wyckednes
and malice.

The face
both long
for the sea.
your grace
and bened-
iction of god.

The .xii. and .xiii. Psalme.

The Lord seeth both the righteous and ungodly, but who so believeth in wickednes, by his soule abhorreth.

Upon the ungodly he shall cast snares, fyre, bymstone, storme, and tempest: thys reward shall they haue to dyneke.

For the Lord is righteous, and he loueth righteousness: his countenance beholderth the thyng that is iust.

The Notes.

(a) Thys is a borrowed speche, by whiche is signified that the wicked enemies of Dauid were most prest and ready to destroye hym. For thys psalme, as some suppose, was made when he fled from Dauid, and had hymselfe in dyuers and sundry places, as ye made i. Regum from the .xxi. chapter, to the .xxv. wher his persecucion was so greuous, that at the length he was fayne to fflye out of the coast of Iherusalem into the Philistines. After lyke maner doo oure Dauides persecute the churche. Psalme .xxv. b.

The .xii. psalme.

The complaynt that righteousness and faith are euery wher decayed, and that wylle and gylefull flatterers rule all, and prayeth the Lord to haue compassiō on the afflicte, which they cruelly bere: and also to helpe them accordinge to his worde, whiche only can not deceyue, and to deliuer hym from the fylthy company of the wicked.

To the chaunter vpon Shemitteth,

a psalme of Dauid.

I Elpe Lord, for there is not one sapnt more: very fewe sayntfull are there amonge the chyldren of meune.

Euery man telleth lyes to his neyghbour, they do but flatter with theyr lypys, and bysemble in theyr hearte.

O that the Lord would roote out all bysciteful lypys, and the tounge that speareth proude thynges.

Whiche say: our tounge shoulde preuaile, we are they that oughte to speake, who is Lord ouer vs?

B Note for the recule sake of the oppressed, and because of the complaynte of the poore, I wil vp (saith the Lord) I wil help them, and set them at rest.

The words of the Lord are pure wordes, euē as the siluer, whiche from earth is tried and purged with fyre.

Kepe them therefore O Lord and preserue vs from thys generation for euer. And wher? when vanitie and shelles getteth the ouerhand amonge the chyldren of men, all are full of the ungodly.

The .xiii. psalme.

Dauid beinge in desperados case and in great perill, both earnestlye with ppytialnes besyche Gods helpe, to the intent that his enemies shoulde not reioyce of his death, but that he rather myghte reioyce of his health obayned, and with helpe magnifye and prayse his preseruer God.

To the chaunter, a psalme of Dauid.

I O how long wilt thou forget me O Lord, for euer? howe longe tyme thou bydest by face from me?

O howe long shal I seeke coun-

The .xiii. psalme. Fol. llii.

sail in my soule: howe long shal I be so vexed in myne heart: howe long shal myne enemye triumphe ouer me?

Consyder, and heare me, O Lord my God: (b) lighte myne eyes, (c) that I slepe not in death.

Least mine enemy say: I haue preuailed agaynst him: for if I be caste downe, they that trouble me wyl reioyse at it.

But my truste is in thy mercye, and my heart is ioyfull in thy sayng health.

I wil synge of the Lord, that dealeth so louyngly with me.

Yea, I wil praise the name of the Lord the most byest.

The Notes.

(a) We are sayd to seeke counsaile in our sorowes: when we take deliberation.

(b) God lighteth our eyes, when he maketh vs to respect and dygent, that we neyther let light to do that which ought to be done, neither folowly attempte that which ought to be shewen, and so come vnto the hands of our enemies, and be oppressed of them. And therefore do some read, hepe me awake, for that whiche is here, light myne eyes.

(c) It is sayd that we sleepe in death, why we dye or be slaine of our enemies, wherfore it followeth that myne enemy say, I haue preuailed, &c.

The .xiii. psalme.

The bewayleth that all places are full of wicked and open synners, and describeth thys most corrupt, spleyn, and vyle condiciō: and further, he prophesyeth vengeance to them, and saluatiō to the innocēt, whom they oppresse and deuoure.

To the chaunter of Dauid.

I He foolish bedies say in their heart: A resusur, ther is no God.

They are corrupt, and become abhominable in theyr doynges, there is not one that doth good.

The Lord looketh downe from heauen vpon the chyldren of me, to se if ther were any that wold vnderstand and seke after God.

But (a) they are all gone out of the waye, they are all together become vniprofitable, ther is none that doth good, no not one.

How can they haue vnderstanding, that worke myschaunce, eatyng by my people, as it were breade, and cal not vpon the Lord.

Therefore shal they be brought in greaue feare, for God standeth by the (b) generacion of the righteous.

(c) As for youe haue made a moke of the counsaile of the poore, because he putteth his trust in the Lord.

O that the sayng health were geuen Iherusalem out of syon.

O that the Lord wold deliuer his people out of captiuitie.

Then shoulde (b) Iacob reioyse, and Iherusalem shoulde be right glad.

The Notes.

(a) We go out of the way, when we depart from the way of God, and let a part of his law, falling to our own inuencions, counsailes and prouysions. Psalme lvi. a. Ro. iii. b.

(b) Thys generacion, is the number of the, that by saythe or made the sonnes of God, iustified by the righteousness of Christ. Psal. cxl. a.

A. A. iii. They

The .xv. and .xvi. Psalme.

(a) They make the counsaile of the poore, that take them for fooles that put their whole trust in god, but an dly beleuing that for his sonnes sake he wil be their defence, succoure and ayde. (b) By Jacob, or Israel, is vnderstande þe whol stocke, progeny and ofspring of Jacob of Israel, as in the psalm. x. a.

The .xv. psalme.

This psalm describeth what maners and conditions the veryngens of heauen and members of the church of God must haue.

A psalme of David.

Whose, who shall dwell in thy tabernacle: who shall reaste upon thy holy hill?

Then he that leadech an vnto corrupte lyfe: that doth the chynge wyche is ryghte, and that * speakech the truthe from his hearte.

He that useth no discreete in his tounge: he that doth no cut to his neighbour, and sloundreth not his neighbours.

He that setteth not by the vngodly, but maketh much of them that feare the Lord: he that sweareth vnto his neighbour, and dysapoynteth hym not.

He that geueth not his money vpon vsurye, and taketh no rewarde agaynst the innocente.

Who so doeth these thynges, shal neuer be remoued.

The .xvi. psalme.

He desireth god to be his defender. He prayeth that he be geuen to the fauour of the sayntes, and that he abhorreth Idolaters. He looketh to haue the perfect and continuall ioye of the sight of God.

(a) Catchem of David.

Refect me (O God) for in thee do I trust.

I haue sayde vnto the Lord: thou art my God, my goodes are nothing vnto the.

Al my helpe is vpon the (b) sayntes that are in the earth, and vpon such lyke.

But they that tume after another, shal haue great trouble.

They dyspukofferynges of bloude wyll not offer, neyther make mencion of theys name in my mouth.

The Lord himselfe is my good & my portoun, thou maintaine mine enheritaunce.

The lord is falle vnto me in a saye ground, I haue a goodly heritage.

I wyll thanke the Lord for geuyng me waraunge: my reines also haue chastened me in the ryghte season.

Afore hand saw I God alwayes before me, for he (c) is on my ryghte hand, that I should not be moued.

Herfore did my heart reioyce, & my tōg was glad my flesh also shal rest in hope.

For wher (d) thou shalte not leane my soule in hel, neyther shalte thou suffer thy saynte to be corruption.

Thou hast shewed me the wayes of lyfe: thou shalte make me full of ioye wth thy countenance.

The .xvii. psalme.

At the ryghte hand ther is pleasure and ioye for euermore.

The Petes.

(a) That is nob title of honour of chualty, or an instrument of mytye.

(b) Here and in many other places, the scripture telleth the saythful, sayntes, as psalm. xvi. a, and the psalm in many of his epistles.

(c) God is on the ryghte hand, when he helpech, aideth and succoureth vs, and is praye and reaspe thereto, psalm. cxi. d.

(d) God leueth not our soules in hel, when he suffereth them not to dye, neyther forsaketh vs nor taketh his assent grace fro vs. And that which followeth neyther shal thou suffer thy saynte to be corruption, spon lyth. Thou shalt not suffer my body to be in the graue, and so to corrupt. So doth Peter expound this place of Act. ii. Paul Act. xiii.

The .xvii. psalme.

A vehement and feruent prayer of David, that he myght be deliuered from the persecutions of Saul. He innocently prayeth his own innocency, as he sayd in the vii. psalm. He cryeth for helpe, desireth both the proude condicions and vayne intencions of his persecuters, and confesseth that his helpe cometh in the knowledge of God.

A prayer of David.

Eate the ryghte (O Lord) consyder my complaynt, beken vnto my prayer, that goeth not oute of a sayned mouth.

Let my sentence come forth fro thy presence: & loke vpon the thyng that is equall.

Thou hast proude & visited myne heart in the night season: þu hast tried me in þe fire, & thou hast found no wickednes in me: for I was wholy & truly purposed þe my mouth shuld not offend. Because of the wordes of thy lypes, I haue kepte me from the workes of men, in the way of the murderer.

Obserue thou my goynges in the paces: that my foot stappes ayye not.

For vnto þe I cry, heare me O god: encline thine eares to me: & beken vnto my wordes.

Shew thy maruelous louing kyndnes: thou that sauest the which put their trust in the, from such as respect the ryghte hand.

Kepe me as an apple of an eye, defende me vnder the shadow of thy wynges.

Fro the vngodly þe trouble me, fro mine enemies which copas my soul to be abhor.

Which mapurpne their own wylles: nelle & þe oppresyon, and they moure speakech proude thynges.

They lie waiting in our way on euery side, turning they eyes down to þe ground.

Like as a Lion þe is greedy of his pray, & as it wet a Lions whelp lurking in his denne.

O lord, dyspoynt him, & cast him down: deliuer my soul wth thy sword fro the vngodly.

Fro the me of the vngodly (O lord) fro þe me of þe world, which haue they portoun in this life, whose bellies þe filleth wth thy treasure.

They haue chyldre at their desire, & leaue the rest of their substance for their babes.

But as for me, I wyll beholde thy presence in righteousnes: and when thy glory appereth, I shal be saye: I cryd.

Shadowe
of wynges,

The Notes
(a) Here both the shadow of the wynges flays
that protection & vnspeakable goodnes of god,
by which only we stand in safe. It is a boz-
wed speche of the nature of an hen, who noury-
meth, feedeth and defendeth her chickens vnder
her wynges, yea, fighteth for them, and despy-
seth her own life to saue them. Thus bozoweth
a lyke speche. Math. xxiii. d.

The. xliii. Psalme.

First he describeth the great and feruent confi-
dence whiche he had in God, and then the
evils wherewith he was overladen after
that the power of God, and good will to-
ward hym. Then the worth of his own dili-
gence, his innocency, and the iudgement
of God toward al men. And after these, the
great vertye obtained of his most myghty
cannye, and that the coastes of his king-
dome were meruelously enlarged, and his
power confirmed for euer: at the last he en-
deth the Psalme with prayles, and with a
prophecy of Christ.

For the chaunter of Dauid, seruaunt of
the Lorde, whiche sayde vnto the Lord the
wordes of this songe, on the day in which
the Lorde deliuered hym from the bande
of all his enemyes, and from the bande of
Saul, and sayde.

A I will loue thee (O Lorde) my
strength.

The Lorde is my succoure,
my refuge, my sauyoute, my
God, my helper in whome I
trust: my buckler (a) the horne of my helth,
and my protection.

I will prayse the Lord, and cal vpon him
so that I be safe from myne enemyes.

(b) The sorowes of death compassed me
and the brokes of vngodlynes made me
astayed.

The paynes of hell came aboute me, the
snarres of death toke hold vpon me.

Yet in my trouble I called vpon the Lord,
and complained vnto my God.

So he hearde my voyce oute of his holy
temple, and my complaint came before him,
yea euen into his eares.

Then the earth trembled and quaked,
the very foundations of the hyls shoke, and
wer remoued, because he was wroth.

Ther went a smoke out of his nostrils;
and a consuming fyre out of his mouth:
so that coales were kindled at it.

He bowed the heauens and came down
and it was darke vnder his feete.

He rode vpon the Cherubyns and was
caryed: he came flyinge with the wynges of
the wynde.

He made darkness his pavilion round
about him, with darcke water and thicke
cloudes to couer hym.

At the brightenes of his presence the
cloudes remoued, with haille stones and
coales of fyre.

The Lorde also thundred out of the hea-
uen and the hygh gaue his thundre with
haille stones and coales of fyre.

He sent out his arrowes and scattered

them, he caste fyre byghtenynge, and de-
stroyed them.

The springs of waters weresene, and the
foundacions of the round worldes wer dis-
couered at thy chiding (O Lorde) at thy bla-
sphem and byrth of the displeasures.

He sent downe fro the heigh to fetehe
me, and toke me out of great waters.

He deliuered me from my strong enemyes,
myes, and from my foes whiche were to
myghte for me.

They persecute me in the tyme of my trou-
ble, but the Lord was my defence.

He brought me forth also into liberty:
and deliuer me, because he had a fauoure
vnto me.

The Lord shall reward me after my righte-
uous dealing, & according to the cleennes
of my bandes shall he recompence me.

For I haue kept the mapes of the Lord:
and haue not behaued my selfe wretchedlye
agaynst my God.

I haue an eye vnto al his lawes, & cast
not out his commaundementes from me.

Uncorrupte will I be before hym, and
wyl schewe myne owne wretchednes.

Therfore shall the Lord reward me after
my rightuous dealing, and according vnto
the clennes of my bandes in his eye syght.

With the holy thou shalt be holpe, and
with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane,
and with the scharde thou shalt be
scharde.

For thou shalt saue the poore oppres-
sed, and byrge downe the hye lokes of
the proude.

Thou lyghdest my candell, O Lorde my
god: thou makest my darkness to be light.

For in the I can discryt an host of me:
yea in my God I can leape ouer the wall.

The waye of God is a perfecte waye:
the wordes of the Lorde are tryed in the
fyre: he is a hynde of defence, for al them
that trust in hym.

For who is God, but the Lord? Or who
hath any strength, but our God?

It is God that girded me with strength,
and made my waye vncorrupt.

He hath made my feete lyke hartes feete,
and set me vpon hye.

He teacheth mynde hands to fight, and
maketh mine armes to breake euen a bow
of Steele.

Thou hast geuen me the defence of thy
helth, thy right hand upholdeth me, and
thy louing correction maketh me great.

Thou hast made troume prouche vnto
me for to goe, that my foote shewes
should not slide.

I will folowe vpon myne enemyes,
and take them: I will not turne tyl they
be dyscomforted.

I will smite them, they shall not be able
to stand, but fall vnder my feete.

Thou hast girded me with strength vnto
the battayl, thou hast thyen them all
downe

That is
mighty and
valiant es-
amples.

Thys spe-
nyfeth as
boundance
and prosper-
itye of all
thynges.

That is
god's wrath
and iudg-
ment.

Gen. xi. a.

The. xix. psalme.

downe vnder me that rose vp agaynst me.

Thou haste made myne ennemys to turne theyr backs vpon me. thou hast destroyed them that hated me.

They cryed, but there was none to help them: yea euen vnto the Lorde, but he herd them not.

I wyl beate them as small as the duste in the wynde. I wyl caste them out as the clay in the stretes.

Thou shalt deliuer me fro the streynings of the people, thou shalt make me þe head of the Bearden.

head signi-
fies a ruler
or gouernor

A people whome I haue not knowen shall serue me.

He meaneth
obey me, but the
strange chyldren
differ from
me.

As soone as they heare of me, they shall obey me, but the strange chyldren differ from me.

The strange chyldren are wakened old, and go halting out of theyr pathes.

The Lord lyuen, and blessed be my hel-
per: praised be the God of my health.

Euen the God whych seeth that I be a uenged, and subdueth the people vnto me.

It is he that deliuereth me from my cru-
el ennemys: thou shalt lyft me vp from the
that rose agaynst me, thou shalt redeme me
from the wycked man.

For this cause I wyl geue thanks vnto
the (O Lorde) among the gentyles, and
sying prayes vnto thy name.

Create prosperytie geuerly he vnto his
kyng: and sheweth louing kyndnesse vnto
Dauid his appointed, yea and vnto his
seed for euermore.

The Notes.

(a) He calleth God the honye of his health, be-
cause by hym he hath subdued his ennemys, and
obtained health. It is a borrowed speere of hoys-
ners beards, who with theyr yornes defende them
selues and dyue away them that syght agaynst
them as Psalm xliii. a

(b) By the sorowes of death, and brokes of this
godlynes by which is meant the obstinate multi-
tude of the wicked vngodly the paines of hel,
and the snare of death, are signified the ter-
rible and terrible strokes, which by the wick-
ednes of his ennemys happened vnto him, and
brought him very often, euen to deathe doore,
so that by the iudgement of his flesh, he thought
hym selfe utterly cast away.

(c) This is an Hebrew word, and signifieth in
English sayest thyng. And by all the sayngs here
rehearsed, is described the power, myght, and
majesty of almighty God, whiche he declareth
in tempests, of which the whole, xix. ps. is
treasured, and in Job. xxi. are the things men-
tioned, to the settinge out of his power. Often
times we reade, that God when he would more
openly and more expressely declare his power
vnto men, causeth thunder, lightning and earth
quakes. &c. As in Job. xxi. c. when the law was
geuen, and in Exod. xxi. c. when the people de-
fied a kyng, &c. &c. when Christ was on
the crosse. &c. &c. when the holy gost came vpon
the Apostles. &c. &c. when they prayed. With
such lyke wonders doo some suppose that God
vnto at one tyme or other shew his benyolence
to Dauid, and confirmed his promise with the
kyng of the earth, sending thunder, lightning,
hail, cloudes, stormes, and other terrible tokens

The. xx. psalme.

wherewith he holpe Dauid, and ouerthrew his
ennemys. Neither letteth it that the scripture
mentioneth not thereof in anye place, for it ma-
keth no mention of the tempest that came vpon
pharaoh to come in the deliuerance of Ierusa-
lem from the Assyrians, yet who wyl denye but
that it was in very dede so done.

The. xx. psalme.

He describeth the power of God, wondres-
fully declared by the workmanship of the hea-
uens. He sheweth the excellencies of the law of
god, desyryng to be saved fro syn, & wisheth that
whatsoeuer he either thynketh in hart, or spea-
keth wth mouth, may be good & acceptable to god
(a) * To the chaunter, a psalme of Dauid

In the very heauens declare the glo-
ry of God, and þe very firmament
sheweth his handy worke.

One daye telleth another, and
one nyght certifieth another.

There is neither speche nor language,
but theyr voyces are heard amonge them.

Their sounde is gon out into all lands,
& theyr wordes into the endes of the world.

In them hath he sette a Tabernacle for
his Sunne, which cometh forth as a bride-
grome out of his chamber, and reioysseth
as a Spaunt to runne bys course.

It goeth forth from the one ende of the
heauen, and runneth about vnto the same
ende agayne: and ther maye no man hyde
hym selfe from the heate therof.

* The lawe of the Lord is a perfect law,
it quickeneth the soule.

The law
teacheth how
to lyue wel,
&
comman-
deth what
shoulde be
done & for-
bidding the
contrary.

The testimony of the Lorde is true, and
grueþ wth some euen vnto babes.

The statutes of the Lord are right, and
reioyse the heart: the commaundement of the
Lord is pure, & geuerth light vnto the eyes.

The fear of the lord is cleane, and endu-
reth for euer: the iudgements of the Lord
are true and rightuous altogether.

More pleasant are they then gold, yea
then muue fyne golde: sweeter then honye
and the honye combe.

These thy seruante keperth, and for ke-
pyng of them, ther is great reward.

Who can tell, how oft he offendeth? Ob-
clense thou me from my secret fautes.

Kepe thy seruante also from presumptu-
ous synnes, leaue they get the dominion o-
uer me: so shal I be vndefiled and innocent
from the great offence.

Yea the wordes of my mouth, and the
meditation of my heart shal be acceptable
vnto the O Lorde, my helper & my redemer.

The. xx. psalme.

A prayer wherin the people desyryth health
to kyng Dauid, goynge to a difficulte & impor-
tuous battel, and also a thanksgyving of health
and vnto geuen from above.

To the chaunter, a psalme of Dauid.

In the Lord beate the in the
tyme of trouble, the (a) name of the (b) God of
Jacob defend thee.

Send the help fro the
Sanctuary, and strengthe-
n the out of Syon.

The. xxi. Psalme.

Remember al thy offerynges, and accept thy brent sacrifice.

Grant the thy hartes desire, and fulfill all thy mynde.

We wyl recorde in thy healeth, and triumph in the name of the Lord our God: the Lord performe al thy petition.

Nowe knowe I that the Lord helpebys annointed, and wyl beate hym from bys vyle heauen: myghtye is the heale of bys ryght hande.

Some put theyr trust in charrettes, and some in horses: but we wyl remember the name of the Lord our God.

They are brought down and fallen, but we are risen and stand vp ryght.

Save Lord, and heale bys O kynge, whos we call vpon thee.

The Notes.

(a) By this name of God is meant h's majesty.

(b) By the God of Jacob or Israel is vnderstand the God of the whole stocke, progeny and offspring of Jacob or Israel, and further, of all the people of the Lord, as in Gen. xlii. 14. The cause whye, is, that Jacob, whiche as ye read, Gene. xxi. 2. was after called Israel: was father vnto the xii. Patriarches, of whom the xii. tribes and the whole people of Israel descended.

The. xxi. Psalme.

A thankesgiving which the people used for the vntow and other benefytes that Dauid abundantly receyved.

To the chaunter, a Psalme of Dauid.

Lord, howe joyful is the kynge in thy strengthe: howe excedyng glad is he of thy saving healeth: Thou hast geue hym his hartes desire, and haste not put hym from the request of bys lyps. Selah.

For thou hast preuented hym with liberal *blessynges, and set a crowne of golde vpon bys head.

We asked lyfe of thee, and thou gaueste hym a long lyfe, euen for euer and euer.

His honour is great in thy saving helth, glorie and great wor: thp shalt thou laye vpon hym.

For thou shalt geue hym euerlastyng felicity, and make hym glad with the lope of thy countenance.

And whye? because the kynge putteth bys trust in the Lord, and in the mercy of the most hest, he shal not mysceare.

Let al thine enemies seie thy *harder: let thy ryght hande fynde out al them that hate thee.

Thou shalt make them lyke a dry ouen in tyme of thy wrath: the Lord shal destroy them in bys displeasure, and the fyre shal consume them.

Theyr trust shalt thou roose oute of the earthe, and theyr seede from amonge the chyldren of men.

For they intended myschpyte agaynst the, and ymagyned suche deuyses, as they were not able to performe.

Therfore shalt thou put them to flight, and with thy strengthes thou shalt make

Blessynges do by anye honour.

And be to: keneth ven geauere.

The. xxii. Psalme.

Fol. vi.

readye thine arrowes agaynst the faces of them.

Behou exalted, Lord, in thyn owne strength, so wyl we synge and prayse thy power.

The. xxii. Psalme,

David declareth verpe cordenlye in this Psalm, that he was a squire of Christ. First he declareth Christes decession and final consummation, and then the exaltation and dilatation of his kyngdome, vnto the coastes of the earth and ende of the world, and al vnder the figure and shadowe of hym selfe.

To the chaunter vpd. (a) Aiter (b) of the dawnyng, a Psalme of Dauid.

My God, my god, why hast thou forsaken me? the words of my complaynte are farre from my healeth.

O my God, I *crepe in the day tyme, but thou *hearest nor: and in the nyght season also I take no rest.

Yet dwellest thou in the Sanctuare, O thou worshyppe of Israel.

Our fathers hoped in thee, they trusted in thee, and thou bydest deliuer them.

They called vpon thee, and were heald: they put theyr trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the out cast of the people.

Alther that se me, laughe me to scorne: they shoute oute theyr lippes, and shake theyr beades.

He trusted in God, let him deliuer him: let hym helpe hym, yf he wyl haue hym.

But thou art he that toke me out of my mothers wombe: thou wast my hope tobe I hanged yet vpon my mothers breaues,

I haue bene leste vnto the euer sence I was borne, thou art my God, euen from my mothers wombe.

O go not from me then, for trouble is hard at hand, & here is none to heale me.

*Great bulles are come about me, fat lare & men oren close me in on euery syde.

They *gape vpon me with theyr mowes, as it wer a ramping & roaring Lion.

I am poured oute lyke water, all my bones are oute of synne: my hearte in the myddest of my bodye is euen lyke meltyng waxe.

My strengthe is dyped vp lyke a porcherd, my tong cleueth to my gommenes, and thou hast brought me into the duste of death.

*For dogges are come aboute me, the counsaile of the wycked hath layed seage agaynst me.

They peaced my handes and my feete I myght haue tolde all my bones: as for them, they shooe starunge and lookynge vpon me.

They haue parted my garments among them, and cast lottes vpon my vesture.

But be not thou far fro me, O Lord: thou art my succour, haste thee to helpe me.

Deliver

A

Psal. 22. 1.

Q: rather answered

not,

B

Apche m in autho: Job. xvi. 6.

By dogges is vnder:

stand the ty canny of y Jewes as:

saith the

The. xxi. psalme.

Deliver my soule from the sword, my
dearlyng from the power of the dog.
Save me from the Lyons mouth, and
heare me from amonge the hornes of the
unicornes.

These are
comers by
the co
mon people
of the Jew
es whiche
cryed cruci
fy him.

So will I declare thy name unto my
brethren in the myddes of the congrega
tion wyl I prayse the.

O prayse the Lorde ye that feare hym:
Magnifye hym all ye seede of Jacob, and
let al the sede of Israel feare hym.

For he hath not despysed nor abhorred
the myserable estate of the poore: he hath
not hyd his face from me, but whē I called
unto hym, he heard me.

That is
the church
both of the
Jewes and
Gentylls.

I wyl prayse the in the * great congre
gation, and performe my vowes in the
sight of al them that feare the.

The poore shall eate and be satisfied:
they shall eate after the Lorde, shall prayse
hym: their heart shall lyue for ever.

Al the endes of the worlde shall remem
ber themselves, and be turned vnto the
Lorde: and al the generacions of the hea
then, shall worshyppe before hym.

For the kyngdome is the Lordes, and he
shall be the gouernour of the heathen.

pl. xxi. d
Some un
derstande
the deade,
some
rich, a ho
for their in
terp at lyue
the deade.

Al such as be * sat vpon earth, shall eate
also and worshyppe. * All they that lyen
in the dust, and lyue so hardly, shall fall downe
before hym.

The seede shall serue hym, and prayse
of the Lorde for euer.

They shall come, and declare his right
eousnes: vnto a people that shall be doine
whom the Lorde hath made.

The Notes.

(a) This psalm hath a certayne instrumente of
multure, or as some wyl, a certayne kind of in
stryde, by which our harts do byerly expounde it.

(b) This psalme was made of oure saupoure
Christe, because it was not convenient to be
serue hym without a myrrour worde, he calleth
hym the dawngage, or (as some wyl, the moyn
ynge starre.

The. xxi. psalme.

He describeth the wonderful sweet, a great
grace of faithful and sure confidence in God.

A psalme of David.

The Lorde is my shephearde, I
can want nothing.

He feedeth me in a grene pasture
and leadeth me to a * fresh water.

Gods helth
full worde.

He quickeneth my soule and bringeth
me forth in the waye of righteousnes for
his names sake.

Though I shoulde walke now in the
valley of the shadowe of death, yet I feare
not euill, for thou art with me: thy staffe
and thy shepheard comfort me.

Thou preparest a table before me against
my enemies: thou anointest my head
with oyle, and fillest my cup full.

O let thy louing kyndnes and mercie
followe me al the dayes of my lyfe, & I may
dwel in the house of the Lorde for euer.

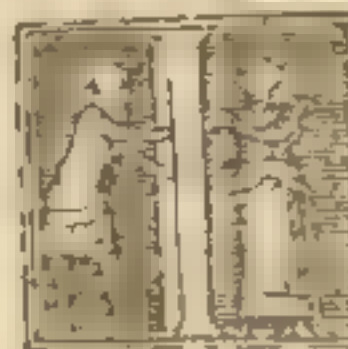
The. xxi. psalme

When the Lorde had shewed vnto David
that the shepheard house of David the Jebusite,

The. xxi. psalme.

whiche was in the hill of Zion, was the place
where he wold haue a temple builded for hym.
David monyfyed with the singular goodnes
of God toward the Israelites amongst whom
he had chosen hym a dwelling place, desired
to whō the place of God both deelye belonge,
and whiche is the very nation of God, and mō
ge whom he wold surely to dwell. The xxi. ps
alme to the building of the temple.

A psalme of David.



Mercy is the Lordes,
and al that therein is: the
compass of the worlde,
and al that dwel therein.
For he hath founded it
vpon the seas, & builded
it vpon the floudes.

Who shall go by into the hill of the Lorde?
Or who shall remayne in his holy place?

Even he that hath innocent hands and a
cleare heart: which * listeth not by his minde
vnto vanitie, and sweareth not to disceue.

That for
is not by
mented, or
proude of
hym selfe.

He shall receiue the blessing from the Lord
and mercy from God by his sauiour.

This is the generacion of the * p'seke him,
of the * p'seke thy * face, O Jacob. Selah.

Face is the
hen for the
sauiour of
God.

Open your gates: O repyntes: let the
euellastynge doores be opened, that the king
of glory may come in.

Who is this king of glory? It is the
Lorde strong and myghty, euen the Lorde
myghty in battayle.

Open your gates (O repyntes) let the
euellastynge doores be opened, that the king
of glory may come in.

Who is this king of glory? It is the Lord
of hostes, he is the king of glory. Selah.

The. xxi. psalme.

A psalme of David oppressed both with
sin and with enemies. He prayeth the Lord to deli
uer him from his syns, to shewe hym his wayes
and to ryd hym from the surfe of his enemies.
In the ende he prayeth for the people.

Of David.



Mercy to the Lord, I lyfte vp my
soule. My god, I trust in the. O
let me not be confounded leaue
mine enemies triumphe ouer me.

For al they that hope in the shall not be
ashamed: but such as be scornful despyset
about a cause, they shall be put to confusion.

Shewe me thy * wayes, O Lorde, and
teache me thy pathes.

Gods way
is are by
commandes
which wher
in wrought
to walke.

Lead me in thy truth and learne me, for
thou art the God of my healeth, and in the
is my hope al the day long.

Cal to remembrance, O Lorde, thy ten
der mercies, and thy louynge kyndnes
whych haue bene euer of olde.

O remember not the syns and offences
of my youth, but according vnto thy mercie
thynke vpon me, O Lord, for thy goodnes.

O how frendly & righteous is the Lord:
therefore wyl he reach synners in the way.

He leaue the simple a right, & such as
be * make, them learne he by his wayes.

pl. xxi. a.

Al the wayes of the Lord are very mer
cy and faithfulnes, vnto such as kepe by
testament

Testament
signifyeth
Gods wyl,
confirmed by
the breath
of Christe.

testament and couenaunte.
For thy names sake, O Lord, be merciful vnto my synne, for it is great.
What so euer be he that feareth the Lord, he shal shewe hym the way that he hath chosen.

His soule shall dwell at ease, and his feede shal possesse the land.

The secretes of the Lord is among them that feare hym, and he sheweth them his couenaunte.

His eyes are euer lookynge vnto the Lord, for he shal plucke my feete out of the nette.

Turne the vnto me, and haue mercy vpon me, for I am desolate and in myserye.

The sorowes of my heart, are greete, O bring me out of my troubles.

Looke vpon myne aduersite and misery, and forgiue me al my synnes.

Consider both myne enemies at man, and beate a malicious bate agaynst me.

O kepe my soule, and deliuer me: let me not be confounded, for I haue putte my trust in thee.

Let innocency and ryghteous dealinge waite vpon me, for my hope is in the.

Deliuer Israel, O God, out of all his trouble. The. xxi. Psalme.

He describeth the ensample of the good, what endeuerance he gaue to innocency, how wares he he chose the company of the euill, how prayeth he to escape the vengeance that shydeth the wicked, how he lyueth holily, and despyeth nothing more then to let out the glory of God.

Of David.

Be thou my iudge, O Lord, for I walk innocently: my trust is in the Lord, therefore shal I not fal.
Examine me, O Lord & proue me: teyde out my craftnes and my heart.

For thy louyng kindnesse is before mine eyes, and I walke in thy truth.

* I spt not among vayne persones, and haue no felowshipp wth the disceitful.

I hate the congregacion of the wycked, and I wyl not spt among the vngodly.

I washe my handes wth innocency, O Lord, and so go I to thyne altar.

That I may shew þ voice of thy prayse, and tel of al thy wonderful workes.

Lord I loue the habitation of thy house and the place wher thy honour dwelleth.

O deliuer not my soule wth þ sinners, nor my lyfe wth the bloud thursty.

In whose handes is wyckednesse, and theri ryght hand is ful of gyftes.

But as for me, I wyl walke innocently: O deliuer me, and be merciful vnto me.

My foote standeth right: I wyl praise the (O Lord) in the congregacion.

The. xxvii. Psalme.

This psalme made Dauid vpon some great Jeopardous perill, agaynst whiche he hartened hym selfe not a lytle, by calling to remembrance the promes of God: and thereby perswaded hym selfe that he shoulde haue the victory, and after lyue peacefully in the trade of Godly lyuyng.

Of David.



Be Loude is my lyghte and my deahter: to home then shoulde I feare: the Lord is the strengthe of my lyfe, for whom then shoulde I be afraide?

Therefore when the wycked, such myne enemies and my foes came vpo me to eate vp my flesch, they stumbled and fel.

Though an hoste of men were layd agaynst me, yet shall not my heart be afraide: and though ther rose vp war agaynst me, yet wyl I put my trust in hym.

One thyng haue I desired of the Lord, which I wil requyre: namely that I may dwell in the house of the Lord al the dayes of my lyfe, to beholde þ fauour beauty of the Lord, and to vnter his temple.

For in the tyme of trouble he hath byd me in his tabernacle, yea in þ secret place of his dwelling hath he kepte me, and set me vp vpon a rocke of stone.

And nowe haue he * lyfte vp my heade aboue myne enemies, that compassed me rounde aboute.

Therefore wyl I offer in his dwelling the oblacis of thankesguyng: I wyl sing, and speake prayses vnto the Lord.

Harken vnto my voice, O Lord, whil I cry vnto the: haue mercy vpon me & beate me.

My heart speaketh vnto the my face sheweth the: yea Lord, thy face wyl I seeke.

O * byde not thou thy face from me, caste not of thy seruant in dyspleasure.

Thou art my succour, leaue me not, neyther forsake me O God my saulour.

For my father and my mother haue foraken me, but the Lord hath taken me vp.

Shew me thy way O Lord and lead me in þ ryght path, because of mine enemies.

Deliuer me not into þ wils of mine aduersaries, for ther are false wytnesses risen vp agaynst me, and they ymagin mischise.

Neuerthelesse I belene verely to see the goodnesse of the Lord, in the * land of the lyuyng.

O * tarve thou the Lordes leasure, be strong, let thyne heart be of good comfote, and waite thou styll for the Lord.

The Rates.

(a) He tarveth the Lordes leasure that appoynteth not God a tyme to heale hym, but patiently abpreth being assured that God wyl heale hym at such tyme as he hath appoynted. As in the xxvii. psalme, &c.

The. xxviii. psalme.

He prayeth the Lord, not to forsake hym in his great necessity. He despyeth that he beyng innocent, be not surged wth the wycked: and wpmeth that euen they also may not haue suche iudgement as they haue deserued: Then grueeth he thanks to God for the victory, and prayeth for the people.

Of David.



As to the wyl I cry, O my strong defence: thyneke no scozne of me, least yf thou make the as though thou herdest not, I become lyke them, that go downe into the * ppt.

BB. i. Deare

Though he
and affecti
ons of the
lythe.
That is to
ap: I con
spire not.

W

Ps. lxxviii

Foot here
I applyeth
fourme of
lyuyng.

That is by
on a lythe.
the stronge
rocke and
habitation
stone.
That is,
he hath vnt
quyred
myne enemy
myco.

That is, he
drawe not
the helpe
succour.

Psal. cxlii.

W

earth.

The. xxi. Psalme.

Heare the voyce of my humble petition,
when I cry vnto the, and hold vp my handes
toward thy holy temple.

O plucke me not awaye among the vn-
godlye and wycked doers, whiche speake
frendly to the; neyghboure, but ymagyn
myselfe in theyr hartes.

Reuward the according to theyr dedes, &
wyckednesse of theyr owne inuencions.

Recyence the after the works of their
hands, pay them that they haue deserued.

For they regard not the woordes of the
Lorde, nor the operation of his handes:
therefore shall he breake them downe, and
not byld them vp.

Praised be the Lorde, for he hath hearde
the voyce of myne humble petition.

The Lorde is my strengt hand my hold,
my heart hoped in hym, and I am helpe:
therefore my hearte daunceth for ioye, and
I wil syng prayles vnto hym.

The Lorde is the strength of his people,
he is þe defender & sauour of his anointed.

O healte thy people, geue thy blessinge
vnto thyne inheritaunce: seede them, and
set them vp for euer.

The. xxi. Psalme.

The prayse of God by the power that he shew-
eth in thunder and other tempestes, & reuolunt
of his goodnes toward the people of Israel.

A Psalme of David.

Scrib vnto the Lorde, O ye
mighty, ascribe vnto the Lorde
might and strength.

Geue the Lorde the honour
of his name, bow your selues
to the holy magesty of the Lorde.

It is the Lorde that commanded the
waters: It is the glorious God þe maketh
the thunder: it is the Lorde þe ruleth the sea,

The * voyce of the Lorde is myghty in
operation the voyce of the Lorde is a glo-
rious voyce.

The voyce of the Lorde breaketh the Ce-
lestiall trees: yea the Lorde breaketh the Ce-
lestials of Lybanus.

He maketh them to skip like a calfe: he
banus and Sicion like a ponge Unicorn.

The voyce of the Lorde deuoreth the fla-
mes of fyre: the voyce of the Lorde * shaketh
the wyldernes, yea the Lorde shaketh the
wylderne of Cades.

The voyce of the Lorde moueth þe hyndes,
and discourereth the thicke bushes: in his tem-
ple shal euery man speake of his honoure.

The Lorde stylleth the water flood, and
the Lorde remaineth a kyng for euer.

The Lorde shall geue power vnto his
people, the Lorde shal geue his people the
blessing of peace.

The. xxi. Psalme.

He geueth thanks for the obtaining of helth,
he greatly prayseth the goodnes of God, which
sendeth not aduersitye vnto his people but
for the best, and protesteth that he despyeth not
the lengtheninge of his lyfe for anye other
cause then to reioyce and let forth the thynges
that make for the glorie of God, and prayse of
the sayntes.

The. xxi. Psalme.

A Psalme and songe of the dedication
of the house of * David.



Opl magnifye the, O Lorde,
for thou hast let me vp, and
not suffered my foes to tri-
umpe ouer me.

O Lorde my God, I * cryed
vnto the, and thou hast healed me.

Thou Lorde hast brought my soule oute
of a hel: thou hast kepte my lyfe, wher as
they go downe to the pyt.

Syng prayles vnto the Lorde (O ysaie:
tes of his) geue thanks vnto hym for a
remembraunce of his holynesse.

For his wrath endureth but the twink-
ling of an eye, and his pleasure is in life:
heynesse may wel endure for a nyght, but
ioye cometh in the morning.

As for me, when I was in prosperyte,
I said: I shal neuer fail more.

And wher? thou Lorde of thy goodnesse
haddest made my hyl so strong.

But as soone as thou turnedest thy face
fro me, I was brought in strece.

Then cryed I vnto the, O Lorde, yea vn-
to the Lorde made I my prayer:

What profit is ther in my bloude, if I
go downe to corruption?

Mar the dust geue thanks vnto the? O:
that it declare thy sayntnesse:

Heare, O Lorde, and haue mercy vpon
me: Lorde be thou my helper.

And so thou hast turned my heynesse in
to ioye: thou hast put of my (v) sacke cloth,
and girded me with gladnesse.

That myne honour myght syng prailes
vnto the without ceasing: O Lorde my god
I wil geue thanks vnto the for euer.

The Notes.

(a) Here is it manifest, that hel is taken for the
estate of the dead, as wel of the good, as of the e-
uyl. As it is sayd. Gene. xxiij. g.

(b) He putteth of sackcloth, that putteth away
sannes from his hart, for it was the maner of
the Jewes to weare sackcloth when they were
sorrowful in sadnes by any misfortune, or when
they bewailed theyr wyckednes, as ye se in Ec-
hes, and many other places.

The. xxi. Psalme.

He sheweth wher with he strengthened his
hope, what he despyed for, what he complained
of, in what case he was, and how he was mys-
led when he and his were beset round about in
the wyldernes of Moab, and sought a meane to
escape. He prayseth the great goodnes of God
toward al such as fear him. And moueth men
to feare and loue of God, whiche can not forsake
them that leane vnto hym.

To the chaunter, a Psalme of David.

I the o lord, is my trust: let me neuer
be put to confusion, but deliuer me in
thy * righteousness.

Bow down thine eare to me, make hast
to deliuer me: be thou my strong rock and
a house of defence, that þe mayest laue me.

For thou arte my stronge holde and my
castell: O be thou my gyde, and lead me for
thy names sake.

Draue me out of the net that they haue
laped

End
608
A

Exo. xlii. d
1. 12. vii. d.

-2

B

C

D

-A

This vo. is
the sayd
wrt, which
is a word
both althyn
ys.

That is,
maketh the
beasts of þe
wyldernes
scaryde.

The rygh-
tuousnes of
God is his
mercy and
goodnes
wherby he
maketh vs
righteous.

B

The. xxxi. Psalme.

lated p'suely for me, for þ art my strength.
I into thy hands I comēd my spryt: thou
hast deliuered me. O Lord þ God of trath.
I hate them that hold of vanities, and
my trust is in the Lord.

I wyl be glad and reioyse in thy mercy,
for thou hast considered my trouble, thou
hast knowen my soule in aduersity.

Thou haste not deliuered me ouer into
the handes of the enemye, but hast set my
feete in a large trome.

C Haue mercy vpon me. O Lord, for I am
in trouble: mine eye consumed for very be-
uities, yea my soule and my body.

My lyfe is waken old wylth beaupnes,
and my peaces wylth mounyng.

My strength faileth me because of myne
aduersite, and my bones are corrupt.

I am become a very reprove among all
mine enemies, my neighbours and they of
myne own acquaintance are astraied of me:
they that se me in the streete, conuey them
selues from me.

I am cleue forgottē and out of mynd, as
a dead mā: I am become like a broke vessel.

D For I haue heard þ blasphem of þ mul-
titude, every mā abhorreth me: they haue
gathered a counsel together agaynst me,
and purposed to take away my lyfe.

But my hope is in the Lord, and I saye:
thou art my God.

My tyme is in thy hand: deliuer me fro
the hand of myne enemies, and from them
that persecute me.

Shew thy seruaunt the light of thy con-
fession, helpe me for thy mercies sake.

E Let me not be confounded. O Lord, for I
cal vpon the: let the vngodly rather be put
to confusion, and brought vnto the hel.

Let the lying lips be put to silēce which
euilly, disdainfully, & despitefully speake
agaynst the ryghteous.

O how great and manifold is the good,
wherby thou hast byd for the that fear the.

O what thynges bringest thou to passe
for them that put theyr trust in the, euen
before the sonnes of men?

F Thou hidest the p'suely by thine own pre-
fere fro the proude mā, þ kepest the secrets
in thy tabernacle, fro þ sight of tonges.

Thats be to þ lord, for he hath shewed me
mercifulous great kindnes in a strong city.

For when the sodayne feare came vpon
me, I sayd: I am cast out of thy syght.

Reuerthelesse, thou herdest myne hum-
ble prayer, when I cried vnto the.

O loue the Lord (al ye hys sayntes) for
the Lord preseruethe the sayntful, and plens
equally rewardeth be the proude doer.

Be strong therfore and take a good here
vnto you, al ye þ put your trust in the lord.

The. xxxi. psalme.

The sheweth that al aduersities come of syn, þ
he therfore is happy þ hath hys syns forgiven.
And further, þ both forgiuenes of synnes & the
protection & defence of god are obtained by earnest
acknowledginge of our offences, & seruet prayer.

An instruction of David

The. xxxii. Psalme. Fol. viii

B Lessed are they whose vnrightheousnes
is forgiven, & whose sins are conered.

* Bless. d is the mā, vnto whō þ Lord im-
puteth no sin, in whose spirit ther is no gile

For while I held my tong, my bones con-
sumed away thorow my daily complaininge.

And because thy hand was so beny vpon
me both day and night, my moysture was
lyke the drouth in Sommer.

Therfore I confessed my syn vnto thee,
and hyd not myne vnrightheousnes.

* I sayd: I wyl knowlege myne offence
& accuse my selfe vnto þ lord, & so thou for-
gauest me the wickednes of my sin.

For this shal every salut make his pray-
er vnto the in due season, therfore shal
the great water foudes comen hym.

Thou art my defence in trouble that is
come about me, O compas thou me about
also with the rope of deliuerance.

I implentoume the, and shewe thee the
way wherby thou shalt goo, * I wil fasten
myne eyes vpon the.

Be not ye nowe lyke horses and mules,
wherby haue no vnderstandyng.

Whose mouthes thou must holde tyme
byt and byde, if they wyl not obere thee.

Crete plagis shal the vngodly haue,
but who so putterh hys trust in the Lord,
mercy shal compasse hym on euery syde.

Be glad. O ye ryghteous, & reioyse in þ
Lord, be ioyful al ye that are true of heart.

The. xxxii. psalme.

The sheweth and mouthmen byrgenlyve
to praise God. And sheweth that al thynges are
ful of hys goodnes.

Rioyse in the Lord, O ye ryghte-
ous, for it becometh wel the iust
to be thanketul.

Praise the Lord wylth harpe:
sing psalmes vnto hym wylth the lute, and
instrumentes of ten stringes.

Sing hym a new song, yea, sing lustily
vnto hym, and wylth a good corage.

For the word of the Lord is true, and al
hys workes are sayntful.

Be loueth mercy and iudgemente, the
earth is ful of the goodnes of the Lord.

By the word of the Lord were the hea-
uens made, and al the hostes of them by the
breech of hys mouth.

* He gathered the waters together as
it were in a botel, and laped vp the deepe
in secreete.

Let al the earth feare the Lord, and let
all them that dwel in the world, stande in
awe of hym.

* For looke what he sayeth, it is done:
and looke what he commaundeth, it standeth faste.

The Lord byngeth the counsaile of the
Heathen to naught, and turneth the deui-
ses of the people.

But the counsaile of the Lord endureth,
and þ thoughtes of hys heart fro ge-
neracion to generacion.

Blessed are the people þ holde the Lord
in awe.

13. 11. 103

The xxxiii. Psalme.

for the Lord, and blessed is the folke whiche be hath chosen to be his heritage.

D The Lord looketh downe from heauen, and beholderth al the children of men: for his strong seate he considereth all them that dwell in the world.

That is: his strong seate, which is so strong that it cannot be moved.

He only hath fasthponed all the beastes of them, and knoweth al thei works.

A kyng is not helped by his own great host, neyther is a giaunte saued thowhe the myght of his own strength.

A horse is but a bayne chynge to saue a man, it is not the power of his strength that can deliuer hym. Beholde, the eye of the Lord loketh vnto them that feare hym, and put thei trust in his mercy.

E That he may deliuer thei soules from death, and seue them in the deare tyme.

Let our soule patiently abyde the Lord, for he is our helpe and shelde.

So shall oure heart reioyce in hym, because we haue hoped in his holy name.

Let thy merciful kynnes (O Lord) be vpon vs, lyke as we put our trust in the.

The xxxiii. Psalme.

D David prayeth the Lord, because he prouideth for his chosen in tyme of neede: and moueth al men to endeuer them selues to innocency and godlines, because such as are indued therewith, are rewarded with al goodnes.

* Of David, when he layned hym selfe to be made before Abimelech: whych dyng hym away, and he departed.



My alway geue thanks vnto the Lord, his prayse shal euer be in thy mouth.

My soule shall make her boast in the Lord, the (a) humble shal beate therof, and be glad.

O prayse the Lord with me, and let vs magnifye his name together.

I soughte the Lord, and he heard me, yea he deliuered me out of al my feare.

Thei that haue an eye vnto him, shal be lightened, & their faces shal not be ashamed.

Thys poore man cryed vnto the Lord, and he heard hym, yea, and deliuered hym out of al his troubles.

The Angell of the Lord pyched his tent round about them that feare hym, and deliuereth them.

O taste and se how frendly the Lord is, blessed is the man that trusteth in hym.

O feare the Lord, ye that be his saintes: for they that feare hym lacke no chynge.

The (b) cypshall want and suffer hunger, but they whych seke the Lord, shal want no maner of chynge that is good.

Come hyther, O ye chyldre, hearken vnto me, I wyl teach you the feare of the Lord.

* Who so lysteth to liue, and would saue (c) se good dayes.

Let hym restryne his yong from cull, and his yppes that they speake no gyle.

Let hym eschue euyl, and do good: Lette hym seke peace and ensue it.

* For the (d) eyes of the Lord are ouer the

The xxxiii. Psalme.

righteous, and his eyes are open vnto thei prayers.

But the face of the Lord beholderth the meane that do euyl, to destoye the remembrance of them out of the earth.

When the righteous crye, the Lord heareth them, and deliuereth them out of all thei troubles.

The Lord is nye vnto them that are constryte in heart, and wyl helpe such as be of an humble spiryte.

Great are the troubles of the righteous, but the Lord deliuereth the out of all.

He keepeth all thei bones, so that not one of them is broken.

But my fortune shal not be vngodlye, and they that hate the righteous shal be gilty.

The Lord deliuereth the soules of his seruants, and al they that put their trust in hym, shal not offende.

The Notes

(a) Suche as haue determined with them selues to beate the crosse, and are euyl entreated of the world, because they are not of the world as in Ihon. xv. are they that are called humble and meke. These are displeased with their owne seruys, and thyr righteousnes, and do in renoucing them selues, conuerthe them selues into the hand of God, as vnto in Ier. xlv. b.

(b) By the cyphers are vnderstande the cruel rancours, vniuers, and such as loue of the sweate labour of other men. As I. Psalme, lxx. c.

(c) He seeth good dayes that syneth in peace and lyueth quietly in tranquillitie, and leadeth a peaceable lyfe. Ps. lxxv. d.

(d) The Lordes eyes do commonly signifye his fauour. As I. Psalme, lxx. b.

The xxxv. Psalme.

D He desireth the Lord to fight for him agaynst Saul and his adherentes, and to deliuer hym forth of thei handes.

Of David.

S Tryue thou with the, O Lord, & strue to shewe, fight against them that fight agaynst me.

Lay hand vpon the shield, and speake, and stande vp to helpe me.

Draw out thy swerde, and stop the way agaynst them that persecute me, saye vnto my soule: I am thy helpe.

Let them be confounded & put to shame, & seke after my soule: let the be turned backe and broughte to confusyon that pماغyn mischief for me.

Let them be as the dust before the wind, and the angel of the Lord scatteryng them.

Let they way be backe and appere, and the angel of the Lord to persecute the.

For they haue pryncely layed their net to destoy me without a cause, yea, & made a pye for my soule, which I neuer deserued.

Let a soden destruction come vpon him vnto wares, and the net that he had layed pryvely catche hym selfe, that he may fall into his owne mischief.

But let my soule be ioyfull in the Lord, and reioyce in his helpe.

All my bones shal saye: Lords, who is lyke vnto the? whych deliuereth the poore from those that are to strong for hym, yea the

The. xxv. Psalme.

the poore and the needy from hye robbers.

Like wyndes as theye blow, and say to my charge thynges that I knowe not.

Ether rewarde me euill for good, to the great discomfort of my soule.

Reuestheleffe, when they were sick, I put on a sack cloth: I humbled my soule with fastyng, and my prayer turned into myne owne bolome.

I behaued my self as though it had ben my friend or my brother, I went heuily as one that mourneth for hye mother.

But in mine aduersite they reioyse, and gather them together: Yea the very same come together agaynst me by wates, makinge mooves at me, and cease not.

With the greedy and scornful hypocrites, they gnashed vpon me with theyr teeth.

Lord, when wilt thou loke vpon this?

Restore my soule from the wycked remoure of them, my deatling fro the Lyons.

So wilt I geue thee thanks in the greate congregacion, and prayse thee among much people.

Let them not triumphe ouer me, that are myne enemies for nought: Let them not wynde with theyr eyes, that hate me without a cause.

And wyse: theyr comynge is not for peace, but they pynnyshalle woordes agaynst the outcastes of the land.

D They gape vpon me with theyr mouthes, saying: ther, ther: we se it with oure eyes.

Eyes thou seest. O Lord: holde not thy tong then, go not far fro me, O Lord.

Awake Lord, and stand vprauenge thou my cause, my God, and my Lord.

Judge me, O Lord my god, according to thy righteousnes, & theyr sculpe not ouer me.

Let them not say in theyr heartes: ther, ther, so woulde we haue it: Let them not say, we haue overcome hym.

Let them be put to confusion and shame, that reioyse at my trouble: let them be clothed with rebuke and dishonour, that boast them selues agaynst me.

Let the also be glad and reioyce, that saue my righteous dealing: yea, let them say alway: blessed be the Lord, whych hath pleasure in the prosperitie of hye seruant.

And as for my tonge, it shal be talkyng of thy righteousnes and of thy prayse, all the day long.

The. xxxvi. Psalme.
Let me prayse the goodnes of God according to that he sheweth not vpon hye mercy from the vngodly, when they haue grievously offended him. He sheweth also that the chosen receiue his goodnes before other, and prayeth hym more largely to distribute hye benefytes vnto them that knowe hym: and to dysper hym from the violence of the wycked: whose fall, and rayne he alway prayeth.

To the chaunter, of Dauid the seruant of the Lord.

A Wherein he meth me the wyckednesse of the vngodly, that ther is no feare of God before hye eyes.

For he dissembled before hye face, so long

The. xxxvii. Psalme.

thyis abhominable synne be found out.

The words of his mouth are vngodlynes and disceate, he will not be learned to doo good.

He imagineth mischief vpon his bed, he will come in no good way, nor refuse the thyng that is euyl.

Thy mercy, O Lord, reacheth vnto the heauen, & thy faithfulness vnto the clouds. Thy righteousnes staderh like & hee g most: rained, & thy iudgement like & great deepe.

Thou Lord preteract both me & beasts.

Honourous is thy mercy, O God, that the children of men may put theyr trust vnder the shadow of thy wynges.

They shal be satisfied with the plente of thy house, & thou shalt geue the dyne of the ryuer of thy pleasures.

For by the is the wel of lyfe, and in thy lyght, shal we se lyght.

Disperad forth thy louing kyndnes vnto them that knowe the, and thy righteousnes vnto them that are true of heart.

Let not the soore of pryde ouertake me, lette not the bande of the vngodlye cast me downe.

As for wycked doers, they fall, they are cast downe, and are not able to stand.

The. xxxviii. Psalme.

Let the prosperite of the euil woulde geue the good, he sayeth that vnto such as feare God, and lyue righteously, all thynges shall happen well, and that they shal in verie dede be happye, wher as the vngodly although they seme to doo ryght for a tyme, shal at the last be rooted, and wypped cleane out of the way.

A psalme of Dauid.

Let not thy selfe as the vngodly, be not thou enuious agaynst the euyl doers.

For they shal soon be cut downe lyke the grasse, and be wythered as the grene herbe.

* But thou thy trust in the Lord, and be doing good: so shalt thou dwel in the land, and verely it shal se the.

Despise thou in the Lord, and he shall geue the thy heartes desyre.

Commit thy way vnto the Lord, let thy hope in hym, and he shal byng it to passe.

He shall make thy righteousnesse as cleare as the lyght, and thy iuste dealinge as the noone daye.

Hold the syl in & Lord, & abide pacifely vpon him: but geue not thy selfe at one & hath prosperite, & liueth in abhominacion.

Leaue of thy wyrd, let go displicature, let not thy gelousy moue the also to do euyl.

For wycked doers shal be toucht sure, but they that paciently abyde the Lord, shal inherite the lande.

Suffer yet a lytle whyle, and the vngodly shal be cleane gone: thou shalt loke a strete hye place, and he shal be away.

* But the meke spyped shal possesse the earth, and haue pleasure in much rest.

The vngodly layeth mayne for the iuste, and gnaseth vpon hym with hye teeth.

BB. All. But

The. xxvii. psalme.

But the
Lorde
shall
be
glorified
in
the
day
of
his
power.

But the Lorde laugheth hym to scorn,
for he seeth that his bar is cumming.

The vngodly shall drawe out the sword,
and bende theyr bowe, to caste downe the
simple and poore, and to slay such as go the
right waye.

Neuertheless, theyr swerde shall goo
thorow theyr owne heart, and theyr bowe
shall be broken.

A small thyng that the righteous hath, is
better then great riches of the vngodlye.

For the
armes
of the
righteous
shall be
broken.

For the armes of the vngodlye shall be
broken, but the lord upholdeth the righteous.

The Lorde knoweth the dayes of the
Godlye, and theyr inheritaunce endureth
for ever.

They shall not be confounded in the pe-
rilous tyme, and in the dayes of death they
shall haue ynough.

As for the vngodly, they shall perishe: and
when the enemies of the Lorde are in theyr
flouers, they shall consume, yea euen as the
smoke shall they consume awaye.

The
vngodly
shall
not
stand
in
the
day
of
his
power.

The vngodlye shall borrowe and payeth
not agayne, but the righteous is mercy-
full and lybterall.

Such as be blessed of hym, shall possesse
the land: and they whom he curseth, shall
be rooted out.

The Lorde directeth a good mans goyng,
and hath pleasure in hys waye.

Though
he
fall,
he
shall
not
be
hurte,
for
the
Lorde
upholdeth
him
with
hys
hand.

Though he fall, he shall not be hurte, for
the Lorde upholdeth hym with hys hand.

I haue bene yonge, and now am old: yet
saue I neuer the righteous forsaken, nor
hys seede to seke theyr breade.

The righteous is euer mercyfull, and
lenderth gentylty, therefore shall hys seede
be blessed.

Flye from euyl, and do the thyng that
good, so shalt thou dwell for euer.

For the Lorde loveth the thyng that is
righte, he forsaketh not hys sayntes: but
they shall be preseerued for euermore: as for
the seede of the vngodly it shall be rooted out.

Yea, the righteous shall possesse the land,
and dwell therein for euer.

The
mouth
of the
righteous
is
erect:

The mouth of the righteous is erect:
cyed in wysdome, and hys tounge talketh
of iudgement.

The law of his God is in his heart, there-
fore shall not hys footesleppes slide.

The vngodlye seeth the righteous, and
goeth aboute to slay hym.

But the Lorde will not leaue him in hys
hands, nor forsake hym whē he is iudged.

Hope thou in the Lorde, and kepe his way,
and he shall so promote thee, that thou shalt
haue the land by inheritaunce, and se whē
the vngodly shall perishe.

I my self haue sene the vngodly in great
power and flourishing like a grene bay tree:
but when I went by, lo he was gonne: I
sought him, but he could nowhere be found.

Kepe innocency, and take heed vnto the
thyng that is right, for that shall bypunge
a man peace at last,

The. xxxviii. psalme.

As for the transgressours, they shall
gather together, and the vngodly shall be roo-
ted out at the last.

The help of the righteous cometh of
the Lorde, he is theyr strength in the tyme
of trouble.

The Lorde shall stand by them, and saue
them: he shall deliuer them from the vn-
godlye, and healepe them, because they put
theyr trust in hym.

David taketh with a seruet dyscase, deserveth
to be repayed therof, although hys synnes have de-
serued to be chastened. He complayneth woful-
fully of the intollerable violence of hys syn-
nes, of the sayntnes of hys frendes, which forsake
hym, and of the crueltie of hys enemies.
Then requyeth he the helpe of God, vnto whō
he wholly committed hym selfe.

To the chaunter to bypunge to
remembraunce. (a)

Remembre me not to rebuke (O
Lorde) in thyne anger: O
chasten me not in thy heauye
dyspleasure.

For thyne arrowes sticke
fast in me, and thy hand presseth me sore.

There is no whole part in my bodye, be-
cause of thy dyspleasure: there is no resceit
in my bones, by reason of my synnes.

For my wyckednesse are gonne ouer
my heade, and are lyke a sore burthen, so
heauye for me to beare.

My woundes stynke and are corrupte,
thorow my fooly shewes.

I am broughte into so greates trouble
and myserye, that I goo mourninge all
the daye longe.

For my lynes are cleane dyed by, and
there is no whole parte in my bodye.

I am feble and sore smitten, I roare for
the very dysquietnes of my herte.

Lorde, thou knowest al my despayre, and my
grounyng is not byd from thee.

My hearte panteth, my strengthe hath
fayled me, and the lychte of myne eyes is
gonne from me.

My louers and frendes stande loo-
kinge vpon my trouble, and my kynsmen
are gonne a faere of.

They that sought after my lyfe, and to
dooe me euyl, spake lyes, and ymagyned
dysceate all the daye longe.

As for me, I was lyke a deafe man and
hearde not: and as one that were dorme,
not openyng hys mouth.

I am become as a manne that heareth
not: and that can make no resistance with
hys mouth.

For in thee, O Lorde, is my truste, thou
shalt heare me. O Lorde my God.

My despayre is, that myne enemies try-
umphe not ouer me: for if my foote slippe,
they reioyse greatly agaynst me.

I am ready to suffer trouble, and my de-
spaire is euer in my syght.

For I confesse my wyckednesse, and my
synnes greue me.

The xxxix. psalme.

But myne enemies lye, and are mygh-
ty: & they that hate me without a cause,
are many in number.

They that reward me euell for good,
speake euell of me, because I folowe the
thyng that good is.

Forake me not (O Lord my God) I
go not farre fro me.

Haile the to helpe me, O Lord my suc-
cour.

The Notes.

(a) Understand, the benefite of God into the
hearts of the people, because he had deliuered
him from so paynfull disease, and restored him
to hys health. & owe he it some thynke & thys
whole psalme entreateth of the sickness of the
soule, that is, of the sinnes wherein Dauid was
exercised. And they vnderstande the title thus:
To hyng to remembrance, and to knowe
oure corruption and frailties, taken away by
Christ, to as many as repent and beleue.

(b) Some suppose that thys psalme, and the
vi. the xxx. and. xxi. do bel. rpe some grete
and feruent sickness where with Dauid was
soze troubled and viced. And th. it he in thys, &
the other about rehered psalmes, complayneth
vpon the greuous paynes whiche he suffered
by the meanes of that sickness. Whych paines
(saie they), he here callith a chastenyng in an-
ger and heauye dyspleasure. The arrows and
hande, that is the plague of God. Alike before
in th. vi. psalme. a.

The xxxix. psalme.

He sheweth that although he were viced
with the greuous paynes of hys sickness, yet
he kept hym selfe so within his boundes, that
he let no vnlikenge wordes escape hym in the
tyme of hys complayninge, chieselye whyle the
wycked heard hym.

To the chaunter for (a) Iudith, a psalme
of Dauid.



Said: I will kepe my
wayes that I offed not
in my tonge.

And so I shutte my
mouthe whyle the vn-
godly layed waite for
me.

I helde my tonge, I was dumbe, I
kept silence, yea even from good wordes,
but it was payne and greue to me.

My heart was bore within me, & whyle
I was thus musyng, the fyre kyndled: so
that I spake with my tong.

Lord, let me knowe mine ende, and the
number of my dayes: that I may be cer-
tified what I want.

Beholde, thou haste made my dayes a
spallonge, and my life as it were nothinge
before the.

O how bayne are all men lypung? Se-
lah. Yea every man walketh as it were a
shadow, & disquieteth hym selfe in vaine:
he heapech vp riches, and can not tell to
whome he gathereth them.

And nowe Lord wherein shall I com-
forte me? my hope is in the.

Delpuct me from all myne offences, &

The xl. psalme. Fol. x.

make me not a scoth vnto the folish.

I kepe silence, and open not my mouth,
for thou hast done it.

Turne thy plagues awaye fro me, for I
am consumed thowowe the feate of thy
hande.

Whē thou punyhest mā for sinne, thou
chastenest hym: so that hys bewte consu-
meth awaye, lyke as it were a mothe: O
how bayne are al men? Selah.

Hearde my prayer O Lord, and consy-
der my callpge: shewe not thy selfe as
though thou sawest not my teares. For I
am a stranger and pilgrimme with the,
as all my forefathers were.

O spare me a litle, that I may restreth
my selfe, before I go hēre, and be no moze
sene.

The Notes.

(a) Iudith is the name of a chaunter. f. Ba-
r alip. v. d. s. x. v. a. By my thynke & Dauid
made this psalme, and that it was wont to be
song of the kind of singers, ouer whom Iud-
ith bare rule. Some thynke it to be a certen
tune after whiche the psalme was song.

The xl. psalme.

He repleth that he is ridde forthe of hys
great weopardy by the helpe of God, and won-
dereth at his vnspurable goodnes toward the
that feare him: and forre, lth he setteth not by
sacrifices, but requirith the whole man, he co-
mmiteth hym selfe vnto him: and saith that he
will praise his righteousness and goodnes con-
tinuall. Then sheweth he the greuousnes of
leopardie wherein he was, and the cause there-
of, which was his sinne. At last he beseecheth
God to ouerthrow his enemies, and to gladd
the hearts of the good.

To the chaunter, a psalme of Dauid.



Waxed patiently I Lord,
which enclined him selfe vn-
to me: and viced my callpge.

He brought me out of the
boyleble pit, out of the myre
and clape: he set my feet vpon the rocks, &
ordered my goinges.

He hath put a newe song in my month,
even a thankesgeyng vnto our God.

Many men serpege thes that feare the
Lord, and put thei trust in hym.

Blessed is the mā that setteth hys hope
in the Lord, & turneth not vnto the proud,
and to suche as go about with lyes.

O Lord my God, grete are thy won-
derous workes whych thou hast done, &
in thy thoughtes towardes vs there may
none be lykened vnto the.

I wolde declare them, and speake of
them: but they are so many, that they can
not be tolde.

Sacrifice and offerpge thou wouldest
not haue: but a body haste thou or-
dered me: burnt offerpges and sacrific-
ce for synne thou hast not allowed.

* Then said I: Lo, I come: In the be-
gynnyng of the booke is it wyrtten of
me, that I shoulde fulfill thy will O my
God, and that am I content to doo: yea

W. ill.

thy

The.xlii. psalme.

thy law is within my hart.

I will preache of thy rightuousnesse in the great congregacion: Lo, I will not ceasse my lippes, O Lorde, and that thou knowest.

I do not hyde thy rightuousnes in my hart, my talkynge is of thy truth and lawynge health: I keepe not thy lounge mercy and faythfulnesse backe from the great congregacion.

Turne not thou thy mercede from me O Lorde, but let thy lounge kyndnesse and truth alwaye preserve me.

For innumerable troubles are come about me: my synnes haue taken such hold upon me that I am not able to loke vp: yea they are mo in number then the beares of my heab, and my hart hath sayled me.

O Lorde, let it be thy pleasure to helpe me, make haste (Lorde) to heale me.

Soul e. c. gnifieth lye.

Let them be ashamed and confounded, that seke after my soule, to destroye it: let they fall backward and be put to confusion, that toyne me euyl.

Let them soone be brought to shame, that crye ouer me, there is dre.

But let al those that seke the, be ioyfull and glad in the: and let al such as desire in theyr lawynge health, say alwaye: the Lorde be prayesed.

As for me, I am poore and in miserie, but the Lorde careth for me.

Thou art my heale: & redemer, make no long tarrynge, O my God.

The xlii. psalme.

In this psalme also looketh he of a dyscase wherein whyle he was holden, his enemies were greatly reioyced, hopinge that he shoulde be made awaye with the violence of his dyscase. And in which also his frendes had forsaken hym, but God holpe hym whiche alwayes woulde preserve hym: And therefore in the beginning, he pronounceth hym happye whiche perceaueth the counsell of God concerning hym.

(a) To the Chaunter, a psalme of Dauid.

In p. scrip ture, poore signifieth a sorrowfull herte.

Blessed is he, that considereth the *poore: the Lorde shall helpe hym in the time of trouble.

The Lorde shall preserve him and keepe hym alwaye: he shall make hym to prosper upon earth, and shall not deliuer hym into the wyll of his enemies.

The Lorde shall rescue the hym, when he lyeth sycke vpon his bed, yea thou makest hym to be in al his synnynesse.

I sayed: Lorde be mercifull vnto me, heale my soule, for I haue synned againste the.

Myne enemies speake euyl vpon me: when shall he dye, and his name perishe?

Though he came in to se, yet meaued he salued in his hart, he appoynted mischief vpon hym selfe.

All they that hate me, come together againste me, and ymagin euill againste me.

They haue geuen a wycked sentence

The.xlii. psalme.

upon me: when he lyeth, he shall rise vp no more.

Yea even myne owne famylier frend, to whom I trusted, whiche dyd care my breade, hath lyft up his heele againste me. mat. xx. Luk. 7

But be thou mercifull vnto me (O Lorde) saye thou me vp, and I shall reward the.

By this I knowe thou fauourest me, for my enemy shall not triumph ouer me.

Thou haste vpholden me because of my innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israel, from henceforth and for euermore. Amen. Amen.

The seconde Treatise.

The.xlii. psalme.

The sheweth howe sorrowful he was because he was let from the holy assemble and feast of the Lorde, by the conspiraunce of his sonne Absalon, and howe he was disquieted with the voyces of the wicked, which blasphemed the desire of Godlynes, wherunto he was giuen, for a vaine and vnprofitable thyng.

To the chaunter, a monition of the sonnes of Corah.

Ike as the hart desireth the water brookes, so longeth my soule after the, O God.

My soule is a chertie for God, yea even for the lounge God: when shall I come, and beholde the face of God?

My teares are my meate daye & nyght whyle it is daye sayed vnto me: wher is now thy God?

Howe wyl I synke ther vnto, I poure ouer my herte by my selfe: for I woulde saye go hence with the multitude, and passe ouer with them vnto the house of God, in the voyce of prayse and thanksgyuyng, among such as kepe holy daye.

Why art thou so full of heynes, (O my soule) and why art thou so vnquiete within me?

O put thy trust in God, for I will yet geue hym thanks, for the heale of his countenaunce.

O God, my soule is vexed within me: therefore I remeber the lade of Nozbatne, and the lytle byl of Geronim.

One deepe calleth another with his voyce of thy wypples, all thy waues and water cloudes are gone ouer me.

The Lorde hath promysed his lounge kyndnesse dayly, therefore wyl I prayse hym in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyl say vnto God my stony rocke: why hast thou forgotten me? why go I thus heuyl, whyle the enemye oppresseth me?

Whyle my bones are broke, while mine enemies cast me in the reer, dayly saying vnto me: wher is now thy God?

Why art thou so heuy (O my soule) & why art thou so disquieted within me?

O put thy trust in God, for I will yet geue hym thanks

thank hym for the helpe of hys counte-
naunce, and because he is my God.

The xliii. Psalm.

¶ He deliuereth to be deliuered from the conspi-
rers wth Absalon, & he may worshippe prayse
God in hys holy temple.



* D O sende vpon me (O God)
and defende my cause agaynst
the vnholye people: O deliuer
me from the disceitfull & wy-
ked man.

For thou (O God) art my strength:
why hast thou shut me from the? Why
go I then so heuely, whyle I exerce op-
pression?

O sende out thy lyght and thy truth,
that they maye leade me, and brynge me
vnto thy holy hyl, and to thy dwellynge.

That I maye goo vnto þe altar of God,
euen vnto the God whych is my ioye and
pleasure, and vpon the harpe I geue thā-
kes vnto the, O God, my God.

Why art thou so heuye (O my soule) &
why art thou so dysquieted wthiu me?

O put thy truste in God, for I wyl rer-
geue hym thankses for the helpe of hys
countenaunce; and because he is my God.

The xliiii. Psalm.

¶ He complayneth that Israell suffereth so
griuous persecution for the honour of God, &
holy luynges sake, and that yet God is not pre-
sent wth hym in miracles doing, as he in times
past was. And prayeth him to put forth his vo-
wer, and deliuer hys from the iniuries of the
wyched.

To the chaunter an instruccyon of
the sonnes of Corah.



W E haue herde wth our ears (O
God) our fathers haue told vs,
what thou hast done in thier
tyme of olde.

How thou hast dyuen out the Heathē
wth thy hand, and planted * the in: dom
thou hast destroyed the nacjons and cast
them out.

For they gat not the land in possession
thorow thier owne sword, neyther was
it thier own * arme that helped them.

But thy right hande, thine arme and
the lghte of thy countenaunce, because þ
haddest a fauoure vnto them.

Thou arte the Kinge and my God, þ
sendest helpe vnto Jacob.

Thorowe the, wyl we ouerthrow oure
enemies: and in thy name wyl we tread
them vnder, that rise vp agaynst vs.

For I wyl not trust in my bowe, it is
not my sword that shal helpe me.

But it is thou that sauest vs from oure
enemies: and puttest them to confusyon
that hate vs.

We wyl alway make our boast of God,
and prayse thy name for euer. Selah.

But now thou forsakest vs, and puttest
vs to confusyon, and goest not forth wth
oure Hostes.

Thou makest vs to turne oure backes
vpon oure enemies, so that they wyche

hate vs, & people our goodes.

Thou lettest vs be eatē vp lyke shepe, &
scatterest vs amouge the Heathen.

Thou sellest thy people for noughte, &
takest no money for them.

Thou makest vs to be rebuked of oure
neyghbours, to be laughed to scorn & had
in derision of them that are rounde a-
bout vs.

Thou hast made vs a very byworde a-
monge the Heathen, and that the people
shake thier beddes at vs.

Our confusyon is dayly before me, and
the shame of my face couereth me.

For the voice of þe schanderer and blas-
phemer, for the enemye and auenger.

All this is come vpon vs, and yet haue
we not forgottē the, nor behaued oure sel-
ues vnfaithfully in thy couenant.

Oure hert is not turned backe, neyther
oure steppes gone out of thy waye.

For thou hast (a) smitten vs in þe place
of draggones, and couered vs wth the
shadowe of death.

If we had forgottē the name of oure
God, and holden vp oure handes to any
straunge God.

Shoulde not God trowe it oute? for he
knoweth the herte secretes of the herte.

But for thy sake we are kylled all the
day long, and are colured as sheepe appoin-
ted to be slayne.

O Lord, why sleepest thou, wake, and
cast vs not of for euer.

Wherefore (b) hidest thou thy face? wyle
thou cleane forget oure myserye and op-
pression.

For oure soule is broughte lowe euen
vnto the dust, and oure helye cleueth vnto
the grounde.

Aryse O Lorde, helpe vs and deliuer
vs for thy mercy sake.

The Notes.

(a) God smiteth vs in the place of dragons wher
he condemneth vs to the place of dragons. That
is to be in the captiuitie and bondage to oure e-
nemies, beinge heathen, who, for crueltie may
be called dragons. The same call th he the
Madowe of death, for it is worse then death, &
more to be feared, & to be put in al thynges to the
arbitrarie pleasure of the vngodly, to hear
the name of God continually blasphemed, all
Godlines despised, and all manner of iniuries &
wonges done to the followers thereof. Ther-
fore sayth he. Thou hast couered vs with the
shadowe of death, that is wth the verpe dar-
keners of death.

(b) God is sayed to hyde hys face, when he suf-
fereth the good to be persecuted of the euil.

The xlv. Psalm.

¶ The sonnes of Corah prayse Salomō for þ
beauty, eloquence, strength, power, & noblenesse
both of him, & of his wyfe: also the nobilitie of
thier chyldre. In the do they also figure Chyrl,
and the power and nobilitie of hys kyngdom.

To the chaunter vpon (a) Salsanun,
an instruccyon of the chyldren of Corah,
a songe of loue.

* Some
read reuēge
me.

Understand
our fathers

Psalm. xlv.

The .xlii. psalme.

Where is enstinge of a good
matter, I speake of that which
I haue made of the kynge: My
tong is pen of a ready writer.

Thou art the sapient amonge the chyld-
ren of men, full of grace are thy lippes,
therefore God blesseth the for ever.

Grinde the wyth thy swerde vpon thy
shyngh (O thou myghty) wyth worshyppe
and renowne.

Good lucke haue thou wyth thyne do-
nour, ryde on with the truch, mekenesse &
ryghteousnes: and thy ryght hande shall
teach the wonderfull thynges.

Gode as
comes may
signify the
wordes
wherewith
the concep-
ence is p'se-
red thow
the seare
of the iud-
gement of
God.

Thy * attowes are sharpe, the people
shalbe subdued vnto the, euen in the mid-
dest amonge the kynges enemies.

Thy seate (O God) endureth for ever:
the Scepter of thy kyngedome is a ryght
Scepter.

Thou hast loued ryghtuousnesse, and
hated iniquyte: wherfore God, (whych
is thy God) hath annointed the wyth the
oyle of gladnes aboute thy felowes.

All thy garmentes are lyke myrre, &
lotus & Cassia, when thou comest oute of
thine puerp palaces in thy beautiful glori.

Kynge daughters go in thy goodly a-
ray, and vpon thy ryghte had standerth the
quent in a vesture of the most frue gold.

Herken (O daughter) consyder, and
enclpne thyne eare: forget thyne owne
people, and thy fathers house.

So shal the kynge haue pleasure in thy
beuere, for he is thy Lorde, and thou shalt
worshyp hym.

The daughters of Tyre shalbe there to
grytes, the rygh amonge the people shall
make thei supplicacion before the.

The kynge's daughter is all glorious
within, her clothing is of wrought gold.

She shalbe brought vnto þ kynge in rat-
met of needle worke, & maidens after her:
suche as be next her shalbe bryght vnto þ.

Wyth lope and gladnesse shall they be
brought, and go into the kynge's palace.

In steade of thy fathers thou hast got-
ten * chyldren, whō thou shalt make pri-
nces in all landes.

I will remembre thy name from one
generation to another: therefore shall the
people geue thakes vnto the, world with-
out ende.

The .xlii. psalme.

The surety wherein the godly be in at mas-
ter of iopardies, by the helpe of God.

To the chaunter, a songe of the chyld-
ren of Corah vpon Almutb.

In our troubles and aduersi-
tye, we haue founde that God
is our refuge, our strengthe and
helpe.

Therefore will we not fear though the
earth sel, and though the bys were caried
into the muddes of the sea.

Though the waters of the sea raged
and wer neuer so troublous, and though

The .xliii. & .xliiii. psalme.

the mountaynes shooke at the tempeste of
the same. Selah.

For ther is a cloude, whych wyth bys
truees reioyseth the cytie of God, the ho-
ly dwellynge of the most brest.

God is in the myddest of her, therefore
shall she not be remoued: for God helpeth
her, and that ryght early.

The Heathen are mad, the kyngdoms
make muche ado: but when he sheweth
his voyce, the earth melteth awaye.

The Lord of hostes is wyth vs, & God
of Iacob is our defence. Selah.

O come hyther, and beholde the woos-
kes of the Lorde, what destructions he
hath brought vpon the earth.

He hath made warres to cease in all þ
world: he hath broken the bowe, he hath
knapped the speare in sunder, and brent þ
charrettes in the fyre.

Be stil then & confesse that I am God,
I will be exalted amonge the Heathen, &
I will be exalted vpon earth.

The Lorde of hostes is wyth vs, the
God of Iacob is our defence. Selah.

The .xliii. psalme.

Of the excellent glory of God declared thro-
rowe the whole worlde. Of the conuersion of
kynge's and people vnto God.

To the chaunter, a psalme of the
chyldren of Corah.

Clappe youte handes together &
(all ye people) & synge vnto
God wyth þ voyce of iuanke's
geyng.

For the Lorde the moste brest is to be
feared, and he is the great kynge vpon al þ
earth.

He shall subdue the people vnder vs, &
the Heathen vnder our fete.

He choseth vs for an heritage, the beauty
of Iacob whom he loued. Selah.

God is gone vp wyth a merry noyse, & þ
Lorde wyth the sound of the tromper.

O synge prayles, synge prayles vnto
God: O synge prayles vnto our kynge.

For God is kynge of all the earth, O
synge prayles vnto hym w understanding.

God is kynge ouer the Heathen, God
sytteth in his holy seate.

The princes of the people are gather-
ted together vnto the God of Abraham,
* for God is farre vper exalted, then the
myghty lordes of the earth.

The .xliiii. psalme.

Of the great glory and felicity of þ Church
and congregation, in that they haue God euer
p'sent wyth them, to be thei defender: describ-
ed vnder the fygure of Ierusalem.

A songe of a psalme, of the chyld-
ren of Corah.

Ierusalem is the Lorde and helype
to be prayled, in the cyty of oure
God. euen vpon his holy byl.

The * byll of Syon is lyke a cindred
sapie plant, wherof all the land reioyseth: the church.
vpon the north syde sytteth the cytye of the
great

* Ham-
rad The
protectour
of defens
oure of þ
earth, be-
longe to
God.

The. xlii. psalme.

great hyng.

God is wel knowe in her palaces, that he is the defence of the same.

For lo, kynges are gathered, and gone by together.

B They maruypled, to se suche thynges: they were adonied, and sodely cast doune.

Seare came ther vpo them, and sozowe as vpon a woman in her trauayle.

Thou shalt breake the hyppes of þ sea, thou wilt the East wynde.

Lyke as we haue herde, so se we in the cypre of the Lord of hostes, in the cyp of our God: god vpbolderh þ same for euer. Selah.

We wapt for thy lounge kindnesse (O God) in the myddest of thy temple.

O God, accordyng vnto thy (a) name, so is thy prayse vnto the worldes ende (b) thy ryght hand is ful of ryghtuousnes.

O let the mounte Synon reioyse, & the daughters of Iuda be glabbe, because of thy iudgements.

Walke about Sion, go rounde aboute her, and tel her towers.

psal. c. xlii. Marke well. her walles, set by her bou-
q. ses, þ it may be tolde the that come after.

For this God is oure God for euer and euer, & he shall alway be oure guyde.

The Notes.

(*) By the byl of Sion is vnderstand þ church as in the ii. psalme. h. and. lxxviii. g.

(a) By the name of God is signified hys maiesty, power, wisdom, and goodnes, as aboue in the. lxxviii. psalme. a. xlii. b. &. lxxviii. a. b. & in the. lxxviii. b. and. c. lxxviii. a. & in the. b.

(b) That is, þ which thou doest, is righteous.

(c) As in the psalme. lxxviii. b.

The. xlii. psalme.

The myscrey and madnes of them that set by eythelle, whyche receyue theyr felicitie in thys worlde, and shall after continualy remayne in hell: where as the vertuous shall haue euerydaye ioye.

To the chaunter, a psalme of the chyldren of Corah.

A Heare thys, all ye people: ponde it well, all ye that dwell vpo the earth.

Beare and lowe, and ryche and poore, one wyth another.

My mouth shall speake of wysdom, and my hert shall muse of vnderstandyng.

I wyll enclayne myne eare to the parable, and shewe my darke speach vpon the harpe.

Wherefore shoulde I feare the euill dayes, when the wyckednes of my heles compasseth me rounde aboute?

B They þ put theyr truste in theyr good, and boast theyr selues in the multitude of theyr ryches.

No man may delpue his brother, nor make agrement vnto God for hym.

For it costeth more to redeme theyr soules, so that he muste let that alone for euer.

Yea, though he lyue longe, and see not

The. i. psalme. Fol. xii.

the graue.

For it shalbe sene, that suche wyse men shall dye and perishe together, as well as the ignorant and folysh, and leue theyr goodes for other.

Looke what is in theyr houses it con-
tynueth styl: theyr dwellynge places en-
dure from one generacion to another,
and are called after theyr owne names
vpon the earth.

Neuer beleffe man abydeh not in such
honour, but is cōpared vnto þ brute bea-
stes, and becommeth lyke vnto them.

Thys way of theyr is very folyshnes,
and yet theyr posterite prayse it wyth
theyr mouth. Selah.

They ly in the hell lyke shepe, death
shall gnawe vpon them, and the rygh-
eous shall haue dominacion of them in the
mornyng by tymes: theyr strenght shall
consume, and hell shalbe theyr dwellynge.

But God shall delpue my soule from
the * power of hel, when he receyuerh me.
Selah.

O be not thou affrayed, when one is
made ryche, and the glorie of hys house in-
creased.

* For he shall earpe nothyng awaye
wyth hym when he dyeth, neyther shall
hys pompe folow hym.

Whyle he lyueth, he is counted an hap-
py man: and so long as he is in prosperite
men speake good of hym.

But when he foloweth hys fathers ge-
neracion, he shal neuer se lyght any more.

When a man is in honour and hath no
vnderstandyng, he is compared vnto the
brute beastes, and becommeth lyke vnto
them.

The. i. psalme.

The prophety: th þ God will cal al nations
of the earth vnto hym, by the Gospell: And th-
he wyll receyue the confesson, and prayse of
hys name, and not sacrifice: And howe greatly
he wil abhorre them, which boast them selues to
be religious and holy, and are in dabe nothyng
lesse.

A psalme of Asaph.



Be Lord such þ might: I
tpe God hath spoken, &
called the worlde from
the risinge by of þ sunne
vnto the goyng doune
of the same.

Oute of Sion appea-
reth the gloriouse beuty of God.

Our god shal come, and not herefiter:
ther goeth before hym a consuming fyre,
and a myghty tempest round aboute hym.

He shall call the heauens from aboue,
and the earth, that he maye iudge hys
people.

Gather my sainctes together vnto me,
those that set more by the couenaunt then
by any offerynge.

And the heauens shal declare hys righ-
tuousnes,

That is
from perdi-
tion and es-
ternal dam-
nation.

Job. xxviii.
b.

The. li. psalme.

troules, for God is iudge hym selfe.
Selah.

Hear, O my people, let me speake, let me retype amonge you, O Israell: I am God, euen thy God.

I reioyce the not because of thy sacrifice: thy burnt offerynges are alway before me.

I will take no bullockes oute of thy house, nor goates oute of thy foldes.

For all the bestes of the felde are myne, and thousandes of cattell upon the hylls.

I knowe all the foules upon the mountaynes, and the wyld beasts of the felde are in my sight.

I am he hungry, I will not tel the: for the whole worlde is myne, and all that therein is.

Thynkest thou, that I will eate the flesh of oxen, or drinke the bloud of goates?

Offer vnto God prayse and thankes: geurng, and paye thy (a) vowes vnto the most hest.

And call vpon me in the tyme of trouble, so will I heare the, that thou shalt thanke me.

But vnto the vngodlye sayeth god: Why dost thou preache my lawes, and takest my couenaunt in thy mouth?

Wher as thou hatest to be resourthed and callest my wordes behynde the.

As thou seest a thefe, thou runnest wyth hym, and art partaker wyth the adoucerers.

Thou lettest thy mouth speake wickednes, and thy tongue parteth dysceare.

Thou syttest and speakest agaynst thy brother, yea, and sleauest thyne owne mothers sonne.

Thys thou dost, whyle I holde my tounge, and thynkest me to be euen such one as thy selfe: but I will reioyce the, and let my selfe agaynst the.

Consyder thys, ye that forget God: lest I plucke you away, and ther be none to deliuer you.

Who so offereth me thankes & prayse, be honoureth me: and thys is the way, wherby I will shewe hym the sauynge healeth of God.

The Notes.

(a) That is as much to say, as tride not wyth God, but perfourme that thou bowest vnto hym. Yet foloweth it not by thys that we may continue in the purpose of a wicked dome: for God abhorreth both the makynge and perfourmance of such bowes, but thys is rather to be gathered of it, that our bowes sende wholy to goddes glory, and then we muste in no wise be slacke in the perfourmance.

The. li. psalme.

[A prayer of Dauid wherein he earnestly acknowledgeth his synnes, he desireth the h. lye Ghost, and prayeth for the church, which is the true Ierusalem.

The. li. psalme.

To the chaunter, a psalme of Dauid, when the prophet Nathan came vnto hym after he (a) was gone in to Bethsabe.

Mercy vpon me (O God) after thy goodnes, & accordynge vnto thy grate mercyes, do awaye myne offences.

Wash me well from my wyckednesse, & cleanse me from my synne.

For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the haue I synned, and done euill in thy sight, that thou myghtest be iustified in thy saynges, and shouldest ouercome when thou art iudged.

Behold, I was borne in wyckednesse, & in synne hath my mother conceyued me.

But so, thou hast a pleasure in the truth, & hast shewed me secret wythdom.

Purge me wyth (b) hyssope, and I shall be cleane: wash thou me, & I shall be whiter then snow. O let me heare of ioye and gladnesse, that the bones wherby thou hast broken, maye reioyse.

Turne thy face from my synnes, & put oute all my mysdoes.

Make me a cleane herte, O God, and renew a right spyrte wythin me.

Cast me not awaye from thy presence, and take not thy holy spyrte from me.

O geue me the comfoite of thy helpe & gayne, and stablish me wyth thy spyrte.

Then shall I teache thy wayes vnto the wycked, that synners may be conuerted vnto the.

Deliuer me from bloude guiltynesse, O God, thou that arte god of my healeth, & my tounge prayse thy ryghteousnes.

Open my lippes, O Lorde, that my mouth maye shewe thy prayse.

For if thou haddest pleasure in sacrifice, I wolde geue it the: but thou delpect not in burnt offerynges.

The sacrifice of God is a troubled spyrte, a broken and contryte herte, O God, shalt thou not despyse.

O be sauourable gracions vnto Sion, that the walles of Ierusalem maye be builded.

For then shalt thou be pleased wyth the (c) sacrifice of ryghteousnes, wyth the burnt offerynges and oblatyons: then shalt they lape bullockes on thyne alter.

The Notes.

(a) That is, had copanied with her. For so vsed the Jewes to speake of the naturall companyng of man and woman together.

(b) In the solemn sacrifice for synne wherof is spoken Pumeri. xii. a) and the clinsynge of the leppe, wherof is spoken. Leuit. xiii. there was hyssope annexed and ioyned to. By that synchypnys was signified ryght purgynge of herte, for that prayeth he here, that is, for ful remission of his synne, wherby once had and the fauour of God obtayned, the mynde reioyseth wyth vnspeakable ioye, and becometh muche

a vnto

The. lii. & liii. Psalme.

whiter to the eye of the soule, then is any soome to the eye of the body. Some vnderstand by that flospe, the passion of Christ by which only we are purged from our synne.
(c) This sacrifice is the mortifying of the flesh and mekenyng of the heart, the prayeing of god, & knowledgyng our felowes synners. As psal. liii. d.

The. lii. psalme.

He describeth the sorrow and in-
tente of Dauid, and after that his banishment,
& the sorowfulness that the rightwysse had thereof.

psal. lii. d.

* To the chaunter, an exortacion of Dauid wher Dauid & Edomite came to Saul, and shewed hym, sayinge: Dauid is come to the house of Achimelech.

A



Wher thou boastest of thy selfe, thou shalt praise, that thou canst do mischeyfe.

Where as the goodnesse of God endureth yet dayly.

Thy tong p magnifyeth thy wickednes, and thy thyres is entred like a sharpe rasoure.

Thou lovest vngodlynesse more the good, to take of lyes more then thy goodnesse. Selah.

Thou lovest to speake all wordes that may do hurt, & thou talke longe.

Therefore shall God cleane despoyle the, synne thee in pieces, plucke thee out of thy dwellinge, and rote the oute of the lande of the livinge. Selah.

The righteous shall see this, and feare, and laugh hym to scorne.

Lo, this is the man, that toke not God for his strength, but trusted vnto the multitude of his riches, and was myghty in his wickednes.

As for me, I am like a grene Olive tree in the house of God: my truste is in the tender mercye of God for ever and ever.

I will alwaye geue thanks vnto the, for that thou hast done: and will hope in thy name, for thy saynties lye it well.

The. liii. psalme.

He complayneth that all places are full of wickednes, & vngodly, is d. fore in the. xlii. psal.

To the chaunter vpon (a) Agobalath an instruction of Dauid.

A



He sayeth the bodie save in the heartes: For, there is no God.

Corrupt are they and become abominable in thei wickednesse: there is not one that doeth good.

God looked downe from heauen vpon the chyldren of men, to see if there were anye that would vnderstand, or (b) see after God.

psal. liii. d.

But they are all gone out of the way, they are all become vnprofitable: there is none that doeth good, no nor one.

Howe can they haue vnderstandyng, & are they workers of wickednes, eatinge vpon my people as it were bread, and call not vpon God?

psal. liii. d.

They are afeared, wher no feare is: for God breaketh the bones of them that be

The. liii. & liii. psalme. Fol. xlii.

seige the: thou puttest them to confusion, for God despiseth them.

Wher the saupnge heathen were geue vnto Israell oute of Spon: Wher the Royde woulde deliuer his people oute of captiuitie.

Then shoulde Jacob reioyse, and Israell shoulde be very glad.

The Notes.

(a) This is a certain longe or instrument of musike, signifyinge by lease, or heritage.

(b) He seeth after God, that seeth not his owne in anye thyng that he doeth, but seeth that all his doynge may tend to the glorie of god, and to the profite of his neighbours, and that he may in his vocation serue all men. And this is a speciall poynte of godlynes, agaynst which no man stryue maye lyf, then he shoulde thyng and disceatfull, wher he thyng the seke God, and do in dede seke them selues.

The. liii. psalme.

He sheweth howe he desired helpe of the Lord, and was heard, when he was broughte into greates Jeopardie, by the treason of the iehusites: and how God toke vengeance of his enemies.

* To the chaunter in Regimoth, an instruction of Dauid, when the iehusites came and sayde vnto Saul: Dauid is hyde amongest vs.



Heare me (O God) * for thy names sake, and deliuer me in thy strengthe.

These wordes of the iehusites.

Heare my prayer, O God, conserue the wordes of my mouth.

for thy names sake.

For straungers are risen up agaynst me, & synners (wher haue not God before their eyes) seke after my soule. Selah.

in thy name.

But lo, God is my helpe: it is he that holdeth my soule.

for thy name.

He shall see arde curll vnto myne enemies, & in thy trust shall thou despoyle the.

or by thy name, signi-

A he will offeringe will I geue the, & praise thy name O Lord, because it is so comfortable.

lie as much

For thou hast deliuered me oute of all my trouble, so that myne eye seeth thy de-

to be as, in,

for, or, by

thy matelly,

glory, good

nes, magni

fyce, pow

er and wis

dom. i. d.

in the. xlii.

psalme.

psal. xlii.

The. liii. psalme.

He complayneth that he was broughte into a great strait, through moost wicked & craftie men, whome he toke for his chiefe frendes.

To the chaunter in Regimoth, an instruction of Dauid.

Heare my prayer, O God, and hyde not thy selfe from my pericion.

Take heede vnto me and hear me both piteously & mercifully and complayne.

The enemye expecteth so, and the vngodly contemeth on so faste: for they are mynded to do me some myscheyfe, so maliciously are they set agaynst me.

My vertue is benye wnto me, and the feare of death is fallen vpon me.

Fearfulnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me.

And I saide: O that I hadde wynges lyke a dove, that I myght flye from my betes

xx. d. and

The .lvi. psalme.

and be at rest.

So, then wolde I gette me awaye far
of, and remayne in the wyldernesse.

Selah.

I wolde make haste to escape from þe
noyng wynde and tempest.

Destroie theyr tonges (O Lorde) and
deuoyde them, for I se vntygheousnes &
stryfe in the cytye.

Thys goeth daye and nyght about the
walles, myschyfe and vyce are in the mid-
dest of it.

Wickednesse is therein, disceate & gyle
go not out of her stretes.

If it were myne enemye þe coupled me,
I coulde beate it: or if one that oughte me
euill wyl dyd threaten me, I woulde hyde
my selfe from hym.

But it is thou my companion, my gyde
and myne owne familiar frende.

Wee had sweete and secrete communica-
tion together in the house of God.

Let death come hastily vpon them, & let
them goo doune quicke lyke bell, for wick-
ednesse is among the in theyr dwellinges.

As for me, I wyl call vnto God, and þe
Lorde shal helpe me.

In the euening, & morning & at noone
daye, wyl I mourne and complayne: and
he shal heare my voyce.

It is he þe deliuerer of my soule in peace,
from the that laye waye for me: for they
are many agaynst me.

D Yea, euen God that embureth for euer,
shal beate me, and bypunge them doune.
Selah.

For they wyl not turne: and why? they
feare not God.

Yea they lye handes vpon such as be
at peace wyl hym, and so they breake
hys couenaunt.

Theyr mouthes are softer then butter,
and yet haue they hatefull in theyr minde:
theyr wordes are smoother then oyle, and
yet be they verie smerdes.

O caste thy buerthen, O care, vpon the
Lorde: he shal norish the, and not leaue the
righteous in vnquietnesse.

But as for them, thou (O God) shalte
caste doune into the pyere of destruction.

The bloud thruste and disceatfull shal
not spue out half theyr dayes, neuer the-
lesse my truste is in the.

The .lvi. psalme.

D He sheweth howe he called on the helpe of
the Lorde, when he was in jeopardy before A-
chys kynge of Geth: & how he accused the wyces
and violence of Saul & his adherentes, whiche
had byrnen hym into that pyrell.

Psal. lvi. To the chaunter, vpon (a) the dome stock
doure: whiche sterd farre of, & Asaphane
of Dauid, when the philistines toke him
in Geth.

B e mercifull vnto me (O God)
for men wyl trede me doune:
they are daylye spyghtynge and
troublyng me.

The .lvii. psalme.

Myne enemyes treade me dayly vnder
theyr fete, for they be many that proude
spyghte agaynst me.

Neuerthelesse when I am astrayed, I
put my trust in the.

I wyl choyse my selfe in Gods worde,
yea, I wyl hope in God, and not feare:
What can the theu do vnto me?

They bere me dayly in my wordes: all
that they imagine, is to do me euill.

They hold all together, and kepe them
selues close: they marche my steppes, how
they maye catch my soule.

But in vayne, for he shal escape them:
and why? thou (O God) in thy displeasure
shalt caste doune suche people.

Thou tellest my spyrynges, thou put-
test my teares in thy botrell, and nabyest
them.

What soeuer I call vpon the, myne ene-
myes are put to flight: wherby I know
that thou art my God.

In Goddes worde wyl I reioyce, in
the Lordes worde wyl I comforte me.

Yea, in God do I truste, and am not a-
strayed: what can man than do vnto me?

Vnto þe (O god) wyl I paye my vowes
vnto the wyl I geue thankes & prayse.

For thou hast deliuered my soule from
death, and my fete from fallynge, that I
maye walke before God in the lpyghte of þe
lpyng.

The Notes.

(a) Abraham Asa thynketh that the dome
stockdoure was the begynnyng of a songe, af-
ter whose tune the psalme was songe. Some
other, suppose þe Douth called hym selfe dome
stockdoure whych stowd far, because he commit-
ted hym selfe whole vnto God, and geuynge
none answer to hys aduersaries, fled far from
hys owne nation vnto the philistines, whiche
were not onely straungers, but also enemyes.
The stowe herof is read. i. Regum. xxi.

The .lvii. psalme.

D He sheweth how he committed hym selfe to
the Lorde and escaped al reoparde, whē he was
in the caue and hys souldyers wyl hym, and
wyl what affection he gaue thankes vnto the
Lorde therfor: wyl a description of the malice
and hate of hys enemyes towarde him.

To the chaunter (a) bestow not aspech:
sam of Dauid, when he fled from Saul
into the caue.

B e mercifull vnto me (O God)
be mercifull vnto me, for my
soule trusteth in the: & vnder
þe shadow of thy wynges shal
be my refuge vntill my wicked-
nes be ouer past.

I call vnto God the most hygh, euen
the God that shal helpe me vpon agayne.

He shal sende from beauen, and saue
me from the reproche of hym that woulde
swalowe me vp. Selah.

Thys shal God sende, for hys merete &
sayntfulnes sake.

I lye wyl my soule amonge the cruell sp-
ons, euen among þe chyldren of men, whose
*recty

Of the tymes
in scriptus
res, flem
both signis
for as much
as mā. & d.
the. i. For
by þe dedes
of þe lawe,
shall no
flesh be ius-
tified, þe
noo man, &
lyne wyl
here.

L

A

B

B

The. lxxviii. Psalme.

Psalm. lxxviii. *teeth are speeres and arrows, & they: sounge a sharpe sweard.

Set vp thy selfe, O God, about the hea- uens, and thy glorie about all the earth.

They haue layd a net for my fete, and pressed doune my soule: they haue dygged a pitte before me, and are fallen into it the selues. Selah.

My herte is ready, O God, my herte is ready to syuge and geue praise.

Awake O my * glorie, awake lute and harpe, I my selfe wyl awake ryght early.

I wyl geue thanks vnto the, O Lord, amonge the people, I wyl syuge prayles vnto the amonge the Heaueu.

For: thy greatnes of thy merces reacheth vnto the heauens, & thy faythfulnes vnto the cloudes.

Set vp thy selfe, O God, about the hea- uens, and thy glorie about all the earth.

The Notes.

(a) O thou shalt not destroye or make awaye (as some wyl). By this he signifieth, after thy mynde of him, that hee wyl wythstande and stilled his souldiers, who moued him to destroy and kyl Saul. And thynketh it to be a certain tyme and maner of songinge.

The. lxxix. Psalme.

In inuention agaynst the flatterers and ad- herentes of Baule, wylth whose punishment he propheseth that the ryghteous shalbe wona derfully reioysed.

To the chaunter, Destroy not
Archdam of Dauid.

A (a) your myndes be vnto righ- teousnes in dede, the iudge the thynge that is ryght, O ye son- nes of men.

But ye ymagyn myschete in your her- tes, & your hands deale wylth wyckednes.

The vngodly are frowarde, euen from theyr mothers wombe: as sone as they be boine, they go astray and speake lyes.

They are as lurous as a serpent, euen like a deaf Adder, that stoppeth her eares,

That she should not heare the voyce of the charmer, charme he neuer so wyselye.

* Brake theyr teeth (O God) in theyr mowthes, smyte the chafe bones of the ly- ons whelpes in lauder, O Lord.

That they maye fall awaye, lyke was- ter that runneth awaye: & that whē they shote theyr arrowes, they maye be broke.

Let them consume awaye lyke a snayle, and lyke the vntinely sente of a woman, and let them not se the sunne.

O: euer your thornes be sharpe, & wyrd shall take them awaye quykly, lyke a thorn my wynde.

The ryghteous shal reioyce when he seeth the vengeance, and shall washe his fete in the bloud of the vngodlye.

So that men shal saye, verely there is a reward for the ryghteous: doubtles ther is a God that iudgeth the earth.

The Notes.

(a) O is a iustice in dede dombe, that ye ought to pronounce and the ryghteous thynge that

The. lxx. Psalme. Fol. rlii.

ye ought to iudge, O ye sonnes of men: O ye that holde the counsayll, pronounce ye in dede that wyche is ryghteous: Ye sonnes of men, iudge ye after the thynge that be ryght.

The lxx. Psalme.

He despyeth helpe agaynst his enemyes. He boasteth his innocencie. He despyeth the maners of his enemyes, & propheseth theyr auengement.

To the chaunter destroy not, Archdam of Dauid, * when Saul sente to watche the house, to thintent to kyl m.

Deliver me from myne enemyes (O my God) and defende me from them that tye vp agaynst me.

O deliver me from the wycked doctes, and saue me from the bloude thutty men.

For so, they lye waytynge for my soules: the myghty men are gathered together agaynst me, without any offence or fault of me. O Lord.

They runne, and prepare them selues, without my fault: Arise, come thou, helpe me, and beholde.

Stand vp O Lord God of hostes, thou God of Israell: to vnto all Heathen: be not mercyfull vnto them that offende of malicious wyckednes. Selah.

Let them go to and fro, & runne aboute as theyr houllynge lyke dogges.

Beholde, they speake (agaynst me) in theyr mouth, swerdes are vnder theyr lip- pes, for who reponeth them?

But thou, O Lord, shalt haue them in derision, thou shalt laugh all Heathen to scorn.

O: strength do I ascribe vnto the, for thou (O God) art my defender,

God sheweth me his goodnes plente- ously, God leeteth me se my despye vpon myne enemyes.

Slawe them not, lest my people forget: but cast them abroad in thy power, and put them doune, O Lord my defence.

For the synne of theyr mowthe, for the words of theyr lippes, & because of theyr pryde, let them be taken: and why: theyr preachynge is of cursynge and lyes.

Consume them in thy wyrd, consume them that they maye perishe, & knowe that it is God, wherby tulerth in Jacob, and in all the worlde. Selah.

Let them go to and fro, & runne aboute the cite, houllynge lyke dogges.

Let them runne here and ther for meat, and grudge when they haue not yough.

As for me, I wyl syuge of thy power, and prayse thy mercy by tymes in the mor- nyng: for thou arte my defence and re- fuge in the tyme of my trouble.

Vnto the (O my strength) wyl I sing, for thou (O God) art my defence, and my mercyfull God.

The. lxx. Psalme.

He sheweth howe God bringe displeasur, L.L. had

Here glorie signifieth a song of psalme wherby he prayseth God. And after some the soule of hym a psalme.

That is to say: bring to naught & blasphemie of them & call me Iudger.

Reg. lxx.

One kinde of Gods visitation, is his plasinge & cha- linging.

D

The .lxi. psalme.

had, in tymes past, geuen the people of Israel into the handes of their enemies, but byd yet mercifullly helpe the agayne. He sheweth also the power & dominion of the Israelites, vnto who nowe are subdued the Moabites, and the Philistines, and hopeth by the power of God to haue the victorie of the Ammonites.

That is to say: part of Siria called Mesopotamia, & the other part called Ioba.

To the chaunter, vpon the case of witnesselle Mychth of Dauid, for to reache when he foughte agaynst Syria of Mesopotamia, and Syria of Ioba: and when Ioba turned back, & Que. xii. thousande Edomites, in the valleye of Salt.



God, thou that hast cast vs oute and scatered vs abroad, thou hast bene so sore displeased at vs, comfort vs agayn.

Thou that haste removed the land and deuised it, heale the sores thereof, for it shaketh.

Thou haste shewed thy people heuynge thynges, thou hast geuen vs a drynke of wyne, that we shoulde be wylde.

This dyke signifieth, the anger of the lord, or the sufferance of some plague, or the anger of the lord.

Yet haste thou geuen a token for such as feare the, that they maye call it vp in the trowth. Selah.

That thy beloued myghte be deliuered helpe them with thy ryght hande, & heare me.

God hath spoken in his Sanctuary (which thyng reioysseth me) I will deuyse synnem, & mete out the valley of Succoth.

Galad is myne, Manasse is myne, Ephraim is the strength of my heade, Iuda is my captayne.

Moab is my washpot, ouer Edom wyl I stretch oute my shoe, Philistea shall be glad of me.

Who wyl leade me into the stronge ctyte? Who wyl byng me into Edom?

Shalt not thou do it, O god, thou that haste cast vs oute: thou God, that wenest not out with out hostes?

O, be thou oure helpe in trouble, for payne is the helpe of man.

Thow God we shall do great actes, and it is he that shall treade downe oure enemies.

The .lxi. psalme.

He desyeth to be deliuered fro perill, and straight wayes, with a promys of thankesguyng, sheweth that his desyre is hearde. He maketh him selfe a figure of Christ, reioysng of his kyngdome, which lasteth euer.

To the chaunter vpon Regimoth of Dauid.

Eare my crying (O God) geue hede vnto my prayer.

(a) Fro the endes of the earth, wyl I call vnto the, when my herte is in trouble: O set me vp vpon an hye rocke.

For thou art my hope, a stronge towre for me agaynst the enemye.

I wyl dwel in thy tabernacle for euer, that I may be safe vnder the couerynge of thy wynges. Selah.

The .lxii. psalme.

For thou, O Lord, hast heard my desires, thou hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the kynge a longe lyfe, that bys peates maye endure thow out all generations.

That he maye dwell before God for euer: O let thy louyng mercy and faythfulnes preserue hym.

So wyl I alwaye synge prayses vnto thy name, that I maye dayly perfect my bowes.

The Notes.

(a) He crieth from the endes of the earth, that heynge in a farre countrey banished, or otherwys holden from his country, & gherly with affliction and prayer, with feruent desyre to come out of tribulation and aduersyte wher in he is oppressed in those far contries, and to be broughte agayne to his naturall countrey, or other place wher he desyeth to be. Read the .iii. of the knynges. viii. Chapter. It maye be spiritually vnderstand, of hym that feruently desyeth to be deliuered out of this bodye, & to be with Christ. Dauid as it appeareth in the .viii. of the .iii. of knynges) was dynt into the bittermost toales of al Israel, both when Haulie and Absalon perscuted hym. And therfore he sayeth: how far soeuer I be outlawed, yet wyl I call vpon the lord, and truste surely to obayne my rest.

The .lxii. psalme.

He teacheth to trust to God only, and not to men, neither to any of their strengthes or armies. And describeth their cowardnes and vanyte, with the vengeance that abide hit, from above.

To the chaunter, for by Iudith a psalme of Dauid.



I soule wasteth only vnto God, for of hym cometh my helpe.

He only is my strength, my saluation, my defence, so that I shall not greatlye fall.

Howe long wyl ye ymagin myschyfe agaynst euery man: ye shall be layne al the soye of you: yea as a totteryng wall shall ye be, and lyke a broken brydge.

Their deuys is only howe to put hym oute, they delite in lies: they geue good words with their mouth, but curse with the herte. Selah.

Reuert beleue, my soule abydeh onlye vpon God, for he is my God.

He only is my strength my saluation, and my defence: so that I shall not fall.

In God is my health, my gloire, my myght, and in God is my trust.

O put poure truste in hym alway, ye people, poure oute poure hertes before hym for God is our hope. Selah.

As for men, they are but vayne, men are disceitfull: vpon the myghtes they are all together lyghter then vanyte it selfe.

O trust not in wydg and tobbere, geue not poure selues vnto vanyte: if cytyes encrease, let not poure herte vpon them.

God spake once a worde, & wyse haue I heard

He falleth oute of remembrance of speaking in scripture, & is coloured, & hath a quaking conscience.

I heard the same: that power belongeth vnto God.

That thou Lord art merciful, and that thou rewardest euery man accordyng to hys workes.

The. lxxiij. psalme.

He sheweth how he gaue hys mynd to the contemplacyon of the goodnes and power of God, and was therewith wonderfully comforted, when he was absent from the holpe feast in the wilderness of Iuda, through the persecucion of Saul: and howe he sawe by the spirite, both his exaltation and the destruction of hys enemies: wherein he also figureth Christ vnder the person of hym selfe.

A psalme of Dauid, when he was in the wilderness of Iuda.

he meaneth the wilderness of iuda, which fel

in the losse of Iuda.

God, thou art my God: earlie wyl I seeke the. My soule thyrest for the, my flesh longeth after the, in a bare and drye lande where no water is.

Thus do I loke for the in thy Sanctuary, that I may behold thy power & glory.

For thy louinge kyndnesse is better the lyfe, my lyppes shall praise the.

As long as I lyue wyl I magnifye the, and lyfe by my haundes in thy name.

My soule is satysfied euen as it were with may and fatnesse, when my mouth prayseth the with ioyful lypps.

In my bedde wyl I remember the, and when I wake, my talkyng shall be of the.

For thou hast bene my helper, and vnder the shadowe of thy wynges wyl I reioyce.

My soule hangeth vpon the, thy ryght hande vpholdeth me.

They seeke after my soule, but in vayne: for they shall go vnder the earth.

* They shall fall into the swerde, and be a prey for foxes.

But the kynge shall reioyce in God: all they that sweare by hym, shall be commended: for the mouth of lyars shall be stopped.

The. lxxiij. psalme.

A prayer against betrayers, whose dysposicion he describeth, and prophesyeth their augement.

To the chaunter a psalme of Dauid.

Eare my voyce, O God, in my complaynt, preferre my lyfe to the feare of the enemye.

Hyde me from the gathering together of the froward, from the heape of wycked doers.

Whiche whette theyr tounge like a swerde, and shote with theyr venymous wordes, like as with arrowes.

That they may priuely hurt the innocent, sodely to hit hym without any feare.

They haue deuyled my chylde, and communed amonge them selues, howe they may saye snates: cuse (saye they) who shall se them?

They ymagyn wyckednes, and keepe

He meaneth Saul & hys host.

it secret amonge them selues, euery man in the deepe of hys heart.

But God shall sodenly shote with an arrowe that they shall be wounded.

Yea theyr owne tounge shall make the fall, in so muche that who so seeth them, shall laugh them to scorn.

And all men that see it, shall saye: thus hath God doone, for they shall perceyue that it is hys worke.

The cygbreous shall reioyce in the Lord, and put hys trust in hym: and al they that are (a) true of heart, shall be glad therof.

The. Notes.

(a) Such are true of heart, as neyther for the prosperite of the vnfaithful, nor the pouertie of the godly are seduced: but alwayes iudgeinge well of God, are pleased with that he doth: contented onely with hys promise coneyned in hys worde. psalme. lxxiij. a.

The. lxxv. psalme.

He sheweth that God, whiche principally and properly ruleth in Syon (by which is signified the congregacion of the saythful) ought to be knowe and worshipped of al me, because he giveth aboundance, both of thynges necessarye to this lyfe, and of heauynly thynges also.

To the chaunter, a psalme and songe of Dauid.



Thou, O God, art praysed in Syon, and vnto the is the vow perfourmed.

Thou hearest prayer, therfore cometh all fleshe vnto the.

Dure misdeedes preynt agaynst vs, O be thou mercifull vnto our synnes.

Blessed is the man to whom thou chosent and receuest vnto the, that he may dwell in thy conctes: he shall be satysfied with pleasures of thy house, euen of thy holpe temple.

Heare vs, accordyng vnto thy wonderful cygbreousnesse, O God our saluacion: thou that art the hope of all the endes of the earth, and of the broad sea.

Whiche in hys strenght setteth fast the mountaynes, and is gyrded about with power.

Whiche stylereth the ragyng of the sea, & roarunge of hys waues, & the woodnes of the people.

They that dwell in the uttermost partes are afrayed at thy tokens, thou makest both the mornynge and euynng starres to prayse the.

Thou visitest the earth, thou waterest it, and makest it very plenteous.

The tract of God is full of waters, & prepared man bys coine, and thus thou prouidest for the earth.

Thou waterest her founteynes, thou breakest the hard clottes therof, thou makest it soft with the droppes of rayne, & blestest the increase of it.

Thou crownest the yere with thy good, and

and

The. lxxi. psalme.

Rabby and thy * foteſteppes droppe ſamelſe.
 Kimhi vnderſtanderh
 the of the cloude,
 Rabby
 of ita of rē: ſad ſo thyke wryth come, that they laugh
 ning was and ſpunge.

The. lxxi. psalme.

I thankſgeuyng for the deliuerance of
 the people of Iſrael when the psalmiſt mo
 ueth at men to the praiſing of the Lorde.

To the chaunter, a psalme
 of Dauid.

Be ſorful in God, all ye lan-
 des, ſynge prayſes vnto the
 honour of hys name, make
 hys prayſe to be glorious.

Say vnto God: O howe
 wonderful are thy workes: thow the
 greatneſſe of thy power ſhall thine ene-
 mies be confounded.

O that all the worlde woulde worſhip
 the, ſynge of the, and prayſe thy name.
 Selah.

O come hyther and beholde the workes
 of god, which is ſo wonderful in hys doyn-
 ges among the chyldren of men.

He turned the ſea into drye lande, ſo
 they went thow the ſ water on fote: they
 ſore wyl me reioyſe in hym.

He ruleth with hys power for ever, his
 eyes beholde the people: the rennagates
 ſhall not be able to exalte them ſelues.
 Selah.

O magnify our God, ye people, make
 the voyce of hys prayſe to be hearde.

Whiche holdeth out ſoule in lyfe, and
 ſuffeſt not our ſeete to ſlyppe.

For thou, O God, haſt proued vs, thou
 haſt tryed vs lyke as ſyluer is tryed.

Thou haſt brought vs into captiuitie,
 and laved trouble vpon our ſynes.

Thou haſt ſuffered men to ryde ouer
 our heades, wee went thow the ſyre and
 water, but thou haſt brought vs oute, and
 reſreſhed vs.

Therefore wyl I goe into thy houſe to
 burnt offeringes, to pare the my bowes,
 which I promyſed wryth my lynes, and
 ſpake wryth my mouth, when I was in
 trouble.

I wyl offer vnto the fat buche ſacrifi-
 ces wryth the ſmoke of rammes, I wyl of-
 fer bullockes and goates. Selah.

O come hyther and hearken, all ye that
 feare God, I wyl tell you what he hath
 done for my ſoule.

I called vnto hym wryth my mouth, &
 gaue hym prayſes wryth my tonge.

Al I enſlue vnto mykedneſſe wryth
 my hert, the Lorde wyl not heare me.

Therefore God hath hearde me, and con-
 ſpyred the voyce of my prayer.

Prayſed be God, whiche hath not caſt
 oute my prayer, nor turned hys mercye
 from me.

The. lxxii. & lxxiii. psalme.

The. lxxii. psalme.

He wryth the fauour of God to the peo-
 ple of Iſrael, to the intent ſ they by the know-
 ledge and prayſe of his godly goodnes may be
 ſpyed thow the whole worlde.

To the chaunter, in Regimoth,
 a psalme and ſonge.

God be mercyfull vnto vs, bleſſe
 vs, and ſhew ſyghy of hys coun-
 tenance vpon vs. Selah.

That we maye knowe thy
 maye vpon earth, thy ſauynge health a-
 monge al Beathen.

Let the people prayſe the, O God, pea-
 let al people prayſe the.

O let the people reioyſe and be glad, ſ
 thou iudgeſt the ſolke ryghteouſly, & go-
 uerneſt the nations vpon earth.

Let the people prayſe the, O God, let al
 people prayſe the.

God, euen ouer ſome God, geue vs hys
 bleſynge, that the earth maye byng ſoyth
 her increaſe.

God bleſſe vs, and let all the endes of
 the worlde feare hym.

The. lxxiii. psalme.

He ſheweth the great goodnes and won-
 derfull power whiche the Lorde exercyſed to-
 ward hys people, and the holynesse cruell,
 in geuynge th victorie as ſome pounde, of
 the Hittites, the Amorites, and the Ammonites
 to: ſayng na ſpoken therein the kingdome of
 Iſrael, vnto whom he ſawe by the ſpyte that
 the whole worlde ſhoulde obey: wherfore he ex-
 horted al men to geue prayſe vnto the Lorde.

To the chaunter, a psalme and
 ſonge of Dauid.

Let (*) God aryle, ſo ſhall hys
 enemies be ſcattered, and they
 that hate hym, ſhall ſce before
 hym.

Lyke as the ſmoke vaniſheth, ſo ſhalte
 thou diſperſe them away: and lyke as waxe alpe and to
 melteſh at ſ ſyre, ſo ſhall the vngodly pe-
 caryſh at the preſence of God.

But the ryghteous ſhalbe glad and re-
 ſoyce befoze God, they ſhalbe merre and
 loyefull.

Obſynge vnto God, ſynge prayſes vnto
 to hys name: magnify hym that ryderh a
 boue the beaues, whoſe name is ſ Lorde,
 and reioyce befoze hym.

He is a father of the fatherleſſe, he is a
 defender of widdowes: euen God in hys
 holy baptacion.

He is the God that maketh me to be of
 one mynd in a houſe, and byngeth the pry-
 ſoners oute of captiuitie in due ſeaſon,
 but letteſh the rennagates continue in
 ſcarenelle.

O God, when thou menſen ſoyth befoze
 the people, when thou wenteſt thow the
 wyldernes. Selah.

The earth ſhoke, and the beaues drop-
 ped at the preſence of God in Shinar, at
 the preſence of God, whiche is the God
 of Iſrael.

Thou

The. lxxviii. psalme.

By the
gracious
rayne, is
spynned,
the woode
and gospel
whiche is
the lawe of
the spirite
and of life.

Thou O God, sendest a gracious raine
vpon thine encreptance, and reseedest it
when it is drye.

That thy beastes may dwell therein,
whiche thou of thy goodnes hast prepared
for the poore.

The Lord shall geue the woode, with
great hostes of euangelists.

Kings with their armies shall dye, and
they of the household shall deuide the spoile.

It so be that ye lie among the pales, the
houses sethers shall be covered with syluer,
and her wynges of the coulour of gold.

When the almyghty setteth kings vpon
the earth, it shall be clear euē in þ darkness.

The hyl of Basan is Gods hyl, the hyl
of Basan is a piteous hyl.

That is
myghty
kynge.

Why hoppe ye so, ye great hyls?

It pleaseth God to dwel vpon this hyl,
yea the Lord wyl abyde in it for euer.

The charrets of God are many thousand
tymes a thousand, the Lord is among the
in the holy mount Sinai.

Thou art gone vpon a hye, thou hast led
captiue captiue, and receyued gyftes
for men: Yea, euen for thine enemyes, that
they myght dwell with the Lord God.

Prayed be the Lord daily, euen the god
whiche helpeth vs, and pouereth his be-
nefit upon vs. Selah.

The God that is our sauour, euen God
the Lord, by whom we escape death.

The God that smiteth the enemyes vpon
the heades, and vpon the heare scalpes:
such as go on syl in their wyckednes.

The Lord hath said: some wyl I bring
agayne from Basan, some wyl I bring a-
gayne from the depe of the sea.

That thy foote may be dypped in the
bloud of thine enemyes, and that thy dogs
may lycke it vp.

It is wel knewe, O God, how thou goest,
how thou my God and kynge goest in the
Sanctuarie.

The songers goode before, and then the
mynstrels amonge the maydens with the
ymbrels.

O geue thanks vnto God the Lord in
the congregaciō, for the welles of Israel.

Her litle Benjamin, the princes of Ju-
da, the princes of Zabulon, and the princes
of Reubeh shall beare rule among them.

Thy God hath committed strength vnto
thee: stablish the thyng, O God, that
thou hast wrought in vs.

For thy temples sake at Ierusalem shall
kynge bring presentes vnto the.

Reproue the beastes among the reedes,
the keape of bulles with the calves: those
that dyue for money.

O scatter the people that delie in bat-
tyle.

The princes shall come out of Egypte,
the Assyrians lande shall stretch out her
handes vnto God.

psa. lxxviii.

Sing vnto God, O ye kingdoms of the
earth: sing praises vnto þ Lord. Selah.

The. lxxix. psalme. Fol. xxi.

Whiche spitteth in the beuens ouer all,
from the begynning: Lo, he shall sende oute
his voyce, yea, and that a myghty voyce.

Ascrib ye þ power vnto God, his glori-
ty is in Israel, and his myght in the clou-
des. God is wonderful in his sanctuarie, he
is the God of Israel, he wyl geue strength
& power vnto his people. Blessed be God.

The. lxxix. psalme.

A complaynt of the great aduersities of Da-
uid, bearyng the figure of Christ, & of the sanc-
tes and Christen, his members. And after a pray-
er for reuerence therfrom: Then a joyful re-
ioysynge for helpe geuen, with a prophesie of
the increase of the church signed therunto.

To the chaunter vpon Sotanim
of David.



Helpe me O God, for the war-
ters at come in, euen vnto my
soule.

I aske fast in þ depe myre
wher no ground is: I am come
into deepe waters, and the floudes wyl
drowne me.

I am weary of crying, my throte is dry,
my syght faileth me, for waitynge so longe
vpon my God.

They that hate me without a cause are
more then the heates of my head: they that
are myne enemyes and woulde destroy me
gylelesse, are myghty: I am fayne to paye
the thynges that I neuer tooke.

God thou knowest my simplenesse, and
my faulces are not hyd from the.

Let not them that trust in the, O Lord
God of hosts, be ashamed for my cause: let
not those that seke the, be confounded thor-
ow me, O God of Israel.

And wherfor thy sake do I suffer reproche,
shame couereth my face.

I am become a straunger vnto my bre-
thren, and an alpaunte vnto my mothers
chylidren.

For the zeale of thine house hath euen
eaten me, and the rebukes of them that re-
buked the, are fallen vpon me.

I wepte and chastened my selfe with
fastynge, and that was turned to my re-
proche: I put on a sacke cloth, and therfore
they gested vpon me.

They that sat in the gate, spake against
me, and the drunkardes made songes vpon
me.

But Lord I made my prayer vnto thee,
in an acceptable tyme.

Heare me, O God, with thy great mercy
and sure helpe.

Take me out of the myre that I synke
not, O let me be deliuered fro them that
hate me, and out of the depe waters.

Let the water floud drowne me, that the
depe shallow me not up, and that the pitte
put not her mouth vpon me.

Heare me, O Lord, for thy louynge kynde-
nesse is comfortable: turne the vnto me ac-
cording vnto thy great mercy.

Hyde not thy face from thy seruante,
for

psa. lxxix. fol.

The. lxx. psalme.

For I am in trouble: o hast thou to helpe me.

Drawe nye vnto my soule, and saue it: O helpe me because of myne enemies.

Thou knowest my reproche, my shame, and my dishonoure: myne aduersaries are al in thy syght.

The rebuke breketh my hart, and maketh me deuy: I looke for some to haue pity vpon me, but ther is no man, and for some to comfort me, but I fynde none.

They gaue me gal to eat, & wyne I was thursty, they gaue me vinegar to drinke.

Let thep: (a) table be made a snare to take them selues wyth all, an occasion to fall, and a reward vnto them.

Let thep: eyes be blinded, that they see not: and cuter both downe thep: backes.

Howe oure thyus indignacion vpon them, and lette thy wrathfull dyspleasure take hold of them.

Let thep: habyracion be voyde, and no man to dwel in thep: tentes.

For they persecute him whom thou hast smyten, & besyde thy woundes they haue geuen hym mo.

Let them fall fynd one wyckednes to another, and not come into thy righteousness.

Let the be myped out of the (b) booke of the lyuynge, and not be wyrtten amonge the ryghteous.

As for me, I am poore and in heauynes, let thy helpe defende me O God.

That I maye prayse the name of God wyth a songe, and magnifye it wyth chauceleuryng.

This shal please the Lord better then a bullocke that hath hornes and hooves.

O consyder this and be gladd (ye that be in aduersitie) seke after God, and poure soule shal lyue.

For the Lord heareth the poore, and despyseth not hys pypsoners.

Let heauen and earth prayse hym, the sea and al that moue therein.

For God wyl saue Syon, and buyld the cottes of Iuda, that men may dwel ther and haue them in possession.

The seede of hys seruauntes shal inheryte it, and they that loue hys name shal dwel therein.

The Notes.

(a) That is, let thep: opinion and doctrine be the cause of thep: synnes and destruction, as it is come to the Jewes. Roma. xi. b. The hebreue paraphrast saythe: let such a Dymmer be set before them, wherunto they may be so bound, that they can not scape. The scripture is a snare to the vngodly, wherewith they be trapped, although they be neuer so wel learyng. For onely the spiritual perceyeth the meaning thereof. On the other side, vnto the godly, though they haue neuer so lytle learyng, or none at all, it is the rytyer of the water of lyfe. Thon. vii. f.

(b) Let the be myped out of the booke of the lyuynge, as much, as let the be myped out of the number of them whom thou hast chosen to lyfe. This booke of the lyuynge, is none other thyng then the euerlastyng election and predestinacion of God, vpon the which vndoubtedly foloweth vocacyon, and iustificacion. Daniel. xii. a. Phillip. iiii. a.

The. lxx. & lxxi. psalms.

and Apoc. lii. a.

The. lxx. psalme.

He despyeth helpe, and the strengthment of hys ennemyes, that the captyues maye reioyce of hys ayde.

The chaunter of Dauid to byng to remembraunce.



After the, O god to deliuer me, and to helpe me, O Lord.

Let the be ashamed and confounded, that seeke after my soule, & let the be turned backward, & put to confusion, & wysh me euyl.

Let them sone be brought to shame, that crye ouer me, there there.

But let al those that seke thee, be ioyful and glad in thee: and let al such as helpe in thy sauyng health, saye alwaye: the Lord be praysed.

As for me, I am poore and in mysfortune, haste the O God for to helpe me.

Thou art my help, my redemer and my God: O make no long tarryng,

The. lxxi. psalme.

He sheweth howe he was comforted of the Lord, whiche as he had persecuted hym sence he was a child, so he would not forsake hym in his age, when he despyed helpe agaynst hym: as it is supposed, that conspyred with him, to slay him, and howe he gaue prayse and thanks to hym.



In the O Lord is my trust let me neuer be put to confusion, but ryd me, and helpe me thorow thy ryghteousnesse, eueryng thyne eare vnto me, and helpe me.

Be thou my strong holde (whereunto I may alwaye flye) thou that haste promysed to helpe me: for thou art my house of defence and my castel.

Deliuer me, O my God, out of the hand of the vngodly, oure of the haude of the vnyghteous, and cruel man.

For thou O Lord God, art the thyng that I longe for, thou arte my hope euen fro my youth.

I haue leached vpon the euer sence I was born, & art he that toke me out of my mothers wombe, therefore is my prayse alwaye of thee.

I am become a wonder vnto the multitude, but my sure trust is in thee.

O lette my mouth be fylled wyth thy prayse and honour, al the day long.

Call me not away in myne olde age, for sake me not when my strenght faileth me.

For myne enemyes speake agaynst me, and they that lay waite for my soule, take they: counsel together, saying: God hath forsaken hym, persecute hym, take hym, for ther is none to helpe hym.

O not farte fro me, O God: my God, haste the to helpe me.

Lette them be confounded and perished, that are agaynst my soule: let them be confuted wyth shame and dishonoure, that seke to do me euyl.

As for me, I wil patiently abyde alway, and wyl euer encrease thy prayse.

The. lxxii. Psalme.

My mouth shall speake of thy righteousnes and sayng healeth * al the daye longe, for I knowe no ende therof.

Let me goin (O Lord God) and I will make mencyon of thy power and righteousnes onely.

Thou, O God, haste learned me fro my pouth by vntyl now, therfore wyl I tel of thy wondrous workes.

Forlake me not, O God, in myne olde age, whē I am gray headed: butyl I haue shewed thyne arme vnto chyldrens chyldren, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very hie, thou that doest great thinges, O god, who is lyke vnto the?

D O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refresh me: pea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wil I praise the and thy faithfulness O God, playing vpon the lute. vnto the wyl I syng vpon the harpe, O thou * holy one of Israel.

That is, Chyl.

My lippes woulde sayne syng prayes vnto the: and so woulde my soule, to whom thou hast deliuered.

My tounge talke of thy righteousnes al the daye longe, for they are confounded and brought vnto shame, that sought to dooe me euyl.

The. lxxiii. Psalme.

The prayeth that the kyngdome of God maye come thorow Christ, and prophesieth of þ noble nes, righteousnes, plentifulnes, and durableness of thys kyngdome: but al vnder the shadowe of the kyngdome of Salomon.

Of Salomon.



Give the kyng thy indgement, O God, and thy righteousnes vnto the kynges soune.

That he maye gouerne thy people accordyng vnto thyght, and defend thy poore.

That the * mountaynes maye bringe peace, and the lytle hylles righteousnes vnto the people.

He shall kepe the simple folke by theyr right, defend the children of the poore, and punyssh the wrong doer.

Thou shalt be feared as longe as the Sunne and Moone endureth, from one generation to another.

He shall come downe lyke the rayne in to a ffele of wolfe, and lyke the droppes that water the earth.

In thys time shall righteousnes flourish, pea, and aboundaunce of peace, so long as the Moone endureth.

His dominion shall be from the one sea to the other, and from the floudes vnto the worldes ende.

They that dwell in the wyldernes shall knowe before hym, and his enemyes shall say: shall be * lyke the dust.

By mo: sayng are vnderstand the greates men and rulers, that receiue the woordes of peace. And by the lytle hyls, they subiects. Psal. lxxiii. g. Luke. iii. b.

That is to say: shall be

The. lxxiii. Psalme: Fol. xvii.

The kynges of the sea & of the Isles shall bring presentes, the kynges of Araby and Saba shall offer gyftes.

humbled es uen to þ his syng of the ground. Esa. xlii. g

All kynges shall worshippe hym, and al beate shall do hym seruyce.

For he shall deliuer the poore when he cryeth, and the needy that hath no helpe.

He shall be sauourable to the simple and poore, he shall preserue the soules of suche as be in aduersitie.

He shall deliuer theyr soules from extorcion and wrong, and deate shall theyr blud be in his syght.

* He shall syue and vnto hym shall be gathered of the Golde of Arabia: prayer shall be made euer vnto hym, and daylye shall he be prayesed.

That is to say, þ hing after Rab bi Salom) But after some other the poore.

Ther shall be an heape of corne in þ earth bre vpon the hyls, his fute shall shake like Libanus, and shall be grene in the cyp, like grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge the posterities, whych shall be blessed thowme hym, and al the beate shall prayse hym.

Blessed be the Lord God, euen the god of Israel, whiche only doth wondrous thinges And blessed be the name of his mayesty for euer, and al lands be fulfylled wth his glory. Amen. Amen.

Here endeth the prayers of David the sonne of Jesse.

The thynde treatyse.

The. lxxiii. Psalme.

The the wryth vnto the consolacion of the godly whych are greued and offended wth the prosperite of the wyched, how vngacious an ende it shall have. And agayne howe fortunate and happy an ende it is muler wher wth the godly scine here to be exercised, shall be rewarded wth.

A Psalme of Asaph.



How louing is God vnto Israel: to such as are of a cleane herte.

Nevertheless my teete were almost gone, my treadynges had wel nye slyppe.

And why? I was greued at the wicked, to se the vngodly in such prosperite.

For they are in no perill of deathe, but stand fast lyke a palace.

They come in no misfortune lyke other folk, neither are they plagued like other me.

And thys is þ cause that they be so vult up in pryde, and overwelmed wth cruelty and vnyghtuousnes.

They crye wel for faunes, they do euen what they lyst.

Corrupt are they, and speake blasphemies malyciously, proude and presumptuous are theyr wordes.

They stretch forth the theyr mouthe vnto the heauen, and theyr tounge goeth thowme the worlde.

Therfore sal the people vnto them, and shewout luche they no smal auantage.

Tush (say they) how shuld god perceyue it: is there knowledge in the most byst?

To,

The. lxxiii. psalme.

Lo, these are the vngodlye, these prosper
in the world, these haue riches in possessiō.

Should I then curse my bett in vayne
(thought I) & wash my hands in innocē.

Wherefore should I be thus punished day-
ly, and be chastened euery morning?

Yea, I had almost also said euē as they:
but lo, then shoulde I haue conspied the
generacion of thy chyldren.

Then thought I to vnderstand this, but
it was to hard for me.

Therfor I went into the sanctuary of god,
and conspyed the ende of these men.

Samely, how thou hadst set the in a slip-
pery place, that thou maist cast the downe
headlonges, and destroy them.

O how sodely they do consume, perishe,
and come to a fearful ende.

Yea, euē lyke as a dreame when one as-
waketh, so makest thou these & ymage to
danysh out of the cypse.

Thus my bett was greued, and it went
euē thorow my ternes.

So forso was I and ignorant, and as
it were a brad before the.

Nevertheless I am alway by the, thou
holdest me by my ryght hand.

Thou ledest me wth thy counsel, and
afterward receivest me vnto glory.

O what is ther prepared for me in hea-
uen? ther is no bringe vpon earth, that I
desyre in comparisō of the.

My flesh and my bett sayler, but God
is the strength of my heart, and my portu-
on for euer.

For lo, they that forsake the, that perishe,
thou destroyest all them that (a) commit
fornication agayn the.

But it is good for me, to hold me fast by
God, to put my trust in the Lord God, and
to speake of al thy workes.

The Notes.

(a) He that putteth any part of his full trust and
hope in any other then in God only committeth
fornication agayn God. For the marke stand-
eth betwene god and the that profess his name,
as it doth betwene a man and his wyfe.

The. lxxiii. psalme.

The complacency of the destruction of the
temple, and of the blasphemy of the wicked peo-
ple agayn God and his holy thinges. And af-
ter he hath mentioned the power of God in the
principal thinges of this world, to the strength-
nyng and confirming of hope, he prayeth that
the sayntes and godly persons maye be aug-
mented, and the heathen brought vnder wth wot-
thy punishment.

An instruction of Asaph.



Gods with-
the, to some
time taken
for the ven-
geance
whereof
the power
is in the
psalm. a but
here it say-
meth the

God, wherefore dost thou cast
us so cleue away? why is thy
marke so hate agaynste the
shepe of thy pasture?

O chynke vpon thy congre-
gacion, who thou hast purchased from the
beginning, the staffe of thine inheritaunce,
whom thou hast redeemed, euē this vyl of
son wherein thou dwellest.

Reade vpon the wth thy scie, and caste
them downe to the ground, for the enemy

The. lxxiii. psalme.

hath destroyed al together in thy sanctuary.

Thyne aduersaries rear in thy houses,
and set vp they banners for tokens.

Men may se the axes glystet aboue, lyke
as those that be in the wood.

They cut downe al the feeling worke of
the Sanctuary wth byls and axes.

They haue set fyre vpon the Sanctuary,
they haue defyled the dwelling place of
thy name, euē vnto the ground.

Yea, they sai in they hert: let vs spoile
them al together, thus haue thy brent vp al
the houses of God in the land.

We se our tokens no more, there is not
one prophet more, no not one that vnder-
standeth any more.

O God, how longe shal the aduersarye
do thus vpon thy honour? how longe shal the ene-
my blaspheme thy name for euer?

Why withdrawest thou thyne hand?
why pluckest thou not thy ryght hand out

But God is my kynge of olde, the helpe
that is done vpon earth, he doth it him selfe.

Thou breakest the sea thorow the por-
mer, thou breakest the heades of the Dia-
gons in the waters.

Thou smyttest the heades of Leviathan
in pieces, and geuest hym to be meate for
people in the wyldernes.

Thou diggest by wells and brookes, thou
drest vp mynnyng waters.

The day is thine, and the night is thine,
thou hast prepared thy lightes & the Sunne.

Thou hast set al the borders of the earth,
thou hast made both sommer and winter.

Remember this, O Lord, how the ene-
my rebuketh, and how the foolyshe people
blaspheme thy name.

O deliuer not the soule of thy turtle doue
vnto the beausts, and forget not the congre-
gacion of the poore for euer.

Take vpon the couenant, for the darke
houses of the earth are full of wickednes.

O let not thy symple go away ashamed: for
thy poore & needy geue praises vnto thy name.

Arise, O God, and maintaine thine own
cause, remember how the foolyshe man blas-
phemeth the day.

Forget not the voyce of thyne enemies,
for the presumption of the that hate thee,
increaseth euē more and more.

The. lxxv. psalme.

Our saviour here vnder the shadow of Da-
uid glorieth of the power geuen vnto him, wher-
wth he will restore the world nowe drawyng
to an ende: and warneth that no man be so bar-
dy as to withstand his kingdome: and also pro-
phesieth greuous vengeance vnto all that go
ther about, and al manner of prosperitie to them
that beleue on hym.

To the chaunter, destroy not. A
psalme and song of Asaph.



At thee, O God, wilt we geue
thanks, yea vnto thee wilt we
geue thanks, & sayng thy name
is songe, we wilt tel of thy won-
derous workes.

When

The. lxxvi. psalme.

When I maye get a conuenient tyme,
I shal iudge accordyng vnto ryght.

The earth is weake and al that is there-
in, but I beare by her prylers.

I sayde vnto the madde people: deale
not so madlye, and to the vngodly: sette
not by your hoine.

Set not by your hoines on vye, & speake
not wth a styffe necke.

For promotion cometh neyther from
the East, nor from the Weste, nor yet from
the myddernesse.

God wher? God is the iudge: he putteth
downe one, and setteth by another.

For in the hande of the Lorde there is a
cup ful of stronge wyne, and he poureth
out of the same.

As for the dregges therof, al the vngod-
lye of the earth shal drynke them, and
sucke them oute.

But I wyl talke of the God of Jacob,
and prayse hym for euer.

All the hoines of the vngodlye wyl I
brycke, and the hoines of the ryghteous
shal be exaltd.

The. lxxvii. psalme.

It sheweth that Jerusalem was maruelous
ly and hyghly defended of the Lorde, and thereby
declareth his exceeding and terrible power.

To the chaunter in Regynoh. A
psalme and song of Asaph.

In Judea is God knowne, his
name is great in Asael.

At Salem is his taberna-
cle and his dwelling in Sid.

There breaketh he the ar-
rowes of the bowe, the shylde, the sweade,
and the whole battayle. Selah.

Thou art of more honoure and myghte
then the bylles of robbers.

The proude shal be robbed & slepe theire
slepe, and the myghtye shal be able to dooe
nothyng wth theyr handes.

When thou rebuked them, O God of
Jacob, both the charrettes and horsemen
shal fall on slepe.

Thou art fearfull, for who maye abyde
in thy syght, when thou art angry?

* When thou lettest thy iudgemente be
hearde from heauen, the earth trembleth
and is syl.

Yet when God ariseth to geue iudge-
ment, and to heale al them that be in ad-
uersyte upon earth. Selah.

When thou punishest one man, he muste
knowledge that thou art ready to punysh
other moe.

Looke what ye promise vnto the Lorde
your God, se that ye kepe it: all ye that be
round about him, bring preseres vnto him
that ought to be feared.

Wher chakerh amay the byeth of pry-
nces, and is wonderful amonge the kynges
of the earth.

The. lxxviii. psalme.

It sayeth that he was greued about mee-
sure for the misery of the holy people, and with
joyful thoughtes, euen almost mables: And

The. lxxviii. psalme. Fol. xlviii.

agayne that he came to hym selfe, and was com-
forted by the remembraunce of the wonders and
mauels, which he had done for his people.

To the chaunter for Iudithun.

A psalme of Asaph.



Cryed vnto God wth
my voyce, pea vnto God
cryed I wth my voyce,
and he hearde me.

In þe tyme of my trou-
ble I sought the Lorde,
I bealde by my handes

vnto hym in the nyght season, for my soule
refused al other comfort.

When I was in beautiesse, I thoughte
vpon God: when my heart was vexed, then
byd I speake. Selah.

I shoudeldest mine eyes waking, I was
so feble that I could not speake.

Then remembred I the tymes of olde,
and the peaces that were past.

I called to remembraunce my songe in
the nyght, I communed wth myne owne
heart and sought out my spirite.

Wyl the Lorde cast out for euer? wyl he
be no more increased?

Is his mercye cleane gonne? Is his
promyse come vtterly to an ende for ex-
hermoie?

Hath the Lorde forgotten to be gracy-
ous? Or hath he shut by his souynge kind-
nes in dyspleasure? Selah.

At the last I came to this point, that I
thought: O why art thou so folish? þe ryght
hand of the most hie can chaunge al.

Therefore wyl I remember the workes
of the Lorde, and call to mynde thy won-
ders of old tyme.

I wyl speake of all thy workes, and my
talkyng shal be of thy doynge.

Thy waye, O God, is holpe: who is so
great and myghty as God?

Thou art the God that doeth wonders,
thou hast declared thy power amonge the
people.

Thou wylth thine arme hast deliuered
thy people, euen the sonnes of Jacob and
Joseph. Selah.

The waters saw the, O God, the wa-
ters saw the, and were afraid, the depthes
were mured.

The thicke cloudes poured oute water,
the cloudes thundred, and thyne arrowes
went abroade.

The thunder was heard round aboute,
the lyghenynge shone vpon the grounde,
the earth was mured and shoke wthall.

Thy way was in the sea, and thy pathes
in þe great watres, yet could no man knowe
thy (a) footstepes.

Thou leddest thy people lyke a flocke of
shepe, by the hande of Moyses and Aaron.

The Notes.

(a) The footstepes of the lord signify þe know-
ledge and perseruance of his workes. (De. ii. d)

The. lxxviii. psalme.

It sheweth that it is the common remembrance
of God, and a special good thyng, per seclipe to

By the
same is
meant
strength and
pouer.

—[A]

In this
place is
written by
Asaph
of þe hoine,
þe strength
of power.
As Amos.
vi. d.

Cup signi-
feth alic
tion.

It is
spoken of
godlye and
heauynly po-
wer wherby
he both mer-
ciful, suche
as was þe
of Senna-
cherib. i. l. i.
Reg. xix. d.
Bar. i. d.
egayn the
sonnes of
Amos.

The. lxxviii. Psalm.

remember the actes and dedes of the Lord, done to his people. The Lord sayth he, that although they were unfaithful, yet byd he wonders in Egypt, he brought them from thence, although they provoked him to anger in the wilderness, yet he gave them abundantly his benefites. And after that, when they were destroyed, which came forth of Egypt, for they wished to see him brought to them, for he brought them out of Egypt, although they followed their fathers unfaithfulness, and despised the wonders done in the wilderness for their fathers in to the land promised, and drove out the inhabitants: In which, although he often punished them grievously, when they provoked and tempted him, and at the last in token of a great fruitful wrath, he gave them his daughter, suffered also the Ark to be taken from them in the tyme of Ely the High Priest: yet behelde he them favourably againe, giving them David to their king, and restoring godlines againe at Jerusalem. In which tyme he also prophesied of Christ under the shadow of David.

An instruction of Asaph.



Let my law, O my people, enclose your eares unto the wordes of my mouth.

I will open my mouth in parables, and speake of thynges of olde.

Which we have heard and knowe, and such as our fathers have told us.

That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his might and wonderful workes that he hath done.

He made a covenant with Jacob, and gave Israel a law, whereby he commaunded our fathers to teach their children.

That their posteritie might knowe it, and the children which were yet unborn.

So the intent that when they came up they might shew to their children the same.

That they also might put their trust in God, and not to forget what he had done, but to kepe his commandmentes.

And not to be as their forefathers, a generation that set not their heart right, and whose spirit was not true toward God.

Like as the child of Ephraim, which being banded and carrying bowes, turned them selves backe in tyme of battaile.

They kept not the covenant of God, and would not walke in his law.

They forgot what he had done, and the wonderful workes that he had shewed for them.

Miraculous thinges byd be in the sight of our fathers in the land of Egypt, even in the felde of Zoan.

He divided the sea, and lette them go thorow it, and made the waters to stande like a wall.

In the daye tyme he ledde them with a cloude, and all the nyght thorow it with a light of fyre.

He clove the hard rockes in the wilderness, and gave the drynke therof, as it had bene out of the great deapth.

He brought waters out of the stony rock, so that they gushed out like the founnteyns.

The. lxxviii. Psalm.

Yet for all this they sinned agaynst hym, and provoked the mooste best in the wilderness.

They tempted God in their hartes, and requyred meate for their lust.

For they spoke agaynst God, and sayd: yea, yea God shall prepare a table in the wilderness, shall he?

To he smote the stony rock, that the water streames gushed out, and the streames flowed forth: but how can he geve bread and proude flesh for his people?

When the Lord heard this, he was wroth, so the fyre was kindled in Jacob, and he was displeased agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes above, and opened the doores of heauen.

He rained downe manna upon them for to eat, and gave them bread of heauen.

Then ate they angels foode, for he set them meate ynough.

Because the East wynde to blow vnder the heauen, and thowme his power he brought in the South wynde.

He made the fyre to raine upon them as chylde as dust, and fethered foules like as the sand of the sea.

He let it fall among their tentes, round about their habitacons.

So they eat, and were filled, for he gave them the thing they desired.

They were not disapointed of their lust.

But while the meate was yet in their mouthes: the veyn wrath of God came vpon them, slew the welchpest of them, and smote downe the chosen men of Israel.

But for all this they sinned yet more, and beleued not his wonderous workes.

Therefore their dayes were consumed in vanitie, and suddenly they perished gone.

When he saw them, they sought hym: and turned them early vnto God.

They thought then that God was their succour, and that the Lord God was their redemer.

Neverthelesse they dyd but flatter hym in their mouthes, and bysembled with hym in their tounge.

For their heart was not whole in him, neither continued they in his covenant.

But he was so merciful, that he forgave their misdoes, and destroyed them not.

Yea, many a tyme turned he his wrath away, and would not suffer his whole displeasure to styke.

For he considered that they were but as the heereuen a wynde that passeth away, and commeth not againe.

O howe ofte haue they grieved hym in the wilderness?

Howe many a tyme haue they prouoked hym in the desert.

They turned backe, and tempted God, and moued the holy one in Israel.

They thought not of his hande, in the daye

Table fyge
hath all
kinds of
tales need
large for m

Manna is
called Jun
gels foode,
not that the
Angels use
such foode:
but because
it came down
from heauen
which is the
dwelling
place of the
angels.

By the word
thou shalt
and by the
chosen are
signified the
noble and
mighty prin
ces and pre
lates, and al
those that are
most este
med and ho
noured in
this world.

He that
saith the
whole m
psalm, lxx
viii.

Although in
folue the
xiii. Ephe
in synag
but a tribe
of the chyl
dren of Is
rael neuer
theire for
most part
in the pro
phets. by
Ephraim,
are under
stand the
tribes whi
che were v
der Jerobo
am so it a
parch.
Dile. xiii.
b. a xv. a. b.

day when he deliuered them from the hand of the enemy.

How he had wrought his miracles in Egypt, and his wonders in the land of soan.

How he turned their waters into blud, so that they might not drinke of the riuers.

How he sent fyre amonge them to eate them vp, and scogges to destroy them.

How he gaue them scutes vnto a caterpillar, & their labour vnto the greehopper.

How he beate downe their vynesardes with haille stones, and their molberry trees with the frost.

How he smote their cattel with hayles stones, and their flockes with boie thonder boltes.

How he sent vpon them the furyousnes of his wrath, anger, and displeasure: with trouble and falling in of euyl angels.

When he made a way to his feareful indignacion, and spared not their soules from death, yea and gaue their cattel ouer to the pestilence.

When he smote all the fynde borne in Egypt, the most principal and mightiest in dwellinges of Ham.

But as for his owne people, he led them forth lyke shepe, and carped them in a wildeernes lyke a flocke.

He broughte them out safely, that they should not fear, and ouerwhelmed their enemies with the sea.

He carried them vnto the borders of his sanctuary: euen into his hill, which he purchased with his right hand.

He did cast out the Heathen before them, caused their land to be deuided amonge them for an heritage, and made the tribes of Israel to dwel in their tentes.

For all this they reuoyced and displeased not his God, and kept not his couenant.

But turned their backs, and set a way lyke their forefathers, forsakinge the lyke a broken bow.

And so they greued hym with their hye places & prouoked him with their images.

When God heard this, he was wroth, & toke sore displeasure at Israel.

So that he forsooke the Tabernacle in Silo, euery habitation wherin he dwelt amonge men.

He deliuered their power into captiuitie, and their glory into the enemies hand.

He gaue his people ouer into the sword, for he was wroth with his heretage.

The fyre consumed their yong men, and their maidens were not geue to mariage.

Their priestes were slayne with the swerde, and there were no wydowes to make lamentacion.

So that Lord & awaked as one out of slepe, and lyke a Giante refreshed with wyne.

He smote his enemies in the bender partes, and put them to perpetual shame.

He refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

Nevertheless, he chose the tribe of Iuda,

Some read lykes.

Sam. is Egypt becaus in a man of whom the Egypt. and came, was the sonne of Ham, Gen. x. That is to say: to the land of promysse, where his sanctuary was not holie place was.

The Lord awaked when he overthreweth, & wroth and set forth by the Gaby.

euen the hye of Sion wher he loured.

And ther he buylded his temple on hye, and laied the solidacion of it, lyke a gress, that it myghte perpetually endure.

He chose Dauid also his seruante, and toke hym away from the shepe foldes.

As he was folowynge the ewes greates with younge, he tooke hym, that he myghte see the Jacob vs people, and Israel his enheritaunce.

So he fedde them with a saythfull and true herbe, and ruled them with dyligence of his power.

The. lxxx. psalme.

The complaine of the myserie done to Jerusalem by Antiochus, and desyryng the helpe of God agaynst hym.

A psalme of Asaph.



God, the Heathen are fallen in to thyne heritage: the holy temple haue they despyled, and made Jerusalem an heape of stones.

The dead bodies of thy seruantes haue they giuen vnto the foules of the ayre to be deuoured, and the flesh of thy saints vnto the bestes of the land.

Their blood haue they shed lyke water on euery syde of Jerusalem, and there was no man to bury them.

We are become an open shame vnto our enemies, a verie scoyne and derision vnto them that are round about vs.

Lord, how long wilt thou be angry? shall thy ielously burne lyke fyre for euer?

Thoue ouer thyne indignacion vpon the Heathen that knowe the not, and vpon the kynghomes that call not vpon thy name.

For they haue deuoured Jacob, and laied wast his dwelling place.

O remember not our olde synnes, but haue mercy vpon vs, and that soone, for we are come to great mysery.

Delue vs O God our sauour, for thy glory of thy name: O deliuer vs, and for geue vs out synnes for thy names sake.

Wherefore shall the Heathen say: where is nowe thy God?

O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the Heathen in our sight.

O let the sorrowful sighing of the prisoners come before the, and according vnto thy power of thine arme, preserue those that are appointed to dye.

And for thy blasphemy wherby our neighbours haue blasphemed the, reward them, O Lord, seven fold into their bosome.

So we that be the people & shepe of thy pasture, shall geue the thanks for euer, and thy name alway be shewynge for thy prayse more and more.

The. lxxx. psalme.

The people of god committed to the hands of the wyched, desyryng to be red out of their bondage, and shewynge the former benefites of God vnder a borrowed sheathe of a vynesarde, consorted to their present mysery, to the fortifying and strengthenyng of their hope.

DD. 1. 28

Ps. xlv.

iii. Mac. vi

God remaneth not our synnes, wher he for geuech the and punyssh them not as they haue deserued, as he sayeth. Eccl. xlviii. 1. Job. xl. 8. Eccl. i. 15.

The. lxxx. Psalme.

To the chaunter, vpon Solanym. A
Psalme of Asaph.

Aware, O thou shepherde of Israel,
thou that ledest Jacob like
a flocke of shepe: shewe thy selfe,
thou that sittest vpon the Cherubins.

Before Ephraim, Benjamin, and Manasse:
sit vpon thy power, & come helpe vs.

Turne vs agayne, O God, shewe thy light
of thy countenance, and we shalbe whole.

O Lord God of hostes, how long wilt thou
be angry ouer the prayer of thy people?

Thou hast fed them with the bread of
heates pea, thou hast geuen them plenteous-
nes of teares to drinke.

Thou hast made vs a verpe strye vnto
our neighbours, and our enemies laughe
vs to scorn.

B Turne vs agayne, thou God of hostes,
shewe the light of thy countenance, and
we shalbe whole.

Thou hast brought a vineparde oute of
Egypte, thou diddest cast out the Heathen,
and plantest it.

Thou madest it to take roote, so that it
spilled the lande.

The hills wer couered with the shadow
of it, and so wer the strong Cedre trees with
the boughes thereof.

She stretched oute her branches vnto
the sea, and her boughes vnto the water.

Why hast thou then broken downe her
hedge, that all they whych go by, plucke of
her grapes?

The wilde Boie out of the wood hath
rooted it vp, and the beastes of the feld
haue deuoured it.

C Turne agayne, thou God of hostes, loke
downe from heauen, beholde and vplette
thy vineparde.

Maintayne it, that thy right hand hath
planted, and the sonne whiche thou madest
somuch of for thy selfe.

For why? it is brent with fyre, and ly-
eth waste: O let them perishe at the rebuke
of thy wrath.

Let thy (a) hande be vpon the (b) man of
thy right hand, and vpon the man whom
thou madest so much of for thine own selfe.

And so wilt not we go backe for euer: O
Ierus lye, and we shal call vpon thy name.

Turne vs agayne, O Lord God of hostes,
shewe the light of thy countenance and
we shalbe whole.

The Notes.

(a) Here is hand taken for authoritie, maiestie
strength, and ayde, as in the lxxx. Psalme f.
(b) That is Ch. who after the manner of the
speaking of the Scripture, lyeth on the right
hande.

The lxxx. Psalme.

The exhorteth to serue and worship God ear-
nestly, and mentioneth how ben. lyes done vnto
to Israel: Then receyeth he by way what aduer-
sity they receiued for they setting light by God,
and how much felicitie they myght haue had
if they had bene obedient vnto hym.

To the chaunter vpon Sybith, of Asaph.

The. lxxxi. Psalme.

Singe merrily vnto god whereby is
our strength, make a chearefull
noyse vnto the God of Jacob.

Take the psalme, bringe vnto
the tabret, the mery harpe and lute.

Blow vp the trumpets in þ new moue,
vpon our solempne feast day.

For this is the vse of Israel, and a lawe
of the God of Jacob.

Thys he ordeyned in Joseph for a test: W
many tyme he came out of Egypt, and had
heard a straunge language.

When he ealed his shoulder from the
butthen, and when his handes were de-
spuered from the pots.

When thou calledst vnto me in trouble,
I helped the, and heard the, what tyme as
the storme fel vpon the * I proued the also
at the water of Arysle. Selah.

Num. xx. 6.
Exod. xx. 2.
Psal. xli. 2.

Deare, O my people, for I assure the O
Israel, if thou wilt hearken vnto me:

There shall no straunge God be in the,
neither shalt thou worship any other god.

I am the Lord thy God, which broughte
the oute of the lande of Egypte * open thy
mouth wyde, and I shal fyll it.

Thys is a
manner of
speaking as
among þ
hebrewes, for
that we say,
The which
thou wyldest
and I wyl
geue it the.
Job. xxi. 3

But my people woulde not heare my
voyce, and Israel would not obey me.

So I gaue them vp vnto theyr owne
heartes lude, and sette them folowe theyr
owne ymaginations.

O that my people woulde obey me, for
if Israel woulde walke in my wayes:

I shoulde soone put downe theyr ene-
mies, and turne myne hand agaynst theyr
aduersaries.

The hatreds of the Lorde shoulde myse
Israel, but theyr tyme shoulde endure
for euer.

He shoulde seeke them with the synest
to beat floure, and satisfye them with do-
ry out of the strong rocke.

The. lxxxi. Psalme.

The monyeth prynces to endeuore the selfe
to righteousnes, and accuseth the most of them
of iniustice. He beseecheth god that he wyl vouch
safe to iudge the world by Christ, vnto whose
inheritaunce he also prophesyeth that all the
gentyles shal fall.

A psalme of Asaph.



God standeth in the congrega-
tion of the (a) Gods, and is a
iudge among the iudges.

Howe longe wilt thou geue
wrong iudgement and accept
the persons of the vngodly? Selah.

Defende the poore and the fatherlesse,
for that such as be in neede and necessitye
haue righte.

Deliver the outcast and poore, and saue
hym from the hande of the vngodlye.

Nevertheless, they will not be learned
and vnderstand, but walke on syl in * dark-
nes: therefore muste all the foundations of
the land be mrued.

That is (g)
noyauce.

I haue sayed (b) ye are Gods, ye all are
the chyldren of the most hygh.

But

The. lxxxiii. psalme.

But ye shall dye lyke men, and fall lyke
one of the tyrantes.

(c) Arple, O God, and iudge thou the
earth, for all the Heathen are thine by in-
heritance.

The Notes.

(a) Arnos, pynce, and rulers, are in the scrip-
ture called gods, as here, and Eccl. xxi. 9.

(b) Christ expoundeth this in the. x. of Thon. d.

(c) God ariseth when he declareth his power a-
gainst his enemies, so that, Arple O God, is
no more to say, but say forth and shewe thy po-
wer against myne enemy to my deliuerance, as
in the. iii. psalm b. by God, and helpe me. it.

The. lxxxiii. psalme.

The holpe people complayneth that all the
borderers about them had conspired to despoyle
them, and prayeth that they may utterly be con-
sumed and wasted, even as theyr olde enemies
were consumed and wasted.

A song and psalme of Asaph.

IN Olde not thy tounge, O God
keepe not thy silence, restrayne
not thy selfe O God.

For lo, thine enemies make
a muttering, and they that
hate the, lyse by theyr heade.

They pynagru craftely against thy peo-
ple, & take counsel against thy secret ones.

Come (say they) let vs roore the out fro
among the people, that the name of Israel
may be put out of remembrance.

For they haue caste theyr handes toge-
ther wth one consente, and are confede-
rate agaynst the.

The tabernacles of the Edomites & Is-
maelites, the Moabites and Hagarenes.

Gabal, Ammon, and Amaleche the Is-
limes wth them that dwell at Tyre.

Assur is also toynd vnto them, and hel-
peth the chyldren of Lotb. Selah.

But do thou to them as vnto the agadi-
anites, vnto Siser, and vnto Habin by
the broke of Ipson.

Whych perished at Endor, and became
as the dounge of the earth.

* Make theyr pynces lyke Ozeb and
zeb. Yea. make all theyr pynces lyke as
zeboia and Salmana.

Whychelare: we wyl haue the houses
of Bad in possession.

O my God, make the lyke vnto a whele,
and as the stubble before the wynde.

Lyke as a fyre that burneth by the
woodde, and as the flame that consumeth
the mountaynes.

Persecute them even so wth thy tem-
pest, & make them a fraied wth thy royme.

Make theyr faces ashamed, O lord, that
they may seke thy name.

Let them be confounded and bered e-
uer more and more: lette them be putte to
shame and peryshe.

That they maye knowe that thou arte
alone, that thy name is the Lord, and that
thou onely art the mooste hyest ouer all
the earth.

The. lxxxiii. psalme.

There is described the exceeding feruor be

The. lxxxiii. lxxxv. psal. Fol. xx.

spe of Dauid, to come vnto the holpe assemble,
and the felicitie of them that come vnto it, and
that prayse God in it.

Vpon Githith, a psalme of the
sonnes of Corah.



Howe amiable are thy dwel-
lynges, thou Lord of hostes?

My soule hard a desyre and
longynge for the court of the
Lord, my hearte and my fleshe reioyce in
the luyng God.

For the sparow hath found her an house,
and she swallow a nest, wher she may lay her
yong: eue thy aultars O Lord of hosts my
kyng and my God.

O how blessed are they that dwell in thy
house, they ar alway prayng the. Selah.

Blessed ar the men whose strength is in
the, in whose bert are thy wayes.

Whych goyng thorow the vale of my-
serp, vse it for a wel, and shee poulcs ar fylled
wth water.

They go from strength to strength, and
so the God of Gods appeareth vnto them
in Syon.

O Lord God of hostes, heate my prayer:
herken O God of Jacob.

Beholde O God our defence & looke vp
on the face of thyne anoynted.

For one day in thy court is better then
a thousande.

I hadde rather be a doore keeper in the
house of my God, then to dwell in the tents
of the vngodly.

For the Lord God is a lycht and besker,
the Lord wyl geue grace and worshyp, and
no good thyng shal be wthhold fro them
that lyue a godly lyfe.

O Lord God of hosts blessed is the man
that putteth his trust in the. The. lxxxv. psal.

A propheete of the kyngdom of Christ, and
a prayer for his commynge: wth a description
of the felicitie wherwyt al thynges shal be ful,
when it shal happen.

To the chaunter, a psalme of the
sonnes of Corah.



Did, thou barest a loue vnto thy
land, thou dyddest byng agayne
the captiuitie of Jacob.

Thou dyddest forgue the of-
fence of thy people, and coueredst all their
spune. Selah.

Thou tokest away all thy dyspleasure,
and turnedst thy selfe from thy wrathfull
indignation.

Turne vs then, O God our Sautoure,
and let thyne anger cease from vs.

Wylt thou be displeased at vs for euer?
wylt thou stretch out thy wrath from one
generacion to another?

Wilt thou not turne agayne and quicken
vs, that thy people may reioyce in the?

I wyl herken what the Lord God wyl
say: for he speaketh peace vnto his people
and to his sayntes, that they turne not
themselves vnto foolyshnes.

For bys saluacion is nre them that feare
hym, so that glory shal dwell in oure land.

Ps. lxx.

Therby men,

Here dauid
dwellinges
signify the
congruati-
ons of the
faythfull
people. As
in. Psalme.
xlii.

Psal. xli. a.
God loketh
vnto the face,
wher he hea-
reth prayes
oudge, and
sheweth a
louen of be-
neuolence.
Psalme. vi. 9

The. lxxv.
speareth,
wher he may
myselfe the
wyl, and a
dyspleasur be-
cause they
wyl in the
heartes of

The. lxxxvi. psalme.

Mercy & truth are met together, righte-
ousnes and peace kyssed eche other.

Truth shal clype out of the earth, & righte-
ousnes shal looke downe from heauen.

And why? Lord shal shew louing kind-
nes, and our land shal geue her increase.

* Righteousnes shal go before him, and
prepare the way for his commyng.

The. lxxxvi. psalme.

A prayer wherin he prayeth, that he may
lyue innocently, and then fortunately, and
in safety from his enemies. He mentioneth
also the power and goodnes of God, that
hath and shal be most abundantly shewed
both vnto hym and to other.

A prayer of Dauid.

A Downe thyn eare, O Lord,
and heare me, for I am comfort-
les and poore.

Keep my soule, for I am ho-
pe: my God, helpe thy seruauit that put-
teth his trust in the.

Be merciful vnto me, O Lord, for I cal
dayly vpon the.

Comfort the soul of thy seruauit, for vn-
to the, O Lord, do I lyt vp my soule.

For thou Lord art good and gracious,
and of greete mercye vnto all them that
call vpon the.

Heare eare Lord vnto my prayer, and per-
ceiue my humble desyre.

In the tyme of my trouble I call vpon
the, for thou hearest me.

B Among the gods ther is none lyke vnto
the, O Lord, there is not one that can doo
as thou doest.

All nations whom thou hast made, shall
come and worshyp before the, O Lord, and
shal glorify thy name.

For thou art greete, thou doest wonde-
rous thinges, thou art God alone.

Leade me in thy wape, O Lord, that I
may walke in thy truch: O let my best de-
syre in fearyng thy name.

I thanke the O Lord my God, and wyl
praise thy name for euer.

For greete is thy mercye towarde me,
thou hast deliuered my soule from the * ne-
thermost hel.

O God, the proude are rysen agaynst
me, and the congregacion of thy myghtye
scheth after my soule, and sette not the be-
fore their eyes.

But thou, O Lord God, art ful of compas-
sion, and mercy: long sufferynge, greete in
goodnes and truth.

O turne the the vnto me, haue mercy vpon
me: geue thy strength vnto thy seruauit,
and helpe the sonne of thyne handmaide.

Shew some token vpon me for good, that
they which hate me, may se it, and be a sha-
me: because thou Lord hast heald me,
and comforted me.

The. lxxxvi. psalme.

A prayer for the heavenly Jerusalem, that is,
the congregacion of the faithfull, vnto
whych he prayeth that very many shal
come of all nations.

A psalme and songe of the sons of Corah.

The. lxxxvii. lxxxviii. psal.

A foundations are vpon the
holly bylles: the Lord loueth
the (a) gates of Syon more
then all the dwellinges of
Jacob.

Very excellent thinges are spoken of
the, thou (b) cytye of God. Selah.

I wyl thanke vpon Irahah and Babilo-
lon, so that they shal know me.

Yea the Philistines also, & they of Tyre
with the Moabites: No ther was he borne.

And of Syon it shal be reported, that he
was borne in her, eue the most hiest which
hath builded her.

The Lord shall cause it to be preached
and wyrtten among the people, that (c) he
was borne ther. Selah.

Therefore the dwelling of all singers and
auisers is in the.

The Notes.

(a) These gates synifye the congregacions of
his faithful, as before in the. lxx. psalme.

(b) Goddes cytye is his church, as in the. lxxi.
psalme. For ther is a floure, whych with his
ryuers reioyseth the cytye of God.

(c) Some vnderstande this of Salomon, bra-
yng the figure of Christ.

The. lxxxviii. psalme.

A vehement complaint wherin he complai-
neth that he is opprest, and euen almost dead,
with extreme aduersite: and that as it semeth,
as wel of some greuous sickness, as of perse-
cucion of his enemies.

A psalme and songe of the sonnes of
Corah, to the Chaunter, vpon Mahelah,
for (a) affliction, an instruction of (b) He-
man the Ezrahite.

O Lord God my sauloure, I crye
daye and nyght before thee: Ob-
serue my prayer enter into thy
presence, enclyn eare vnto
my calling.

For my soule is full of trouble, and my
lyfe draweth nre vnto hel.

I am counted as one of them that gooe
downe vnto the pyt, I am euen as a man
that hath no strength.

Free amonge the deade, lyke vnto them
that lie in the graue, which be out of reme-
braunce, and are cut away from thy hand.

Thou hast layed me in the lowest pyt, in
the darkenesse, and in the depe.

Thyne indignacion lyeth hard vpon me,
& thou berest me w al thy floudes. Selah.

Thou hast put away myne acquaint-
taunce farre fro me, and made me to be ab-
horred of them: I am so fast in pylson, that
I can not get forth.

My syght faileth for very trouble: Lord
I call dayly vpon the, and stretche oute
mynde handes vnto the.

Doest thou shewe wonders amonge
the deade?

Can the Philistines rapse the vp agayne,
that they may praise the?

Maye thy louynge kyndnesse be shew-
ed in the graue, or thy faithfulnesse in des-
truction?

Maye

E Say thy wondrous workes be knowne
in the darcke, or thy ryghteousnesse in
the land wher all thynges are forgotten?
Unto thee I crye, O Lord, and early com-
meth my prayer before thee.

Lord, why puttest thou away my soule?
Wherfore hydest thou thy face from me?

Say strength is donne for verie sorrowe
and myserie, wth fearfulness do I beare
thy burthens.

Thy wrathfull displeasure goeth ouer
me, the feare of the oppresseth me.

They come rounde aboute me daylye
like water, and compass me together on
every syde.

Say louers and frendes haste thou put
awaye from me, and turned awaye myne
acquaintaunce.

The Notes.

(a) Some reade As touchyng displea. The gra-
ues, to answer of syng.

(b) Of that Demon, whych was one of the chiefe
syngers, reade, i. Para. vi. and. xvi.

The. lxxxix. Psalme.

He regd by and copie. He declareth that the
new and everlasting couenaunt whych is made
by Ihu the sonne of Dauid, betwixt god and
the chosen, shal neuer be broken and that vnder
the sygare of Dauid and his posterity. In the
beginnyng of the psalme he extollet the good-
nes of God, by whych he vouchsafeth to make a
couenaunt wth his sayntes.

An instruction of Ethan the Escabite.

My songe shalbe alway of the lo-
uping kindnes of the Lord, wth
my mouth wll I euer be shew-
ing thy faithfulness from one ge-
neracion to another.

For I haue sayed, mercy shalbe sette vp
for euer, thy faithfulness shalt thou stablish
in the heauens.

* I haue made a couenaunt wth my chose
I haue sworne vnto Dauid my seruante.

Thy seide wll I stablish for euer, and
set vp thy trone from one generacion to a-
nother. Selah.

O Lord the very heauens shall praise thy
wondrous workes, yea and thy faithfulness
in the congregacion of the sayntes.

For who is he among the cloudes, that
maye be compared vnto the Lord? Yea,
what is he amonge the Gods that is like
vnto the Lord?

God is greatly to be feared in the councel
of the sayntes, and to be had in reuerence of
all them that are about hym.

O Lord God of Hostes, whoe is like
vnto thee in power? thy trouth is rounde
about thee.

Thou rulest the pride of the sea, thou stil-
lest the waues therof, when they crye.

Thou breakest the proud, like one that
is wounded, thou scarrest thine enemyes
abrode wth thy mighty arme.

The heauens are thine, the earth is thine:
thou hast layed the foundation of the world.

world, and all that therein is.

Thou haste made the North and the
South, Eabor and Hermon shall reioyse
in thy name.

Thou hast a mighty arme, strong is thy
hand, and hye is thy ryght hande.

Ryghteousnesse and equitye is the ba-
siration of thy seate, mercy and trouth go
before thy face.

Blessed is the people. O Lord, that can
reioyce in thee, and walke in the lyghte
of thy countenance.

They: deliue is in thy name al the daye
long, and thowme thy ryghteousnes they
shalbe exalted.

For thou art the glory of thy strength,
and thowme thy fauour shalt thou lyt vp
our voyces.

The Lord is our defence, and the holy
one of Israel is our kyng.

Thou spakest some tyme in bystons vnto
thy sayntes, & saydest: I haue layen help
vpon one that is myghty, I haue exalted
one chosen out of the people.

I haue found Dauid my seruant, wth
my (a) holy oyle haue I anointed hym.

Say hand shal hold him faste, and myne
arme shal strengthen hym.

The enemye shal not ouercome hym, & (b)
a son of iniquitye shal not hurt hym.

I shall smite downe his foes before his
face, and plage them that hate hym.

Say trouth also and my mercye shall be
wth hym, and in my name shal his voynce
be exalted.

I wll set his hande in the sea, and his
ryght hand in the floudes.

He shall call me, thou art my father, my
God, and the strength of my saluacion.

And I wll make him my spall voynce, he
er then the kynges of the earth.

Say mercy wll I kepe for him for euer:
more, and my couenaunt shal stande faste
wth hym.

His seide wll I make to endure for e-
uer, yea, & his trone as the dayes of heauyn.

But if his chyldren forsake my law, and
walke not in my iudgements.

Yf they breake myne ordynances, and
kepe not my commandementes.

* I wll visyte theyr offences wth the
rod, and theyr synnes wth scourges.

Reuerbelest, my louyng kyndnes wll I much as to
I not utterlye take from hym, nor suffer punyssh-
ment to faile.

Say couenaunt wll I not breake, nor
dysaule the thyng that is donne oute
of my lippes.

I haue sworne once by my holynes, that
I wll not faile Dauid.

His seide shal endure for euer, and his
seate also like as the sunne before me.

He shall stande fast for euermore as the
moone, and as the faythfull wyne in
heaven. Selah.

But nowe thou forsakest and abhorrest
thyne anointed, & art displeased at him.

DD.iii. Thou

That is
Chap.

D

D

D

Here is
hoynce taken
for power,
glorye, and
ma. At that
be encreased.
As psalm.
cxix. cxliij.

Here is by
the, is as

much as to

my trouth to faile.

The. xc. psalme.

Thou hast turned backe the couenaunte of thy seruante, and caste hys crowne to the grounde.

Thou hast ouerthrowen all his hedges, and broken downe hys strong holdes.

Al they that go by, spople hym, he is become a rebuke vnto his neyghbours.

Thou hast set vp the right hande of hys enemyes, and makest all hys aduersaries to reioyse.

Thou hast taken away the strengthe of his swerde, and geuist hym not victorie in the battayle.

B Thou hast put our hys glorie, and caste hys crowne downe to the grounde.

The daies of his youth hast thou shortened, & couered him with dishonour. Selah.

Lord how long wilt thou hyde thy selfe, for euer? hal thy wrath burne like fyre?

O remember how short my tyme is, hast thou made al men for nought? What man is he that spured, and hal not fe death?

Woe a man deliuer hys owne soule frō the hand of hel? Selah.

l. Reg. vii. c. * Lord, wher are thy old louping kynnes, wher thou sworest vnto Dauid in thy truche?

Remember Lord the rebuke that I multitude of the people do vnto thy seruantes, and how I haue bozue it in my bosome.

Wherewith thyne enemyes blaspheme the, and schander the foote steppes of thyne anoynted.

Thankes be to the Lord for euermore: Amen, Amen.

The Notes.

(a) By the holy oyle is vnderstoode the holy gost, the grace, mercy, and word of God: by whiche the soule is refreshed and helyuered from paine to spiritual lōve. Psalm. xlv. b. Ihon. iii. b. and i. Ihon. ii. b.

(b) The man that is geuen ower to wyckednes, is called the sonne of wyckednes: as Judas is called the sonne of perdition.

The fourth treatyse.

The. xc. psalme.

He complayneth of the vanyte of thys present lyfe, and desyret the fauoure of God, that he wyl vouchsafe to prosper the thyngs wherewith he goeth aboute.

A prayer of Asaphes the man of God.

A Didst thou set out refuge frō one generation to another.

Before the mountaynes were brought forth, or euer the earth and the world were made, thou art god frō euerlasting, and world without ende.

Thou turnest mē to destruction: Agayne thou saiest: come agayne ye chyldren of mē.

For a thousand yeres in thy syghte are but as yesterday that is past, and lyke as it were a nyght watche.

As soone as thou scatterest them, they are euen as a sene, and fade awaye sodenlye lyke the grasse.

In the mornynge it is grene and groweth up, but in the eueninge it is cut downe and withered.

The. xci. psalme.

For we consume away in thy displeasure, & are afraied at thy marvellous indignacion.

Thou settest out misdeedes before the, and our syns in the light of thy countenance.

For when thou art angry, al our dayes are gone, we bring our yeres to an ende, as it were a tale that is told.

The dayes of our age are thre score yeres and ten, and though we menne be so strong that they come to foure score yers, yet is thyr strength then but labour, and soone: so soone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath, thy fearful and terrible displeasure?

O teach vs to number our dayes, that we may apply our hertes vnto wisdom.

Turne the agayne (O Lord) at the laste, and be gracious vnto thy seruantes.

O satisfy vs with thy mercye, and shal soone, so shal we reioyse and be glad al the dayes of our lyfe.

Comfort vs agayne, vnto the tyme that thou hast plagued vs, and for the yers wherem we haue suffered aduersite.

Shewe thy seruantes thy goodnes, and thyr chyldren thy glory.

And the glorious maiesty of the Lord our God be vpon vs: O prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

The. xci. psalme.

He declareth how safe and free from all euils he is, wherewith a sure faith comforteth hym selfe to God.

Who so dwelleth vnder the besse of the moone byght, and abyderth vnder the shadowe of the almyghty.

He shal saye vnto the Lord: O my hope and my strong holde, my God, in whome I my trust.

For he shal deliuer thee from the snare of the hunter, and from the noisome perillence.

He shal couer the vnder hys wynges: that thou mayest be safe vnder his feathers: hys saythfulnesse and truche shal be thy hynde and buckler.

So that thou shalt not neede to be afraied for any bugs by nyght, nor for I arrowe that flieth by day.

For the pestilence that creepeth in the darkenesse, nor for the sykennes that stoppeth in the noone day.

A thousand that fall besyde thee, and ten thousand at thy right hande, but it shal not come nye thee.

Yea, with thine eyes shalt thou beholde and se the reward of the vngodly.

For thou Lord art my hope, thou shalt set thine house of defence vnto me.

There shall no euill happen vnto thee, neyther shall anye plage come nye thy dwellinge.

For he shal geue his angels charge ouer thee, to kepe the in al thy wayes.

They

Understand
to life and
wellfare.
Som thike
to repen-
taunce.

That is, he
shal succore
and defend
thee by hys
protection
& kepe thee
in safe-
ty. These be
speeches ho-
meword of
nature of an
hen who ly-
eth wynged
& feathered
defender of
her
chylde.

The. xxi. & xxi. psalme.

Thou shalt beate the in thy handes; & thou hurt not thy foot agaynst a stone.

Thou shalt go upon the Lyon & Adder, the yonge Lyon and the Dragon shalt thou treade under thy fete.

Because he hath set his loue vpon me, I shall deliuer hym: I shall defende hym, for he hath knowen my name.

When he calleth vpon me, I shall heare hym: yea, I am with hym in his trouble, wherewith I will deliuer hym, and bring hym to honour.

With longe life will I satisfye hym, & I will geue hym my saluacion.

The Notes.

(a) This snare signifieth all naughty doctrine, whether it be taken of the scripture ruyly expounded, or of the ruyly inventions of men, as it is sayde before in the psalme. lxi. e. and. cxi. d.

The. xxi. psalme.

The sabboth daye is a mete and convenient tyme to prayse the Lorde, because there is then leisure to thynke of his benefytes, and to geue hym thanks therfore.

A psalme of the songe for the sabboth daye.



It is a good thyng to geue thanks vnto the Lorde, & to synge praises vnto thy name, O most dyest.

To tell of thy louing kyndnesse earlye in the morning, and of thy trust in the nyght season.

Vpon an instrumente of ten stringes, vpon the lute, and with a songe vpon the harpe.

For the Lord hath made me glad thorow thy workes, and I will reioyse ouer the operation of thy handes.

O Lord, how glorious are thy workes, thy thoughtes are very depe.

An vnwise man will not know this, and a foole will not vnderstande it.

That the vngodly are greene as grass, and that all the workes of wyckednes do decaye to be destroyed for euer.

But thou Lorde, O moste dyest, abdest worlde without ende.

For so, thyne enemies, O Lord, lo, thyne enemies shall perishe, & all the workes of wyckednes shall be scattered abroad.

But my house shall be erected lyke the house of an unicorn, and shall be anointed with scented oyle.

Myne eye also shall see his lust of mine enemies, and myne care shall heare his despite of the wycked that rise up agaynst me.

The righteous shall flourish lyke a palme tree, and growe lyke a Cedre of Libanus.

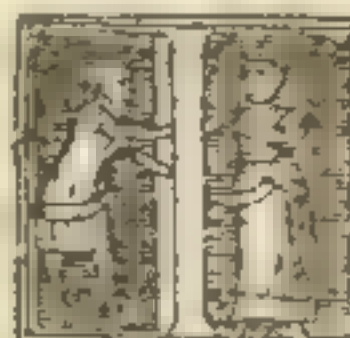
As he as be planted in the house of the Lorde, he shall be frutefull, plenteous and greene.

That they maye see, howe true the Lorde my strength is, and that there is no vngodlynesse in hym.

The. xxi. psalme.

The. xxi. psalme. Fol. xxi.

He passeth the mastery of God for the creation of the worlde, and ouerthowynge of fearefull and myghty people.



The Lorde is kyng, and hath put on glorious apparel, the Lorde hath put on his apparell, & girded hym selfe with strengthe: he hath made the round world so sure, that it can not be moued.

From that tyme forth hath thy seate bene prepared, thou art set euerslastyng.

The floudes asyle (O Lorde) the floudes lyft up their noyse, the flouds lyft up their waues.

The waues of the sea are myghty, and rage boistfully: but yet the Lorde that dwelleth on hye, is myghtier.

Thy testymones (O Lorde) are very sure, thy promise breedeth thyne house for euer.

The. xxi. psalme.

He calleth for the iudgement of God against the wycked oppressours of the innocent & afflicted personnes.



Lorde God, to whome vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

Asyle thou iudge of the worlde, and rewarde the proude after theyr deservynge.

Lorde how long shall the vngodly, how long shall the vngodly triumphe?

How long shall a wycked doctour speake so dysdaynfully, and make suche proude boastynge?

They smyte downe thy people, O lord, and trouble thyne heritage.

They murder the wydom & the straunger, and put the fatherlesse to death.

And yet they say: Truth, the Lorde seeth not, the God of Jacob regardeth it not.

Take heed, ye vnwise among people: O ye fooles, to whom will ye vnderstande?

He that planted the care, shall hee not heare? he that made the eye, shall hee not see?

He that nactureth the Deachen, and teacheth a man knowledge, shall hee not punyssh?

The Lorde knoweth the thoughtes of men: that they are but vayne.

Blessed is the man, to whom thou leashest (O Lorde) and teachest hym in thy lame.

That thou mayest geue hym patience in tyme of aduersyte, vntill the pyt bee dygged up for the vngodly.

For the Lorde will not sayle his people, neyther will he forsake his inheritance.

And why? iudgemente shall be turned agayn vnto vngodlynesse, and all suche as be true of heart shall solowe it.

Who shall rise up with me agaynst the wycked? who shall take my part agaynst the euill doctours?

DD. lxx. 34

The. xcvi. Psalm.

If Lord had not helped me, my soule had almost bene put to silence.

When I sayde: my foote hath slippyd, thy mercy (O Lord) held me vp.

In the multitude of the sorowes that I had in my heart, thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do wth the stoule of my wickednesse, w^{ch} p^rimage wth my schisme in the same?

They gather them together agaynst the soule of the ryghteous, and condeigne the innocent bloude.

But the Lord is my refuge, my God is the strengthe of my confidence.

He shall recompence them theyr wickednes, and destroye them in theyr owne malice: yea, the Lord our God shall destroye them.

The. xcvi. Psalm.

An exhortation to the earnest prayse of God.

Come let vs prayse the Lord, let vs hartly reioyce in the strengthe of our saluacion.

Lette vs come before his presence wth thankesguynges, & shewe our selues glad in hym wth psalmes.

For the Lord is a great God, and a great kyng aboue al Gods.

In his hand are all the corners of the earth, and the strengthe of his byls is his also.

The sea is his, for he made it, and his handes prepared the drye lande.

Come, let vs worshyppe and boine domne our selues: Let vs kneele before the Lord our maker.

For he is our God, & we are the people of his pasture, & the shepe of his handes.

Today if ye wyl heare his voice, hardē not your hartes, as when ye prouoked in tyme of temptation in the wyldernes.

Wher your fathers tempted me, proued me, and saw my workes.

Fourty yeres longe was I grieved wth this generation, and sayed: they euer erre in theyr hartes, they vnderstande not my wordes.

Therefore I said vnto the in my wrath, that they shoulde not enter into my rest.

The. xcvi. Psalm.

The moueth al creatures to the praise of god. A prophete of the kyngdome of Christ and of the increase thereof.

Sing vnto Lord a new song, synge vnto the Lord all his whole earth.

Sing vnto the Lord, & prayse his name, be reioyng of his saluacion from daye to daye.

Declare his honour among his Beastes, and his wonders among al people.

For the Lord is great, and can not wthholly be praised: he is more to be feared, then al Goddes.

As for all the Goddes of the Beastes, they be but ydols, but it is the Lord that

The. xcvi. Psalm.

made the beuengs.

Thankesguynges and worshyppe are before hym, power and honour are in his Sanctuary.

Ascribe vnto the Lord (O ye kyntredes of the Beastes) Ascribe vnto the Lord worshyp and strength.

Ascribe vnto the Lord the honour of his name, bring presentes, and come into his court.

O worshyppe the Lord in the bewtye of holynes, lette the whole earth stande in awe of hym.

Tell it out among the Beastes, that the Lord is kyng: and that it is he whiche hath made the rounde world so fast, that it can not be moued, and knowe that he shall iudge the people ryghteously.

Let his beautes reioyce, and let the earth be glad: let the sea make a noyse, yea, and al that therein is.

Let the felde be ioyfull and all that is in it, lette all the trees of the woode leape for ioye.

Before the Lord, for he cometh: for he cometh to iudge the earth: yea, myghty & righteousnes shall be iudge the world, & the people wth his truth.

The. xcvi. Psalm.

Per prophete he also of Christ, in wh^{ch} God wonderfully shewed his power vnto the saluacion of his chosen, & to the ouerthrowing of theyr enemies, and of vain superstitions: vnto the knowledgyng of whom he also exhorteth.

The Lord is kyng, & earth may be glad therof: yea, the multitude of the Isles maye be glad therof.

Cloudes and darkenesse are rounde about hym, ryghteousnesse and iudgement are the habitation of his seate.

Ther goeth a fyre before hym, to burne by his enemyes on euery syde.

His lightynnges geue shynne vnto the world the earth seeth it, and is ascrayd.

The bylles melt lyke waxe at the presence of the Lord of the whole earth.

The very beuengs declare his ryghteousnes, and al the people se his glory.

Confounded be al they that worshyppe ymages, and dwelle in theyr Idols: worshyppe hym al ye Goddes.

Sion heareth of it, and reioysed: yea, and al the daughters of Iuda are glad because of thy iudgements, O Lord.

For thou Lord art the most byest ouer al the earth, thou art exalted far aboue al Goddes.

O ye that loue the Lord, se that ye hate the chynge whiche is curll: the Lord preseruethe the soules of his sarktes, he shall deliuer them from the had of the vnythly.

There is sprong vp a right for his ryghteous, and a ioyful gladnesse for such as be true harted.

Reioyce therfore in the Lord, ye ryghteous.

That is to sayne & byllages.

psal. xcvi.

The. cxi. & cxi. psal.

tuons: & geue thanks for a remembrance
of his holynesse.

The. cxi. psalme.

He here declareth the same that he dyd in
ps. lxxxviii. next before in the cxi.

A psalme.

Sing unto the Lorde a newe
song, for he hath done marue-
lous thynges.

That so to
say wth
A. M.

Worth his own right hand &
wth his holy arme hath he gotten the
victorye.

The Lorde hath declared his sauyng
health, and his rightuousnes hath he o-
penly shewed in the sight of the Heaue.

He hath remembered his mercye and
truth toward his house of Israel: so that
all the endes of the worlde, se the sauyng
health of our God.

Shewe youe selues ioyfull vnto the
Lorde all ye landes, syng, reioyce, & geue
thanks.

Praise the Lorde vpon the harpe, sing
to the harpe wth a psalme of thankes-
gynge.

Wth trompettes also and shawmes,
O shewe youe selues ioyfull before the
Lorde the kynge.

Let the sea make a noyse and al that therein
is, reade the whole worlde, & all that dwell
therin.

Let the cloudes clappe their hands, and
let al the helys be ioyful together.

Before the Lord, for he is come to iudge
the earth.

Yea wth rightuousnes shall he iudge
the worlde, and the people wth equitye.

The. cxi. psalme.

This psalme declareth the goodnes and
power of God, for the benefites and wonders
doone to Israel.

The Lorde is kynge, be the peo-
ple neuer so vnpatient: he syt-
teth vpon the Cherubyns, be
the earth neuer so vnquiet.

The Lorde is great in Sion,
and hye aboue al people.

O let me geue thanks vnto thy great
and wonderful name, for it is holy.

The kynge's power loueth iudgement,
thou preparest equitye, & executest iudge-
ment and rightuousnes in Israel.

O magnify the Lorde our god, far doune
before his * foretelle, for he is holy.

Moses and Aaron among his priestes
and Samuel amonge suche as call vpon
his name: these called vpon the Lorde, &
he heard them.

He saue them out of the cloudy
pyller, for they kepte his testimonies, &
the lawe that he gaue them.

Thou heardest them, O Lorde our god,
thou forgavest them O God, and puny-
shedst their iniquities.

O magnifie the Lorde our God, and
worshyp hym vpon his holy hill, for the

The. c. & cxi. psalme. Fol. xxi.

Lorde out God is holy.

The. c. psalme.

A monye to the prayse of God in the holy
assemble.

A psalme of prayse.



Be ioyful in God (all ye landes) &
serue the Lorde wth gladnes, come
before his presence wth ioye.

Be sure, that the Lorde he
is God: It is he that hath made vs, and
not we our selues: we are but his people,
and the shepe of his pasture.

O go youe waye into his gates then
wth thankesgynge, and into his court-
es wth prayse, be thankfull vnto hym,
and speake good of his name.

For the Lorde is gracious, his mercye
is euerslastynge, and his truth endureth
from generation to generation.

The. c. psalme.

He promyseth that he will execute the of-
fice of a godly and holy prince, that is to say,
that he wyl both pur innocentie, and also op-
presse the euil and auance the good.

A psalme of David.



Y songe shalbe of merite & iud-
gement: yea, vnto the (O Lord)
wyl I syng.

O let me haue vnderstanding
in his way of godlines, vntil the tyme that
thou come vnto me: and so shall I walke
in my house wth an innocent harte.

I wyl take no wycked thyng in hand, I
hate the sin of vnfaithfulnesse, it shall not
cleaue vnto me.

* A scoward harte shall depart from me,
I wyl not knowe a wycked personne.

Who so pryncely sleaunders his neigh-
bour, hym wyl I destroy: Who so hath a
proud loke & an hye stomacke, I may not
awaye wth hym.

Opne eyes shall looke for suche as be
faythfull in his lande, that they may dwell
wth me: & who so leadeth a godly life,
shal be my seruant.

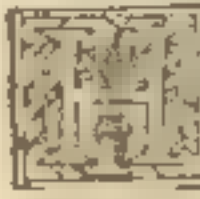
There shall no deceitfull person dwell
in my house, he that telleth lyes shall not
tary in my sight.

I shall soone destroye all the vngodlye
of the land, that all wicked doers maye be
rooted out of the cite of the Lord.

The. c. psalme.

A belement bewayling of the myschance of
the holy people, in which they were almost op-
pressed wth innumerable injuries of the boy-
sters and people that dwelte nexte vnto them, at
their returne from Babylon, wher they came to
repayne the temple and cty of Hierusalem.

A prayer of the afflicte, when he was
in mo. and poured oute his complainte
before the Lorde.



Hear me (a) prayer, O Lorde,
& let my cryng come vnto the.

Hyde not thy face from me in
the tyme of my trouble: encline
thyne eares vnto me when I call, O heare
me and that cryng soue.

The. cii. Psalm.

For my dayes are consumed awaye like
smoke, & my bones are brent vp as it were
a fyre brande.

My heart is smitten downe and wither-
ed lyke grasse, so that I forgette to eat
my * bread.

That is a
myrmaner
of lode.

For the voice of my gromping, my bone
wyl scarce cleave to my flesh.

I am become lyke a pellicane in the
wildernes, & like an owle in a broke wal.

I wake, and am euen as it were a spa-
row sitting alone vpon the house toppe.

Myne enemyes reuyle me all the day
longe, they laugh me to scoyne, and are
sworne together agaynst me.

I eate ashes wth my bread, and myn-
gle my drynke wth wepyng.

And that because of thyne indignacion
and wrath, for thou hast taken me vp, and
cast me awaye.

My dayes are gone lyke a shadowe, and
I am withered lyke grasse.

But thou O Lorde endureste for euer, &
thy remembraunce thowoute all gene-
racyons.

Arise therfore & haue mercy vpon Si-
on, for it is time to haue mercy vpon her,
for the tyme is come.

here stones
signifie
those men
vpd whom
the church
of God is
bulded.

And why? thy seruantes haue a loue
too bet * stones, and it ppyeth them to se
her in the dust.

The Lorde shall seate thy name, O
Lorde, and all the kynges of the earth thy
maiesty.

For the Lorde shall buyde vp Sion, &
shall appeare in hys glory.

God is con-
ced to take
on a turne
him to
whatsoeuer
he is pleas-
ed wthal.
Jeremi. 9. a

* He turneth him vnto þ praiser of þ poore
destitute, and despyseth not their desyre.

Thys shall be wyrtten for those þ come
after, that the people whych shal be bozne
maye prayse the Lorde.

For he loketh downe from hys Sanctu-
arie, out of the heauen doth the Lorde be-
holde the earth.

That he maye heare the mourninges of
such as be in captiuitie, and deliuer the
chyldren of death.

That they maye preache the name of
the Lorde in Sion, and hys worshyppe at
Hierusalem.

¶ Whē the people are gathered together,
and the kingdomes also to serue the Lord.

He hath brought downe my strength
in my iourney, and shortened my dayes.

Yet wyl I say: O my God, take me not
awaye in the myddest of myne age: as for
thy peaces, they endure thowoute all
generacions.

Thou Lorde in the beginning hast layed
the foundation of the earth, and the hea-
uens are the workes of thy handes.

* psalm. 1.

* They shall perishe, but thou shalt en-
dure: they all shall waxe olde as doeth a
garment, & as a vesture shalt thou change
them, and they shal be chaunged.

But thou art the same, and thy peaces
shall not faile,

The. ciii. Psalm.

The chyldren of thy seruantes shall
continue, and their sede shall prospere in
thy syghre.

The Notes.

(a) The prayer is an earnest and effectouse
communication of the heart wth God, and a dis-
ligent consideration of the chynges that want
in vs, concerning the luyng of hys glory and
doynge his wyl, wth a burnynge and seruent
desyre of spyrte, that requirerh hym to repaire
and amend that whiche wanteth in vs, Psalm
v. a Prayer. xv. d. Every godly wythe, is also
a good prajer.

The. ciii. Psalm.

The prayseth the goodnes of God toward
men, wherby both forgerh them their synnes,
& abashuntelpe dyspbuteth vnto the world-
ly goodes.

Of Dauid.



Praise the Lorde O my soule: &
all that is within me prayse hys
holp name.

Praise the Lorde O my soule,
and forget not all hys benefytes.

Whych forgerh all thy synnes, and
healerh all thine infirmities.

Whych saueh thy lyfe from destructiō,
and crounerh the wth mercy, & lounge
kyndenesse.

Whych satisfieth thy desyre wth good
thynges, making the pounge and lusty as
an Eagle.

The Lorde executeth ryghtuousnesse
and iudgemente, for all them that suffer
wryng.

He weened hys wayes vnto Moyses, &
hys workes vnto the chyldren of Israell.

The Lorde is full of compassion & mercy,
* long sufferynge, and of great goodnes.

He wyl not alwaye be chiding, neyther
wyl he kepe hys anger for euer.

He hath not dealt wth vs after ouer
synnes, nor rewarde vs accordyng to our
wickednes.

For loke howe hys the heauen is in com-
parison of the earth, so great is his mercy
also toward them that feare hym.

Loke howe wyde the East is frō þ west,
so far hath he set out synnes from vs.

Yea, lyke as a father pitteth hys owne chil-
dren, euen so is the Lorde mercifull vnto
them that feare hym.

For he knoweth wherof we be made, he
remembreth that we are but dust.

That a mā in hys tyme is but as grasse,
and flouyseth as a floure of the field.

For as sone as the mynde goeth ouer
it, it is gone, and the place thereof know-
eth it no more.

But the merciful goodnesse of the Lorde
endureth for euer and euer, vpon thē that
feare hym, and hys ryghteousnes vpon
theyr chyldren.

Suche as kepe hys couenaunt, & thynk
vpon hys commaundementes to do them.

The Lorde hath prepared hys seate in
heauen, and hys kingdome ruleth ouer al.

O prayse the Lorde ye angels of hys,

The Lorde
is long luf-
feringe
whyche is
more then
patience: for
he not only
suffereth, but
also dysse-
reth vnto
geaunce.

The. ciii. Psalme.

ye that be myghty in strength, fullylling
hys commaundement: þ men maye heare
the voice of hys wordes.

O prayse þe Lorde all ye hys hostes, þe
seruauntes of hys, that do hys pleasure.

O speake good of the Lorde all ye wor-
kes of his, in every place of his dominion:
praise thou the Lorde, O my soule.

The. ciii. psalme.

Praise ye the Lord for the creatiō of al thin-
ges, and for hys holp governaunce therof.

Praise the Lord O my soule: O
Lord my god, thou arte become
exceeding glorious, thou art clo-
thed wth mayesty & honoure.

Thou deckest thy selfe wth lyghte, as
it were wth a garment, thou spreadest out
the bedden lyke a curtayne.

Thou vauldest it about wth waters, þ
makest the cloudes thy chariot, and goest
upon the wynges of the wynd.

* Heb. i. b. **Thou makest thyne angels spirits**
and thy ministers flames of fyre.

Thou hast laid the earth upon dee soft
dust, that it neuer moueth at any tyme.

Thou couerest it wth the depe like as
wth a garment, so that the waters stand
about the hylls.

But at thy rebuke they fle, at the voice
of thy thonder they are asayed.

When are the hylls sene alofte, and þ
valleys beneth in their place, wher thou
hast appointed for them.)

Thou hast set the their boundes, which
they maye not passe, that they turne not
agayne to couer the earth.

Thou causest the welles to sprynge vp
among the valleys, & the waters to runne
among the hylls.

That all beastes of the felde may haue
drynke, and þ the wilde asses maye quench
their thyrst.

Above upon the hylls haue the foules of
the ayre their habitation, and singe among
the branches.

Thou hast created the hylls from above,
the earth is filled wth the frutes of thy
workes.

Thou bringest forth grasse for the catel,
and grene herbs for the seruaunt of men.

Thou bringest fode out of þ earth: wine
to make glad þ herte of mā, oyle to make
hym a chearfull countenance, and bread
to strength mane herte.

What is þ growe of
the felde, and are not
grafted of
men.

The trees of the Lorde are full of sap,
even the trees of Libanus wher he hath
planted.

Ther make the byrds their nestes, and
the fyre trees are a dwelling for þ stork.

The hylls are a refuge for the wilde
goates, and so are the stonye rockes for
the conyes.

Thou hast appointed þ seasons for cer-
taine seasons, the Sunne knoweth hys
gourninge.

Thou makest darkness, that it maye be

The. cv. psalme. Fol. cxiii.

nyghte, wher in all the beastes of the forest
doe moue.

Yea, & the yong Lyons wher they roare af-
ter their pray, & seke their meat at God.

But when the Sunne aryseth, they get
them away together, and lye them downe
in their denues.

Then goeth man forth to hys worke, &
to thy hys lande vntill the euenyng.

* O Lorde, howe manyfolde are thy * ps. cxiii. a
workes, thyng wth which thou made the
all: yea, the earth is full of thy thynges.

So is thyng grete and wyde sea also,
wher in are thynges creppynge innumera-
ble, both smal and great beastes.

Ther go the shippes ouer, and ther is C
the Leviathan, whom thou hast made, to Job. xl. b.
take hys pastyme therein.

They waite all vpon the, þ thou mayest
geue them meat in due season.

When thou geuest it the, they gather it:
when thou openest thyne hande, they are
fylled wth good.

But when thou hidest thy face, they are
frowefull: if thou takest awaye their
breath they dye, and are turned agayne to
their dust.

Agayne, wher thou lettest thy bryche go
forth, they are made, and so thou renewest þ
face of the earth.

The glorious maiesty of the Lorde en-
dureth for euer, and the Lorde * reioysyth **Eccl. xlv. c**
in hys workes.

The carthe trembleth at the loke of
hym, he dothe but touche the hylls and
they smoke.

I will synge to the Lorde as long as I
liue, I will prayse my God while I haue
my beinge.

O that my wordes myght please hym,
for my love is in the Lorde.

As for spynners, they shalbe consumed out
of the earth, and the vngodly shal come to
an end: but prayse thou the Lorde O my
soule. Prayse the euerlastynge.

The. cv. psalme.

Praise much to prayse God in the holpe alle-
lie at the Arche of mysters, and receyue hys be-
nefices done to the holy people.



Give thanks vnto the Lord
and call vpon hys name: tell i. Sara. vi.
the people what thynges he **Eccl. xlv. b.**
hath done.

O let your songes be of
hym, and let your talkynge be of all hys
wonderous workes.

Spue hys holpe name a good reporte,
let their hertes reioyse that seke the Lorde.

Seke the Lorde, and his strength, seke
hys face euermore.

Remember the maruelous workes that
he hath done, his wonders and the iudge-
mentes of hys mouth.

O ye seede of Abraham hys seruauit, ye
chyldren of Jacob hys chosen.

He is the Lord our God, whose punish-
mentes

The.cvi. Psalme.

mentes are thowwe oute all the worlde.

He is alwaye mynde full of hys coue-
naunte and promyse, that he made to a
thousande generacions.

Yea the couenaunte that he made with
Abraham, and the oth that he swore vnto
Isaac.

And appointed the same vnto Jacob
for a lawe, and to Israel for an euerla-
stynge Testamente.

Saying: vnto the will I geue the land
of Canaan, the lot of yowr heritage.

When ther was yet but a fewe of the,
and they straungers therein.

What tyme as they wente from one
nacion to another, from one kynngdome to
another.

He suffered no man to hurt them, but
reproued euen kynnges for theyr sake.

1. par. xvi. 1.

Touch not myne anoynted, for my pro-
phetes no harme.

That is al
bytelle.

Moreover he (a) called for a death vpon
the land, and destroyed * al the prouynce
of bread.

But he had sente a man before them,
euen Joseph whiche was solde to be a
bond seruauite.

By the hur-
ting of his
fete in the
Rockes, is
meant hys
imprison-
ment.

They * hurte hys fete in the Rockes, &
pion pearced hys berte.

Untill the tyme that hys worde, and
the word of the Lorde had tried hym.

Then sent the kynge and caused hym to
be deliuered, the prync of the people had
let hym go.

He made hym Lorde of hys house, and
ruler of all hys substance.

That he myght enforme hys princes
after hys wyll, and teach hys Senators
wysedome.

Israel also came into Egypte, & Jacob
was a straunger in the lande of Ham.

But increased his people exceedingly, &
made them stronger then theyr enemyes.

Whose beere turned so that they hated
hys people: and deale vncruelly with hys
seruantes.

Then sente he to joyse hys seruante, &
Aaron, whom he had chosen.

These had hys tokens amonge them, &
wonders in the land of Ham.

* Exod. x. 1.

* He sent darkenes and it was darke, for
they were not obedient vnto hys worde.

* Exo. xii. 1.

* He turned their waters into bloude,
and slewe theyr fysh.

Psal.

Levitic. 11.

Geo. viii. 1.

* Theyr lande brought forth frogges
yea euen in their kynnges chambers.

* He spake the worde, and ther came
all maner of flies and lyes in all theyr
quarters.

* Exod.

viii. 1.

He gaue them barle stones for payne, &
flames of fyre in their lande.

He smote their vineyardes and figge
trees, and destroyed the trees that were
in their coastes.

* Geo. x. 1.

* Exo. xi. 1.

Geo. 1.

* He spake the word, & ther were graf-
hoppers, and caterpillars innumerable.

These ate vp al the grasse in their lad,

The.cvi. Psalme.

and deuoured their frutes of the ground. **D**

He smote al the fyrr boone in the land,
euen the chele of al theyr substance.

He broughte them forth with solace &
golde, there was not one feble person a-
monge theyr kybes.

Egypte was glad of theyr depertinge,
for they were afrayed of them.

* He spred oute a cloude to be a couer- * Ex. xvi. 1.
tynge, and fyres to geue lyghte in þ night
season.

* At theyr despie, ther came quaples, & * ver. xvi. 1.
he filled the wyth the bread of heauen. * Geo. xi. 1.

He opened the rocke of stone, and the
waters flowed out: so that theyr ran in
the wyldernesse.

For why? he remembred hys holy pro-
mes whiche he had made vnto Abraham
hys seruante.

Thus he broughte forth the hys people
with joy, and hys chosen with gladnesse.

And gaue them the landes of the Hea-
then, wher they toke the labourers of the
people in possession.

That they myghte kepe hys comen-
dmentes, and obsetue hys lawes: & prayse the euer-
lastynge.

The Notes.

(a) God calleth for a death, when he souereth
death. This is a kynd of speech applyed vnto
them that haue thynges at commaundment,
in such maner that they mde but to call for it,
and haue it.

The.cvi. Psalme.

The people of God, spersed abroad for
their offences in diuers and straunge countries
exhort the felowes to prayse the goodness of God,
whiche is euer readye for them that seke hym:
And do also receyue the sygnes of their elders &
forefathers: and againe, the benedictio of God,
whiche he shewed them, both in the wyldernes,
and after in the lande of Canaan.

Prayse the euerlastynge.

Give thanks vnto the Lorde, &
for he is gracious, and his mercy
endureth for euer.

Who can expresse the noble
actes of the Lorde, or shewe forth all hys
praise?

Blessed are they þ alwaye keepe iudge-
mente, and do rightuousnes.

Remember vs, O Lord, according to the
fauoure þ thou bearest vnto thy people:

O bysette vs with thy sauynge healthe.

That we myght se the pleasure of thy
chosen, that we myght reioyse in the glad-
nesse of thy people, and geue thanks with
thyne inheritance.

We haue sinned with our fathers, &
we haue done amysse, we haue deaht wic-
kedlye.

Our fathers regarded not thy wordes
in Egypte, they kept not thy great good-
nes in remembraunce: but were disobedient
at the sea, & in the red sea.

Nevertheless, he helped them for hys
names sake, & he myghte make hys power

The Chyl-
den, whose
heri þ holy
God poss-
sessed, as þ
Lorde in
heritaunce,
who gouer-
neth them
by þ victo-
ry

of his word to be knowne.

after hys
will & plea
sure.

He rebuked the head sea, and it was
dried up: so he led them throughe the depe
as in a wyldernes.

Thus he saved them from the hand of
the hater, and deliuered the from the hand
of the enemye.

*Exo. xiii.

* As for those that troubled them, the
waters ouerwhelmed the, there was not
one of them left.

Then beleued they in hys worde, and
sang prayse vnto hym.

But whythin a myple they forgat hys
workes, and would not abyde hys collicell.

A luste came vpon them in the wyldernes,
so that they repned God in the desert.

Yet he gaue them their desire, and sent
them ynough at their wylls.

They angered Moyse in the tentes, &
Aaron the sapnt of the Lorde.

So the earth opened and swallowed vp
Dathan, and couered the cōgregation of
Abiram.

The fyre was kindled in their tchapp,
the flame brent vp the yngodly.

They made a calfe in Horeb, and wor-
shipped the molten ymage.

Exo. xxviii.

Thus they turned theryr glorie into
that is similitude of a calfe, that eateth hay.

And, who
was their
glorye.

They forgat God their salfour, whych
had done so greatespynges in Egypte.

Wonderous workes in the land of *Egi,
and fearful thynge in the read sea.

That is
egypt.

So he sayde he woulde haue destroyed
them, had not Moses hys chosen stande
before hym in that gayne: his tūne away
hys marshall indignacion, lest he shulde
bestrope them.

Yea, they thought some of that pleat-
saunt lande, & gaue no credence vnto hys
worde.

But murmured in their tentes, & becke-
ned not vnto the voyce of the Lorde.

Then lyft he vp his hand agaynst them
to ouerthrowe them in the wyldernes.

To caste oute their sede among the na-
tions, and to scatter them in the landes.

They toynd them selues vnto Baal
Deor, and ate the offeriūgs of the dead.

Thus they prouoked hym vnto anger
with their owne inuencions, and p plage
was great amonge them.

*Rom. xi.

* Then stode vp byrnes, and execu-
ted iustice, and so the plage ceased.

And that was counted vnto hym for
righteousnesse, amonge all posterities for
euermore.

They angered hym also at the waters
of strife, so that Moyse was punished for
theyr sakes.

Because they prouoked hys spirite, &
he tolde them playnly with hys lippes.

Neither destroyed they the Heathē, as
the Lorde commaunded them.

But were myngled amonge the Deas-
ther, and leached theyr workes.

In so much p they worshipped their ma-
ges, whych turned to their owne decaye.

ges, whych turned to their owne decaye.

Yea they offered theyr sonnes and their
daughters vnto drupis.

And shed the innocent bloude of theyr
sonnes and of their daughters, whych they
offered vnto the ymages of Canaan, so p
the land was defiled with bloude.

Thus were they cāpned with theyr
own workes, and went a whoyringe with
theyr owne inuencions.

Wherfore was the wrath of the Lorde
kindled agaynst hys people, in so muche
that he abhorred his owne enheritaunce.

And gaue them ouer into the hande of
the Heathen, and they that hated them, were
Lordes ouer them.

Theyr enemies oppressed them, and had
them in subsercion.

Many a tyme byd he deliuer the, but
they prouoked hym with theyr owne in-
uencions, and were broughte downe for
theyr wickednes.

Reuerbeleste when he saue theyr ad-
uersitye, he heard their complaine.

He thought vpon hys couenaunt, and
pytyed them, accordyng vnto the multitude
of hys mercyes.

Yea he made all those that had led the
away captiue, to pittie them.

Deliyuer vs, O Lorde our God, and ga-
ther vs from amonge p Heathen: that we
maye geue thanckes to thy holpe name, &
make our boast of thy prayse.

Blessed be the Lorde God of Israel
from euerlastyng, and worlde withoute
ende, and let al people say: Amen. Amen.

Prayse the euerlastyng.

The fyfth treatyse.

The.cvii. Psalme.

Wherewith that all evils and aduersities
are both sent and taken awaye of God.

Geue thanckes vnto the Lorde
for he is gracious, and his mercy
endureth for euer.

Let the geue thanckes whome
the Lorde hath redemed, and deliuered fro
the hand of the enemye.

And gathered them oute of the landes,
from the East, from the West, from the
North, and from the South.

They wēt astray in wyldernes in an
butrode way, & found no cōp to dwell in.

Hungrye and thirsty, and theyr soule
faynted in them.

So they cried vnto the Lorde in their
trouble, and he deliuered them fro theyr
oppresser.

He ledde them forth by the right way,
that theyr myghte go to the cytye where
they dwelt.

O that men woude prayse the good-
nes of the Lorde, and the wonders that
he doeth for the chylidren of men.

For he satisfied the empty soule, & ful-
led the hungry soule with good.

Suche as sat in darknesse, he broughte
oute of the shadowe.

That is to
say tows
ards Jeru-
salem, whiche
is in the
South part
of the Ier-
usalem, wher Das-
id was
whyn he
wrote this
Psalme.

The. cxii. psalme.

Psal. cx. b. shadowe of death, beyng fast bounde in misery and * pson.

Because they were not obedient to the commandementes of God, but lyghtly regarded the counsaile of the moste hyghest.

They herce was vered wth labour, they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in theyr trouble, and he deliuered them out of theyr distresse.

He brought the oute of darkenes and oute of the shadowe of deathe, and brake theyr bandes in sunder.

O that men woulde prayse the goodnesse of the Lorde, and the wonders that he doth for the chyldren of men.

G For he hath broke þ (a) gates of braske, and smitten the barres of yron in sunder.

E For he hath broke þ (a) gates of braske, and smitten the barres of yron in sunder.

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D O that men wold prayse the goodnes of the Lorde, and the wonders that he doeth for the chyldren of men.

That they woulde exalte hym in the congregacion of the people, and loue hym in the seate of the elders.

Whiche turneth the stoudes into drye land, and drieth vp the water springes.

A fruitfull land, maketh he barren, for þe mykednesse of the a that dwell therein.

E Agayne he maketh the * wyldeynes a * moray water, and water springes of a * moray.

For he hath broke þ (a) gates of braske, and smitten the barres of yron in sunder.

The. cxiii. psalme.

may buyde them a citty to dwell in.

That they maye some theyr groundes, & plante vyneyardes, to peld the frutes of increase.

He * blesteth them, so that they multiply exceedingly, and suffere not their cattel to decrease.

That is he maketh them to increase.

When they are multiplyed and brought lowe thow opprest, thow ane plage by trouble.

Though he suffer the to be enel increased thow tyrantes, or lette them wander out of the way in the wyldeynes.

Yet helpe he the poore out of myserie at the last, and maketh hym an housholde lyke a flocke of shepe.

The ryghteous wyl consore thes and reioyse, the mouth of all mykednes shall be stoppen.

Who so is wise, and pondereth these thynges well, shall vnderstande the louing kyndnesse of the Lorde.

The Notes.

(a) By the gates and barres, are vnderstande all instrumentes of helpe for warre. Whiche (how many or stronge) seue they be profotte nothinge agaynst the Lorde. A lyke maner of speche vseth Christe of the gates of hel, for the strength and powers of them that be in hel. Psal. xvi.

The. cxiii. psalme.

G He sheweth that he frequently desyeth to prayse God, and receyeth the noblenesse of his kyngdome, and in hym as in a shadow, the nobilitie of Christes kyngdome.

A songe of psalme of Dauid.

G And my herse is readye to sing, & an. to geue prayse.

Psal. cxiii. b.

Awake, O my glory, awake lute and harpe, I my selfe wyl awake ryght early.

I wyl geue thankes vnto the Lorde amonge the people, I wyl singe prayses vnto the among the heauen.

For the greatnes of thy mercy is higher then the heauens, and thy faithfulness teacheth vnto the cloudes.

B

* Set vp thy selfe, O god, aboue þ hea- uens, and thy glory aboue all the earth.

Psal. cxiii. b. Psal. ix.

* That thy beloued may be deliuered, helpe the wth thy right hand & bear me.

God hath spoken in bys Sanctuary, which thing reioysed me.

I wyl deuise Sychem, and meete oute the valley of Suchoth.

Balaad is myne, Manasses is myne, Ephraim is the strength of my head, Iuda is my captayne.

Psal. cxiii. b.

Assur is my washpote, ouer Edom I wyl I stretche oute my shooes, Philistea shall be glad of me.

Who wyl lead me into the strong cite? Who wyl drynge me into Edom?

Shalt not thou do it (O God) whiche hast cast vs oute: thou God, that wentest not forth wth out hostes?

O be thou oure helpe in trouble, for thyne is the helpe of men.

The. xxi. & xxi. psalme.

The. xxi. psalme.

The power, wisdom, and goodness of God are praised, which are evident to be by his works: his praises done among the people of Israel. Praise the everlasting.

Stat. etc. 1
xxxv. 1. a.



Praise the Lord, O ye servants of the Lord, with instruments of music: secretly among the faithful, and in the congregation.

The works of the Lord are great, sought out of all the, that have pleasure therein.

His work is worthy to be praised, as had in honour, and his righteousness endureth for ever.

The merciful and gracious Lord hath done his marvellous works, that they ought to be had in remembrance.

He giveth meat unto them, that fear him, he is ever mindful of his covenant.

See howeth his people the power of his works, that he may give them the heritage of the Heathen.

The works of his hands are verities and judgement, all his commandments are true.

They stand fast for ever and ever, as are done in truth and equity.

He sent redemption unto his people, he hath commanded his covenant for ever, holy and reverent is his name.

Job. xviii
b.
Who is he
and. etc.
Eccl. ix. b.

* The fear of the Lord is the beginning of wisdom, a good but standing have all they that do thereafter: the praise of it endureth for ever.

The. xxi. psalme.

He declareth the perpetual prosperity of them which fear and do worship God, and counterfeite his goodness.

Praise the everlasting.



Blessed is the man that feareth the Lord, as hath great delight in his commandments.

His seed shall be mighty upon earth, the generation of the faithful shall be blessed.

Riches and preciousness shall be in his house, and his righteousness endureth for ever.

Unto Godly there ariseth by light in the darkness: he is merciful, loving and righteous.

Well is he that is merciful, and senseth gladly, and pondereth his words with discretion.

For he shall never be moved, the righteous shall be had in an everlasting remembrance.

He will not be asayed for any evil tidings, his heart standeth fast, and believeth in the Lord.

His heart is stablished, he will not shrink, until he see his desire upon his enemies.

This des-
ire is not
given to
be cruci-

See howe sparsed abroad, as given to poor, his righteousness remaineth for ever, his house shall be exalted in honour.

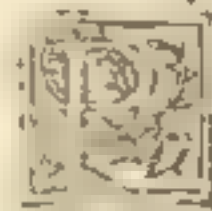
The. xxi. & xxi. psalme.

The ungodly shall sell, as it shall grieve them: he shall gnash with his teeth, and consume away, and the desire of the ungodly shall perish.

The. xxi. psalme.

He moveth to the praise of God, because he seeth all things, and ruleth and governeth the after his will and pleasure.

Praise the everlasting.



Praise the Lord (O ye servants) O praise the name of the Lord.

There is no
taken for
same re-
downe and
glory, as i.
Job. xviii. a

Blessed be the name of the Lord, from this time forth evermore.

The Lord's name is worthy to be praised, from the rising up of the Sun unto the going downe of the same.

The Lord is above all Heavens, as his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high, whereby he humbled him selfe, to behold that is in heaven and earth.

Whered taketh up the simple out of the dust, and lifteth the poor out of the mire.

That he may set him among the princes, even among the princes of his people.

Whered maketh the barren woman (a) to kepe house, as to be a fruitful mother of children. Praise the everlasting.

The Notes.

(a) That is, to be fruitful, as to have a whole household of the fruit of her body, where as in this time of her barrenness, she sat alone. It signifieth not to hold an house of her own, for that do many barren that never have children.

The. xxi. psalme.

He bringeth forth the greatest and choicest miracles which the Lord did for Israel, when he brought them out of Egypt.



When Israel came out of Egypt and the (a) house of Jacob from among the strange people,

Job. xviii. a

(b) Juda was (c) his Sanctuaries, Israel his dominion.

The sea saw that and fled, Jordan turned backe.

The mountains skipped like lambs, as the little hills like young shepe.

What asled the, O thou sea, that thou fleddest? O thou Jordan, that thou turnedst backe?

(d) Ye mountains that skipped like lambs: a little hills, like young shepe?

The earth trembled at the presence of the Lord, at the presence of the God of Jacob.

* Whered turned the harde rocke into a standing water, and the spring into a springing well.

Exod. xviii. a
Num. xxi. a

The Notes.

(a) Jacobs rocke, head, and offspring, is called his house, as before in the. xxi. psalme. b. and. etc. Read the. xxi. of Exod. and the. xxi. of Josue, and this psalme shall be calve unto the.

(b) By Juda is also understood the whole number of the people of Israel.

(c) By this Sanctuaries, is meant the holpe people of the Lord.

(d) This is expounded in the. lxxi. psalme. How be

The. cxv. psalme.

be it com: (and p excellente leined, vnderstand
it of the shapng, leaping, and trembling of the
hell spore, when the Lord came downe to geue
the lawe. Job. x. v. d. Mhyche shapng
(saye they) was not onely scene in p hell alone,
but also in all the hilles nigher vnto it.

The. cxv. psalme.

In the psalme God for p glope of hys names
saie, so further his people, to thintie p it maye
bee eu denlye knowne that hee alone is God, &
the psoles of the heathen but vaine thynges.

psal. cxv.



In vnto vs, O Lord not vnto
vs, but vnto thy * name geue p
praple, for thy louinge mercy &
saydfulnes.

Wherefore shall the heathen say: where
is now thy God?

As for our God, he is in heaue, he doeth
whatsoeuer it pleaseth hym.

psal. cxv. c.
psal. cxv. d.
psal. cxv. d.
psal. cxv. d.

* Theyr ymages are but siluer & gold,
euene the workes of mens handes.

They haue mouthes, and speake not:
eyes haue they, but they se not.

They haue eares, and heare not: noses
haue they, but they smell not.

They haue hands, and handle not, feete
haue they, but they cannot go, neyther can
they speake thosome theyr thore.

They that made them, are lyke vnto
them, and so are all such as putte theyr
truste in them.

But let Israell truste in the Lord, for
hee is theyr succour and defence.

Let the house of Aar put theyr trust in
the Lord, for he is theyr succour & defence.

They that feare the Lord, lette them
put theyr trust in the Lord, for he is their
succour and defence.

The Lord is myndefall of vs, & * blef-
seth vs: he blesteth the house of Israell, he
blesteth the house of Aar.

Yea he blesteth all them that feare the
Lord, both small and great.

The Lord encrease you more & more:
you, and your children.

For ye are the blest of the Lord, which
made heauen and earth.

All the whole heauens are the Lordes,
but the earth hath he geuen vnto the chil-
dren of men.

(a) The dead prayse not the (O Lord)
neyther all they that go downe into spiece.

But wee will prayse the Lord, from this
tyme forth for euermore.

Prayse the euerslasing.

The Notes.

(a) Some vnderstande here by the dead, those
that dyed in the wilderness. Sam. xvi. g. and
xv. a. b. And the Jewes whom the Romaynes
slew. Also those that dyed in their infidelitie,
and such as haue perished by the sword, are dead thosome
synne. i. Canto. v. a.

The. cxvi. psalme.

In the psalme geuynge for the helpe of the Lord
whereby he escaped when he was compassed a-
bout with the hoste of Saul. We receyue the
great sco, p dce and stra: what he then was,
and prayse the goodnes of God, by whose be-
nefite he was pserued.

The. cxvi. psalme. fol. cxviii.



I am pleased, that the Lord hath
heard the voice of my prayer.

That he hath enclined hys
eare vnto me, therefore wyll I
call vpon hym as longe as I liue.

* The snates of death compassed me round psal. cxvi.
about, the paynes of hell gat holde vpon
me, I founde trouble and heuynesse.

Then called I vpon the name of p Lord,
O Lord, deliuer my soule.

Gracious is the Lord, and ryghteous,
yes our Gods mercysfull.

The Lord preseruer of synners, I was
brought downe, and he deliued me.

Turne agayn vnto thy rest, O my
soule, for p Lord hath geue thee thy desire.

And why, thou hast deliuered my soul
from death, myne eyes from teares, & my
feete from fallynge.

I wyll walke before the Lord, in the
* lande of the lyuynge.

I beleued, and therefore haue I spoken,
but I was sore troubled.

I sayde in my harte: All men are lyers.

What rewarde shall I geue vnto the
Lord, for all the benefytes that he hath
done vnto me?

I wyll receyue the * cup of saluacion,
and call vpon the name of the Lord.

I wyll paye my vowes in p presence of
all hys people, ryght deare in the syght of
the Lord is the death of gns synners.

O Lord, I am thy seruaunt, I am thy
seruaunt, and the son of thy hand mayde,
thou hast broken my bond in sonder.

I wyll offer to the sacrifice of thankes
geuyng, and wyll call vpon the name of
the Lord.

I wyll paye my vowes vnto the Lord,
in the syght of all hys people, in the con-
tes of the Lordes house, euene in the myd-
dest of the O Ierusalem.

Prayse the euerslasing.

The. cxviii. psalme.

The prophet sayeth that the benefyte of the gos-
pell shal come vnto the Gentyles and heathen.



Praise the Lord all ye (a) Gen-
tyles, laude hym all ye people.

For hys mercifull kyndnes is
euermore and more toward vs,
& the truer of the Lord endureth for euer.

Prayse the euerslasing.

The Notes.

(a) By the Gentyles or hea: here are vnderstande
the vnfaithfull that beleue not in God: and by
the people, the faithfull and beleuer. psal. cxv.
v. Therefore shall the people geue thankes. ec.

The. cxviii. psalme.

In song, where with David was rescued from
hys aduersities, and promoted to the kyngdome
of all Israell, gaue thankes to God opynly in
the tabernacle: In which he also vnderstandeth the fig-
ure of Christ.



Give thanks vnto the Lord, &
for he is gracious, & hys mercy
endureth for euer.

Let Israell now confesse, that
the Lord is true.

The. cxviii. psalme.

his mercy endureth for ever.

Let the house of Aaron now confesse, & his mercy endureth for ever.

Yea let them now that feare the Lorde confesse, that his mercy endureth for ever.

I called vpon the Lorde in trouble, and the Lorde hearde me at large.

I * The Lorde is my helper, I will not feare what man doeth vnto me.

The Lorde is my helper, & I shall despise vpon myne enemies.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde, then to put any confidence in princes.

All heauen compassed me rounde about, but in the name of the Lorde will I destroye them.

They kepe me in on euery syde, but in the name of the Lorde, I will destroye them.

They came aboute me like bees, & were as sore as the fyre in the thornes, but in the name of the Lorde I will destroye them.

They thrust at me, that I myght fall, but the Lorde was my helpe.

E * The Lorde is my strenght, & my song, and is become my saluation.

The voyce of ioy & myrd is in the dwellinges of the ryghteous, for the ryght hande of the Lorde hath gotten the victory.

The ryght hande of the Lorde hath the premyence, the ryght hande of the Lorde hath gotten the victory.

I will not dre, but lyue, and declare the workes of the Lorde.

The Lord hath chastened and corrected me, but he hath not geuen me ouer vnto deathe.

O (a) Open me the gates of ryghteousnes, that I may go in there thorow, and geue thanks vnto the Lorde.

This is the doore of the Lorde, the ryghteous shall enter in thorow it.

I thanke the, that thou hast heerd me, and arte become my saluation.

The (b) stone whiche the builders refused, is become the head stone in the corner.

This was the Lordes doynge, and it is maruelous in our eyes.

This is the (c) daye whiche the Lorde hath made, let vs reioyse & be glad in it.

Help now O Lord, O Lorde sende vs not into prosperyte.

Blessed be he that dwelleth in the name of the Lorde, we trust you good lucke, for that he is of the house of the Lorde.

God is the Lorde, and hath shewed vs light, & garnyshe the solemne feast with grene branches, eue vnto the hornes of the altar.

Thou art my God, and I will thanke the: thou art my God, & I will prayse the.

O geue thanks vnto the lord, for he is gracious, & his mercy endureth for ever.

The Lorde.

(d) He openeth the gates of ryghteousnes, &

The. cxix. psalme.

Declareth vnto the worldes the ryghteousnes & commeth of God, So say. cxix. a. Open the gates that the good people may go in.

(b) This stone is the stone, & the builders, such teachers, so thought that he was vnprofitable. Math. xxi. d. Suche builders remaine per, and shall do to the worldes ende.

(c) By daye, vnderstand here the tyme of preaching the gospill & gladd tydings of Christ, which continueth as longe as the rene Capib in Christ remaineth. Of this date speaketh Pauls also. 11. Cor. iij. d. Behold, now is the day of saluation etc.

The. cxix. psalme.

This psalme declareth howe muche the carnall and churche set by the lawes of God, and howe greatlye they endeouore the felices vnto them: in so muche that they sojorne therein to be transgressed & withstanded of the wretched: And how they pray to be taughte the from about, and to be accustomed wth them, & wth as many as transgressed and withstand them to be destroyed and made awaye.

Alph.

Blessed are those that kepe thy wordes: & in the lawe of the Lord.

Blessed are they that kepe his testimonies, & shall hym wth they whole heart.

Wych walke in thy wayes, and doo no wyckednes.

Thou hast geuen strait charge to kepe thy commaundementes.

O that my wayes were stablished to kepe thy statutes.

So shoulde I not be confounded, whyle I haue respecte vnto all thy commaundementes.

I will thanke the wth an vnspayed heart, because I am learned in the iudgements of thy ryghteousnes.

I will kepe thy statutes, O forsake me not vntill the.

Beth.

Where wylthall shall a yong man chuse thy wayes? Euen by rulyng hym selfe after thy worde.

Wth my whole heart do I feare the, O let me not go wrong out of thy commaundementes.

Thy wordes haue I had wth in my heart, that I shoulde not synne agaynst the.

Praysted thou O Lord, O teache me thy statutes.

Wth my lippes will I be telling out all the iudgements of thy mouth.

I haue as greate desyre in the way of thy testimonies, as in al maner of riches.

I will exercise my selfe in thy commaundementes, & haue respecte vnto thy fowr partes.

My desyre shall be in thy statutes, I will not forget thy wordes.

Simel.

O do well vnto thy seruante, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I

For out wonderful thynges in thy law.

I am a stranger vpon earth, & hyde
not thy commaundement from me.

My soule breaketh out, for the very fer-
uent desire that I haue alwaye vnto thy
iudgements.

Thou rebukest the proude, cursed art they
that depart from thy commaundements.

O turne from me shame and rebuke, for I
keepe thy testimonies.

* Synners also sit and speake agaynst
me, but thy seruante is occupied in thy
statutes.

In thy testi-monyes is my deliue, they
are my counsellors.

Waleth.

My soule cleaueth to the dust, & quick-
en thou me accordyng to thy word.

I knowledged my wates, and thou best-
dest me. O teach me then thy statutes.

Mak me to understad þ way of thy co-
maundementes, and so shal I talke of thy
wonderous workes.

My soule melteth away for very heuines,
O let me vp accordyng vnto thy woorde.

Take from me the waye of lyuge, and
graunt me thy law.

I haue chosen the waye of truthe, thy
iudgements haue I laied before me.

I speke vnto thy testimonies, O Lord,
confound me not.

I wyl run the way of thy commaunde-
mentes, when thou hast comforted my vete.

De.

Teache me O Lorde the way of thy sta-
tutes, and I shal kepe it vnto the end.

O geue me vnderstandyng, and I shal
keepe thy lawe, yea I shal kepe it wth
my whole hearte.

Leade me in the path of thy commaun-
dementes, for that is my desire.

Encline myne hearte vnto thy testimo-
nies, and not to couerousnes.

O turne away myne eyes, lest they be-
hold vanitie, and quicken me in thy waye.

O stablysh thy woorde in thy seruante,
that I may feare the.

Take away the rebuke that I am ascal-
ed of, for thy iudgements are answere.

Behold, my desire is in thy commaunde-
mentes, O quicken me in thy ryghtousnes.

Thou.

Let thy louynge mercye come vnto me,
O Lord, and thy laupng healeth accordyng
vnto thy word.

That I may geue answer vnto my blas-
phemies, for my trust is in thy word.

O take not the woordes of truthe vnto the
sure of my mouthe, for my hope is in thy
iudgements.

So shal I alway kepe thy law, yea so;

And I wyl make at lyberty, for I seeke
thy commaundementes.

I wyl speake of thy testimonies eue
for kynges, and wyl not be ashamed.

My deliue shall be in thy commaunde-

mentes which I loue.

mentes which I loue.

My handes also wyl I lyft vp vnto thy
commaundementes which I loue, and my
talkyng shalbe of thy statutes.

Gain.

O thynke vpon thy seruante as chere, &
hyng thy woord, when in thou hast caused
me to put my trust.

For it is my comfort in my trouble, yea
thy woord quickeneth me.

The proude haue me greatly in deris, &
yet thynke not I from thy law.

I remember thyne euerlastyng iudger-
mentes, O Lord, and am comforted.

I am horribly astroyed for the vngodly
that forsake thy law.

Thy statutes are my songs in the house
of my pylgrymage.

I thynke vpon thy name, O Lord, in the
nyght season, and kepe thy law.

It is myne owne, for I keepe thy com-
maundementes.

Deib.

Thou art my portid, O Lord, I am put-
posed to kepe thy law.

I make myne humble petition in thy pre-
sence wth my whole heart, O be merciful
vnto me accordyng vnto thy word.

I call myne owne wates to remembrance,
and turne my fete into thy testimonies.

I make haste, and prolong not the tyme,
to kepe thy commaundementes.

The congregacions of the vngodly haue
robbed me, but I forget not thy law.

At mydnyght stand I vp, to geue than-
kes vnto thee, for the iudgements of thy
ryghtousnes.

I am a companion of al them that feare
the, and kepe thy commaundementes.

* The earth, O Lord, is ful of thy mercy,
O teache me thy statutes.

Terh.

O Lorde, thou hast dealt frendlye wth
thy seruante, accordyng vnto thy woorde.

O leaue me thy kyndnesse, vnto tyme,
and knowledg, for I beleue thy commaun-
dementes.

Before I was troubled, I went wroth,
but now I kepe thy woode.

Thou art good and frendlye, O teache
me thy statutes.

The proude synners lyeth vpon me, but
I kepe thy commaundementes wth my
whole hearte.

They heart is as fatte as bystone, but
my deliue is in thy law.

It is good for me that I haue bene in
trouble, that I may leaue thy statutes.

The lawe of thy mouthe is deareer vnto
me, then thousandes of golde and syluer.

Job.

Thy handes haue made me and fasthor-
ned me, O geue me vnderstandyng, that I
may leaue thy commaundementes.

They that feare the, wyl be glad wth thy
seme, because I put my trust in thy word.

I know, O Lord, that thy iudgements
are true.

Genel. i. v.
Job i. a.

Genel. i. v.
Job i. a.

Genel. i. v.
Job i. a.

Genel. i. v.
Job i. a.

Genel. i. v.
Job i. a.

There is to
be vnder-
stand by prin-
ces, al man-
ner of wis-
dom, be that
temporal or
spiritual
(as they cal-
leth, which
after þ out-
ward appe-
rance of this
world, seeme
most sage &
wise. Such
thod hym
and spake a
gainst him.
Thys way
of truth, is
the life that
is ordered
after the
woorde, of
truth.

He desireth
to haue an
other vnto
der standyng
thy which
is but mani-
fy, which is
ignorance
of God and
of his wyl,
power, mer-
cy, & anger.
yea, though
it were ne-
cessary to well
instructe &
taught, yet
wold it ne-
cessary to well

understand
of it self w-
out the spi-
rit of God,
that God is
merciful,
ryghteous,
& foregeth
transgres-
sions for-
ly without
any deser-
uynge.

Psal. cxl. b

The.cxxx. psalme.

Are epght, and that thou of very sapientul-
nes hast caused me to be troubled.

O let thy merciful kyndnes be my com-
forte, accordyng to the promys that thou
hast made vnto thy seruant.

O let thy louing mercies come vnto me,
that I may hope, for thy law is my desire.

Let the proude be confounded, whiche
handle me so falsly.

But let such as feare the, and know thy
testimonies, be turned vnto me.

O let myne hearte be vnderpiled in thy
statutes, that I be not ashamed.

Caph.

My soule longeth for thy saving health,
for my trust is in thy worde.

Oyne eyes long sore for thy worde, say-
ing: O when wilt thou comfort me?

For I am become like a bottell in the
smoke, yet dooe not I forget thy statutes.

Howe manye are the dayes of thy ser-
uaunte? When wilt thou be auenged of
myne aduersaries?

The proude haue digged pyttes for me,
whych are not after thy lawe.

All thy commandementes are true, they
persecute me falsely. O be thou my heale.

They haue almoste made an ende of me
vpon earth, but I forsake not thy com-
mandementes.

O quicken me after thy louynge kynd-
nes, and so shall I keepe the testimonies
of thy mouth.

Lamed.

O Lord, thy worde endureth for euer
in heauen.

Thy truth also remaineth from one ge-
neracion to another: thou hast layd foun-
dacion of the earth, and it abydeth.

They continue this day accordyng to thine
ordinaunce, for all thynges serue the.

If my desire were not in thy lawe, I
shoulde perishe in my trouble.

I wil neuer forget thy commandementes,
for theye them thou quickenest me.

I am charye, O heale me, for I seeke
the commandementes.

The vngodly say masse for me to destroy
me, but I consyder thy testimonies.

It is that all thynges come to an end, but
thy commandement is exceeding broad.

Mem.

O what loue haue I vnto thy lawe: all
the day long is my talkyng of it.

Thou thorow the commandemente
hast made me myn enemye, myne enemye,
for it is euer by me.

I haue more vnderstandyng then all my
teachers, for thy testimonies are my study.

Yea, I am wiser then the aged, for I kepe
thy commandementes.

I restraime my feete from every euyl way,
that I may kepe thy wordes.

I shynke not from thy iudgementes,
for thou teachest me.

O howe sweete are thy wordes vnto
my throat.

The.cxxx. psalme.

Yea, more then honpe vnto my mouth.

Thorow the commandementes I
gette vnderstandyng, therefore I hate all
falle wayes.

Reu.

Thy word is a lantern vnto my feete,
and a lght vnto my pathes.

I haue sworne and am steadfastly pur-
posed, to keepe the iudgementes of thy
righteousnesse.

I am troubled aboute measure, quicken
me. O Lord, accordyng vnto thy worde.

Let the scetwyl offerpages of my mouth
please the, O Lord, and teach me thy iudge-
mentes.

* My soule is alwaye in my hande, yet
doe not I forget thy law.

The vngodly haue layd a snare for
me, but yet I swaue not I from thy com-
mandementes.

Thy testimonies haue I claymed as
myne heritage for euer, and whiche they are
the very iope of my heart.

I apply myne heart to fulfyll thy statutes
alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe dooe I
loue.

Thou arte my defence and shylde, my
trust is in thy worde.

I maye from me be wycked, I will kepe
the commandementes of my God.

O stablysh me accordyng vnto thy word,
that I maye hope, and let me not be dys-
paynted of my hope.

Holde thou me vp, and I shal be safe:
yea, I shal euer be talkyng of thy statutes.

Thou treadest downe all them that des-
pise from thy statutes, for theye perishe
but dysceite.

Thou puttest awaye all the vngodlye of
the earth lyke drosse, therefore I loue thy
testimonies.

My flesh trembleth for feare of the, and
I am afraide of thy iudgementes.

Qin.

I deale wyth the thyng that is false:
full and epght, O geue me not ouer vnto
myne oppressours.

Be thou surety for thy seruant, to do him
good, that the proude do me no wrong.

Oyne eyes are waiched awaye wyth lo-
kyng for thy healt, and for the worde of
thy righteuousnes.

O deale wyth thy seruant accordyng
vnto thy louynge mercye, and teach me
thy statutes.

I am thy seruant, O geunte me vnder-
standyng, that I maye knowe thy tes-
timonies.

It is tyme for the (O Lord) to lay to thine
hand, for they haue defiled thy law.

For I loue thy commandementes above
gold and precious stone.

Therefore holde I steepright all thy com-
mandementes, and all false wayes I
despise abhorre.

Thy testimonies are wonderful, therefore both my soule kepe them.

When thy word goeth forth, it giveth light and understanding, evn unto babes.

I open my mouth and draw in my breath, for I desire thy commandmentes.

O looke thou vpon me, and be mercifull, as thou wast to dooe vnto those that loue thy name.

Order my goings after thy worke, that no wickednes rapne in me.

O deliuer me from the wrongeous deuyngs of men, and so shal I hope thy commandmentes.

Show the light of thy countenance vnto thy seruaunt, & learne me thy statutes.

Myne eyes gush out with water, because men kepe not thy law.

Righteous art thou, O Lord, and true is thy iudgement.

Thy testimonies that thou hast commanded, are exceedinge righte and true.

My zeale hath euē consumed me, because myne enemies haue forgotten thy wordes.

Thy word is tried to the uttermost, and thy seruaunt loueth it.

I am smal and of no reputation, yet do not I forget thy commandmentes.

Thy righteousnesse is an euēlastinge righteousnesse, and thy law is true.

Trouble and heavinesse haue taken hold vpon me, yet is my desire in thy commandmentes.

The righteousnesse of thy testimonies is euēlastinge. O graunt me understandinge, and I shal lye.

I call vnto my whole heart, heare me, O Lord, I will kepe thy statutes.

Yea, euē vpon the doo I call, helpe me, and I shal kepe thy testimonies.

Early in the morninge doo I cry vnto the, for in thy word is my trust.

Myne eyes prevent the night watches, that I might be occupied in thy wordes.

Heare my voice, O Lord, according vnto thy leuynge kyndnesse, quicken me according as thou art wont.

They that hate me, that of malice persecute me, and are far from thy law.

Be thou vnto me as vnto also, O Lord, for thy promises are saythful.

As concerning thy testimonies, I haue knowen euē from the beginninge, that thou hast grounded them for euē.

O consider myne aduersitee, and deliuer me, for I do not forget thy law.

Maintaine thou my cause, and defende me, quicken me according vnto thy word.

Health is far from the vngodly, for they regard not thy statutes.

Great is thy mercie, O Lord, quicken me as thou art wont.

Manye there are that trouble me, and persecute me, yet dooe not I swerue from thy testimonies.

It grieueth me, when I see, that the trasgressours kepe not thy law.

Consider, O Lord, how I loue thy commandmentes, O quicken me with thy leuynge kyndnesse.

Thy word is true from euēlastinge, al the iudgementes of thy righteousnesse endure for euē.

The princes persecute me without cause, & but in vaine standeth in a me of thy wordes.

I am as glad of thy word, as one that spindeth great spyles.

As for lyes I hate and abhorre the, but thy law do I loue.

Seuen tymes a day do I prayse the, because of thy righteous iudgementes.

Great is the peace that they haue which loue thy law, & they are not offended at it.

O Lord, I looke for thy saving health, and do after thy commandmentes.

My soule keepeth thy testimonies, and loueth them exceedingly.

I kepe thy commandmentes and testimonies, for al my wayes are before the.

Let my complaynte come before the, O Lord, & geue me understandinge, according vnto thy word.

O let my supplication come before the, deliuer me according to thy promys.

My lippes shal speake of thy prayse, sayinge thou hast taught me thy statutes.

Yea, my tounge shal singe of thy word, for al thy commandmentes are righte.

Let thine hand helpe me, for I haue chosen thy commandmentes.

I long for thy saving health, O Lord, and in thy lawe is my desire.

O let my soule lye and praise the, that thy iudgementes may helpe me.

I go astray, lyke a shepe that is lost: O helpe thy seruaunt, for I do not forget thy commandmentes.

An affectionate complaynte of the Prophete beinge driven out of the lande, and abidinge among the wicked, that dyd al thinges by fraude and violence.

The song of the sheares.

In Hebrews Mabeloth, Abi. Ezra, thinketh it to be the beginninge of some songe, after whose tune the Psalmes that haue thys title were song. Other expound it to be a songe in a high place. Some ther be whiche saye that the Leuites sang all these Psalmes in Dauid's house, vpon the staires whiche wente from the chamber, wher the men assembled to the chamber wher the women commonly abode.

When I am in trouble, I call vnto the Lord, and he answereth me.

Deliuer my soule, O Lord from lying lippes, and from a dyscreetful tounge.

The.cxxi.cxxii. psal.

What reward shalbe given or done vnto the; thou false tongue?

psal. xlii. Eue my gyfte and sharpe actowes, with hote burning coales.

Woe is me, that my banishment endureth so longe, I dwell in the tabernacles of the sorrowfull.

My soul hath long dwelt among them, that be enemies vnto peace.

I laboured for peace, but when I spake therof, they made them to battayle.

The.cxxi. psalme.

The sheweth that the Godly manne looke for the helpe of God onlye, and that he geueth it very readyly.

The songe of the scates.

By these
hyles are
meane the
heauens.

I Lfte by myne eyes vnto the hyles, from whence cometh my helpe.

My helpe cometh euen from the Lord, which hath made heauen and earth.

He wil not suffer thy foote to be moued, and he that keepeth the, slepe not.

Clare, v. 8.

* Beholde, he that keepeth Israel, both neyther slumber nor slepe.

The Lord hym selfe is thy keeper, the Lord is thy defence vpon thy ryght hand.

So that the sunne shal not burne the by day, neyther the moone by nyght.

The Lord preseruethe the from all euill, peate is the Lord that keepeth thy soule.

The Lord preseruethe thy goynge oute and thy comynge in, from this tyme forth for euermore.

The.cxxii. psalme.

Under the shadow and figure of Ierusalem he describeth the felicity of the congregation of Christ, and besyes of the sayntes, wishing euer the furtheraunce of it.

The songe of the scates.

I Was glad when they sayd vnto me: we wyl go into the house of the Lord.

Sure feere shal stand in thy gates, O Ierusalem.

Ierusalem is buylded as a cypre, that is as vntice in it selfe.

For ther the tribes go by, euen the tribes of the Lord to testify vnto Israel, to geue thanks, vnto the name of the Lord.

For ther is the seate of iudgement, euen the seate of the house of Dauid.

O pray for the peace of Ierusalem, they shal prosper that loue the.

Peace be with thy walles and plenteuousnes wyl in thy palaces.

For my brethren and companys sakes, I wyl wyshe the prosperitee.

Yea because of the house of the Lord our God, I wyl seke to do the good.

The.cxxiii. psalme.

The godly subd to the wicked, do affectuously desire god to deliuer them, for vnto him they wholly commit them selves.

The songe of the scates.

Vnto the lyft I by myne eyes, thou that dwellest in the heauens.

Beholde euen as the eyes of sentinantes loke vnto the bands of the prisoners; and as the eyes of a mayde vnto the

The.cxxiii.cxxiiii. psalme

handes of her maistresse, euen so do our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

shall be
behold the
hearte and
mynde.

Haue mercy vpon vs, O Lord, haue mercy vpon vs, for we are vtterly despyed.

Sure soule is fylled with the scornfull reproche of the welthy, and with the despytes of the proude.

The.cxxiii. psalme.

The godly reioyce that they are red by the helpe of God, from a Jeopardye wherunto they were verely nye.

* The songe of the scates.

If the lord had not bene of our side (poor maye Israel saye) if the Lord had not bene of our side when men rose vp against vs;

* Of this
is spake be
foze in the
style of the
psalme.

They had swallowed vs by quicken when they were so wretchedly dyspleased at vs.

Yea the waters hadde drowned vs, the streame had gone ouer our soule.

The depe waters of the proude, had gone euen vnto our soule.

But praised be the lord, which hath not geuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a byrd out of the snare of the fowler: the snare is broken and we are deliuered.

Sure helpe standeth in the name of the Lord, which hath made heauen and earth.

The.cxxv. psalme.

The church or congregation is in safety when the Lord defendeth it, and shal be prosperous wher he fauorably it and purge the wicked thereout.

The songe of the scates.

I Say that put their trust in the Lord, are euen as the mount Syon, which maye not be remoued; but standeth fast for euer.

The hyles stand about Ierusalem, euen so standeth the Lord round about his people, from this tyme forth for euermore.

That the rod of synners come not in to the lot of synners, lest the synners put their hande vnto wyckednes.

Dowell O Lord, vnto those that be good and true of herte.

What is
signified
by the tras
of herte, in
sayd before
in the lxxv
psalme.

As for such as turne backe vnto theyr owne wyckednesse, the Lord shal leade them forth with the euill doers: but peace be vpon Israel.

The.cxxvi. psalme.

The describeth the gladnes of the people returninge againe from Babilon, and vnder the figure hereof the reioyng of the Christen, which the sonne of God hath made free from the captiuitie of synne and death.

The songe of the scates.

Vhen the Lord turneth agayne the captiuitie of Syon, then shall we be lyke vnto them that dreame.

Then shal our mouth be filled with laughter, and our tounge wyl lope.

Yea shal it be said among the Heathen: the Lord hath done great things for them.

Yea, the Lord hath done great thynges for vs already, wherof we reioyse.

Thus

Turne oute captiuitie, O Lorde, as the
spere in the southe.

They that some in reares, shall scape
in ioye.

He that now goeth in his way weping,
and beareth forth good seede, shall come a-
gayne with ioye, and bypunge his sheaves
with hym.

The. cccviii. psalm.

By the onely lyberallie and gyfte of God
is the house and household geuen, the city defend-
ed, meate ministered: chylde, and those toward
and thysly obayned.

* The song of the steares.

Except the Lord buyde the house, these
laboure is but lost that builde it.

Except the Lord kepe the cytie, the
watchmen wake but in vayne.

It is but lost labour that ye rise by ear-
lye and take no rest, but eate the breade of
carefulness: for looke to whom it pleasech
hym, he geueth it in slepe.

Lo, chylde, and the faule of the wombe,
are an heeprage and gyfte that cometh
of the Lord.

Like as the arrowes in the hand of the
Byant, even so are the younge chylde.

Happy is the man, that hath his quier
ful of them: they shall not be ashamed wile
they speake wile their enemies in þ gate.

The. cccviii. psalm.

He that feareth God, shall do wel and fortun-
ately at all seasons.

The song of the steares.

Blessed are al they that feare the Lord,
and walke in his wayes.

For thou shalt eate the labours
of thyne owne handes: O well is the, hap-
py arte thou.

Thy myle shall be as the frutefull vyne,
vpon the walles of thy house.

Thy chylde, like the olive brynche,
rounde about thy table.

Lo, thus shall the man be * blessed, that
feareth the Lord.

The Lord shall so blesse the out of Sion,
that thou shalt see Iherusalem in prosperi-
tye all thy lyfe longe.

Yea, that thou shalt se thy chylde's chil-
dren, and peace vpon Israel.

The. cccviii. psalm.

Though the wyched do long and greatly
persecute the goodly, yet shall they not preuaile o-
uer them: for they shall at lengthe perishe, when
the goodly shall be in saftey.

The song of the steares.

Many a tyme haue they soughte a-
gaynst me from my yowth vp (mape
Israel now saye.)

Yea many a tyme haue they soughte a-
gaynst me from my yowth vp: but they haue
not out come me.

The plowers plowed vpon my backe,
and made longe furrowes.

But the ryghteous Lorde bathe betwen
the rocke of the vngodly in pieces.

Lette them be confounded and turned
backwarde, as many as haue eny wyl

at * Spon.

Let them be euen as the haue vpon the
house toppes, whiche wythereth afore it
be plucke vp.

Wherof the wytherer fellet not bys
hand, neyther he that byndeth vpon the shea-
ues, bys bosome.

So that they wyche go by, saye not so
much as: þ Lord prosper you, me wylþ you
good lucke in the name of the Lord.

The. cxxx. psalm.

In earnest prayer of hym that is oppressed
with aduersyte for his synnes, and that surely
hopeth to obtayne of God bothe forgiveness of
his synnes, & deliuerance from his aduersities.

The song of the steares.

O Lord, O Lord heare my voyce.

Let thyn eares consyder well
the voyce of my complaine.

If thou Lord wilt be extreme to make
what is due amys, O Lorde who maye
abide it?

But there is meteure wylþ the, that thou
mayest be search.

I looke for the Lord, my soule doth wast
for bys, and in bys worde is my trust.

My soule doth patiently abide the Lord,
from the one morning to the other.

Let Israel trust in the Lorde, for wile
the Lord there is mercy and plenteous re-
demption. And he shall redeme Israel from
all bys synnes.

The. cxxx. psalm.

He sheweth, that he was not proude, but
mecke and lowlye.

The song of the steares.

Did I am not bye minded, I haue no
proude lookes.

I do not exercepse my selfe in great
matters, whiche are to bye for me.

But I refreine my soule & kepe it lowlye,
as a chylde that is weaned from his mo-
ther: yea, my soule is euē as a wench chylde.

Let Israel trust in the Lorde, from this
tyme forth for evermore.

The. cxxx. psalm.

He sheweth that the prosperite of Chyrces
kyngdome dureth eue and that God is alwaye
present wylþ his church & congregacion: En-
doth he vnder the figure of Dauid and of the
Arche abydinge in Sion.

The song of the steares.

Did, remember Dauid & al his trouble.

How he stoope vnto the Lorde, and
bowed a bowe vnto the Almightye
one of Jacob: I wyl not come wylþin the
saecrifice of my house, nor clype vp in
my bedde.

I wyl not suffer my eyes to sleepe, nor
myne eye lyddes to slumber.

Thy I synde out a place for the Lord,
an habitation for þ myghty one of Jacob.

Lo, we hearde of the same at Ephrata,
and founde it in the wood.

We wyl go into his tabernacle, and sal
bowe before bys footestoolle.

Arise, O Lorde, wylþ thy (a) reastynge
make.

In þ scrip-
ture, Spon
betokeneth
the whole
churche and
congrega-
on of God,
and euerpe
fapthefull
soul þ hath
by whole
entent, affe-
cted and des-
ire toward
God.

By þ deere
is vnder-
stand þ ad-
uertyse
wher the
people of
Israel wer
scattered &
minge the
lyaldes.

A

A

A

Of this pe-
hanc beate
in the title
of þ. cxx. ps.

A

What is to
be wylþ
wealth and
prosperity.

The. cxxiii. & cxxiiii. Psalm.

place, thou and the arke of thy strength.

Let thy priests be clothed with thy grace, and let thy sayntes reioyse.

God turne
meth away
from tyme,
who he for
lately.

For thy seruante Dauid sake & turne
not away the presence of thyne anointed.

The Lord hath made a faithful othe vnto
Dauid, and he shal not shynke from it:
Of the seate of thy bodye shall I set vpon
thy seate.

Yf thy children wyl kepe my couenaunt
and my testimony that I shal learn them:
they & thy children also shall sit vpon thy seate
for euermore.

For the Lord hath chosen Sion, to be an
habitation for hym selfe: hath he chosen her.

A hye shalbe my rest, here wyl I dwell,
for I haue desired her.

I wyl blesse her vitayles wylde increase,
and wyl satisfye her poore wylde bread.

I wyl decke her priests with health,
and her sayntes shall reioyse and be glad.

By thy
house is
meant now
er. As in
psalm.

There shall I make the & home of Da-
uid to dwell, I haue ordeyned a tabernacle
for myne anointed.

As for thy enemies I shal clothe them
with shame, but vpon hym selfe shall thy
croune glorye.

The Notes.

(a) The resting place was the mercy seat, as be-
fore in the Psalm. cxx. b.

The. cxxiii. Psalm.

The prayer of the vnto & comfort of brethren.
The song of the seates of Dauid.

Behold, how good and loyal a thinge
is, brethren to dwell together in v-
nity.

God. xxx. c.

It is like the pector & ornament vpon
the heade, that ran downe vnto & reach
euen vnto Aarons beard: and went downe
to the sayntes of thy clothing.

Like the dewe of Hermon, whiche fell
vpon the hyll of Syon.

For there the Lord promysed thy bles-
sing, and lyfe for euermore.

The. cxxiiii. Psalm.

The exhortation to pray & praise God: day and
night also in the night.

The song of the seates.

Behold, O prayse the Lord, as ye see:
vnto the Lord ye that by night
stande in the house of the Lord.

O lyfe vpon your handes in the Sanctua-
ry, and prayse the Lord.

The Lord that made heauen and earth
blesse the out of Syon.

The. cxxv. Psalm.

He moueth me to the praise of God, and be-
cause his power be his works, as wyl vnto
whiche he euer where doth, as be those whiche
wyl be peculiarly and inced Israel.

Praise the everlasting.

O praise the name of the Lord, praise
the seruants of the Lord.

Ye that stand in the house of the Lord,
in the courtes of the house of our God.

O praise the Lord, for the Lord is gracious: O
praise vnto his name for it is lovely.

The. cxxv. Psalm.

For where the Lord hath chosen & ha-
bit vnto hym selfe, and I search for hym
owne possession.

Psalm. cxxv. d.
and. xx. a.

For I know that the Lord is great, and
that our Lord is above al gods.

What so euer the Lord please, that is
both in heauen and in earth, in the sea,
and in al depe places.

He bringeth forth the clouds from the
endes of the world, he turneth the synges
vnto rayne, bringyng the wyndes
out of the treasures.

* Which smote the land of Egypt, & made
both of man and of beast.

Psalm. cxxv. e.
Eccl. vii. d.

He hath sent tokens and wonderes into
the myddel of the, O thou land of Egypt,
vpon Pharao and al his seruantes.

Psalm. cxxv. f.
Eccl. vii. d.

Whiche smote diuerse nations, and drew
thynges by thynges.

* Sebon king of the Amoytes, O & kinge & Au. xx. c.
of Saron and al the kingdomes of Canaan.

Psalm. cxxv. g.
Eccl. vii. d.

* And gaue theyr lande for an herptage,
for an herptage vnto Israel thy people.

Thy name, O Lord, endereth for euer, so
both thy memorial, O Lord, from one ge-
neracion to another.

For the Lord will avenge his people, and
be gracious vnto thy seruantes.

Psalm. cxxv. h.
Eccl. vii. d.

* Is for the pyntes of the & when,
they are but silver and golde, & the woordes
of mens handes.

Psalm. cxxv. i.
Eccl. vii. d.

They haue mouthes, & speake not: eyes
haue they, but they see not.

They haue eares, and yet they heare
not, neither is there anye breath in thei-
r mouthes.

They that make them, are lyke vnto
them, and so are all they that putte theyr
truste in them.

Prayse the Lord ye house of Israel, praise
the Lord ye house of Aaron.

Prayse the Lord ye house of Leui, ye that
fear the Lord, prayse the Lord.

Prayse be the Lord out of Sion, which
dwelleth at Ierusalem.

Prayse the everlastinge.

The. cxxvi. Psalm.

To the intent to sturre men to the prayse of
God, he reherceth the myracles of the creation,
and also those whiche he after doth in the retri-
bution of Israel.

O * Give thanks vnto the Lord, for
he is gracious, and thy mercy endu-
reth for euer.

Psalm. cxxvi. a.
Eccl. vii. d.

O geue thanks vnto the Lord of al gods,
for thy mercy endureth for euer.

O thanke the Lord of al Lordes, for thy
mercy endureth for euer.

Whiche only doth great woordes, for thy
mercy endureth for euer.

Whiche by his wysdome made the hea-
uens, for thy mercy endureth for euer.

Whiche layed out the earth above the
waters, for thy mercy endureth for euer.

Whiche hath made greates bynges, for
thy mercy endureth for euer.

Thy sunne to rule the daye, for thy mer-
cy endureth for euer.

Psalm. cxxvi. b.
Eccl. vii. d.

The. cxxvii. psalme.

etp endureth for euer.

Whe moue and the stars to gouerne the nyght, for hys mercy endureth for euer.

Exod. xii. 1. * Whych smote Egypt with the pestilence, for hys mercy endureth for euer.

And brought out Israel from among them for hys mercy endureth for euer.

Whych a mighty hand and stretched out arme, for hys mercy endureth for euer.

Whych deuided the red sea in two partes, for hys mercy endureth for euer.

Exod. xii. 1. * And made Israel to go throught the midst of it, for hys mercy endureth for euer.

But as for Pharaoh, and his host, he ouerthrew them in the read sea, for hys mercy endureth for euer.

Pro. xv. xvi and. xvi. * Whych led his people throught the wilderness, for hys mercy endureth for euer.

Josue. xi. 1. * Whych smote greates kynges, for hys mercy endureth for euer.

Yea and que mighty kynges, for his mercy endureth for euer.

Num. xxi. 1. * Sehon kyng of the Amozites, for hys mercy endureth for euer.

Deut. ii. 1. And Og the kyng of Basan, for his mercy endureth for euer.

And gaue a way throught land for an heretage, for hys mercy endureth for euer.

Even for an heretage vnto Israel hys seruant, for his mercy endureth for euer.

Whych remembereth vs, when we are in trouble, for hys mercy endureth for euer.

Psal. cxli. 1. * Whych geueth soules vnto al flesh, for hys mercy endureth for euer.

O geue thanks vnto the God of heauyn, for hys mercy endureth for euer.

The. cxxviii. psalme.

Whe Babilon as required of Israel songs but they perpetually bewepted the destruction of Ierusalem.

By the waters of Babilon wec faste downe and weaple, when we remembered Syon.

As for our harpes, we hanged them vpon the trees, that are therin.

Then they that led vs away captiue, required of vs a song, and melody in our veynes: syng vs one of the songes of Syon.

How shal we syng the Lordes song in a strange land?

Will I forget the, O Ierusalem, lette my ryght hand be forgotten.

If I do not remember the, let my tongue cleaue to the roofe of my mouth: yea, if I prefer not Ierusalem in my myght.

Remember the children of Edom, O Lord in the day of Ierusalem, how they said, down with it, downe with it: euen to the ground.

G (a) O daughter of Babilon, thou shalt come to mysery thy selfe: yea happy shal be he that taketh thee as thou hast serued vs.

And he shal be that taketh thy children, and thy wyues, and thy daughters against the stones.

Esa. xli. 1. * Whych sayeth of Ierusalem, is meant the egypt and people of Babilon.

The. cxxviii. psalme.

Whe praiseth the goodnes of god toward him

The. cxxviii. cxxix. psalme. Po. cxx

which hath deliuered him forth of al temptacions and promoted him vnto the dignitie of a kyng.

Of Dauid.

Will geue thanks vnto the, O Lord, with my whole heart, euen before the gods, I will syng praises vnto the.

I will worshyp towarde thy holy temple, and prayse thy name, because of thy louynge kyndnesse and truthe, for thou hast magnified thy woode, accordynge vnto thy great name.

When I call vpon the, thou hearest me, and enbrestest my soul with much strenght.

All the kynges of the earth shal prayse the, O Lord, when they heare the wordes of thy mouth.

Yea, they shal syng in the wayes of the Lord, that great is the glory of the Lord.

For though the Lord be hye, yet hath he respect vnto the lowly: as for the proud, he beholdeeth them a far of.

Though I walke in the myddest of trouble, yet shalte thou refreche me: thou shalt stretch forth thyne hand vpon the synners, and thy ryght hand shal saue me.

The Lord shal make good for me, yea, thy mercy. O Lord, endureth for euer, despyse not then the worke of thine owne handes.

The. cxxix. psalme.

Whe sheweth that al thynges are euident and open vnto God which made hym: and that he is euerp wher, and seeth al thynges.

To the chaunter, a psalme of Dauid.

O Lord thou searchest me out, and knowest me.

Thou knowest my house sitting, and myne vpryng, thou vnderstandest my thoughtes a far of.

Thou art about my path, and about my bed, and spyst out al my wayes.

For lo, ther is not a word in my tgg, but thou O Lord knowest it al together.

Thou hast fastened me behinde and before, and laied thine hand vpon me.

Such knowledge is so wonderfull and excellent for me, I cannot attain vnto it.

Whither shall I go then from thy presence? or whither shall I go then from thy presence?

If I clyme vp into heauyn thou art there: if I go downe to hel, thou art ther also.

If I take the wynges of the morynge, & remain in the uttermost part of the sea,

Even ther also shal thy hand lead me, and thy ryght hand shal hold me.

If I saye: peradventure the darkenes shal couer me, then shal my ryghte be turned to day.

Yea, the darkenes is no darkenes, with the but the nyght is as cleare as the day, the darkenes and light are both alike.

For my capues are thine, thou hast couered me in my mothers wombe,

I will geue thanks vnto the, for I am wonderously made: marvelous at thy workes, & that my soule knoweth ryghte well.

Ps. l. 102

The. ccl. psalme.

My bones are not hid from the, though
I be made secret, and fashioned beneath
in the earthe.

Thy eyes se myne vniuersities, they
stande al written in thy booke: my dayes
were fashioned, when as yet ther was not
one of them.

How deare at thy counsaile unto me, O
God, O how great is the sum of them?

If I tell them, they are mo in number
then the sand: when I wake vp, I am pre-
sent woth the.

Whyt thou not slaye the wycked (O
God) that the bloudy pype myghte de-
part fro me.

For they speake vnto the, thine en-
emies exalt them selues presumptuously.

I hate them. O Lord, what hate the: and
I may not awake woth those that rise vp
agaynst the.

Yea, I hate them yght sore, therfore at
they myne enemies.

Exeme, O God, and seke the grounde
of myne heate: proue me, and examen my
thoughtes.

Looke wel if ther be anye trace of wyck-
ednes in me, and leade me in the waye
euerlastyng.

The. ccl. psalme.

He despyeth to be deliuered from þe discease
and lyes of Doeg and hys companyons.

To the chaunter. A psalme of Dauid.

Deliuer me, O Lord, from the cruel
men, O preserve me from the wyck-
ed men.

Which ymagin myschiese in theyr bee-
tes, and styte vp styte al the day long.

They saye theyr tounge lyke a serpet:
adder's poison is vnder theyr lyps. Selah.

Kepe me, O Lord, from the hand of the
ungodly: preserve me from the wycked
men, whiche are purposed to ouerthrowe
my gonges.

As he proude haue laped a snare for me,
and spred a net abroad woth coardes, yea,
and set trappes in my way. Selah.

But my saying is vnto þe Lord: thou art
my god hear þe voice of my prayer O Lord.

O Lord God, thou strengthe of my
healeth, thou hast couered my heade in the
daye of battayle.

Let not the vngodly haue hys desyre, O
Lord, let hym not haue his purpose, lest they
be to proude. Selah.

Let the myschiese of theyr own lips sal vp
on the head of the, that compass me aboute.

Let boie burning coales sal vpon the,
let them be caste into the fyre, and into the
pyr, that they neuer rise vp agayne.

A man ful of words shal not prosper vpon
the earth: a malicious and wycked per-
son shal be hunted away, and destroyed.

Sure I am, that the Lord wil auge the
poore, & maintain þe cause of the helpeless.

The righteous also shal geue thanches
vnto thy name, and the iuste shal conspyre
in thy spghte.

Some read
When leade
me by the
way of the
world, that
for deuo-
me.

2 psalms

The. cxli. cxlii. psalme

The. cxli. psalme.

As he prayeth for the spirit wherwith he
may prefer the sharpe frendshipp of the saintes
before the vniuersity of the wycked: and after
that, for woth the auengement of hys enemies,
and for hys deliuerance.

A psalme of Dauid.

Lorde, I call vpon thee haste the vnto
me, and consider my voyce, when I
crye vnto the.

Let my prayer be set forth in thy spghte
as the incense, and let the lifting vp of my
handes be an euenging sacrifice.

Set a watch O Lord, before my mouth,
yea, a watch at the doore of my lyps.

Let not myne hart be inclined to anpe-
cupl thing, to be mynded as the vngodly
or wycked men, lest I cate of such things
as please them.

Let the righteous rather smite me scind
it, & reioyce me: so wil I take it, as though
he had poured oyle vpon my heade: it shall
not hurt my head, yea, I wil praye yet for
theyr wyckednes.

Theyr iudges shoulde as the stone, yet
heare theyr my words, that they be sayful.

Sure bones he scattered. sore the pyr,
lyke as when one graueh and
vnto the grounde.

But myne eyes looke vnto the. O Lord
God: in thee is my trust, O cast not oute
my soule.

Kepe me from the snare whiche they
haue lated for me, and from the trappes of
the wycked doers.

Let the vngodly sal into theyr own nets
together, vntyl I be gone by them.

The. cxlii. psalme.

As he sheweth how he prayed vnto the Lord
when he fled fro Saul into the caue, & thoughte
that he shoulde ther haue bene taken.

The instruction of Dauid. A prayer
when he was in the caue.

I* cry vnto the Lord with my voice, yea, I
cru vnto the Lord do I make my sup-
plication.

I poure out my complainte before hym,
and shew hym of my trouble.

When my spirit is in heynes, for thou
knowest my paine: in the waye where in I
walk, haue theyr priuety lated a snare for me.

I loke vpon my right hand, and se, ther
is no man that wil knowe me.

I haue no place to lye vnto, no man can
reth for my soule.

Before do I cry vnto the, O Lord, and
saye: thou art my hope and my porcion in
the land of the lyuynge.

Consider my complaint, for I am brought
vnto lowe.

O deliuer me from my persecuters for they
are to strong for me.

Bring my soule out of prys, that I may
geue thanches vnto thy name: to which thou
if þe wilt graunt me, the shal þe righteous

soite vnto my company. The. cxlii. psal.
This psalme & the psalme next before or aboute in þe
both of one tenour, and made both of one thing.

A psalme

There it so
manifest þe
land of the
lyuynge
signifyeth
þe state of
the saintes
and chylde,
who per re-
mayne in
this life, as
aboute in þe
psalms, &

The.cxxx. & cxiij. Psal.

A psalme of David.

Hear my prayer, O Lorde, consyde
my desyre: answer me for thy truthe
and ryghteousnes sake.

And enter not into iudgement with thy
seruaunt, for in thy syghte shal no man iu-
ryng be iustified.

For the enemy persecuteth my soule, he
synneth my lyfe downe to the grounde, he
saweth me in the darckenesse, as the deade
men of the world.

Therefore is my spirite vexed wthin me,
and my heart wthin me is desolate.

Yet do I remember thy times past, I muse
upon al thy works, yea, I exercise my selfe
in the workes of thy handes.

I stretch forth myne handes vnto thee,
my soule cryeth vnto the oure of the thy-
nye lande. Selah.

Hear me, O Lorde, and that soone, for
my spirite wareth saynt: hyde not thy face
from me, least I be lyke vnto them that go
downe into the graue.

O let me heare thy louyng kyndnes by
thynges in the mornynge, for in thee is my
trust: thou me the way that I should
go. I lift up my soule vnto the.

Deliver me, O Lorde, from myne enne-
mies, for I resorte vnto the.

Teache me to do the thyng that plea-
seth thee, for thou art my God: let thy lo-
uyng spirite leade me forth vnto the lande
of ryghteousnes.

Mercy me, O Lorde, for thy names
sake, and for thy ryghteousnes sake byng
my soule out of trouble.

And of thy goodnes scatter myne enne-
mies abroad, and destruy al them that vexe
my soule, for I am thy seruaunt.

The.cxiij. psalme.

He prayseth and thanketh God, because he
had deliuered hym from al perardies, and pur-
suing of hys enemies, and promised hym to be a
king, and also made hys kyngdome to flourish
with aboundance of al thynges.

Of David.

Blessed be the Lorde my refuge, which
teacheth my handes to warre, and my
fingers to fyght.

My hope and my castell, my defence
and my deliuerer, my hynde in whom I
trust, whych gouerneth the people that is
vnder me.

*Lorde what is man, that thou hast such
respect vnto him? Or the sonne of mā, that
thou so regardest hym?

Man is lyke a thyng of naught, bys time
passeth away lyke a shadow.

Wote thy heauens, O Lorde, and come
downe, touche the mountaynes, that they
may smoke wth al.

Sende forth the lyghtenynge and sca-
ter them, scoote out thyne arrows, and
consume them.

Send downe thine had from aboute, deli-
uer me, and take me out of the greare wa-
ters, from the hand of strange chyldren.

The.cxl. psalm. Fol.cxiij.

Whose mouth talketh of vanitie, & whose
right hand is a right hand of falshed.

That I maye synge a newe songe vnto
thee O God, and synge prayles vnto thee
vpon a ten stringed lute.

Thou that guesst vnto kynges,
and haste deliuered Dauid thy seruaunt
from the perill of the swerde.

Sau me, and deliuer me from the hand
of strange chyldren, whose mouth tal-
keth of vanitie, and whose right hand is a
right hand of falshed.

That our soundes may growe by as the
yong plants, and that our daughters may
be as the polished corners of the temple.

That our garnets may be full and plete-
ous with al maner of store: that our sheepe
may byng forth thousands and hundred
thousandes in our villages.

That our oxen maye be stronge to la-
boure, that there be no myschaunce, no decay
and complaining in our stetes.

Happye are the people that be in suche
a case: yea, blessed are the people, whiche
haue the Lord for theyr God.

The.cxl. psalme.

The goodnes of God is so aboundante
lye geuen vnto all men, that all thynges prayse
it, chrefely the godly, whiche are largelyest in-
duty therewith.

A prayse of David.

I will magnify the O God my kyng, I
will prayse thy name for euer and euer.

Euery day will I geue thanks vnto
the, and praise thy name for euer and euer.

Great is the lord, and maruelous worthy
to be praised, ther is no end of his greatnes

One generacion shal prayse thy workes
vnto another, and declare thy power.

As for me, I will be talkynge of thy
worthyp, thy gloire, thy prayse, and won-
derous workes.

So that men shal speake of the myghte
of thy maruelous actes, and tell of thy
greatnesse.

The memorial of thyne aboundante
kyndnes shal be shewed, and men shal synge
of thy ryghteousnes.

The Lord is gracious and merciful, long
sufferynge, and of great goodnes.

The Lord is louyng vnto every mā, and
hys mercy is ouer al hys workes.

Al thy workes praise the (O Lorde) and
thy sayntes geue thanks vnto the.

They shew the gloire of thy kyngdome,
and talke of thy power.

That thy power, thy gloire, & myghtenes
of thy kyngdome, might be knowne vnto mā.

Thy kyngdome is an euerylastynge king-
dome, and thy dominton endureth thozow
out all ages.

The Lord upholdeth al such as shoulde
fal, and lyfeth up al those that be downe.

The eyes of al waite vpon the, and thou
gesseth them theyr meate in due season.

Thou openest thyne hand, and fyllest al
thynges synge wth plenteousnes.

Ps. xl. The

The. cxlv. & cxlvii. psal.

The Lord is righteous in al his wokes,
and holy in al hys workes.

The Lord is nye unto them that call
vpon hym, yea, all suche as call vpon hym
faythfully.

He fulfilleth the desyre of them þ̄ feare
hym, he heareth thepy cry, and helpeth the.

The Lord preserve all them that loue
hym, but scatter abroad al the vngodlye.

My mouth shal speake the praise of the
Lord, and let al the geue thanks vnto his
holy name for euer and euer.

Prayse the euerlastyng.

The. cxlv. psalme.

As in the psalme nexte before, so doth he
heretofore that he here preclerly moueth frō
puttyng trust or confidence in men.

Prayse the euerlastyng.

Praise the Lord, O my soule: whyle I
lyue wyl I prayse the Lord: yea, as
longe as I haue any beyng. I wyl
syng prayses vnto my God.

* O put not your trust in princes, nor in
any chyld of mā, for ther is no helpe in the.

For when the breath of mā goeth forth,
he shal turne agayne to hys earth, and so
al hys thoughtes perysh.

Blessed is he that hath the God of Ja-
cob for hys helpe, * and whose hope is in
the Lord hys God.

Whych made heauen and earth, the sea,
and al that therein is, whych keepeth hys
promyse for euer.

Whych helpeth them to ryght that suf-
fer wrong, whych feedeth the hungry.

The Lord leueth men out of pryson, the
Lord geueth syght to the blynde.

The Lord helpeth them vp that ar fallē,
the Lord loueth the ryghtuous.

The Lord careth for the straungers,
he defendeth the fatherlesse and wyddow:
as for the way of the vngodlye, he turneth
it vpsyde downe.

The Lord thy God, O Sion, is kyng for
euermore, and throughtout al generations.

Prayse the euerlastyng.

The. cxlvii. psalme.

The mouth of al mē to the praise of god, chief-
ly Israel and the citizens of Ierusalem.

Prayse the euerlastyng.

O Prayse þ̄ Lord, for it is a good thing
to syng prayses vnto our God: yea, a
ioyfull and pleasaunt thyng is it to
be thankfull.

The Lord shal build vp Ierusalem, and
gather together the outcastes of Israel.

He healeth the conteste in bert, and bin-
deth vp thepy woundes.

He telleth the number of the stars, and
callet them al by thepy names.

Great is our Lord, and great is his po-
wer, yea, hys wysdom is infynite.

The Lord seteth vp the meke, and byn-
geth the vngodly downe to the ground.

O syng vnto the Lord wth thank-
geuyng, syng prayses vpon the harpe vnto
our God.

The. cxlviii. psalm.

Whych couereth the heauen wth
cloudes, prepareth rayne for the earth, *
and maketh the grasse to growe vpon
the mountaynes.

Whych geueth fodder vnto the cattel, and
feedeth the yong rauens that cal vpon hym.

He hath no pleasure in the strength of an
horse, neither delireth he in any mā's legs.

But the Lords delyte is in the that feare
hym, and put thepy trust in hys mercy.

Prayse the Lord, O Ierusalem, prayse
thy God O Sion.

For he maketh fast the bars of þ̄ gates,
and blesseth the chyldren wthyn the.

He maketh peace in thy borders, and sil-
leth the wth the floure of wheate.

He sendeth forth hys commaundemēt vpon
an earth, hys worde runneth swyfly.

He geueth snow lyke wol, and scattereth
the bore fro lyke ashes.

He casteth forth hys * yse lyke motels,
who is able to abyde hys frost?

He sendeth out hys word, and melteth
them, he bloweth with hys wynde, and the
waters flowe.

He sheweth hys worde vnto Jacob, his
statutes and ordinaunces vnto Israel.

He hath not dealt so wth al the heathē,
neither haue they knowlege of his lawes.

Prayse the euerlastyng.

The. cxlviii. psalme.

The mouth of al creatures to the praise of
God, as wel heauenly as earthly: and therein
warreth the sayntes and godly to confesse the
greate and myraculous power, wysdome, and
goodnes of God.

Prayse the euerlastyng.

O Prayse the Lord of heaue, praise him
in the heygth.

Prayse hym all ye angels of hys,
praise hym al hys host.

Prayse hym Sunne and Moone, praise
hym al ye starrs and lyght.

Prayse hym all ye heauens, and ye wa-
ters that be vnder the heauens.

Let them praise the name of the Lord,
for he commaunded, and they were made.

He hath made them faste for euer and
euer, he hath geuen them a lawe whych
shal not be broken.

Prayse the Lord vpon earth, ye whale
sythes, and al deerebes.

Fire and haille, snow & vapours, wynde,
and fozme, fulfylling hys worde.

Mountaynes and al hils, fruteful trees
and al Ceders.

Beastes and cattel, wormes, and sethe-
red soules.

Kyngs of the earth, and al people, prin-
ces and iudges of the world.

Yonge men and maydens, olmen and
chyliden: let them praise the name of the
Lord, for hys name only is excellence, and
hys prayse aboue heauen and earth.

He * shal seth the borne of hys people, all
his sayntes shal praise him, the chyldren of
Israel, euen the people that serue hym.

Prayse the euerlastyng.

The

The prouerbes

The cxxxix. psalme.

Speculatively minded Israel to praise god, because he not only had deliuered the from their bondage, but also had made them victoures and chauncers of the Gentiels and heathen.

Praise the euerclastyng.

O Spring vnto the Lord a new song, let the congregacion of sayntes praise him. Lette Israel reioyse in him that made him, and lette the chyliden of Sion be ioyful in the kyng.

Let them praise his name in the dance, lette them synge psalms vnto hym with tabyettes and harpes.

For the Lord he hath pleasure in his people, and helpeth the meke harted.

Let the sayntes be ioyful with gloze, let them reioyse in their beddes.

Let the praises of God be in their mawthe, and sharpe swerdes in their handes.

To be auenged of the heathen, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with lynches of prou.

That they may be auenged of them, as it is mytten, such honoure haue al his sayntes.

Praise the euerclastyng.

The cl. psalme.

The moste al manne to praise God, and that most affectuouly, not only with the voyce, but also with al kinde of instrumentes, by whiche he spyns the glories of mynde and body conuersion: (as sayn mytten) the blessed ioyfulness and great gladnes in the praises of God, which we shal haue in the lyfe to come.

Praise the euerclastyng.

O Praise the Lord in his sanctuary, praise him in the firmament of his power.

Praise hym in his noble actes, praise hym in his excellent greaues.

Praise him in the sound of the tymbre, praise hym upon the lute and harpe.

Praise him in the cimbalis and dance, praise hym upon the stringes and pipe.

Praise him upon the welltuned cymbals, praise hym upon the loud cymbals.

Let euery thyng that hath breathe, praise the Lord.

Praise the euerclastyng.

The end of the psalter.

The prouerbes of Salomon.

The first Chapter.

The first of wisdom. We may not hearken vnto the voluptuous prouocation and instigings of sinners. Wisdom complayneth her to be despised of men, and propheseth destruction vnto her despisers.

O Salomon the son of David kyng of Israel: to learne wisdom & instruction, vnderstand prouice, prudence, cygnticounes, iudgements and

Inducer is p which the scholars

The .i. Chapter. Fol. xxxiii.

equitie. That the very babes might haue mytten, that yong men might haue knowlledge & vnderstanding. By hearing, & with man that come by more wisdom, and by experience he shalbe more apt to vnderstand a parable, and the interpretation thereof, the wordes of the wylde, & the darke speeches of the same. The fear of the Lord is the beginning of wisdom. But fools despise wisdom and instruction.

My sonne, heare thy fathers doctrine, and forsake not the law of thy mother: for that shal bring grace vnto thy head, and shalbe a chaine about thy necke. My son consent not vnto sinners, if they entyse the, and say: come with vs, let vs share wyte for bloud, and luche pryncely for the innocent without a cause: let vs swallowe them vp lyke the bell, let vs deuoure them quicke and whole, as those that go downe into the pytt. So shal we synde al maner of collyre ryches, and fyll oure houses with spoyles. Cast in thy lot among vs, we shal haue al one purse.

My sonne, walke not thou with them, re- fraine thy foot fro their way. For they runne full and are hasty to shed bloud. But in varne is the net layed for the before the bydes eyes. Yea, they them selues lay wyte one for anothers bloud, and one of them woulde lye another. These are the wayes of al such as be couctous, the one wold cause another to lye.

Wylsome cryeth withoute, and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and she wylde her wordes throught the cite, saying: O ye chyldre, how long wyl ye loue chylde shynesse? how long wyl the scorner delite in scorning, and the vnwise be charyng vnto knowledge? O turne you vnto my correcciō, lo I wyl expre my mynde vnto you, and make you vnderstand my wordes. My sonne, then that I haue called and ye refused, I haue stretched out my hand and no man regarded it, but all my counsyles haue ye despised, and set my correcciōs at naught: Therefore shal I also laugh in your destruction, and mocke you, when the thing that ye feare, cometh vpon you: even when the thyng that ye be afraid of, fallth in suddenly lyke a storme, & your misery lyke a tempest: yea, when trouble & heuynes cometh vpon you. When shal they call vpon me, but I wyl not heare: they shal seeke me early, but they shal not fynde me: And because they had knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despised my correcciō. Therefore shal they eat the frutes of their own way, and be fylled with their owne counsyles: for the turnyng away of the vntowse shal lye them: and the prosperite of foolcs shal be their owne destruction. But who so hath feared my me, shal dwell safely, and haue enough without any feare of euyl.

learneth vnder his mapster, wher it be knowledge of maners.

Prover. xi.

What is a crowne & what is a diadem? & what is a diadem? & what is a diadem?

My sonne, what is a crowne? & what is a diadem? & what is a diadem? & what is a diadem?

Prover. ix.

My sonne, what is a crowne? & what is a diadem? & what is a diadem? & what is a diadem?

Prover. x.

The prouerbes

The cxxxix. psalme.

Speciellerly moueth Israel to praise god, because he not onli had deliuered the from their bondage, but also had made them victoures and chauncers of the Gentyles and heathen.

Praise the euerclastyng.

O Sing vnto the Lord a new song, let the congregacion of sayntes praise him. Lette Israel reioyse in him that made him, and lette the chyldren of syon be ioyful in the kyng.

Let them praise his name in the dance, lette them synge praises vnto hym with tabyettes and harpes.

For the Lord doth pleasure in his people, and helpeth the meke harted.

Let the sayntes be ioyful with gloze, let them reioyse in their beddes.

Let the praises of God be in their mawthe, and sharpe swerdes in their handes.

To be auenged of the heathen, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with lynches of prou.

That they may be auenged of them, as it is myghten, such honoure haue al his sayntes.

Praise the euerclastyng.

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The moueth al manne to praise God, and that most affectuouly, not onli with the voyce, but also with al kyndes of instrumentes, by whiche he spyns the glories of mynde and body conuersion: (as sayn wyl) the blessed ioyfulness and great gladnes in the praises of God, which we shal haue in the lyfe to come.

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Praise him in the sound of the tymbre, praise hym upon the lute and harpe.

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The first Chapter.

The first of wylsdom. We may not herken vnto the voluptuous prouocation and instygings of synners. Wylsdom complayneth her to be despoyled of men, and propheseth destruction vnto her despysers.

O Salomon the son of David kyng of Israel: to learne wylsdom & instructioun, vnderstandyng, prudence, cyghtcountes, iudgement and

Don't read
it in his
sanctuary,
or helpe
place. I
some read
delight: praise
the Lord in
his holys
one, that is
Christ.

Inducer
is which
the scholars

The .i. Chapter. Fol. xxxiii.

equitie. That the very babes might haue myght, & that yong men might haue knowledg & vnderstandyng. By hearing, & wylle man shal come by more wisdom, and by experience he shal be more apt to vnderstand a parable, and the interpretation thereof, the wordes of the wyls, & the darke speeches of the same. The fear of the Lord is the beginning of wisdom. But fools despise wylsdom and instructioun.

My sonne, heare thy father's doctrine, and forsake not the law of thy mother: for that shal bring grace vnto thy head, and shal be a chaine about thy necke. My son consent not vnto sonnetes, if they entyse the, and say: come with vs, let vs & lare waye for bloud, and luke pryncle for the innocent without a cause: let vs swalowe them vp lyke the bell, let vs deuoure them quicke and whole, as those that go downe into the pytt. So shal we synde al maner of collyre ryches, and fyll oure houses with spoyles. Cast in thy lot among vs, we shal haue al one purse.

My sonne, walke not thou with them, re- fraine thy foot fro their way. For they runne & cull and are hasty to shed bloud. But in varne is the net layed for the before the bydes eyes. Yea, they them selues lay waye one for anothers bloud, and one of them woulde lere another. These are the wayes of al such as be couctous, the one wold caugh another's life.

Wylsdom crieth withoute, and putteth forth her voyce in the stretes. She calleth before the congregacion in the opyl gates, and she wylle her wordes throughe the cite, saying: O ye chyldre, how long wyl ye loue chylpshenes? how long wyl the scorner's delite in scorning, and the vnwise be chyned vnto knowledg? O turne you vnto my correcciō, lo I wyl expre my mynde vnto you, and make you vnderstand my wordes. My sonne, then that I haue called and ye refused, I haue stretched out my hand and no man regarded it, but all my counsyles haue ye despysed, and set my correcciōs at naught: Therefore shal I also laugh in your destruction, and mocke you, when the thing that ye feare, cometh vpon you: even when the thyng that ye be afraid of, falleth in suddenly lyke a storme, & your misery lyke a tempest: yea, when trouble & heuynes cometh vpon you. When shal they call vpon me, but I wyl not heare: they shal seeke me early, but they shal not fynde me: And because they had knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despysed my correcciō. Therefore shal they eat the frutes of their own way, and be fylled with their owne counsyles: for the turnyng awaye of the vnyse shal lere them: and the prosperite of foolcs shal be their owne destruction. But who so hath feared vnto me, shal dwell safely, and haue enough without any feare of euyl.

learneth vnto
her is map
ster, wher
there it be
knowledge
of maners.

power. xi.

What is a
crown
+ what is
+ what is
+ what is

My sonne,
+ what is
it is a vayne
thing to lare
in waite for
them who
God defend
delight, lyke
lars in
wylsdom
rather pe-
rill to them
they.

power. xi.

My sonne,
+ what is
+ what is
+ what is

power. xi.

The. ii. Chapter.

The. ii. Chapter.

Wisdom is to be embraced and let by. An
adulterous woman is to be eschewed.

Sonne, if thou wilt receyue
my wordes, and keepe my com-
maundementes by the, that thine
care may verken vnto wisdom,

Hearke in
the scriptu-
res signifi-
cantly cou-
cill, in-
deuoz, in-
sell gence, o
p nio, affec-
tio, thought
& other lyke
operations
of the soule,
as ye maye
perceyue in
manye pla-
ces of the
scriptures.

applye thyne heart then to vnderstanding,
for if thou cresset after wylsome, and cal-
lest for knowledge: if thou sekest after her
is after manne and diggest for her as for
treasure: then shalt thou vnderstande the
feare of the Lord, and fynde the knowledge
of god. For it is the Lord that geueth wis-
dom, out of hym in such cometh know ledge
and vnderstandinge: He preseruethe the
wellfare of the ryghteous, and defendeth
them that walke innocently: he keepeth the
in the ryght path, and preseruethe the way
of hys sayntes. Then shalt thou vnderstand
ryghteousnes, iudgement and equitye, rea-
son and euerie good path. If wylsome enter
into thyne heart, and thy soule deliue in
knowledge, then shall counsaile preserue
thee, and vnderstandinge shall keepe the.
That thou mayest be deliuered from the
euyl waye, and from the man that speaketh
froward thynges. From such as leaue the
dye stete and make in the wayes of dark-
nesse: whiche reioyse in doyng euyl, and
desyre in wycked thynges: whose wayes
are crooked, and thery pathes sclander-
ous. That thou mayest be deliuered also
from the straunge woman, and from her
that is not thine owne, whiche geueth
sweete wordes, forsaketh the ho lybande of
her pouthe, and forgetteth the covenante
of her God.

For her house is enclined vnto death, and
her pathes vnto hel. Al they that go in vnto
to her, come not agayne, neyther take they
hold of the way of lyfe. That thou mayest
walke in the good way, & keepe the pathes
of the ryghteous. For the iust shall dwell
in the lande, and the innocentes shall re-
maine in it: but the vngodly shall be rooted
out of the land, and the wycked doers shall
be taken out of it.

The. iii. Chapter.

The commandementes of God shall be dis-
ligently regarded and obserued.

Sonne, forget not my lawe,
but se that thyne heart keepe my
commaundementes. For they
shall prolonge the dayes and
peaces of thy lyfe, and bypunge thee peace.
Let mercy and fowthfulness neuer go from
the: bynde them about thy necke, & write
them in the table of thyne heart. So shalt
thou fynde sauoure and good vnderstan-
dyng in the syght of God and me. But thy
trust in the Lord with all thyne herte, and
leane not vnto thine own vnderstanding.

In all thy wayes haue respecte vnto vnm,
and he shall order thy garynges. * Be not
wylsome in thine owne conceyte, but feare
the LORD, and departe from euyl:

The Proverbs.

so shall thy name be whole, and thy
bones stronge.

Honour the Lord with thy substance,
and with the fructes of all thyne en-
crease: so shall thy barne be fylled with pler-
teousnes, and thy presses shall flow ouer w
sweete wyne. * Say sonne, despyse not the
chastening of the Lord, neyther sainte wyl
thou art rebuked of hym. * For whom the
Lord loueth, he shall chasten: and yet he
lieth in him, euen as a father in hys owne
sonne. Wel is hym that findeth wylsome,
and obtaieth vnderstanding, for he getteth
of it is better then any marchandise of sil-
uer, & the profit of it is better then golde.
Wisdom is more precious then precious stones:
and al thynges that thou canst desire, are
not to be compared vnto her. Wylsome ryght
hand is long lyfe, & vpon her left hand is
ryches & honour. Her wayes are pleasaunt
wayes, & al her pathes are peaceable. She
is a tre of lyfe to the that lay hold vpon her,
and blessed are they that kepe her fast.

Wylsome hath the Lord layed
foundaciō of the earth, and thow vnder-
standyng hath he stablished the heauens.
Thow vnderstandyng the depthes brake
up, & the cloudes drop downe of the dewe.
Say sonne, let not these thynges depart fro
thyne eyes, but kepe my lawe and my coun-
cel: so shall it be lyfe vnto thy soule, & grace
vnto thy mouth. Then shalt thou walke safes-
ly in thy way, and thy foot shall not stoble:
If thou sleepest, thou shalt not be a frayd,
but shalt take thy rest and sleepe sweetely.
Thou needest not to be afrayed of any sodain
fear, neyther of the vpolent rushynge in
of the vngodly, when it cometh. For the
Lord shall besiege the, and keepe thy foot
that thou be not taken. Refuse not to do good
vnto hym that shoulde haue it, so longe as
thyne hand is able to do it. Saye not vnto
thy neygbboure: go thy waye and come a-
gayne, to morow wyl I geue thee: wher as
thou haste nowe to geue hym. Intende no
harm vnto thy neygbbour, sayng he doeth
to dwel in rest by the. Strive not lyghly
with any man, wher as he hath done the
dame. Follow not a wycked man, & chuse
none of hys wayes: for the Lord abhorreth
the froward, but hys secret is amonge the
ryghteous. The curse of the Lord is in the
house of the vngodly, but he blesteth the
dwellynges of the ryghteous. As for the
scorneful, he shall laughe the to scoyne, but
he shall geue grace vnto the lowly. The wise
shall haue honoure in possession, but shame
is the promotion that foolles shall haue.

The. iiii. Chapter.

Wisdom and her frutes and wayes oughte to
be lareth.

Care, O ye chyldren, the father:
lye exhortacion, and take good
heed, that ye maye learne wyl-
some. Yea I shall geue you a
good rewarde, yf ye wyl not forsake my
lawe. For when I my selfe was my fa-
ther:

Ecc. xvi. a.

Job. xli. b
Luh. xlii. c

Job. xli. b
Apoca. iii. d

c

d

Pla. xxxvii

Am. xli. d.

there beate son, and tenderlye beloued of my mother, he taught me also saying: Let thyne better receaue my wordes, kepe my commaundementes, and thou shalt lyue. But the wysdome, get the vnderstanding, forget not þ wordes of my mouth, & shrink not from them. Forsake her not, she shall preserve the: loue her, & she shall kepe the.

W The chiefe poynte of wysdō is, that thou be wylling to obteyne wysdome, and before all thy goodes to get the vnderstanding. Make much of her and she shall promote the: Yea, if thou embrace her, shee shall mynge the vnto honoure.

That is to say
great & singular
honour as af-
ter in the,
p. a.

She shall make the a gracious head, and gaine the with a crowne of glorye. Hear my son, and receyue my wordes, that the peaces of thy lyfe maye bee manye. I will shewe the the waye of wysdom and leade the in the ryghte pathes. So that if thou goest therein, thou shalt no scarceneste vnder the, and when thou runnest thou shalt not fall. Take fast holde of doctrine, let her not go: kepe her, for she is thy lyfe. Come not in the pathes of the vngodlye, and walke not in the waye of the wycked. Eschue it, and go not therein: departe asyde, and passe ouer by it. For they can not seepe, except they haue spide done some mischefe: neyther take they anye rest, except they haue spide done some harme. For they eate the breade of wyckednesse, and drynke the wyne of robberye. The pathes of the vyrgineous shyneth as the lychte, and is euer brighte and brighte vnto the perfecte daye. But the waye of the vngodly is as the darkenes, wherein men fall, or they be aware.

My sonne, marke my wordes, and encline thyne eare vnto my saynges. Lette them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynd them, and heale vnto all theye bodyes. Kepe thyne heart wth all diligence, for there vpon hangerh lyfe. Put awaye from the a fowarde mouth, and let the lippes of slander be farre from the. Let thyne eyes beholde the thynge that is ryghte, and let thyne eye liddes lōke straighthe before the. Wounde the pathe of thy fere, so shall all thy wayes be sure. Turne not asyde, neyther to the (a) ryghte hande nor to the left, but wythholde thy fere from euill.

The Notes.

(a) By the ryghte hande is vnderstande the false and wycked confidence in wykes, and by the left, desperaciō. To turne asyde or adde to the right hand is to ad þ to the word of god which God neuer commaunded. To turne asyde or bowe to the left hande, is to take awaye from the word of God, or do that whiche is forbidden. As it is wyrtten in Deutero. xxiij. b. and Josue. xxij. b.

The.v. Chapter.

The warneth to eschue and fpe whoredome, he forbydeth prodigalitye and wastful spen-

dyng. He wylleth vs to lyue of oure owne laboures. When must loue their wyues.

O My son, geue hede vnto my wordes, and bote thyne eare vnto my pudente: þ thou mayste regarde good counsell, and that thy lippes maye kepe nourtoure. For þ lippes of an harlot are a dropping hony cōbe, & her throte is softer then oyle. But at the laste she is as hytter as wormewood, and as sharpe as a two edged sword. Her fete go downe vnto death, and her steps pearse thorow vnto bel. She regardeth not the pathe of lyfe, so vnstedfast are her wales, that thou canst not knowe them. Heare me therefore (O my son) and departe not from the wordes of my mouth: kepe thy waye farre from her, & come not nye þ doores of her house. That thou geue not thyne honoure vnto another, & thy peaces to the cruel. That other men be not fylled wth thy goodes, & that thy labours come not in a straunge house. Yea that thou mouene not at þ last (when thou hast spent thy bodie & goods), and the say: Alas why bared I nourtoure? why dyd my herte despyse correcciō? Wherefore was not I obediente vnto the voyce of my teachers, and heekened not vnto the that inloued me? I am come almoſte into all misfortune, in the myddest of the multitude and congregaciō.

* Drynke of the water of thyne owne well, and of the ryuers that runne oute of thyne owne springes. * Let thy melles floure oute a broad, that they maye be ryuers of water in the streets: but let them be only thyne owne, and not straungers wth the.

That is,
thy sub-
stance.

That is: of
of pany wth
thyne owne
wyfe.

That is,
let thy chyld
ben come
oute of thy
house wth
honour, &
not as bar-
barides.

For Job xxi. &
xxiii. c.

Let thy well be blessed, & be glad wth the wyfe of thy yowth. Louing is the blynd, and frendlye is the fool: let her blesse al thy waye sarisfy the, and holde the euer content wth her loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace þ bosome of another woman? For euery mannes wayes are open in the syght of the Lord, and he pondereth all theye gorniges. The wyckednesses of the vngodly shall catch hym selfe, and wth the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shall dye: and for his greite folyshnes, he shall be destroyed.

The vi. Chapter.

The sheweth that slouthe is pycked and stirred to worke. The scilicet is reproved. Aduourty ought to be earnestlye anoyded.

MY son, if þ be swetty for thy neyghbour, thou hast fastened thyne hand wth another man: yea thou arte bounde wth thyne owne wordes, & take wth thyne own speech. Therefore my sonne, do this: discharge thy selfe, for thou arte come into thy neyghbours daunger. So thy waye shal soone, and increase thyne neyghbour: let not thyne eyes sleepe, nor thyne eye liddes slumber. Saue thy selfe as a doo from the hand, and as a byrde from the

The. vii. Chapter.

The hands of the sower. Go to the Sower (thou Sower) consider her ways, and let me to be wise. She hath no girdle, no teacher, no leader: yet in the summer she proueth her meare, and gathereth her foode together in the harvest. * Howe long is thy sleep, thou slouther man? When wilt thou arise out of thy sleep? Yea sleep on still a while, slumber a while, folde thyne handes together yet a while, & thou shalt sleepe: so shall pouertie come vnto the, & one & treaueller by the waye, and necessitie like a weapened man. A dissembling person, a wycked man goeth wth a froward mouth, he winketh wth his eyes, he tokeneth wth his feet, he pounceth wth his fingers, he is euer vngynge in his chiefe and frowardness in his herte, and causeth disorde. Therefore shall his destruction come hastely vpon hym, suddenly shall he be all to broken, and not be healed.

There be fyve thynges wherby the Lord hateth, and the seventh he utterly abhorreth. A proude lorde, a dissembling tongue, hands that shed innocent blood, an herte that goeth about wth wycked imaginacions. feet & be swift in running to do myschefe, a false witness & byngers wth lyes, and such one as soweth discord amonge brethren. My son kepe thy fathers commaundementes, and forsake not the lawe of thy mother. Put them vp together in thyne herte, & brud them about thy neck. What they may leade & where thou goest, preserue the when thou art a slepe, & that when thou awakest, thou mayest talke of them. * For the commaundement is a lantern, & the lawe a light, a chastenynge, & nontrouthe is the waye of lyfe: that they maye kepe the from the euill woman, and from the flatterynge tongue of the harlot: & thou lust not after her bewte in thyne herte, & lest thou be taken wth her same lokes. An harlot will make a man to beg his bread, but a maried womā wyl hunt for the precious lyfe. My son take care in thy bosome & his clothes not be brent: for can one go vpon hote coales, and his feet not be hurt? Eue so, whosoever goeth into his neighbours wyfe, & toucheth her, can not be vngiltye. Men do not betely despyse a thefe that stealeth to satisfye his soule, when he is hungry: but yf he may be gotten, he restoreth agayne seven times as much, or els he maketh redempcion wth all the good of his house: But who so committeth aduoutry wth a woman, he is a sole, and byngers his lyfe to destruction. He getteth hym self also shame & dishonour, such as shall neuer be put out. For the gelousy & wrath of & man wyl not be increased, no thoughte thou woldst offer hym greute gyftes to make amendes, he wyl not receyue them.

The. viii. Chapter.

God ought to be feared & honoured. My

The Proverbs

commaundementes ought to be kept: Wisdom apperites and despyes ought to be honoured.

My son, kepe my words, and lay up my commaundementes by the.

Kepe my commaundementes and my lawe, euen as the apple of thyne eye, & thou shalt lyue. Bynde them vpon thy fingers, and write them in the table of thyne herte. Say vnto mysdome: thou art my sister, and call vnderstandynge thy kynswoma: & that she may kepe the from the strange woman, and fild the harlot which geneth swete words. For oute of the window of my house I looked thorow & beheld, and beheld the simple people: and amonge other younge folkes, I spied one yong sole going ouer the streets, by & corner in the way toward the harlots house; in the twilight of the evening, when it began now to be nyght & darcke. * And behold, there met hym a woman in a harlots apparell, a discearfull, wanton & vntedfast woman, whose feet could not abyde in the house: nowe is she wylhout, now in & streets, lurcheth in euery corner. He caught the younge man, kysed hym, and was not ashamed, sayinge: I had a vowe to paye, and thus haue I persourme it. Therefore came I forth to mete the, that I myght seeke thy face, and so I haue founde the. I haue deckt my bedde wth couerynges and clothes of Egypte. My bedde haue I made to smell of myrrour, Aloes, and Cynamon. Come lette vs lye together, and take sure pleasure tyl it be daye lyghte. For & good mā is not at home, hee is gone farre of. He hath taken the bagge of money wth hym: whoe can tell when hee cometh home? Thus with manye swete wordes she ouercame hym, and wth her flatterynge lippes she wanne hym.

Immediately hee folowed her, as it were an ore led to the slaughter (and lyke as it were to the stocks, where foules are punished) so longe tyl she had wounded his lyue wth her dart: lyke as yf a byrd bested to the snare, not knowynge that the parrell of his lyfe lyeth there vpon.

Deare me nowe therefore (O my son) and make the wordes of my mouth. Let not thyne herte wandre in her wares, and be not thou disceayned in her pathes. For manye one hath hee wounded and caste downe, yea, manye a strange man hath she slayne. Her house is the waye vnto del, where men goe downe into the chambers of death.

The. viii. Chapter.

The prayse of the wisdom of God.

Doeth not wisdom crye? doeth not understanding putte forth her voice? Standeth she not in the hye places, in the streets and wayes, doth she not crye before the whole ctyte, and in the gates where men go out & in? It is you, O ye men (sayeth she) whome I call. Vnto you (O ye chyldren of men) liste I by my voyce. Take

Take hede vnto knowlege o ye ignorant, be wise in herte o ye fooles. Heare earre, for I wyll speake of greate matters, and open my lippes to tell thynges that bee ryghte. For my throte shalbe talkynge of the trouth, & my lippes abhorre vngodlynesse. All the wordes of my mouthe are ryghteous, there is no frowardnesse nor falshe in them. They are all plain to such as wyll vnderstande, and ryghte to them that synke knowledge. Receyue my doctrine therfore, and not syluer: & my knowledge, more then fyne golde. For wysdome is more worth then precious stones, yea, all the thynges that thou canst desyre, are not to be compared vnto it.

I wysdome haue my dwellinge wyth knowledge, and prudent counsaill is mine orne. Wyth me is the feare of the Lorde, and the eschynge of euill. As for pryde, dysdayne, and euell wape, and a mouthe that speaketh wycked thynges, I utterly abhorre them. I can geue counsaill, and be a gyde: I haue vnderstandynge, I haue strenght. Whom me kynge reygne: whom me, princes make iust lawes. Whom me, lordes beare rule, and all iudges of the earth execute iudgement. I am louinge vnto those that loue me, and they that seke me early, shall synke me. Ryches and honoure are wyth me, yea, excellent goodes and ryghteousnesse. My fruite is better then golde and precious stone, and myne increase more worth then fyne syluer. I walke in the way of ryghteousnes, and in the strete of iudgemente. That I maye sende prosperitie to those that loue me, and to encrease theyr treasure.

* Chap. ix. b

The Lorde hym selfe hadde me in possession in the begynnynge of his wayes, or euer hee began his workes afore tyme. I haue bene ordeyned from euerlastynge, & fro the begynnynge, or euer the earth was made. When I was boine, ther were neither depthes nor sprynges of water. Before the foundations of the mountaynes were layed, yea, before all hylls was I boine. The earth and all that is vpon the earth was not yet made, no nor the ground it selfe. For when hee made the heauens, I was presente: when he set vp the depthes in ordie: when hee hanged the cloudes aboue: when he fastened the sprynges of the depe: When he shut the sea wythin certain boundes, that the waters should not go ouer theyr markes. When hee layed the foundations of the earth I was w hym, ordering all thynges, deluytynge dayly, and reioysse alwaye before hym.

As for the round compass of this world, I make it to full, for my delyte is to bee amonge the chyldren of men. Therefore hearken vnto me, o ye chyldren, for blessed are they that kepe my wayes. O geue ear vnto nouerout, be wise, and refuse it not. Blessed is the man that heareth me, watheruge daylye at my gates, and geaynge

attendaunce at the postes of my doores. For who so synketh me, synketh lyfe, and shall obtrayne sauoure of the Lorde. But who so offendeth against me, hurte his owne soule. All they that hate me, are the louers of death.

The ix. Chapter.

Wise mouth all men to embrace her. The propertye of a wyse.

Wysdome hath buylded her selfe an house, & hymen oure * seuen pilers: she hath kylled her vitalles, poured out her wyne, & prepared her table. She hath sente forth her maydens to crye vpon the hiest place of the cite: Who so is ignorant, lette hym come hyther. And to the unwise she sayde: O come on pour wyne, eate my bread, & drinke my wyne, wher I haue poured out for you. Forsake ignorance, & ye shall lyue, and se that ye go in the waye of vnderstandynge. Who so reprouerh a scornfull personne, getteth hym selfe dishonour: and he that rebuketh the vngodly shalnerh hym selfe. Reproue not a * scooner, lest he owe the euill wyll: but rebuke a wyse man, & he wil loue the. Be a discreete man but an occasion, and he wil be the wiser, teache a ryghteous man, and he wil encrease. The feare of the Lorde is the begynnynge of wysdome, and the knowledge of holye thynges is vnderstandynge. For whome me thy dayes shalbe prolonged, and the peaces of thy lyfe shall be multiplied. If thou be wyse, thy wisdom shall do thy selfe good, but if thou thynkest scoone therof, it shalbe thyne orne barne. A foolish wylles woman, full of wordes, & such one as hath no knowledge, stretteth in the doores of her house vpon a hole, aboue the cite, to call suche as go by, and walke streight in theyr wayes. Who so is ignorant (sayeth she) let hym come hyther, & to the unwise she saith: stolen wares are swete, and the bread that is pryuelly eate, hath a good taste. But they consider not that death is ther, and that her gesses go downe to hell.

That is: mange.

Scornfull of mockinge personnes after Dauid salm, are those whiche be luttell and ceafte to hurt other, and whiche are readye to beate & to breaken & to bypate. And those also whiche make a mocke at the word of God & despyse it, & they repute it for folyshnesse: as after in the. iiii. c. xix. d. v. xlii. d.

The x. Chapter.

In this Chapter and all that folow vnto the thirtieth, the wyse man exhorteth by many sentences which he calleth parables to follow vertues and fye vices: and sheweth also what profit cometh of wisdom, and what hinderance prouoketh of folyshnesse.

The * Parables of Salomon.

Where he saynge.

A wyse sonne maketh a glad father, but an vndiscreete son is the heuines of his mother. Treasures that are wyckedlye gotten, prospt nothyng: but righteousness deliuereth from death. The Lorde wyll not lette the soule of the righteous suffer hunger, but he puttethe the vngodly fro his desyre. An idle had maketh pore, but a quicke labourynge had maketh ryche. Who so gathereth in Sommer, is wyse: but hee that is slougyhe in heruest, byngert hym selfe to confusion. Louynge

and

The .xi. Chapter.

and favourable is the face of the righteous, but the forehead of the ungodly is past shame and presumptuous. The memorial of the just shall have a good report, but the name of the ungodly shall perish. A wise man will receive many wages, but a fool will sooner be smitten in the face. He that leadeth an innocent life, walketh surely; but who so goeth a wrong way, shall be known.

As wynde
wyls 17.
here is to
show a sin
reprehens
of conser
na when
he thinketh
th' contrary
as before
the wyls
Ecl. 1. 17.
c.
1. 18.
c. 1. 19.
1. 20.
1. 21.
1. 22.

* He that wyltheth wylth his eye, wyl do some harme: but he that hath a stille mouth shall be beaten. The mouth of a righteous man is a well of life, but the mouth of the ungodly is past shame, and presumptuous. Euph will receyve up strife, but he will uttereth the multitude of sinnes. In the lippes of hym that hath verity, verity standynge, a man shall fynde wysdom, but he that belongeth to the backe of the folke. Wyse men laye up knowledge, but the mouth of the folke is the destruction. The cytye mans goodes are his strange hold, but pouerty oppresth the pore. The rightwylle labourerth to do good, but the ungodly vseth his encrease vnto synne. To take hede vnto the chastenynge of nourse, is the way of life; but he that refuseth to be reformed, goeth wronge. Damblyng lippes kepe harted secretly, and he that speaketh and sleander, is a fool. Wher muche bablinge is, there must nedes be offence: he that restraineth his lippes is wisest of all. An innocent young is a noble treasure, but the heart of the ungodly is notynge worth. The lippes of the righteous fede a whol multitude, but folkes shall die in their owne folly. The blessing of the Lord maketh rich men, as for carefull traualle it doth nothinge thereto. A folke doth wickedly and maketh but a sport of it: neuerthelesse it is wisdom for a man to beware of suche.

The thyng that the ungodly are afraid of, shall come vpon them, but the righteous shall haue their desire. The ungodly is like a tempest that passeth ouer, and is no more sene, but the righteous remaineth sure for euer. As vineger is to the teeth, and as smoke is vnto the eyes, euen so is a flouglth person to them that send him forth. The feare of the Lord maketh a long life, but the peaces of the ungodly shall be shortned. The patient abidynge of the righteous shall be turned to gladnesse, but the hope of the ungodly shall perish. The waye of the Lord geueth a courage vnto the godly, but it is a feare for wicked doers. The righteous shall neuer be ouerthrowen, but the ungodly shall not remaine in the land. The mouth of the iuste wil be full of wysdom, of wisdom, but the tongue of the forward shall perish. The lippes of the righteous are occupied in acceptable things, but the mouth of the ungodly take them to the worst.

The .xi. Chapter.

The Proverbes

A false balance is an abominacion: but a true weyght pleaserh hyr. Where pride is, ther is shame also and confusion: but wher as is lowlynes, ther is wisdom. The innocent dealinge of the iuste shall leade them, but the unfaithfulnesse of the despoilers shall be their owne destruction. * Riches helpe not in the day of vengeance, but rightuousnesse deliuereth from death. The rightuousnes of the innocent orderh his way, but the ungodly shall fall in his owne wickednesse. The rightuousnes of the iuste shall deliuer them, but the despoilers shall be taken in their owne ungodlynesse.

* When an ungodly man dieth, his hope is gone, the confidence of riches shall perish. The rightuous shall be deliuered out of trouble, and the ungodly shall come in his steade. Whoso wylth the mouth of the disssembler is his neighbour destroyed, but whoso knowledgeth that the iuste be deliuered. When it goeth well with the righteous, the cytye is merpe: and when the ungodly perishe, ther is gladnes. When the iuste are in wealthe, the cytye prospereth; but when the ungodly haue the rule, it decayeth. A foolc byngeth up a slander of his neyghboure, but a wise man wyl kepe it secret. A disssembler person wyl discover many thynges, but he that is of a saydful heart, wyl kepe counsaile. Wher no good counsaile is, there the people decaye: but wher as many are that can geue counsaile, there is wealthe. He that is suretye for a stranger, butteth hym selfe: but he that medleth not wylth suretyshyppe, is sure. A gracious woman mainteyneth honesty, as for the mygher, they maintayne riches. He that hath a gentle liberal stomache is merciful: but who so butteth his neyghboure, is a tyrant. The labour of the ungodly prospereth not, but he that soweth rightuousnes, shall receyue a sure rewarde.

Like as rightuousnes byngeth lyfe: euen so to cleane vnto euyl: byngeth death. The Lord abhorreth a faryed harte, but he hath pleasure in them that are vnderstand.

It shall not helpe the wicked, though they lay all theyr handes together, but the feare of the righteous shall be preserved. A saye woman without discrete manners, is lyke a ringe of golde in a swynes snout.

The iuste labour for peace and tranquility, but the ungodly for disquietnesse.

Some man geueth oute his goodes, and is the richer, but the mygarde (haupyngh) wyl depart from nothyng, and yet is euer in pouerty. He that is liberal in geuyng, shall haue plenty: and he that watereth, shall be watered also hym selfe. Who so boordeth up his corne, shall be cursed among the people: but blessinge shall

Prov. 1. 1.

Prov. 1. 1.

Prov. 1. 1.

Prov. 1. 1.

Prov. 1. 1.

shall lpghe vpon hys head that selleth it: he that labourerth for honestye, synnerth hys desyre: but wdo so seketh after myschiefe, it shall happen vnto hym. he that trusteth in hys riches shall haue a fall, but a righteous shall stande as a grene lease.

Who so maketh vsquitenesse in hys owne house, he shall haue wynde for hys heritage, and the foole shall be struant to the wyse.

1. Ps. xli. d. The fruite of the righteous is as the tree of lyfe, a myscmā also wrunerth mēsoules. * If the righteous be recompensed vpon earth, how much more then the vngodly and the sinner?

The.xii. Chapter.

V who so longeth wisdom, let the sonnet to be refortified: but he that hateth to be reprimed, is a foole. A good mā is acceptable vnto the Lord, but the wylled wyl be cōdemone. A man can not endure in vngodlynesse, but the roote of a righteous shall not be moued. A stedfast woman is a * crowne vnto her husband: but she that behaueth her selfe vnwisely, is a corruptiō in hys bones. The thoughtes of the righteous are right, but the imaginations of the vngodly are disceatfull. The talking of the vngodly is, howe they may lay waite for bloude, but the mouth of the righteous wyl deliuer them. O euer thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the righteous shall stand. A man shall be commended for hys wisdom, but a foole shall be despised. * A synner leman to hys labourerth and moorkerth, is better then one that is gorgious and wanteth bread. A righteous mā regardeth the lyfe of his cattell, but the vngodly haue cruell herres. * He that selleth hys lande, shall haue pldreousnes of bread: but he that foloweth his neg, is a very foole. The desyre of the vngodly hunterth after myschiefe, but the roote of the righteous bringerth forth fruite. The wycked fallerth into the snare wherof he maketh of hys owne mouth, but the iust shall escape out of perill.

Euerie man shall enioye good, accordyng to the innocēce of hys mouthe, and after the workes of hys handes shall he be rewarded. Loke what a * foole is he that in hande, he chynkerth it well done: but he that is wyse, wyl be counsayled.

*** Wp a** foole in the poyntes of his handes, he chynkerth it well done: but he that is wyse, wyl be counsayled. A foole vetterth hys wia in all the way, but a discrete man forgerth wronge. A iust man wyl tel the truth, and shew the thynge that is right: but a false wyman discyuerth. A schandefous person pryncerth lyke a swerd, but a wise mans tonge is wholsome. A true mouth is euer constant, but a dissimylinge tounge is soonē chaunged. They that pmygn euill in theyr mynde, wyl discyue: but the counsaylers of peace shall haue joy folowynge them. Ther shall no myfortune happen vnto the iust, but the vngodly shall be spyl-

led wpth myscry.

The Lord abhorreth disceatfull lpps, but they that labour for truthe, please hym. he that hath vnderstandynge, can hys wyse: but an vndiscrete bett tellethe out hys folpshues. A diligent hand shall beate rule, but the tole shall be vnder tribute. Deauynesse discouragerth the bett of man, but a good worde maketh it glao agayne. The righteous is libereall vnto hys neyghboure, but the waye of the vngodly wyl discerue them selues. A disceatfull man shall synne no vantage, but he that is content wpth that he hath, is more worth then golde. In the waye of righteousness ther is lyfe, as for any o- ther way it is the path vnto deatth.

The.xiii. Chapter.

A wise sonne wyl receaue his fathers warning, but he that is * scornful, wyl not heare when he is reprimed.

A good man shall enioye the fruite of hys mouthe, but he that hath a scornful mynde shall be spoyled. he that keperth his mouth, keperth hys lyfe: but who so speake vnadvised, synnerth darne. The Lord gethe would saue haue, and can not get hys desyre: but the soule of the diligent shall haue plenty. A righteous man abhorreth lps, but the vngodly shall merch with other and hym selfe. A righteousnesse keperth the innocent in the way, but vngodlynes shall ouerthrowe the sinner.

Some men are ryche, though they haue nothyng: agayn some men are poore by usinge great ryches. Wp good euerie man deliuereth hys lyfe, & the poore wyl not be reprimed. The lyght of the righteous maketh ioyful, but the candle of the vngodly shall be put out. Amonge the proude ther is euer stryfe, but amonge those that do all thynges wth aduysment, ther is wylledome. Hasty goodes are soonē spent, but they that be gathered together wth the hand, shall increase. A byrtyng for a thynge is deferred getteth the bett: but when the desyre cometh, it is a tre of lyfe. Who so despyseth the worde, de- stroyeth hym selfe: but he that seareth the commandemente, shall haue peace. The lawe is a wel of lyfe vnto the wyse, that it maye kepe hym from the fynes of deatth. Good vnderstandynge geuerth fauour, but hardie is the waye of the disorders. A wyse man doth all thynges wth discretion, but a foole wyl deace hys folly. An vngodly me Tanager bringerth myschiefe, but a faithfull embassoure is wholsome. he that chynkerth scorn to be refortified, cometh to pouertie & shame, but who so receaueth correction, shall come to honoure.

When a desire is broughte to passe, it deliterth the soule: but foolcs abhorre hym that eschuerth euill. he that goeth in the company of wyse men, shall be wyse: but who so is a companion of folcs, shall be butt. A schiefe foloweth vpon synners, but the righteous

* Of thys
pe haue we
saye in the
1. Cha. 6.

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C

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signifieth
honour.

Eccle. x. d.

Eccle. x. d.

* Wp a
foole in the
poyntes
of his
handes
he chynkerth
it well done:
but he that
is wyse,
wyl be
counsayled.
A foole
vetterth
hys wia
in all the
way,
but a
discrete
man
forgerth
wronge.
A iust
man
wyl tel
the truth,
and
shew
the
thynge
that
is
right:
but a
false
wyman
discyuerth.
A
schandefous
person
pryncerth
lyke
a
swerd,
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a
wise
mans
tonge
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wholsome.
A
true
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discyue:
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folowynge
them.
Ther
shall
no
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the
iust,
but
the
vngodly
shall
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The xlii. Chapter.

Shall haue a good reward. Whyche thei children childe that haue in possession, for the riches of the suners is laid up for the iust. Ther is plenteousnes of fode in the fieldes of the poie, and shall be increased oute of measure. He that spareth þe reede, harerh his sonne; but who so loueth hym, holdeth hym euere in nactoure. The ryghteous eaterh, & is satisfied; but the belly of the vngodly hath neuer ynough.

The xlii. Chapter.

Job xlii. a.

By the out
are ligg
ed pres-
chers, as in
e. Job. xlii
or þe c. i. b. l. e
sh. xlii.

A Wylse womanne vnholderh her house, but a * foolyshe wyfe plucketh it downe. Who so feareth the Lorde, shall kepe in the ryghte path; and regardeth not hym þe abhorreth the wapes of the Lorde. In the mouth of the foolyshe, is the boastyng of lordshyp, but the lippes of the wyse wyll beware of such. Wherho * oren are, ther the tribbe is empty; but wher the ore laboureth ther is much fruite. A falschull wyf-nesse wyll not dissimble, but a false record wyll make a lye. A scornfull body seeketh wylsdomme, and findeth it not; but knowledge is easy to come by vnto hym that wyll vnderstand. He that thou meddle not wyth a foole, and do as though thou haddest no knowledge. The wylsdomme of hym that hath vnderstandinge, is to take hede vnto his wape; but the folyshenes of the wyse, dysceuerh. Fools make but a spoite of spynne, but there is fauourable loze amonge the ryghteous. The herte of hym that hath vnderstandinge wyll neyther dysparre for anye sorowe, nor be so presumptuous for anye sodayne ioye.

Wap name
leeth a ma-
ner of li-
uinge.

The houses of the vngodly shalbe ouerthrowen, but the tabernacles of the ryghteous shall stand. There is a * wape whych some me think to be ryght, but the ende thereof leadeh vnto deaith. The herte is sorowfull euen in laughter, and the end of mirth is heuynesse. An vnfaithful personne shalbe filled wyth his owne wapes, but a good man wyll beware of such. An ignorant body beleueh al thinges, but who so hath vnderstandinge, looketh well to his goynges. A wyse man feareth, and departeth schewel, but a foole goeth on presumptuously. An vnpatient man, dealeth folyshly, but he that is well aduysed doeth other wapes. The ignorant haue folyshnes in possession, but the wyse are crowned wyth knowledge. The euil that bowe them selues before the good, & the vngodly shal wait at the doores of the ryghteous. The poie is hated euen of his own neighbours, but the ryght hath many frendes.

E Who so desuyseth his neyghbour, doeth a myghte; but blessed is he that hath ppye of the poie. They that ymagyn wyckednes. Shall be disapoynted; but they that muse upon good changes vnto such shall happen mercy and faythfulnesse. Wyls- gent labour bringeth ryches, but wher

The Proverbes

many haue wordes are, trulye ther is scarcenesse. Ryches are an ornament vnto the wyse, but the ignorance of foolcs is very folyshnesse. A faythful wyneke deliuereth soules, but a lyar dysceuerh the. The feare of the Lorde is a stronge holde, for vnto his he wyll be a sure defence.

The feare of the lorde is a well of lyfe, to auoid þe snares of deaith. The increase and prosperite of the comens is the Kinges honoure, but the decaye of the people is the confusion of the prince. Science is a token of wylsdomme, but wylsdomme and happy displeasure is a token of folyshnesse. A me- ryte here is the lyfe of the body, but rancoure consumeth away the bones. He that doeth a poore man wronge, blasphemeth his maker; but who so hath ppye of the poie, doth honoure vnto god. The vngodlye is afraied of euerye payell, but þe ryghteous hath a good hope euen in deaith. Wylsdomme resteth in the herte of hym that hath vnderstandinge, and he wyll teach the that are vnlearned. Righteousnes setteth vp the people, but wyckednes byngeth folke to destruction. A dyscrete seruante is a pleasure vnto the kynge, but one that is not honest prouoketh hym vnto wrath.

The xli. Chapter.

A Soft answer pucteth downe displeasure, but slowwarde wordes prouoke vnto anger. A wyse tongue commen- deeth knowledge, a folysh mouth babbleth oute nothyng but folyshnesse. The eyes of the Lorde loke on euery place both vpon the good and bad.

A wholsome tongue is a tree of lyfe, but he that abuseth it, hath a broken mynde. A foole dyspyseth his fathers correctyng, but he that taketh hede whan he is reprimed, shal haue the more vnderstanding.

In þe house of the ryghteous are great ryches, but in the increase of the vngodlye, ther is myforder. A wyse mouth poureth out knowledge, but the herte of the folysh doth not so. The Lorde abhorreth the sacryfice of the vngodly, but the prayer of the ryghteous is acceptable vnto hym.

The * wape of the vngodly is an abhor- minacion vnto the Lorde, but who so so- loweth ryghteousnesse, hym he loueth. He that forsaketh the ryghte stee, shall be sore punyshed; and who so hateth cor- rection, falleth into deaith. The hel wyth her payne is knowne vnto the Lorde, how muche more then, þe bettes of men? A scornfull bodye loueth not one that rebuketh hym, neith wyll he come amonge þe wyse. A mery herte maketh a chearfull counte- naunce, but an vnquyet mynde maketh it heup. * A wyse hert wyll see after know- ledge, but the mouth of foolcs medleth wth folyshnesse. All the dayes of the poie are mi- serable, but a quiet hert is as a continual feast. Better is a lytle wyth the feare of þe Lorde, then greate treasures; for they are not wythoute

Eccl. xlii. a.

Job. xlii. b.

wytheute sorow. Better is a melle of por-
tage to loue, the a fat ore wyth such myll.
En angry man stretteth up stiffe, but he
that is patient, shall be discorde. The war-
re of the mouthfull is full of thornes, but the
street of the rightuous is well clenched.
A wise soune maketh a glad father, but
an undiscere body shamerh bys mother.
A fool retoyseth in folys the thynges, but
a wise man loketh well to bys owne go-
ynges. Unadvised thoughtes shal come to
naught, but where as men are that can
geue counsell, they be stablished. O howe
ioyful a thyng is it a man to geue a coue-
nient answer. O howe pleasaunte is a
worde spoken in due season. The ware of
lyfe leadech vnto heaue, that a man shuld
betraye of hel beneth.

The Lord wyl breake down the house
of the proud, but he shall make fast þe do-
ers of the withdowe.

The Lord abhorreth the pynag-
erous of the wycked: but pure wordes
are pleasaunt vnto hym. The courtous
man totyeth up bys owne house, but who
so hateth rewarde shal lye. A rightu-
ous man museth in bys mynde howe to
do good, but þe mynde of þe vngodly pyn-
geth how he may do harme. The Lord
is far from the vngodly, but he heareth
the prayer of the rightuous. Like as the
clarenesse of the eyes retoyseth the hert,
so doeth a good name fede the bones.
The eare that harkened vnto wholesome
warnyng, and enclyneth thereto, shal
dwelle amonge the wise. He that refuseth
to be reformed, despyseth bys owne soule:
but he that sumyppeth hym selfe to cor-
rection, is wise.

The.xvi. Chapter.

*Whit is
how ill of
man is the
to be caput
poor, but
þe helpe of
God.*

The feare of the Lord is the righte
penyence of wysedome, and lowlines
goeth before honoure. * A man maye
well purpose a thyng in bys hert but
the answer of the young cometh of the
Lord. A man thynketh all bys wayes to
be cleane, but it is the Lord that shal
ouerthrowe the mynches. Compt thy workes
to the Lord, and looke what thou deuy-
sest, it shal prosper. The Lord doeth all
thynges for bys owne sake, yea when he
kepech the vngodly for the day of wrath.
The Lord abhorreth all presumptuous
and proude hertes, there maye neyther
strength nor power escape.

Prov. v. d.

With lowyng mercy and faythfulnes
synnes be forgiven, and who so feareth
the Lord, he eschuech euill. * When a
mans wayes please the Lord, he maketh
by his very enemies to be bys frendes. Bet-
ter is it to haue a lytle thyng wyth right-
uousnes, then great rentes wrongeously
gotten. A man deuyseth a ware in bys
hert, but it is the Lord that ordereth bys
goynge.

When the prophete is in the lippes of
the kynge, bys mouth shal not go wrong in

iudgement. A true measure and a true ba-
launce are þe Lordes, he maketh all weigh-
tes. It is a greute abhominacion when
kynges are wycked, for a kynges seat
shoulde be holden up wyth rightuousnes.
Rightuous lippes are pleasaunt vnto kin-
ges, and they loue hym that speaketh the
truethe. The kynges displeaure is a mes-
saunge of death, but a wise man wyl pas-
cpe bym. The chearful countenaunce of
the kyng is lyfe, and bys louyng fauor
is as the eueryng dew.

Kynges.

To haue wysdom in possession is better
then golde, and to get vnderstandyng is
more worth then syluer. The path of the
rightuous eschuech euill, and to be so loo-
keth well to bys wayes, kepeth bys owne
soul. The rightuousnes goth before destruc-
cion, & after a proud stomak ther foloweth
a fall. Better is it to be of humble mynde
wyth the lowly, then to deuyse the spoyle
wyth þe proude. He that hadleth a matter
wysely, obteyneth good: & blessed is he, þe
putteth bys truste in the Lord. Who so
hath a wise vnderstandyng, is called to
counsell, but he þe ca speaketh false getteth
murtheres. Vnderstandyng is a well of
lyfe vnto hym that hath it, as for the cha-
stityng of foolis, it is foolshenes. The
hert of þe wise enfourmeth bys mouth, &
amendeth the doctryne in bys lippes.

Fayre wordes are as hony combe, a
refectyng of the mynde, and helth of the
bones. * Ther is a way that men thynk
to be right, but the ende thereof leadech
vnto death. A troublous soule dysquy-
eteth her selfe, for her owne moute hath
brought her thereto. An vngodly person
spreecheth vp euell, and in bys lippes he is
as an whote buckyng fyre.

** p. 10. xlii.
b.
Deut. xli. a
Eccl. i. v. b.*

A forward body causeth strife, and he
that is a blabbe of bys tounge, maketh des-
pyson among prynces. A wycked man be-
geth bys neyghboure, and leadech hym
the waye that is not good. He that win-
keth with bys eyes, ymagineth mischief:
and he that byteth bys lippes wil do some
harme. Age is a crowne of wysdom, if it
be founde in the waye of rightuousnes.
A patient man is better then one strong:
& he that can rule hym selfe is more worth
then he that wynneth a cytye. The lottes
are cast into the lap, but the very sal standeth
in the Lord.

** Of thys
pe haue de-
scrybed in the
x. Chap. v.*

The.xvii. Chapter.

Better is a dry morsell wyth quiet-
nes, then a full house and manye fat
cattell wyth strife. * A discrete seruante
shall haue more rule then the sonnes,
that haue no wysdome, and shall haue like
heritage wyth the brethren. Lyke as sil-
uer is tried in the fyre, and gold in the for-
nace, even so doth the Lord proue the
bettes. A wycked body holdeth muche of
false lpps, and a dyssemblinge person ge-
ueth eare to a disceatfull tounge.

** Eccl. x. a*

*Eccl. i. * Who*

* ppo. xlii.
* Job. xxi.
pzo. xxiij.

* Who so laugheth the poore to scorne blasphemeth his maker: and he that is glad of another mans hurte, shall not be unpunished. Chylders chylde are a wyse hypp vnto the elders, and the fathers are the honour of the chylde. An eloquent speich becometh not a foole, a dissimbling mouth also becometh not a prince. Liberalitie is a precious stone vnto hym that hath it, for wheresoeuer he becometh, he prospereth. Who so couereth another mans offence seeketh loue: but he that discloseth the faulte, setteth frendes at variance. One reproueth onely doeth more good to hym than hath vnderstandyng, then an. C. stepes vnto a foole. A scythous person seeketh mischiete, but a cruel messenger shal be sent agaynst him. It were better to come agaynst a theeue robbed of her wyddes, then agaynst a foole in his folyshnes. * Who so rewardeth euell for good, & plage shall not depart fro his house. He that soweth discord & stryfe, is lyke one that diggeth up a water brooke: but an open enemy is lyke the water that breaketh out, & runneth abroad. The Lorde hath as well hym that iustifieth the vngodly, as hym that condemneth the innocent. What helpe it to geue a foole money in his hand, when as he hath no minde to be wysdome? He is a frende that alway toucheth, and in aduersite a man shall knowe who is his brother. Who so promyseth by the hand, and is lacher for another, he is a foole.

He that toucheth strife, belongeth in synne: and who so setteth his doore to hye, seeketh after a fall. Who so hath a froward heart obtayneth no good: & he that hath an overbawling tonge, shall fall into mischiete. An vnwise body bringeth hym self into sorowe, and the father of a foole can haue no ioye. * A merie heart maketh a lusty age, but a sorowfull minde dryeth up the bones. The vn godly taketh giftes out of the bosome, to wryte the wayes of iudgement. * Wisedome shyneth in the face of hym that hath vnderstandyng, but the eyes of foolles wander thowout all lades. An vndiscrete sonne is a grete vnto his father, and an heuynesse vnto his mother that bare hym. To punish the innocent, & to smite & princes & geue true iudgement are both euell. * He is wysse and discrete, that tempereth his wordes: and he is a man of vnderstandyng, that maketh much of his spiche. Yes a very foole (when he holdeth his tonge) is counted wysse, and to haue vnderstanding, when he sheweth his lypes.

The. xxiij. Chapter.

V Who so hath pleasure to sow discord, pyketh a quicquell in euery thyng. A foole hath no delite in vnderstanding, but only in those thyngs, wherein his heart reioyseth. Wher vngodlynes is, there is also dysdayne: & so there foloweth shame

& dishonour. The wordes of a mans mouth are lyke depe waters, and the wel of wisdom is lyke a full streame. It is not good to regarde the personne of the vngodly, or to put backe the ryghteous in iudgement. A foolles lippes are euer by a ling, & his mouth prouoketh vnto battaile. A foolles mouth is his owne destruction, and his lippes are the snare for his owne soule. The wordes of a slanderer are very woundes, & go thowme onto the inmost partes of the body. Who so is slouthful and slacke in his labour, is the brother of hym that is a waster. The name of the Lorde is a strong castel, the ryghteous lieth vnto it, & shal be saued. But the cyche mans synnes are his strong hold, yea he taketh them for an hye wall round aboute hym. After pryde cometh destruction, and honoure after lowlines. * He that geueth sentence in a matter before he heare it, is a foole, and worthy to be confounded.

A good stomake dyspuyeth awaye a mans disease, but when the liver is vexed, who may abyde it? A wyse heart laboureth for knowledge, and a prudent care seeketh vnderstandyng. A liberalite bringeth a man to honoure and maye hym, and setteth hym amonge great men. The ryghteous accuseth hym self for of al, if his neyghbour come, he shall fynde hym. The lot pacifieth the variance, and parteth the myghty: & the vntre of brydels strygeth a castell, & they that holde together are lyke the bar of a palace. A mans bellye shal be satisfied with the fruite of his owne mouth, and mych the increase of his lippes shal be filled. Deceit & lyfe stande in the power of the tounge, he that toucheth it, shall enioye the fruite thereof. Who so sendeth a wyse, sendeth: he a good thyng, and receyuerh an wholsome benefyte of the Lorde. The poore maketh supplicacion and prayeth mekely, but the cyche geueth a rough answer. A frende that helpeeth in loue, doeth a man more frendshyppe, and richer faster vnto him, then a brother.

The. xli. Chapter.

Better is the poore that lyueth godly, than he that blasphemeth that is but a foole. Where no discrecion is, there the soule is not wel: & who so is swift on fote, stumblith hastyly. Folyshnes maketh a man to go out of his waye, and this is his heuynesse agaynst the Lorde. Riches make many frendes, but the poore is forsaken of his owne frendes. A false witness shal not remayne unpunished, and he that speaketh lyes, shal not escape. The multitude hangeth vpon greate men, and euery man fauoureth hym & geueth rewarde.

As for the poore, he is bared among all his brythren: yea, his owne frendes forsake hym, and he that geueth sentence vnto wordes, getteth nothyng. He that is wysse, loueth his owne soule: and who so

* That is, to owe to person.

Eccl. xi. b.

* Ro. xiiij.
* Pet. ii. b.
* Eccl. v. b.

* Job. xli.
* Eccl. xii. a.
* Eccl. xii. c.
and. viii. a.

* Jacob. iii. b.

both vnderstanding, shall prosper. A false
witness shall not remain unpunished, &
he that speaketh lies shall perishe. Delu-
cate ease becommeth not a foole, muche
more vnseemly is it, a bound man to haue
the rule of priuces. A wyse mā putteth of
displeasure, & it is bys honour to let some
fautes passe. The kinges distaunce is like
the roarynge of a Lyon, but bys friendship
is lyke the dewe vpon the grasse. An vn-
discrete son is the leuines of bys father,
and a bratylunge wyse is lyke the top of
an house, where thowme it is tuct drop-
pyng. House and cyches may a man haue
by the herpage of bys elders; but a dis-
crete woman, is the gyfte of the Lord.

Slouthfulnes byngeth slepe, and an ydel
soule shall suffer hunger. Who so keepeth
the commandemente, keepeth bys owne
soule: but he that regardeth not bys way,
shall dye. He that hath pytie vpon þ pore,
lenderh vnto the Lord: and loke what he
laperh oute, it shalbe payed hym agayne.
Chastē thy sonne wþple ther is hope, but
lette not thy soule be moued to fere hym.
For greate wrath byngeth harme, theres
for let hym go, and so mayst thou reache
hym more nourtoure. D geue care vnto
good counsaill, and bee content to be re-
fourmed, that thou mayst be wyse here af-
ter.

There are many deuises in a mans
heart, neuertheles the counsaill of the Lord
shall stande. It is a mans worthyp to do
good, and better it is to bee a poore man,
then a dissembler. The feare of the Lord
preseruethe the lyfe, yea it geueth plente-
ousnes, whate the bystraciō of any plage.
A thowfull body shattereth bys hand into
bys bosom, so that he can not put it to his
mouth. * If thou smitest a scozeful pers-
on, the ignorant shall take better heed:
if thou repprouest one that hath vnder-
standing, he will be the wyser. He that but-
terh bys father, or shattereth oute bys mo-
ther, is a shūmesul & an vnworthi son. Gif
sonne heare nomore the doctrine that lea-
derh the away from the wordes of vnder-
standing. A faulse witness laugheth iud-
gemēt to scozne, and the mouth of the vn-
godly eaterh by wyckednes. Wyrmen-
tes are ordayned for the scozefull, & strep-
pes for fooles backes.

The.rr.Chapter.

Vaine is a voluptuous thyng, & dis-
reues causeth sedition: who so de-
lyreth therein, shall neuer be wyse.

The kynge oughte to bee feared as þ
roaring of a Lyon, who so prouoketh hym
vnto anger, offenderh agaynst bys owne
soule. It is a mans honoure to kepe hym
selfe from strepe, but they that haue plea-
sure in brawling, are fooles euery one. A
thowfull bodye will not go to plowe for
colde, therefore shall he go a beggyng in
Sommer, and haue nothinge. Wyse coun-
saill in the heart of man is lyke a water in þ
depe of the earth: but he that hath vnder-

standing, byngeth it forth. Ganye there is
be that are called good doers, but where
shall one fynde a true saythfull mā? Who
so leaueh a godly and an innocent lyfe,
happye shall bys children be whom he lea-
ueth behind hym. A kynge that sitteth in
iudgement, and loketh well aboute hym,
dyneth awaye all euill. * Who can saye:
my hart is cleane, I am innocent fro synne?
I vse many maner of weyghtes, or two
maner of measures, both these are abho-
minable vnto the Lord. A childe is knowen
by bys conuenciō, whether bys workes
be pure and ryght. As for the beatinge of
the care and the syghte of the eye, the lord
hath made them boeth.

Delyte not thou in slepe, lest thou come
vnto pouertie: but open thynne eyes, and
þ shalt haue bread enough. It is naught,
It is naught (saye men) when they haue
it, but when it is gone, they geue it a good
word. A mouth of vnderstanding is more
worth then golde, many precyous stones,
and costrelymels. Take bys garmente
that is suettye for a straunger, and take a
pledge of hym for the vnkowen mans
take. Euery man lyketh the bread that is
gotten with disceare, but at the laste bys
mouth shalbe fylled with grauell.

Throwe counsaill the thynges that
men deuise go forwarde: and with byscre-
tion ought warres to be taken in hande.
Agyle not wþth hym that bewrapeth se-
crettes, and is a sleaunter, & disceuereth
wþth bys lippes. Who so curseth bys fa-
ther & mother, bys lyght shalbe put oute
in the myddel of darkenes. The herpage
that cometh to hastely at the fyrst, shall
not be praysed at the ende.

Saye not thou: I will recompense e-
uill, but put thy trust in the Lord, and he
shall defende the. The Lord abhorreth
two maner of weyghtes, and a faulse ba-
lance is an euill thyng. The Lord oys-
dieth euery mans goynges, for what is he
that vnderstandeth bys owne wayes? It
is a snare for a man to blasphemē þ which
is holy, and then to go about with bowes.
A wyse king destroyeth the vngodly, and
byngeth the whele ouer the. The lantern
of the Lord is the breath of man, & goeth
thowme all the inward partes of the bo-
dy. Mercy and saythfulness preserue the
kynge, & with lounge kyndnes bys seate
is holden vp. The strength of yowngmen
is theiþ worthyppe, and a gray head, is an
honoure vnto the aged. Woundes dyue
a man euill, and so doo streppes the inward
partes of the bodye.

The.rr.Chapter.

The kinges heart is in þ had of þ Lord, &
lyke as see the ryuers of water: he
maye tūne it whether soeuer he
will. Euery mā thinketh his own way to
be right, but the lord iudgeth the bettes.
To doo righteousnes and iudgement is
more acceptable to þ Lord then sacrifice.

þou.rr.b
*Of the
to spoke in
the.rr.cha-
pter.b.

D

The.xvii. Chapter.

A presumptuous loke, a proude stomake, & the laterne of the vngodly, is synne. The deuices of one þ is diligente, byynge plentifulnes: but he that is vnadvised, cometh into a poverte. Who so boordeth wth ryches wth the discrefulnes of his tēg, he is a foole, and lyke vnto them that seke their own deatch. The robberies of the vngodlye shalbe theyr owne destruccion, for they wold not do the thyng þ was ryght.

B The wayes of the frowarde are strange, but the workes of hym that is cleane, are ryght. * It is better to dwell in a corner vnder the house toppe, then wth a bratwyllynge woman in a wyde house.

The soule of the vngodlye wytheth enel, and hath no pyrie vpon hys neydoure. * When the scoonefull is punyshed, the ignorant take the better hede: and when a wyse man is warned, he wyll receaue the more vnderstandinge. The righteous enfourmeth the house of the vngodlye, but the vngodlye goo on syl after theyr owne wyckednesse. Who so stoppeth hys eare at the crying of the poore, he shal crye hym selfe and not be hearde. A pryncerwarde pacifyeth displeasure, and a gyft in the bo some sylleth furyousnes.

The lust delieth in doinge the thyng that is right, but the workers of wyckednes abhorre the same. The mā that wandereth oute of the waye of wysdome, shal remayne in the congregacion of the dead. He that hath pleasure in bankers, shal be a poore man: Who so delieth in wyne and delicates, shal not be riche. The vngodlye shalbe geuen for the ryghteous, & the wycked for the iuste. * It is better to dwell in a wyldernesse, then wth a chydng and angry woman. In a wyse mans house ther is greate treasure, and plentifulnesse, but a folysh bodye spendeth vp all. Whoe so foloweth ryghteousnesse and mercy, sonder both lyfe, ryghteousnes and honoure. A wyse man wynerth the crye of the myghty, & as for strength that they trust in, he byngeth it downe. Who so kepeth hys mouth and hys tong, the same kepeth hys soule from troubles. He that is proude and presumptuous, is called a scoonefull man, whiche in warth darre worke maliciouslye. The voluptuousnes of the flouthfull is hys own deatch, for hys handes wyll not laboure. Hee couereth and beseteth (a) all the day long, but the righteous is alwaye geuynge, and kepeth not brnge backe. * The sacryfice of the vngodlye is abhominacion, for they offer the thynge that is gotten wth wyckednes. A false wytnesse shal perishe, but he þ wyll be content to heare, shal alway haue power to speake him selfe. An vngodlye man goeth for the caualy, but the iust refouteth hys owne ware. * There is no wysdome, there is no vnderstandinge, there is no counsell agaynste the Lorde.

The horse is prepared agaynste the day of

The Prouerbes

battayl, but the Lorde geueth the victory.

The.xviii. Chapter.

A * Good name is more worthe than the great riches, & louing fauour is better then syluer and golde.

Whether ryches or poverte doo mete vs, it cometh at of god.

A wyse manne seeth the plage and byderh hym selfe, but the folysh go on syl & are punyshed. The ende of lowlynes, and the feare of God, is ryches, honoure, prosperite, and healt. Spere and suare are in the way of the frowarde, but he that wyll kepe hys soule, lette hym syl from suche.

If þ teachest a chyld in hys youth what way he shulde go, he shal not leaue it whē he is olde. The ryche rulerh the poore, and the borower is seruaunte to the lender.

He that someth wyckednes shal receiue sorowe, and the rod of hys plage shal be sore hym.

* A louing eye shalbe blessed, for he geueth of hys bread vnto the poore.

Caste oute the scoonefull man, & so shal sterte go out wth hym, yea variatice and slander shal cease.

Who so delieth to be of a cleane herte, & of gracious lypes, the kynge shal be hys frende. The eyes of the Lorde perserue knowledge, but as for the wordes of the despitfull, he byngeth the to naughte.

The flouthfull bodye sayeth: ther is a flon wthout, I myght be sayn in the stete.

The mouth of an harlot is a depe pyt, wher in he fallith that the lorde is angry wthal.

Foolyshnes sticketh in the herte of the iad, but the rod of correccion dryueth it awaye.

Who so doth a poore man wrong to increaschys owne ryches, geueth comenly vnto the ryche, and at the last cometh to poverte hym selfe.

My son, bowe down thine eare, & heken vnto the words of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunte thyng, if thou kepe it in thyne herte, and practyse it in thy mouth: that thou mayst alwaye put thy truste in the Lorde.

Haue not I warned the very oft wth counsell & learninge: that I myght shew the truth and that thou wyldest the verye myghtest answer them that lay any thyng agaynst the?

He that thou robbe not the poore because he is weak, & oppresse not the simple in iudgement: for the Lorde hym selfe wyll defende theyr cause, and do violence vnto the that haue vled violence.

WAKE no frend wyth an angry wyllful man, and kepe no company wth the furious: lest thou learne hys wayes, and receaue hurt vnto thy soule.

Be not thou one of them that bynd theyr hand vpon promise, & are succre for dette: for if thou hast no thyng to paye, he shal take away thy bed stē vnder þ.

Thou shalt not remoue þ lade make, which thy fore elders haue sette.

Seest thou not, that they whiche be diligēt in theyr busynes, stande before kynge and not among the simple people?

The.xviii. Chapter.

When

Eccl. i. c.
prou. xv. d

prou. xv. d.

Wonne.
xviii. a.

Eccl. xv. c.

a. All the
day longe
for conty-
nuall as
in þ psal.
lxi. d.
* p. 10. xv. b
Jere vii. c

Eccl. i. d.
and. clvi. b.
psal. xxi. c

Eccl. xii. b
Eccl. vii. a.

Eccl. xxi. c.
* Luke bes
fope in the.
ix. Chap. b.

C

D



When thou sitte at the table to eate in a Lorde, order thy selfe manerly wth the thynges that are set before the. Measure thyne appetyte: and if thou wylt rule thyne owne selfe, be not ouer greedy in his meat, for meat begyleth and dysceaueth.

Take not ouer greete trauayle and labour to be ryche, beware of such a purpose. Why wylt thou sette thyne eye vpon the thyng, whiche sodenlye vauilth away? For riches make them selues

a. That is, vanity fall away.

wynges, and (a) take theyr dysgred lyke an Eagle into prey. Eate not thou wth the enuious, and despye not thyne meat, for he hath a meruelous vert. He sayeth vnto the: eate and dyspiche, where as is verte is not wth the. Yea, the morsels that thou hast eaten shall thou perbake, & lese those swete wordes. Tel nothing thro the eares

of a foole, for he wylt despyse the wisdom of thy wordes. Remoue not the olde land make, and come not wthin the felde of the fatherlesse. For hee that helpeth them is myghty, euen he shall defend theyr cause agaynst the. Applye thyne eare vnto leaenyng, and thyne eare to the wordes of knowledge. * Withhold not correctiō from the corbe, for if thou beatest hym wth the rodde, he shall not bre theof.

b. yd. xij. d. Certe xij. a

Thou shalt smyte hym wth the rod: but thou shalt puerest hym soule from hell. My son, if thy verte receaue wysdome, my verte also shall reioyse, yea, my reynes shall be verpe glad, if thy lyps speake the thyng that is ryght. * Let not thyne heart be gelous to some sinners, but kepe the syl in the feare of the Lorde (b) all the daye longe: for the ende is not yet come, and thy payent as bydyng shall not be in vayne.

Pro. xxiij. a. and c. b. As before in the. xij. d

My son, geue eare and be wise, so shall thyne verte prospere in the way. Kepe no company wth wyne dybbers & riotous eaters of fleshe, for such as be dronkarde and riotous shall come to povertie, and he that is geuen to much slepe, shall go wth a ragged cote. Geue eare vnto thy father that begat the, & despyse not thy mother when she is old. Labour for to get thyne selfe not awaye wysdome, but trow and vnderstandyng (for a tygredous father is matulous glad of a wise son, and despyeth hym) so shall thy father be glad, & thy mother that bare the, shall reioyse.

My son, geue me thyne verte, & lette thine eyes haue pleasure in my wayes. For an whore is a depe graue, and an harlot is a narrow pyt. She luckerh lyke a thefe and those that be not aware, she byngeth vnto her. Where is woe? where is sorrow? where is stryfe? where is brawnyng? where are woundes without cause? where be red eyes? Euen among those that be eue at the wine, and seke out wher the best is. Take not

vpon the wyne, howe red it is, and what a coloure it geueth in the glasse. It goeth doune softly, but at the laste it byteth like a serpent, and styngeth, as an Alder. So shall thyne eyes loke vnto straunge women, & thyne verte shall muse vpon straunge thynges. Yea thou shalt be as though thou slepest in the myddest of the sea, or vpon the toppe of the mast. They wounded me (saith thou sape) but it hath not hurt me, they smote me, but I felt it not. When I am well wakened, I wyl go to the dyspiche agayne.

The. xxiii. Chapter.



Be not thou gelous ouer wyse & red men, and despye not thou to be among them. For they be verie ymagineth to do butte, and they lypes talke of mischete. A house of wysdome, an house shall be buylded, & wth vnderstanding it shall be set up. Thow discretiō shall the chabers be fylled wth all cosely & pleasane thynges. A wise man is stronge, yea a man of vnderstandinge is better the he that is myghty of strength. For wth discretiō must warres be taken in hand, and where as a many that can geue counsell, there is victory. Wisdome is an hye thing, yea euen to the foole, for he (a) dare not open his mouth in the gate. Be that ymagineth myschete, maye well be called an vngacious personne. The thought of the folye is synne, and the scornfull is an abominacion vnto men. (b) If thou bee ouersene and neglygent in tyme of nede, then is thy strength but smal.

a. b. yd. xij. d. Certe xij. a

Despue them that go vnto death, and are led awaye to be slayne, & be not neglygent therein. If thou wylt saye: I knowe not of it: Thanketh thou that he wylt made the vertes, both not consyder it? & that he wylt he regardeth thy soule, seeth it not? Shall not be recedence euerie man accordyng to his woikes? My sonne, thou eatest honey & the swete honey combe, because it is good and swete in thy mouth. Euen so shall the knowledge of wysdome be vnto thy soule, as soone as thou hast gotten it.

a. That is, he dare not be found among the wise to geue counsell. Looketh Ruth, xij. a. b. That is, if he offend in temptacion by impatience, thy verte is not estimed.

And there is good hope, yea thy hope shall not be in vauille. Lay no pryng warre wyckedlye vpon the house of the ryghteous, and disquiete not his resting place. For a iust man falleth (c) seven times, and ryseth vp agayn, but the vngodly fall into wyckednes. Reioyce not thou at the fall of thyne enemye, and let not thyne heart be glad when he stomberh. Let the Lorde (when he seeth it) be angry, and turne his wrath from hym vnto the. (d) Let not thy wrath and gelousy moue the, to folowe the wycked and vngodlye. And there no man wylt the wycked hath nothinge to hope

c. That is, after a man's fall of his wyckednes.

In the world is there no man

The. xlv. Chapter.

first of eight
seous, & yet
are they so
called,
which have
p foundas
ed of right
seousnes, &
is faeth in
Christ,
whych this
whit so
hath, shall
in tyme to
come res
ceue full &
perfect
righteous
nes, accord
ing to the
saying of
saule: whō
he appointed
be for, the
her also called,
and whom
he called,
the also he
tuffred, &
is made
righteous
by faith.
Rom. viii.
d. That is
to say, to
be iustified
on the
in getting
hym repen
taunce.
* P. 10. bl. d.
a. Some:
prouerbes.

b. Some
copied out.
c. Some,
read the
word: and
vnderstand
therby, his
Godhead.
d. Here also
do some
read the
word, and
vnderstand
therby, &
law, as is
comanded
in Deute.
i. c. xlvii. d.
e. Because
his herle is
in the hand
of God, as
he readeth
be for in p. xx.
d. d. i. c.
caus of ma
ny factes &
he hath to
do for the
comē weal.

for, and the candle of the vngodlye shall be
put out. My sonne, feare thou the Lorde &
the kynge, and kepe no companye wth p
sclaunderous: for they destruction shall
come suddenly, and who knoweth the sal of
them both?

These are also the sayings of the wyse:
It is not good to haue respect of any per
son in iudgement. He that saith to the vn
godly thou art righteous, hym shall the
people curse, yea the comeney shall abhorre
hym. But they that rebuke the vngodly
shall be commended, and a rych blessing shall
come vpon them. He maketh hym selfe to
be well lousd, that geueth a good answer.
Spiste make vp thy worke that is wth
oute, and loke wel vnto that wyche thou
hast in the felde, and then buylde thyne
house. Be no false wytnesse agaynst thy
neighbour, hurie hym not wth thy lip
pes. Say not: I wyll handle hym, euen as
he hath deale wth me, and wyll reward
euery man accordinge to his dedes.
I wente by the fildes of the flourful, and
by the vpparches of the folpeman.
And lo, it was all couered wth nettels,
and stode full of thystles, & the stone wall
was broken doune. Thys I sawe, and re
sidered it well, I looked vpon it, and toke
it for amercynge. * Nea sepe on April a
littell,omber a littell, folde thyne handes
together per a lytle, so shall pouerthe come
vnto the as one that traunselth by p way,
and needeth like a weapent man.

The. xlv. Chapter

These also are the (a)

sayings of

Salomon, whych the men of Ezechias

kyng of Iuda (b) gathered
together.



It is the honoure of God to
kepe (c) a thyng secrete, but
p kynges honoure is to serch
out (d) a thyng.

The heauen is hye, the
earth is depe, the kynges heart is (e) vn
searcheable.

Take the brote from the syluer, & ther
shalbe a cleane vessel therof.

Take away vngodlines fro the kyng,
& his seate shall be stablyshed wth right
tyousnesse.

Put not forth thy selfe in the presence of
the kyng, and pcase not in to the place of
greate men.

Better is it that it be sayde vnto the:
come by hyder, then thou to be set doune
in the presence of the pryncce, whom thou
seest wth thyne eyes. Be not hasty to go
to the lawe, lest happelye thou order thy
selfe so at the laste, & thy neyghbour putte
the to shame. Handle thy matter wth thy
neyghbour hym selfe, and discouer not an
other mans secrete: lest when men heare
therof, it turne to thy dishonour, and lesse

The Prouerbes

thyne euill name doo not cease. A worde
spoken in due season, is lyke apples of
golde in a syluer bythe. The correction of
the wyse is to an obedient eare, a golden
chepne, & a semel of gold. Lyke as the win
ter coole in the barne, so is a saythfull
messenger to hym p sent hym, & resteth
wys matters mind. Who so maketh great
boastes & geueth nothing, is lyke cloude
& wynde wthout rayne. Wth patience
maye a pryncce be pacified, & wth a softe
song maye rygourousnes be broken. If thou
spendest hony, cate so muche as is sufficient
for the, lest thou be ouer ful, & perbrake it
oute agayne. Wthdram thy foot from
thy neyghbours house, lest he be weep of p,
& so abhorre p. Who so beareth false wytn
nes agaynst his neyghbour, he is a verue
speare, a swerde, & a sharpe arrowe. * The
hope of p vngodly in tyme of neede, is lyke
a rotten toth, and a slippespe soote. Who
so spyngeth a songe to a wycked herte, clo
seth hym wth rage in the cold, and pou
ret vnegar vpon chalyke. * If thyne ene
mye hunger, fead hym: yf he thyrste, geue
hym drynke: for so shalt thou beape coles of
fyre vpon his head, and the Lorde shall re
ward the. The North wind dryueth away
the rayne, euen so doth an earnest sober toth
tenaunce a backbiters tonge. It is better
to lye in a corner vnder the cofe, the wth
a bawdryge woman in a wyche house. A
good report out of a fatts colterpe, is lyke
coule water to a thyrsty soule. A ryght
ous man falling down before the vngodly
is lyke a troubled well and a springe
that is destroyed. Lyke as it is not good
to eate to much hony, euen so be that wilt
searche out byge thynges, it shalbe heup
for hym. He that can not rule hym selfe, is
lyke a cyrie whych is broken doune, and
hath no walles.

The. xlv. Chapter.

Like as snow is not mete in sommer,
nor rayne in haruest: euen so is wor
dhypp vnselme for a soole. Lyke as
the byrd and the swalowe take they
sight, and flye here & there, so p curse that
is geuen in bayne, shall not lyghe vpon a
man. Vnto the horse belongeth a wypp, to
the asse a bydle, & a rod to p foolers back.
Beue not the soole an answer after his
folpynes, lest thou becom lyke vnto him:
but make the soole an answer to his fol
pynes, lest he be wyse in his owne cons
ceate. He is lame of his fete, yea drunken
is he in banyspe, that comitteth any thyng
to a soole. Lyke as it is an vnsemy thyng
to haue legs, and yet to halt, euen so is a
parable in the foolers mouth. He that set
teth a soole in hye dignitie, that is eul as
ylf a man dyd cast a pacious stone by on p
gallous. A parable in a foolers mouth is
lyke a thorne that pryketh a dronke man
in p hande. A man of experyence discerneth
all thynges well, but who so byrth a soole,
byrth such one as wyll take no heed.

Lyke

13

By this
prouerbe
doth the
lomon no
the ruler
gouerners
of the peo
ple, whiche
doo not
shewe offi
ce & duty,
as the
new
ed Jere.
p. viii. d.
* Rom. p. l.

Lyke as the dogge turneth agayne to
hys vomite, euen so a foole begynneth hys
foolpshenes afte he agayne. If thou seest a
ma that is wyse in hys own conceite, ther
is moze hope in a foole then in hym. The
flouthfull sayeth: there is a leopard in y
way, and a Lyon in the myddest of the stre-
tes. Lyke as the doore turneth about vpon
the thretholde, euen so dothe the flouthfull
melter hym selfe in hys bed. * The flouth-
ful bodie thrusteth hys hand into hys bo-
some, and it greueth hym to put it agayne
to hys mouth. The flouthfull thinketh hym

Psalm. xxi. c.

That is, selfe wyse then. vii. menne that spe and
many: as he teach. Who so goeth by and medleth with
tope in the other mens styte, he is lyke one that ras-
kill. d. 9 keth a dog by the eares.

Lyke as one shoteh deadly arrowes and
in many o- barres out of a pryue place, euen so dothe
her places some read that aswete to the pur-
pore of that woode is, there the spye goeth oute: and
cruake rea- where the bachyter is taken awaye, there
son. the styte ceaseth.

Eccl. xxi. c.

* Coales kynble deate, and woodde the
spye: euen so doth a byawpnyng fellow styte
by vaspauice.

A flanderers word is like flaterie, but
they pearse the inward partes of y bodie.

Venimous lypes and a wycked heart,
are lyke a porcherde couered with spluer
brosse. An enemy dyssembleth with his lip-
pes, and in the meane scalt he ymagyneth
myschiete: but when he speaketh saye, be-
leue him not, for there are seven abhominas-
cions in hys heart. Who so keperth euyl, wil
secreetly to do hurt, his malice shalbe shew-
ed before the whole congregation. * who
so dyggerth vpon a pyt, shal sal thevny: and he
that weltereth a stone, shal stumbe vpon it
hym selfe. A dyssembling tong bateth one
that rebuketh hym, and a flatering mouth
worketh myschete.

Eccl. xxi. c.

The xxvii. Chapter.

Maketh not thy boast of to morowe, for
thou knowest not what may happē
to day. Let an other man prayse the,
a not thine owne mouth, pea other folkes
lpps, and not thyne owne.

The stone is heuy, and y land weyghy:
but a soles warth is heuier then they both.
warthe is a cruell chynge, and surpousnes
is a bety tempest: pea who is able to abide
enuy? An open rebuke is better then a se-
cret loue. Fawthful are the woundes of a
louer, but the kisses of an enemy ar disceat-
ful. Werth is ful, abhorreth an honi cōbe,
but vnto him that is hongry, euerie sower
chynge is swete. He that oft tynes stratterh,
is like a byrde that forsaketh her nest. The
bett is glad of a wyete ornament and sa-
uour, but a stomake that is geue good coun-
cel, retoyseth a mans neyghboure. Thyne
own frend, and thy fathers frende se thou
forsake not, but goo not into thy brothers
house in tyme of thy trouble. Better is a
frend at hand, then a brother far of.

Sp would
here vnder
B
had cheche
rebukes
reproues
And by the
kisses, vnto
his and dat
c. rings. ec.

App sonne be wyse, and then shalt make
me a glad vert, so that I shal make answer
vnto my rebukers. A wyse man seynge the
plage, wyll hyde hym selfe: as for foolis
they go on styl, and suffer harme. Take his
garment that is surety for a straunger, and
take a pledge of hym, for y vnknowē mas-
sake. He that is to hasty to praisse his neygh-
boure aboute measure, shal be taken as one
that geueth hym an euyl reposte. A byaw-
pnyng woman and the rooffe of the house
droppng in a raiyn day, may wel be com-
pared together.

Psalm. xxi. c.

He that receyvaeth bet, receyvaeth the
wynde, and halberth oyle salt in hys hand.
Like as one yd whettereth another, so doth
one man comforte another. who so keperth
hys sygnt, shal enioy the scutes threof: he
that wyrteth vpon hys master, shal come
to honour. Lyke as in one water there ap-
peare dyuerse faces, euen so dyuerse men
haue dyuerse hertes. Lyke as bell and de-
struction are neuer ful, euen so the eyes of
men can neuer be satysfied. Spluer is tye-
ed in the moulde, and golde in the fornaice,
and so is a man when he is openly praysed
to hys face. Though thou shouldest buy a
foole with a pessel in a moxter like otemel,
yet wyll not hys foolpshenes go from hym.
Se that thou know the number of thy ear-
el thy selfe, and loke wel to thy flockes. For
eyches abyde not alway, and the crowne
endureth not for euer. The deyr groweth,
the grasse commeth by, and herbes are gas-
thered in the mountaynes. The Lambes
shall clothe thee, and for thy Goates, thou
shalt haue Goates mylke ynough to fede
the, to vphold thy household, and to susteine
thy maydens.

That is y
heartes of
men are in-
satiabie as
in y. p. l. c.

Crowne, for
honour & a
boundaice
as in the
psalm. lxx. c.

The xxviii. Chapter.

The vngodly * speeth no man chaspyng
hym, but the ryghteous flandereth yf
as a Lion. Because of sin the lad dorth
oft chaunge her pryuce: but thow we men
of understandyng and wyfloome, a realme
endureth longe.

Thishigh
is the seare
wherof is
spoke in y
l. c. l. c. b.

One poore man oppressinge another by
violence, is lyke a contynual chynge that
destroiethe the scute. They that forsake the
law, prayse the vngodly: but suche as kepe
the law, abhorre them. wycked mē discern
not the chynge that is ryghte, but they that
seke after the Lord, dyscoule al chynge.

They are a
fearde wher
no seare is.
Whiche
thing chas-
seth, whē al
things are
done in vng-
d.

A poore man leading a godly life, is bet-
ter then y ryth y goeth in scoward wayes.
who so keperth the law, is a child of vnder-
standyng: but he that sekerh tyroug men
shamerh hys father, who so increaseth hys
ryches by vantage and wympnyng, let
hym gather them to helpe the poore wyth
all. He that turneth awaye hys eare from
hearyng the law, hys prayer shalbe abhor-
red. who so leadeh the ryghteous into an
euyl way, shal sal into hys own pytte, but
the iust shal haue the good in possellid. The
ryche man thynkerh hym selfe to be wyse,
but the poore that hath understandyng

believe, for
wante of y
knowledge
of God.
Some read
blury & vng-
measurable
gains shal
be gathered
to do almes
to y poore.
That is to
say: by hym
y shal haue
them as
hym.

The xxviii. Chapter.

Some read searche it. That is to say: to cuge better of hys conditi on: and not straggle

Man perceyue hym well pnaughe. When tpygbrouse menne are in prosperite, then doth honout florish: but when the vngodly come up, the state of men chaungeth. He that byrdeth hys synnes, shall not prosper: but who so knowledgeth them and forsa- keth them, shall haue mercy.

Mel is hym that stode alway in a wete as for hym that hardeneth hys hert, he shall fall into myschyfe. Lpke as a coatynge lion, and an hungre beare, euen so is an vngodly pynce ouer the poore people.

When the pynce is without vnderstandyng, ther is great oppression and wrong: but if he be suche one as hateth couetous- nes, he shall longe raygne. He that by vpro- lence sheddeth any mans bloude, shall be a rennagate vnto hys graue, and no mā shall be able to succoure hym. Who so leadech a godly and an innocent lyfe, shall be safe: but he that goeth forwarde wayes, shall once haue a fall. * He that tyllith hys land, shall haue plentyousnes of bzead: but he that soweth idlenes, shall haue pouerty (nough. A saythful man is greatly to be commen- ded, but he that maketh to much bad for to be tpyche, shall not be vngylpe. To haue respect of persons in iudgement, is not good: And whp: he wyl do wrong, yea, euen for a piece of bzeade.

He that wyl be tpych al to soone, hath an enylepe: and consydereth not that pouerty shall come vpon hym. He that rebuketh a man, shall spede more sauour at the last thā he that flattereth him. Who so robber his father and mother, and saith it is no synne, the same is lyke a murderer. He that is of a pround stomache, flattereth by slepe, but he that putteth hys trust in the Lord, shall be wel fedde. He that trusteth in his owne hert is a foole: but he that dealeth wylfely, shall be safe. He that geueth vnto the poore, shall not want: but he that turneth away hys eyes fro such as be in necessite, shall suffer great pouertye hym selfe. When the vngodly ac- come up, men are sayne to hyde them sel- ues: but when they perishe, the ryghteous increase.

The xxix. Chapter

He that is stryncked and wyl not be resourmed, shall sodenly be destroyed without helpe. When the ryghteous haue the ouer hande, the people are in pros- perite: but when the vngodly beareth rule, the people mourne. Who so loueth wysdō, maketh hys father a glad manne: * but he that kepeth harlots, spendeth awaye what he hath. With true iudgemente the kynge letterh up the land, but if he be a man that taketh gyltes, he turneth it vpside downe. Who so flattereth hys neyghbour, layeth a nette for hys feere. The synne of the wic- ked, is hys owne snare, but the ryghteous shall be glad and reioyce.

The ryghteous consydereth the cause of the poore, but the vngodly regardeth no vnderstandyng. Wycked people bypnyng a tpyche in decay, but wyse men set it up a-

The Proverbes

gayne. As a wyse man goo to lawe wpth a foole (whether he deale wpth hym frendly or toughly) he getteth no rest. The bloude thp: hys hate the ryghteous but the lyge * seke hys soule.

A foole pouereth out hys spyrte al toge- ther, but a wyse man kepeth it in tpyl after- ward. If a pynce deyle in lyes, al his ser- uantes are vngodly. The poore and the lender mete together, the Lord lpgoteneth both they: eyes. The feare of the kyng that saythfully iudgeth the poore, shall con- tinue sure for euetmore.

The rod and correction mynyshet wylf- dome, but if a chyld be not looked vnto, he byngeth hys mother to shame. When the vngodly come up, wyckednes increaseth: but the ryghteous shall se thep: sal. Outtoute by sonne wpth correcciō, and he shall com- fort the, yea, he shall doo the good at thpne hert. When no * prophēt is, there the peo- ple perishe: but mel is hym that kepeth the law. A scraunt wyl not be the better for wordes, for though he vnderstand, yet wyl he not regarde them.

If thou seest a manne that is hasty to speake vnadvised, thou mayest truse a foole more then hym. He that deylecarely byngeth by hys seruante from a chyld, shall make hym hys master at lengthe. An angry man stirreth up stryfe, and he that beareth euil wyl in hys mynde, doth much euill. After pyphe cometh a fall, * but a lowlye spyrte byngeth great wylfpype. Whoso kepeth compagne wpth a thpse, hateth his owne soule: he beareth blasphemies, and telleth it not fourthe. He that feareth meyne, shall haue a fall: but who so putteth hys trust in the Lorde, shall come to honoure. Many there be that seeke the pynces sauour, but eueri mans iudgement cometh from the Lorde. The ryghteous abhorreth the vngodly: but as for those that be in the tpyghte waye, the wycked hate them.

The xxx. Chapter.

The purties of the word of God: and what we ought to requyre of God: with certayne wo- derful thynges that are in thys world.

The wordes of Agur the sonne of Nakeb.



The prophete of a true sayth- ful manne, to whom God hadde helped, to whom God had com- forted & noyshed. For though I am the lest of al, and haue no mans vnderstandyng (for I neuer learned wysedome) yet haue I vnderstandyng, and am wel infortuned in godly thynges. Who hath clombed vp into heauen? Who hath come downe from thence? Who hath holden the wynde faste in hys hande? Who hath comprehended the waters in a gar- mense? Who hath set all the endes of the mayde? What is hys name or hys sonnes name? Canst thou tell? * All the wordes of God are pure & cleane (a), for he is a spide vnto

Understand to belme it. Soule is here also m hen to list.

That is, a speaker of y wordes of God, as in i. cor. xii

Job xlii. d

Mat. xlii. e Den xlii. a. an d. xlii. b. (a) Some vnto

Prove, v. a Luke xv. c.

read, and it
to w. and in
the ende of
the verse, in
et, meaning
the word.

unto al them, that put their trust in him.
But þ nothing therfore unto his wordes,
lest he reprove the, & thou be found a lyar.
Two things I requyre of the, that thou
wylt not denye me before I dye: Remove
from me vanitie and lyes: geue me neyther
pouertie nor eyches, onelpz graunte me a
necessary lyuyng. Lest if I be to fall, I de-
ny the, and sape: what schewe is the Lord?
And lest I beynge constrained thow w po-
uertie, tal vnto stealing, and forswear the
name of my God. Accuse not a seruante vnto
to his master, lest he speake euyl of the al-
so, and thou be hurt. He that byngeth vpon
an euyl report vpon the generacion of his
father and mother; is not worthy to be
cominended.

The generacion that thynke them sel-
ues cleane, shall not be clensed from theyr
fylthynesse. There are people that haue a
proude looke, and cast vpon theyr eye liddes.
Thys peoples teth are swerdes, and wyth
theyr chaunce bones they consume & deuoure
the symple of the earth, and the poore fnd
among men.

Thys generaciō (whych is lyke an hoil-
lech) hath two daughters: the one is cal-
led fecch by her, and the other bynge by
her. There are thre thynge that are ne-
uer satisfied, and the fourth said neuer boe.
The hel, a womans wombe, and the earth
hath neuer water ynough. As for þ fyre, it
said neuer boe. Who so laugheth bys sa-
tber to scorne, and scattereth his mothers co-
maundement at naught, the rauens pryke
oute his eyes in the valley, and deuoured
be he of the young Eagles.

Whether be thre thynge to hye for me, and
as for the fourth, it passeth my knowledge.
The way of an Eagle in the aye, the way
of a serpent ouer a stone, the way of a byp
in the sea, and the way of a man wyth a
young woman. Such is the way also of a
wyse that breaketh wedlocke, whych wy-
peth her mouth, lyke as when she hath ea-
ten, and saith: As for me I haue done no
harme. Thow the thinges the earth is
vnsquetered, and the fourth may it not bear.
Thow a seruante that beareth rule, thow
a fooler that hath great riches, thow an
pde houswyfe, and thow an hand-
mayden that is helye to her mistres. There
be four thinges in the earth, the whych are
bet: litle: but in wysdom they excede the
wyse. The Emmettes ar but a weake peo-
ple yet gather they theyr meate together
in the haruest. The Conyes ar but a feble
folke, yet make they theyr couches among
the rockes. The grethoppers haue not a
gyde, yet go they forth together by beapz.
The spider labourerh wyth her hands, and
that in the kynges palace.

Whether be thre thinges that go styffe, but
the goyng of the fourth is the goodlyest of
al. & A you myrch is kyng of beastes, and
genet: place to no man: A cocke ready to
syghre: A ramme, and a kyng that goeth

for the wyth his people. If thou be so foo-
lysh to magnifye by selfe, or meddest wyth
any such thyng, then lay thyne hand vpon
thy mouth. Who so cherneth milk: maketh
butter: he that rubbeth his nose, maketh
it blede: and he that causeth wrath, byng-
eth forth styffe.

The xxxi. Chapter.

¶ Kynges ought to iudge iustly. The property
of an honest married wyfe

The wordes of kyng La-
muel, and the prophecy that his
mother taught hym.

My sonne, thou sonne of my bo-
dy: & my deare beloued sone,
geue not ouer thy substance
and mynde vnto women, which
are the destructione cut of kin-
ges. O Lamuel, geue kyngs no wyne, geue
kynges no pynces no strong drynke: lest
they being drunken, forget the law, and re-
garde not the cause of the poore, and of all
such as be in aduersitie. Geue strong drynke
vnto such as are condemned to death, and
wyne vnto those that mourne: that they
may dryncke it, and forget theyr myserye
and aduersitie. Be thou an aduocate, and
stand in iudgement thy selfe, to speake for
al such as be domme and succourles. wyth
thy mouth defende the thyng that is law-
ful and ryghte, and the cause of the poore
and helpelesse.

Aleph.

Who so synnerh an honest saythful wo-
man, she is much more worth then pearls.

Beth.

She beareth of her housbande maye safelye
truste in her, so that he shall haue no neede
of spyes.

Gimel.

She wyl do hym good and not euyl: all
the dayes of her lyfe.

Daleth.

She occupieth wol and flax, and labou-
reth gladly wyth her handes.

He.

She is lyke a marchauntes shyppe, that
byngeth her vntayles from a far.

Wau.

She is vp in the night ceaseth, to prouide
meate for her housholde, and foode for her
maydens.

Zain.

She conspyrech land, and breeth it, and
wyth the scute of her handes, she planteth
a vineyard.

Heth.

She gyrdeth her lynes wyth strength,
and courageh her armes.

Teth.

And if she perceiue þ her houswyfe doth
good, her candle goeth not out by nyght.

Yod.

She laith her spynners to the spynndle, &
her hand taketh hold of the rocke.

Laph.

Shin

read, and it
to w. and in
the ende of
the verse, in
et, meaning
the word.

unto al them, that put them trust in him.
But þ nothing therfore unto his wordes,
lest he reprove the, & thou be found a lyar.
Two things I requyre of the, that thou
wylt not denye me before I dye: Remove
from me vanitie and lyes: geue me neyther
pouertie nor eyches, onelpz graunte me a
necessary lyuyng. Lest if I be to fall, I de-
ny the, and sape: what schewe is the Lord?
And lest I beynge constrained thowow po-
uertie, fall vnto stealing, and forswear the
name of my God. Accuse not a seruant vnto
to his master, lest he speake euyl of the al-
so, and thou be hurt. He that byngeth vpon
an euyl report vpon the generacion of his
father and mother; is not worthy to be
cominended.

The generacion that thynke them sel-
ues cleane, shall not be clensed from theyr
fylthynesse. There are people that haue a
proude looke, and cast vpon theyr eye liddes.
Thys peoples teth are swerdes, and wyth
theyr chaunce bones they consume & deuoure
the symple of the earth, and the poore fyd
among men.

Thys generaciō (whych is lyke an hoil-
lech) hath two daughters: the one is cal-
led fecch by her, and the other bynge by
her. There are thre thynge that are ne-
uer satisfied, and the fourth said neuer boe.
The hel, a womans wombe, and the earth
hath neuer water ynough. As for þ fyre, it
said neuer boe. Who so laugheth bys sa-
tuer to scorne, and scattereth bys mothers co-
maundement at naught, the rauens pryke
oute bys eyes in the valley, and deuoured
be he of the young Eagles.

Whether be thre thynge to hye for me, and
as for the fourth, it passeth my knowledge.
The way of an Eagle in the aye, the way
of a serpent ouer a stone, the way of a byp
in the sea, and the way of a man wyth a
young woman. Such is the way also of a
wyse that breaketh wedlocke, whych wy-
peth her mouth, lyke as when she hath ea-
ten, and saureth: As for me I haue done no
harme. Thowow the thinges the earth is
vnsquetered, and the fourth may it not bear.
Thowow a seruant that beareth rule, thow-
ow a fooler that hath great riches, thowow
an ydle houswyfe, and thowow an hand-
mayden that is helye to her mistres. There
be four thinges in the earth, the whych are
bet: litle: but in wysdom they excede the
wyse. The Emmettes ar but a weake peo-
ple yet gather they theyr meate together
in the haruest. The Conyes ar but a feble
folke, yet make they theyr couches among
the rockes. The grethoppers haue not a
gyde, yet go they forth together by beapz.
The spider laboureth wyth her hands, and
that in the kynges palace.

Whether be thre thinges that go styffe, but
the goyng of the fourth is the goodlyest of
al. & Thou myrch is kyng of beastes, and
genet: place to no man: A cocke ready to
syghre: A ramme, and a kyng that goeth

for the wyth bys people. If thou be so foo-
lysh to magnifye by selfe, or meddest wyth
any such thyng, then lay thyne hand vpon
thy mouth. Who so cherneth milk: maketh
butter: he that rubbeth bys nose, maketh
it blede: and he that causeth wrath, byng-
eth forth styffe.

The xxxi. Chapter.

¶ Kynges ought to iudge iustly. The property
of an honest married wyfe

The wordes of kyng La-
muel, and the prophecy that bys
mother taught hym.

My sonne, thou sonne of my bo-
dy: O my deare beloued sone,
geue not ouer thy substance
and mynde vnto women, which
are the destructione cut of kin-
ges. O Lamuel, geue kyngs no wyne, geue
kynges no pynces no strong drynke: lest
they being drunken, forget the law, and re-
garde not the cause of the poore, and of all
such as be in aduersitie. Geue strong drynke
vnto such as are condemned to death, and
wyne vnto those that mourne: that they
may dryncke it, and forget theyr mysferte
and aduersitie. Be thou an aduocate, and
stand in iudgement thy selfe, to speake for
al such as be domme and succourles. wyth
thy mouth defende the thyng that is law-
ful and ryghte, and the cause of the poore
and helpelesse.

Aleph.

Who so synnerh an honest saythful wo-
man, she is much more worth then pearls.

Beth.

She be her of her housbande maye safelye
truste in her, so that he shall haue no neede
of spyes.

Gimel.

She wyl do hym good and not euyl all
the dayes of her lyfe.

Daleth.

She occupieth wol and flax, and labou-
reth gladly wyth her handes.

He.

She is lyke a marchauntes shyppe, that
byngeth her vntayles from a far.

Wau.

She is vp in the night ceass, to prouide
meate for her housholde, and foode for her
maydens.

Zain.

She conspyrech land, and breeth it, and
wyth the scute of her handes, she planteth
a vyneparde.

Heth.

She gyrdeth her lynes wyth strength,
and courageth her armes.

Teth.

And if she perceiue þ her houswyfe doth
good, her candle goeth not out by nyght.

Yod.

She laireth her spynners to the spynndle, &
her hand taketh hold of the rocke.

Laph.

Shin

The.i. Chapte.

She openeth her hand to the poore, pear
the strecher forth her handes to such as
haue nede.

Lamed.

She feareth not that the cold of winter
shal hurt her house, for al her household fol-
kes are double clothed.

Mem.

She maketh her selfe faire ornaments,
her clothyng is whyte sylke and purple.

Run.

Her husband is much set by in the ga-
tes, when he sitteth among the rulers of
the laude.

Samech.

She maketh clothe of folke, and selleth
it, and deliuereth a gyfte vnto the poore
chance.

Alu.

Strength and honour is her clothyng,
and in the latter day she shal reioyce.

Beh.

She openeth her mouth with wisdom,
and in her tounge is the law of grace.

Zade.

She looketh well to the wayes of her
householde, and eateth not her bread with
delues.

For. and. Alph.

Her chyldren arysle, and call her blessed:
and her husband maketh much of her.

Res.

Many daughters ther be that gather ri-
ches together, but thou goest about the al.

Sim.

As for fauour, it is deceitful, and beauty
is a vayne thyng: but a woman that fea-
reth the Lord, she is worthy to be praysed.

Thau.

Beue her of the frute of her handes, and
let her own workes prayse her in þ gates.

The ende of the Proverbs
of Salomon

The booke of the preacher, other wyse called Ecclesiastes.

The first Chapter.

Al that is in this world is vanyty.



These are the words of the
preacher, the son of Da-
uid kynge of Ierusalem.
* Al is out vanyty (sayth
the preacher) all is but
playne vanyty. For what
el hath a man, of all the
laboure that he taketh vnder the sunne?
One generacyon passeth away, another co-
meth but the earth abydeth still. The sunne
aryseth, the sunne goeth downe, and returne-
th to his place, that he may rise vp
again. The winde goeth toward þ south,
and fetcheth vs compass about vnto the

heb. Man-
tie of vany-
ties, that is
a wonderful
great vany-
ty: as is sayd
in the 1. of
Salomon
the 1. of
the 1. of
the 1. of
the 1. of

B

The Booke

North, and so turneth into hym selfe as
gagne. Al flouds runne into the sea, and yet
the sea is not fylled: for looke vnto what
place the waters runne, thence they come
again. Al thynges are so hard, that no man
can expresse them. * The eye is not satissi-
ed with sight, the eare is not filled with
hearyng. The thyng that hath bene, com-
meth to passe againe: and the thyng that
hath bene done, is done againe: ther is no
new thyng vnder the sunne. Is ther any
thyng wherof it may be sayed to; this is
new? For it was long ago in þ tymes that
haue ben before vs. The thyng that is past,
is out of remembraunce: yea so the thyng-
es that are for to come, shall no more be
thought vpon among the that come after.
I my selfe þ precher, being king of Je-
rael and Ierusalem, applyed my mynde to
seke out and searche for the knowledge of
all thynges that are done vnder the heaue.
Such reauarie and laboure hath God ge-
uen vnto vs: the chyliden of men, to receyue
them selues therein.

pro. 1. 2. 3. 4.
Eccl. 1. 2. 3.
Eccl. 1. 2. 3.

That is, by
to me. Some
read þ chyl-
den of god.
as. Eccl. 1. 2.

Thus I haue considered all the thynges
that come to passe vnder the sunne: and lo-
ther are all but vanyty and vexation of
mynde. The crooked canne not be made
streyght, and the sautes can not be lubbied.
I communed with myne owne herte, say-
inge: lo, I am come to a greace estate, and
haue gotten more wysdome, then all they
that haue bene before me in Ierusalem.
Yea, my hert had great experyence of wys-
dome and knowledge, for I haue applyed
my mynde: that I might know what
wer wisdom and vnderstanding, what mee-
retour and foolpynes. And I perceyued þ
this also was but a vexation of mynde: for
wher much wyse is, ther is also great tra-
uail and disquietnes: and the more know-
ledge a man hath, the more is his care.

The. ii. Chapter.

Abundance of riches, of pleasure, and of busi-
nyng, are vayne thynges.

I den sayed thus in my hert: Nowe I
go to, I wyl take myne ease and haue
good dates. But lo, that was vanyty
also: in so much þ I sayed vnto laughtre: þ
art mad, and to myrre: what doest thou?
So I thought in my hert, to wythdrowe
my fleshe from myne, to applye my mynde
vnto wysdome, and to compebeude fool-
pynes, vntyl the tyme that (amonge all
the thynges wherby are vnder the sunne) I
myght se what wer best for men to doo, so
long as they lyue vnder heauen.

I made gorgeous faire workes, I built
me houses, and planted vineyardes. I
made me orchardes and gardens of pleas-
ure, and platted trees in them of al maner
frutes. I made pooles of water to water
the greene, and frutefull trees myshall.
I boughte seruantes and maydens, and
had a greace householde. As for cattell and
sheep. I had more substance of them, then
al they that wer before me in Ierusalem:

I gas

The .i. Chapte.

She openeth her hand to the poore, yea,
she stretcheth forth her handes to such as
haue neede.

Lancd.

She feareth not that the cold of winter
shal hurt her house, for al her household fol-
kes are double clothed.

EQ 201.

She maketh her selfe faire ornaments,
Her clothyng is white like and purple.

இருத.

Her husband is much set by in the gates, when he sitteth among the rulers of the lande.

Samco.

D She maketh clothe of folke, and selleth
it, and deliuereth a gyfte vnto the poore
chaunce.

Am. 1714

Strength and honour is her clothing,
and in the latter day she shall receive.

1312.

She openeth her mouth with wisdom,
and in her tongue is the law of grace.

3000.

She looked well to the ways of her household, and eateth not her bread with idleness.

100. 711.1. 2000.

Bee chydren ayle, and call her blessed:
and her husband makeed much of her.

1348.

any daughters ther be that gather
themselves together, but thou goest about the al.

ॐ नमः

As for fauour, it is disceatfull, and beuty
is a wayne thynge: but a woman that fea-
reth the Lord, she is worthy to be prayd.

五〇四四.

Beut her of the frute of her handes, And
let her own worthes praple her in þ gates

¶ The ende of the Proverbs of Salomon

The booke of
the Preacher, other
wise called Ecclesiastes.

The first Chapter.

Al that is in the world is vanity.

Descend at the words of the
 Preacher, the son of Da-
 uid Kinge of Ierusalem.
 * All is outvanitie (sayth
 the Preacher) all is but
 playne vanitie. For what
 hath a man, of all the
 he doeth vnder the Sunne?
 He getteth a man, another co-
 stly buryeth him. The same
 he goeth downe, and returneth,
 that he may ther rise vp
 he goeth toward the south,
 compasseth about vnto the

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13

The Booke

Noz the, and so turneth into hym selfe as
 gayne. Al clouds runne into the sea, and yet
 the sea is not fylled: for looke vnto what
 place the waters runne, thence they come
 agayne. Al thynges are so hard, that no ma
 can expresse them. * The eye is not satisfi
 ed wth sight, the eare is not solled wth
 hearing. The thyng that hath bene, com
 meth to passe agayne: and the thyng that
 hath bene done, is done agayne: ther is no
 new thyng vnder the sunne. Is ther any
 thyng whereof it may be sayed: lo, this is
 new? For it was long ago in þ tymes that
 haue ben before vs. The thyng that is past,
 is out of remembraunce: Euen so the thing
 es that are for to come, shall no more be
 thought vpon among sth that come after.
 I my selfe þ preacher, beyng king of Is
 rael and Ierusalem, applyed my mynde to
 seke out and searthe for the knowledge of
 al thynges that are done vnder the heaue.
 Much trauaile and labour hath God ge
 uen vnto *e' chyldeyn of men, to excepte
 them sel as them.

pro. xib. c
Ec. xiii. h
Ec. xiv. b

Thus I haue considered all the thinges
that come to passe vnder the saune, and lo
ther are all but vanity and vexation of
mynde. The crooked cannot be made
streyght, and the sautes can not be numbered.
I communed with myne owne herte, say-
inge: lo, I am come to a greate estate, and
haue gotten more wysdome, then all they
that haue bene before me in Ierusalem.
Yea, my hert had great experience of wys-
dome and knowledge, for therunto I ap-
plied my minde: that I might know what
were wisdom and vnderstanding, what were
errour and foolysheenes. And I perceyued þ
this also was but a vexation of minde: for
wher much wysdome is, ther is also great tri-
uile and disquietnes: and the more know-
ledge a man hath, the more is his care.

What is, by
to me. Some
read p chyb
by of Bb.
as. The 54.4

The 11. Chapter.

Abundance of riches, of pleasure, and of beauty, are vayne thynges.

Then said I thus in my heart: Howe I
go to, I wyl take myne ease and haue
good dates. But lo, that was vauerie
also: in so much þ I said vnto laughter: þ
art mad, and to myrthe: what doest thou?
So I thought in my heart, to wythdrawe
my fleshe from wyne, to applie my mynde
vnto mydome, and to compryheude foo-
lyshnes, vntyl the tyme that (amonge all
the thynges whych are vnder the sunne) I
myght se what were best for men to doo, so
long as they lyue vnder beauen.

I made glorious tape works, I build-
ed me houses, and planted vineyards. I
made me orchardes and gardens of pleas-
ure, and planted trees in them of al maner
frutes. I made pooles of water to water
the greene, and fentefull trees myshall.
I bought seruantes and maydens, and
had a greate howsholde. As for cattell and
shepe, I had more substance of them, then
al they that were before me in Iherusalem:

3943

I gathered silver and gold together, even a treasure of kynges and landes.

I provided me fingers & women, which could play of instrumentes, to make me myght and pastyme. I gat me drynkyng cuppes also and glasses. Shortly, I was greater and in more wysdom, then all my predecessours in Jerusalem. For wysdom remained with me, and looke whatsoeuer mine eyes desyred, I let them have it: and wher in soeuer my heart desyred or had any pleasure, I withheld it not from it. Thus my heart reposed in al that I did, and this I took for the portion of al my travayle. But when I considered all the woorkes that my handes had wrought, and all the laboures that I had taken therein, lo, all was but vanity and vexacion of mynde, and nothyng of any value vnder the sunne. Then turned I me to consider wysdome, error, and foolpynes: (for what is he among men, that myght be compared to me the kyng in such woorkes?) and I saw that wysdome excelleth foolpynes, as lare as lyght dothe darknes. * For a wyse man beareth his eyes about in his head, but the foole goeth in the darknes. I perceyved also that they both hadde one ende. Then I thought I in my mynde: If it happen vnto y foole as it doth vnto me, what nedeth me then to labour any more for wysdome? So I confessed wythin my heart, that thys also was but vanity. For the wyse are eate as lytle in remembraunce as the foolpyshe, and al the dayes for to come, shalbe forgotten, yea the wyse man dyeth as wel as the foole. Thus beganne I to be weary of my lyfe, in so much that I could swape wyth nothyng that is done vnder the Sunne, for al was but vanity and vexacion of mynde: Yea I was weary of al my labour, wherby I had taken vnder the Sunne, because I shoulde be sayne to leaue them to another man that cometh after me: for who knoweth whether he shall be a wyse man or a foole? And yet shal he be Lord of al my labours, wherby I wyth such wysdome have taken vnder the Sunne. Is not thys a vayne thyng?

D So I turned me to refrayne my mynde from al such trauaile as I toke vnder the Sunne, for so much as a man shoulde weep hym selfe wyth wysdom, wyth vnderstanding and oportunitie, and yet be sayne to leaue hys laboures vnto another, that neuer sweate for them. Thys is also a vayne thyng and a great mysery. For what getteth a man of al the labour and trauaile of hys mynde, that he taketh vnder the sunne, but heynnes, sorowe and dysquyetnes all the dayes of hys lyfe? In so much that his heart can not rest in the nyght. Is not thys also a vayne thyng? Is it not better then, for a man to eate and drinke, and his soule to be merry in hys labour? Yea I saw that this also was a gift of God: For who may eate, drinke, or drynge any thyng to passe

mythoure hym? And why? He geueth vnto man what it pleaseth hym, whether it be wysdom, vnderstanding, or gladnes. But vnto the sinner he geueth weynes and sorrow, that he maye gather and heape together the thyng that afterward shalbe geuen vnto hym whom it pleaseth god. This is now a vayne thyng, yea a veyr dysquyetnes and vexacion of mynde.

The.iii. Chapter.

All thynges come in theyr tyme, and passe away in theyr tyme.

Every thyng hath a tyme, yea all that is vnder the heauen, hath hys course and tyme reason. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke vp the thyng that is planted:

A tyme to slay, & a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp:

A tyme to weep, and a tyme to laugh:

A tyme to moune, and a tyme to dance:

A tyme to cast away stones, and a tyme to gather stones together:

A tyme to embrace, and a tyme to refrain from embracing:

A tyme to wryn, and a tyme to lese:

A tyme to spare, and a tyme to spend:

A tyme to cut in pyeces, & a tyme to sow together.

A tyme to kepe sylece, & a tyme to speake:

A tyme to loue, and a tyme to hate.

A tyme of war, and a tyme of peace:

What hath a man els (that both anye thyng) but weynes and labour? For as touchynge the trauaile and carefulnes wherby God hath geuen vnto men, I see that he hath geuen it them, to be excused in it. Althys hath he ordayned maruelous goodly: to euery thyng in hys due tyme. He hath placed ignorance also in y heartes of men, that they shoulde not fynde out the ground of hys woorkes, wherby he doth frō the begynnyng to the ende. So I perceyued, that in these thynges there is nothyng better for a man, then to be merry, and to do wel so long as he lyueth. For all that a man

eareth and drinke, yea whatsoeuer a man enioyeth of all hys labour, the same is a gift of God. I considered also that whatsoeuer God doth, it continueth for euer, and that nothyng can be put vnto it, nor taken from it: and that God doth it to the intent that men shoulde fear hym. The thyng that hath bene, is nowe: and the thyng that is for to come, hath bene afore tyme: for God restoreth agayne the thyng that was past. Moreover, I saw vnder the sunne vngodlynes in the stead of iudgement, and iniquitie in stead of righteousnes. Then thought I in my mynde: God shal separat the righteous from the vngodly, and then shall be the tyme and iudgement of al counceils and woorkes. I comened wyth myne own heart also concernyng the chyldren of men, how God hath chosen them, and yet let them be

appear

* After in p
viii. a. p. 20
p. 11.

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C

D

appeare as though they were beastes: for it happeneth vnto man as it doth vnto beastes, and as the one dyeth, so dyeth the other: yea, they haue both one manner of breath, so that (in this) a man hath no preeminence aboue a beaste, but all are subdued vnto vanitie. They go all vnto one place, for as they be all of duste, so shall they all turne vnto duste agayne. Who knoweth the spiryte of man that goeth vppwarde, and the breath of the beaste that goeth downe into the earth? Therefore I perceiue that there is nothinge better for a man, then to be ioyful in his labour, for that is his portion. But who shall bring him to see the thing that shall come after him?

The.iii. Chapter.

The miseries of the innocent. The superfluous labours of men. The hyde that is poore and wylle.

I turned me and considered all the hyolence wrought that is done vnder the sunne: and behold, the teares of such as were oppressed, and there was no man to comfort them, or that woulde deliuer and defende them from the violence of the oppressours. Wherefore I iudged these that are dead, to be more happy then such as be aljue: yea, hym that is yet vnborn, to be better at ease then they be, because he seeth not the miserable workes that are done vnder the sunne.

Againe, I saw that all trauaile and diligence of labour was hated of euery man. This is also a vayne thing, and a vexacion of mynde. The foole foloweth his bandes together, and careth vppon his owne flesh. One handfull (sayth he) is better to my rest, then both the handes full with labour and trauaile. Againe, I turned me, and behold yet another vaine thing vnder the sunne. There is one man, no more but by himselfe alone, vppon neyther child nor brother: yet is there no end of his careful trauaile, his eyes can not be satisfied with riches, (yet both he not remember him selfe, and say:) For whom do I take such trauaile? For whose pleasure do I thus consume away my life? This is also a vayne and miserable thing. Wherefore two are better then one, for they may well entoyne the profit of their labour. If one of them fall, his companion shall helpe hym vppon agayne: But two is hym that is alone: for if he fall, he hath not another to helpe hym vppon. Agayne, when two sleepe together, they are warme: but how can a body be warme alone? One may be overcome, but two may make resistance: A drie scold is not byghly broken. A poore chyld being wylle, is better then an olde kynge, that doteth, and can not bedate in tyme to come. Some one cometh oute of prison, and is made a kynge: and another whiche is borne in the kynngdome, cometh vnto pouertie. And I perceyued that all men luyng vnder the sunne, go with the second chyld, that cometh vppon

in the steede of the other.

As for the people that haue bene before hym, and that come after him, they are innumerable: yet is not thynge the greater thowth hym. This is also a vayne thing, and a vexacion of mynde. When thou comest into the house of God, kepe thy foot (a) and draw nie (b) that thou make it heat: that is better then the offerings of foolles, for they knowe not what euyl they do.

The.v. Chapter.

A monition to beware of rage commuication. We oughte not to maruell at the oppression of the poore. The curious is not satisfied with his riches.

Be not hasty with thy mouth, and let not thynge beere speake any thing rashly before God. For God is in heauen, and thou vpon earth, therefore let thy word be seuer. For wher much carefulnes is, ther are many dreames: and wher many wordes are, ther men may heare foolles. * If thou make a vowe vnto God, be not slack to performe it: As for solyng vowe, he hath no pleasure in them. If thou promise any thing, pay it for better it is that thou make no vowe, then if thou shouldest promise, and not pay. Use not thy mouth to cause thy flesh to synne, that thou say not before the aungel: my foolshyn is in the laute. For then God wyl be angry at thy voyce, and destroye all the monykes of thyne handes. And why? wher as are many dreames and many wordes, ther are also diuerse vanities: but loke that thou feare God: If thou seest the poore to be oppressed, and wroghfully dealt withal, so that equitie and right of the lawe is wasted in the land: maruel not thou at such iudgement, for one great man keper touch not hand: and the myghty help them selues together. The whole land also with the fieldes and all that is therein, is in subjection and bondage vnto the kynge. He that pouerly mony, wyl neuer be satisfied with money: and who so delicteth in riches, shall haue no profite thereof. Is not this also a vayne thing? Where as much riches is, there are many also that spend the away: And what pleasure more hath he that possideth this, saying that he may looke vpon them with his eyes? A labouringe manne sleepeth sweetely, whether it be lytle or much that he eateth: but the aboundance of the rich wyl not suffer hym to slepe.

Yet is there a sore plage, whiche I haue seene vnder the sunne (namely) riches kept to the hurt of hym that hath them in possession. For oft tymes they perishe with his great misery and trouble: and if he haue a chyld, it getteth nothinge. * Lyke as he came naked oute of his mothers wombe, so goeth he thither agayne, and carperth nothing away with him of all his labour. This is a miserable plage, that he shall go awaye even as he came. What helper is hym then, that he hath laboured in the wynde?

The comen transacyon rebeth, wher the spirit of a man go vppward & the breath of a beaste downward

(a) Some reade. For he is readyer to heare (vnderstand thy word) then to receiue & interpret & foolles geue

(b) Some reade rather to hear than to geue, as foolles offering sacrifice. E. c. xxi. d. Baru. vi. c.

B

C

Job i. d. f. E. iii. vi. b.

wynde: Al the dayes of hys lyfe also muste he eate in the darcke, wyth greate carefulnes, sprekennesse and sorowe. Therefore me thynte it a better and farther thyng a man to eate and drynke, and to be refreshed of al hys labour that he taketh vnder the sunne, al the dayes of hys lyfe, which god geueth hym, for thys his porcion. For vnto whom soeuer God geueth ryches, goodes, and power, he geueth it him to enioy it, to take it for his porcion, and to be refreshed of hys labour: thys is now the gyfte of God. For he thynteth not much howe longe he shall lyue, for so much as God fylleth hys heart wyth gladnesse.

The. vii. Chapter.

The mysery of the rich and courteous. The difference of a foole and a wyse man.

There is yet a plage vnder the Sunne, as it is a generall thyng among men: when God geueth a manne ryches, goodes, and honour, so that he wanteth no thyng of al that hys heart can desire: and yet god geueth hym not leaue to enioy the same, but an other manne spendeth them. Thys is a vayne thyng, and a miserable plage. If a man beget an hundred chyldren, and lyue manye yeres, so that hys dayes are many in number, and yet can not enioy hys good, neyther be buried: as for him I say, that an vntimely byrth is better the he. For he cometh to naught, and goeth hys way into darckenes, and hys name is forgotten. Moreover, he seeth not the sun, and knoweth of no rest neyther here nor there: Yea though he lyued two thousande yeres, yet hath he no good lyfe. Come not al to one place: Al the labour that a man taketh, is for hym selfe, and yet hys desire is neuer fylled after hys mynde. For what hath the wyse more then the foole? What healeth he the poore, that he knoweth to walke before the spynge? The sight of the eyes is better then that the soule should so departe awaye. Howebeit thys is also a vayne thyng, and a dysquyetenesse of mynde. What is more excellent then man? yet can he not in the law get the victorye of him that is myghtyer then he: A vayne thyng is it to cast out many wordes: but what hath a man els. ¶ The. vii. Chap. ¶ That which passeth our strengthes and wises, ought we not to seke after.

For who knoweth what is good for man lyuing, in the dayes of hys vayne lyfe, which is but a shadow? Or who may tel a man what shall happen after hym vnder the Sunne.

* A good name is more worth then a precious oymment, and the day of death is better then the day of birth. It is better to go into an house of mourning, then into a banqueting house. For there is the end of al man, and he that is liuing taketh it to herte. It is better to be sory then to laugh, for where the countenance is heavy, the heart is ioyfull. The heart of the wise is in the mourning house,

but the heart of the foolish is in the house of mirth. It is better to grieve to the chastening of a wise man, then to heare the song of foolcs. For the laughing of foolcs is like the cracking of thornes vnder a pot: And that is but a vaine thing. Who so doth to long, maketh a wise man to go out of his witte, and destroyeth a gentle heart. The ende of a thyng is better then the beginning. The patient of spirit is better then the hie minded. Be not hastily angry in thy mind, for wrath resteth in the bosom of a foole. Say not thou: what is the cause that the dayes of old time were better then they be now? for thou were no wise question. Wisdom is better then riches yea much more worth then the price of sight. For wisdom becometh as well as money, and the excellent knowledge and wisdom geueth life vnto him that hath it in possession. Consider the worke of God, howe that no man can make the thing straight which he maketh crooked. Wile wel the tyme of prosperitie, and remember the tyme of misfortune: for God maketh the one by the other, so that a man can fynde nothyng els.

These two thyngs also haue I considered in the tyme of vauitye: that the iust man perissheth for his righteousness sake, and the vngodly liueth in hys wickednes. Therefore be thou neither to righteous nor ouerwise, that thou perissh not: he neither to vnrightheous also, nor to foolish, lest thou be before thy tyme. It is good for thee to take hold of this, & not to let that go out of thy hand. For he that feareth God, shall scape them al. Wisdom geueth more courage vnto the wise, then ten mighty men of the citie: for there is not one iust vpon the earth, & dothe good, and synneth not. Take not hede vnto euery word that is spoken: lest thou hear thy seruant curse the: for thynne own herte knoweth that thou thy selfe also haste oft tymes spoken euill by other men. All these thyngs haue I proued because of wysdom, for I thought to be wise: but he went farther from me then he was before, yea and so depe that I myght not reach vnto her. I applyed my mynde also vnto knowledge, and to secke oute science, wysdome, and vnderstandinge: to knowe the foolishnes of the vngodly, and the errour of doynge foolcs. And I founde, that a woman is betterer then dearthe: for she is a very angie, her hearte is a net, and her handes are cheynes. Who so pleasech God shall scape from her, but the synner, wyl be taken wyth her.

Behold (sayth the Preacher) thys haue I diligently seached out and proued, that I myght come by knowledge: which as yet I seke and fynde not. Among a thousande men I haue found one, but not one woman among al. To this only haue I found, that God made man iuste and ryghte, but they seke dyuerse sorcelles, wher as no man hath wysdome and vnderstandinge, to geue answer thereunto.

The viii. Chapter.

The kynges commaundement ought to be obeyed. Gladnes is one of the chyefe thynges vnder the sunne.

Visdom maketh a mans face to shyne but malice putteth it out of fauour. Keepe the kynges commaundement (I warne the) and thou shalt not be ashamed vnto God. Be not hasty to go out of thy sight, and so thou continue in no euill thing: for what soeuer it please thy lord, that do thou. Like as when a kyng geueth a charter, his commaundement is myghty: such so who may say vnto hym, what dost thou? Who so kepeth the commaundement, shall fele no harme: but a wyse man is better dysscedeth tyme and maner. For euery thyng we haue oportunitie and iudgement, and this is the thyng that maketh men full of carelesnes and sorowe. And why? a man knoweth not what is for to come, for who wyl tel hym? Neyther is ther any manne that hath power ouer the spyrte, to kepe syl the spyrte, nor to haue any power in þe tyme of death: it is not he also þe can make an end of the battail, neyther may vngodlynes deliuer hym that medleth wth all.

All these thynges haue I considered, and applyed my mynde vnto euery worke that is vnder the sunne: howe our mā hath lordship vpon another to his owne harme. For I haue oft sene the vngodlye broughte to theyr graues, and fallen downe from the hye and glorious place: in so muche that they were forgotten in the cite, wher they were had in so hye and great exultacion. This is also a vaine thyng. Because now what euyl works are not hastily punished, the heart of man geueth hym selfe ouer vnto wyckednes. But though an euyl person offend an hundred times, and haue a longe lyfe: yet am I sure, that it shall go wel with them that feare God, because they haue hym before his eyes. Againe, as for the vngodly, it shall not be wel wth hym, neyther shall he prolonge his dayes: but euen as a shadow, so shall he be that feareth not god. Yet is ther a vanitie vpon earth: wher be such mā, vnto whiche it happeneth as though they had the works of the vngodly. Againe, ther be vngodly, wth whome it goeth as though they had the woorkes of the ryghteous. This me thinke also a vaine thing.

Therefore I commende gladnes, because a man hath no better thyng vnder the sun, then to eate and drynke, and to be merie: for that shall he haue of his labour of the dayes of the lyfe, whiche God geueth hym vnder the sunne. When I applyed my mynde to learne wysdom, and to know the traualle that is in the world (and that of such a fashon, that I suffered not mine eyes to slepe neyther daye nor nyght) I vnderstode of all the works of God, that it is not possible for a man to attain vnto the works that are done vnder the sunne: and though he bestowe his labour to seeke the

out, yet can he not teache vnto them: yet though a wyse man woulde vnder take to know them, yet myght he not fynde them.

The ix. Chapter.

A man wotteth not, by the ryghteousnes of his own workes, whether he be worthy of loue or hate. A man ought to lye in mercy wth his wyse. A prayse of wysdom.

For all these thynges purposed I in my mynde to seeke out. The righteous and wyse, yea and theyr (a) workes also are in the hand of God: and (b) there is no man knoweth eith the loue or hate of the thyng that he hath before hym. It happeneth vnto one as vnto another: It goeth wth the ryghteous, as wth the vngodlye, wth the good and cleane, as wth the vncleane: wth hym that offereth, as wth hym þe offereth not: lyke as it goeth wth the vertuous, so goeth it also wth the sonner: As it happeneth vnto the persecuted, so happeneth it also vnto hym that is feared to be forsmorn. Among all thynges that come to passe vnder the sunne, this is a mystrye, that it happeneth vnto all alike: This is the cause also that the Leattes of men are full of wyckednes, and mad foolshenes is in them: heretofore as long as they lyue, wher they dye. And why? As longe as a man lyueth, he is careless: for a quicke dog say they, is better then a dead lion: for they that be leuynge, knowe that they shall dye: but they that be dead, knowe nothing, neyther deserue they any more. For theyr memory all is forgotten, so that they be neither lauded, hated, nor euided, neyther haue they any more part in the world in all that is done vnder the sunne. Woe thou thy waye then, eate thy breade wth love, and drynke thy wyne wth gladnes, for thy workes please God. (c) Let thy garments be al way wyntre, and let thy head want none ornament. Use thy selfe to lye softly wth thy wyfe whom thou louest, all the dayes of thy lyfe, which is but vaine, that God hath geuen the vnder the sunne, all the dayes of thy vanitie: for that is thy portion in this life of all thy labour & traualle that thou takest vnder the sun. What soeuer thou takest in hand to do, that doo wth al thy power: for among the deade, wher as thou goest vnto, there is neyther worke, counsell, knowledge, nor wysdome. So I turned me vnto other thynges vnder the sunne, and I saw that in cunning, it helpeth not to be wyse: in battayle, it helpeth not to be strong: in sedynge, it helpeth not to be wyse: to ryches, it helpeth not to be satel: to be had in fauour, it helpeth not to be cunning: but all lyeth in tyme and fortune. For a man knoweth not his tyme, but like as the fyshes are taken wth the angle, and as the byrdes are caught wth the snare. Euen so are men taken in the perilous tyme, wher it cometh sodenly vpon them. This wysdome haue I sene also vnder the sunne, and me thought it a great thing.

10. xiii. d.
10. 15. d.
Some read
the Gods: þ
is Judges.

(a) Some
read seruati
res.

(b) Some
read, I man
knoweth ne
ther þe loue,
nor the hate
whiche is
before hym.
The sentence
signifieth
as much as
no man know
eth wher
ther God lo
ueth or hate
any manne.
Understand
by the right
reason of
his owne
workes.

B

(c) That is,
be not so cold
lye and fast
thy, but ha
nelype and
manerly as
rayed.

C

D

thing. There was a litle cite, and a few men wryth in it: so ther came a great kyng and beseged it, & made bulwarkes against it. And in the cite ther was found a poore mā (but he was wyse) which with his wisdom destuered the cite: yet was there no body that had any respect vnto such a simple man. Then sayd I: wysdome is better then strength. Neuertheles, a simple mā's wysdom is despyed, and his wordes are not heard. A wyse mans counsaile that is folowed in sylvence, is far above the crying of a captayne among fooles. * For wysdō is better then battell: but one buthrist as lone destropeth much good.

Cap. vi. a.
in. re. xlii. c.
i. 13. xlii. g

The.x. Chapter.

The difference betwixt a foole and a wyse man. Fortunate and happy is that realme which hath a wyse prince.

ADadlyres that corrupt swete ornament and make it to stinke, are somethyng more worth then the wysdom and honour of a foole. A wyse mans vertue is * upon the ryght hand, but a fool's hert is upon the left. A douring foole thynketh that euery man doth as foolishly as hymselfe. If a principal spirit be geuen the to beate rule, be not neglygent then in thyne offyce: for so shal greate wyckednes be put down, as it wer with a medicine. Another plage is ther, which I haue sene vnder the sunne: namely, the ignorance that is commonly among princes: in that a foole sitteth in great dignite, and the ryche are set down beneth: I se seruantes ride vpon horses, and princes goynge vpon theyr feete as it wer seruantes. * But he that dryggeith vpon a pyt, shal fall therin hym selfe: and who so breaketh downe the hedge, a serpent shal bite hym. Who so remoueth stones, shal haue traualle withal: and he that heweth wood shal be hurt therewith.

* That is to do al things as pght.

Pro. xvi. d
Ecc. xvi. d

When any yon is blont, & the popnt not sharpened, it must be whet agayne, & that with myght: Euen so both wisdom solow diligence. A babler of his tong is no better then a serpent that spyngeth wrythout bys-syng. The words out of a wyse mā's mouth are gracious, but the lips of a foole wil be stop hymselfe. The beginning of his tal-king is foolishnes, and the last word of his mouth is greate madnesse. A foole is so ful of words, that a mā can not tel what ende he wyl make: who wyl then warne him to make a conclusion? The labour of the foolish is greuous vnto the, whyle they know not how to go into the cyte.

Who be vnto the (O thou realme & land) whose king is but a child, and whose princes are early at theyr banquets. But wel is the (O thou realme and land) whose kyng is come of nobles, and whose princes eate in due season, for strength and not for lust. Wherof soueraynes the balks fall down, and wherof ydle hands it raineth in at the house. Meate maketh mē to laugh, & wine maketh them mery: but vnto money at all

thynges obedient. Wryth the kyng no euyl in thy thought, and speake no butte of the rich in thy priuy chamber: for a bird of the ayre shal betray thy voice, & wryth her feathers shal she betray thy wordes.

The.xi. Chapter.

Riches ought to be distribute vnto þ needy.

Send (a) thy vntayles ouer the waters, and so shalt thou fynde them after many yeres. Wene it away among (b) she-uen as cyghte, for thou knowest not what misfortune shal come vpon earth. When the cloudes are ful, they poure out raine vpon the earth. And when the tree falleth (where-ther it be toward the South or the North) in what place soeuer it fall, ther it lieth. * That regardeth þ wynde, shal not soue: and he that hath respect vnto the cloudes, shal not reape. Now lyke as thou knowest not the way of the wynde, nor howe the bones are filled in a mothers womb: Euen so thou knowest not the workes of God, which is the worke master of al.

(a) That is distribute thy goodes indifferently to þ poore, without regardig one and not another.
(b) That is vnto many: a certayne number for an vncertaine.

Cease not thou therefore with thy handes to (c) soke thy seed, whether it be in the morning: or in the evening: for thou knowest not whether thy seed or that shal prosper: and if they both take, it is the better. The lyght is swete and a pleasant thing is it for the eyes to looke vpon the sun. If a mā lyue many yeres, and be glad in them al, let hym remember the dayes of darknes, which shal be many: and when they come, al thyngs shal be but vanity. Be glad then (O thou yong man) in thy youth, and lette thine hert be mery in thy yonge dayes, for loke þ wales of thine own hert, and þ luste of thine eyes: but be thou sure þ God shal bring the into iugement for al these thyngs.

(c) That is, when men haue wherewith they ought lyue: rather to greeue.

The.xii. Chapter.

From our youth ought we to consyder and regarde the goodnes of God.

Put away displeasure out of thine hert and remoue euyl from thy body: for childhood and youth is but vanity. Remember thy maker in thy youth, or euer the dayes of aduersite come, and or the yeres drawe nye, when thou shalt say: I haue no pleasure in them: before the sunne, the lyghte, the moone and starres be darkened, and or the cloudes turne agayne after the raine: when the keepers of the house shal tremble, and when the stronge menne shal bowe theyr selues: when the myllers stande still, because they be so fewe, and when the syghte of the wyndowes shal ware dymme: when the doores in the stretes shal be shute, and when the voyce of the myller shal be layed downe: when menne shal ryse vp at the voyce of the bride, and when all the daughters of musycke shal be broughte lowe: when men shal feare in hye places, and be affraid in the stretes: when the al-mōde tree shal be despyed, the gresshopper

(a) That is, when men haue wherewith they ought lyue: rather to greeue.

B.H. -- bozne

thing. There was a litle cite, and a few men wryth in it: so ther came a great kyng and beseged it, & made bulwarkes against it. And in the cite ther was found a poore mā (but he was wyse) which with his wisdom destuered the cite: yet was there no body that had any respect vnto such a simple man. Then sayd I: wysdome is better then strength. Neuertheles, a simple mā's wysdom is despyed, and his wordes are not heard. A wyse mans counsaile that is folowed in sylvence, is far above the crying of a captayne among fooles. * For wysdome is better then battell: but one buthrist alone destroyeth much good.

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* That is to do al things as right.

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thynges obedient. With the kyng no euyl in thy thought, and speake no butte of the rich in thy pryue chamber: for a bird of the ayre shal betray thy voice, & with her feathers shal she betray thy wordes.

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(a) That is distribute thy goodes indifferently to þ poore, without regardig one and not another.
(b) That is vnto many: a certayne number for an vncertaine.

Cease not thou therefore with thy handes to (c) sow thy seed, whether it be in the morning: or in the evening: for thou knowest not whether thy sowe shal prosper: and if they be drake, it is the better. The light is swete and a pleasant thing is it for the eyes to looke vpon the sun. If a mā lyue many yeres, and be glad in them al, let hym remember the dayes of darkness, which shal be many: and when they come, al thyngs shal be but vanity. Be glad then (O thou yong man) in thy youth, and lette thine heart be merry in thy yonge dayes, for loth þ waies of thine own heart, and þ luste of thine eyes: but be thou sure þ God shal bring the into iugement for al these thyngs.

(c) That is, when men haue wherewith they ought lybely to geue.

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(a) That is, when men haue wherewith they ought lybely to geue.

The .i. Chapter.

Boynce out, and when greate pouertie shall
breaue in: when man goeth to his longe
dome, & the manerers go about the streets
Dreuer the siluer lace be taken away, and
of the golde band be broken: Or the por
be broken at the wyl, & the whele upon the
cistene. Or duste be turned agayne vnto
carch: & wylce it can, & or þ spirit return
vnto Sad, which gaue it. Al is but vanitie
(saith þ preacher) al is but plaine vanitie.

The same preacher was not wise alone,
but taught the people knowledge also: he
gaue good heds, sought out the good, and
set forth manie parables. His dylgence
was to fynd out acceptable words, & yge
scripture, and the wordes of treuth. For the
wordes of þ wise are like pickes & nattes
that go vpon, wherwith men are kept to
gether: for they are geuen of one shepheard
only. Verloze beware (my sonne) that as
hous these thou make thee not manie and
innumerable bokes, nor take byuerse doc
trines in hand, to wery thy body wylhall.

Let vs hear the conclusion of al things.
Feare God, and kepe his commaundmentes:
for that toucheth all men: for God shall
iudge al workes, and secret thynges, whe
ther they be good or euyl.

The end of the booke of the Preacher,
or herwyle called Ecclesiastes.

The Ballet of Ballettes

of Salomon: called in Latine,
Canticum Canticorum.

The first Chapter.

That is the
chefe & most
excellent ba
lette, as the
saint of sain
tes, þ king
of kynges,
which is as
much to say
after þ ma
ner of spea
king of the
Debyes, as
the chiefe
savnre the
chefe king.
Wherfore
it is to be
supposed, þ
amonge the
A. a id f. ut
other songs
(of whiche
m. re. m. d)
this hath
ben esteemed
and iudged
to be chefe &
principal.

The voice of the Church.

That thy mouth would geue
me a kysse, for thy breasts are
more pleasaunt the wyne, and
that because of the good and
pleasaunt sauour. Thy name

is a swete smellynge oymment, therefore
do the maydes loue thee: yea that same mo
ueth me also to runne after thee.

The sponse to her companions.

The king hath brought me into his pri
ue chamber. We wyl be glad and reioyce
in the, we thinke more of thy breasts then
of wyne: wel is them that loue thee.

The voice of the church in persecution.

I am black (O ye daughters of Ierusa
lem) lyke as the tentes of the Cedarenes,
and as the hangings of Salomon: but per
ceiue I fayre & well fauoured mayhall. What
saith not at me that I am so blacke: & why?
The sunne hath shyned vpon me.

The voice of the Synagoge.

For when my mothers childre had euyl
wyl at me, they made me the keeper of the
vineyard. Thus was I sayne to keepe a
vineyard, which was not myne owne.

The voice of the Church to Christ.

The Booke

Tell me (O thou whom my soul loueth)
wher thou feedest, wher thou restest at the
no me day: lest I go wrong, and come vnto
the rocks of thy companions.

Christ to the Church.

If thou know not thy selfe (O thou say
rest among women) then go thy way forth
after the footsteps of the shepe, as though
thou wouldest feede the goates besyde the
shepheardes tentes. Ther wyl I tarpe for
the (my loue) with mine host and with my
chacers, which shal be no fewer then Isha
raas. Then shal thy chekes and thy necke
be made fayre, and banded with spanges
and goodly Jewels: a necke band of golde
wyl we make the with siluer buttons.

The voice of the Church.

When the king syteth at the table, he
shal smel my Aromas: for a bondel of Agur
(O my beloved) lyeth betwixt my breas
tes. A cluster of Grapes of Euphrates, or of
the vineyardes of Bugaraby art thou vnto
me, O my beloved.

Christ to the Church.

O howe fayre arte thou (my loue) howe
fayre art thou: thou hast doues eyes.

The Church to Christ.

O howe fayre arte thou (my beloved) how
wel fauoured art thou: O ac bed is decked
with flowers, the springes of our house are
of Cedre tree, and our balikes of Euphrate.

The .ii. Chapter.

The voice of Christ.

I am the floure of the fildes, and Lyke of
the valleys: as the Rose amonge the
thorns, so is my loue among þ daughters.

The voice of the church.

Lyke as the appletree among the trees
of the wood, so is my beloved amonge the
sonnes. My delite is to syt vnder his sha
dow, for his fruit is swete vnto my throt.
He hath brought me into his wineceller, & lo: he
ueth me foetallpe wel. Reste he me with
grapes. & soite me with apples, for I am
ficke of loue. His left hand lieth vnder my
head, and his right hand embraeth me.

The voice of Christ.

I charge you (O ye daughters of Ierusa
lem) by the Roses and Bryndes of the fild,
that ye take not by my loue, nor touch her
till she be content her selfe.

The voice of the Church.

Oe thinke I heare the voice of my be
loue: lo, ther cometh he boyppnge vpon
the mountaynes, and leapyng ouer the lit
tle hilles. My beloved is lyke a Roos, or a
young hart. Behold, he standeth behind oue
wal he looketh in at the wyndow, and pe
peth thorow the grate. My beloved answer
ed and sayd vnto me.

The voice of Christ.

O stande by my loue, my doue, my beu
tyful, and come: for lo, the wynter is now
past, and the calne is away and gone. The
floures are come vp in the fildes, the tyme
strong tyme is come, the voice of the turtle
dove is heard in our lande, The sygge tree
bringeth

The. i. Chapter.

boineout, and when greate poverthe shall
 breake in: when man goeth to his longe
 journe, & the mounettes go about the Beeres
 & leaue the siluer face be taken away, and
 of the golden band be broken: O: the por
 be broken at the wof, & the whele upon the
 crosse. O: duste be turned agayne vnto
 earth: & wofce be eate, & of þe soule return
 vnto God, which gaue it. Al is but vanitie
 (saith þe preacher) al is but plaine vanitie.

The same preacher was not wise alone, but taught the people knowledge also: he gave good heed, sought out the good, and set forth manye parables. His diligence was to fynd out acceptable words, tygh scripture, and the wordes of trouth. For the wordes of þose are like prickes & nattes that growe on, wherwith men are kept together: for they are geuen of one shepheard only. Wherefore beware (my sonne) that as thou these thou make thee not manye and innumerable booke, nor take byuerse doctrynes in hand, to wery thy body withall.

Let vs hear the conclusion of al things.
Feare God, and kepe his commaundments:
For that toucheth all men: For God shall
iudge al workes, and secret thynges, whe-
ther they be good or euyl.

¶ The end of the booke of the Preacher,
otherwise called Ecclesiastes.


The Ballet of Ballettes

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The first Chapter.

That is the
chief & most
excellent bi
lete, as the
saint of sain
tes, & king
of kings.

¶ The voice of the Church.

 That thy mouth would geue
me a kyffe, for thy breastes ar
more pleasaut the wyne, and
that because of the good and
pleasaut sauour. Thy name

is a sweet smelling apartment, therefore
do the maidens love her: & that same mo-
vement also to turne after the.

¶ The spouse to her companions.

The king hath brought me into his pri-
ue chamber. We wyl be glad and reioyce
in the, we thinke more of chy breasts then
of wyne: wel is them that loue the.

The voice of the church in persecution.

I am black (O ye daughters of Ierusalem) like as the tentes of the Cedarrees, and as the hangings of Salomon: but yet am I faire & well fauoured muchall. What- uel not at me that I am so blacke: & why? the sunne hath dyed vpon me.

¶ The voyce of the Synagoge.

B For when my mothers childre had euyl
wyl at me, they made me the keeper of the
honeyarde. Thus was I layne to keepe a
honeyarde, which was not myne owne.

The voice of the Church to Ch. 12.

The Booke

Tell me (O thou to whom my soul loveth)
whether thou feedest, whether thou restest at the
same day: lest I go wrong, and come vn to
the flockes of thy companions.

Chin to the Church.

If thou know not thy selfe (O thou say:
rest among women) then go thy way forth
after the footsteps of the shepe, as though
thou wouldest feede the goates before the
shepherds tentes. Ther toyl I take for
the (my loue) with mine boyl and with my
chacers, which shaloe no fewer then phar:
raos. When shal thy chekes and thy necke
be made fayre, and banded with spanges
and goodly Jewels: a necke band of golde
toyl was m like the with syluer buttons.

The voice of the Church.

When the King sitteth at the table, he
shall smell my Name: for a bondel of Myrrour
(O my beloved) hath been to my breast.
A cluster of Grapes of Cyprus, or of
the vineyards of Engaddi are thou unto
me, O my beloved.

¶ **Com to the Church.**

O hoime fapre arte thou (my loue) ho we
fapre art thou? thou hast done eyes.

The Church to Christ.

How faire art thou (my beloved) how
well favoured art thou? Our bed is decked
with flowers, the springes of our house are
of Cedre tree, and our balikes of Appelle.

Ebc.ii.Chapter.

The boyce of Christ.

In the house of the field, and Lyspe of
the valleys : as the Rose among the
thorns, so to my love among daughters.

The voice of the church.

Like as the apple tree among the trees
of the wood, so is my beloved amonge the
sonnes. My desire is to sit vnder his sha-
dow, for his fruit is sweete vnto my throt.
He bringeth me into his wineceller, & lo-
ueth me speciallly wel. Refresheth me with
grapes. comforteth me with apples, for I am
sicke of loue. His left hand lieth vnder my
head, and his right hand embraceth me.

The voice of China.

I charge you (O ye Daughters of Ieru-
salem) by the Hoes and Brndes of the field,
that ye take not by my loue, noz touch her
till she be content her selfe.

The voice of the Church.

Agg thinke I heare the voyce of my be-
loued: lo, ther cometh he hoypinge vpon
the mountaynes, and leaping ouer the hills
reholies. Agg beloued is lyke a tree, or a
young hart. Behold, he standeth behind our
wal he looketh in at the window, and per-
peth thorow the grate. Agg beloued answe-
red and sayd vnto me.

✠ The voice of Christ.

Stande vp my loue, my doue, my beu-
tiful, and come: for lo, the wynter is now
past, and the taine is away and gone. The
floures are come vp in the felde, the wy-
sing tyme is come, the voyce of the turtle
doue is heard in our lande, The sygge tree
bringeth

Byngeth forth her figs, & bynes bear blossoms, and haue a good smell. I stand by my loue, my beautifull, and come (O my loue) out of the caues of the rockes, out of the holes of the wall: O let me see thy countenance and heare thy voyce: for sweete is thy voyce, and fayre is thy face.

The voyce agaynst the hecrites.

Gette vs the fores, pea, the lytle fores that butt the bynes, for ouer bynes beare blossoms.

The voyce of the Church.

My loue is myne, and I am bys whych sedeth among the hysses, vntill the daye breake, and til the shadowes be gon. Come agayne pryncely (O my beloued) lyke as a roe, or a yong hart vnto the mountaynes.

The.iii. Chapter.

The voyce of the church whych is chosen out of the Heathen.

Byngde in my bedde I soughte hym, whom my soule loueth: pea thyngent-ly soughte I hym, but I founde hym not. I wyl get vp (thoughte I) and goe about the citty, vpon the market, and in all the streetes wyl I seeke hym to whom my soule loueth: but when I soughte hym, I founde hym not. The watchmen that goe about the citty, sound me.

The Church speaking of Christ.

Saw ye not hym whos my soule loueth? So when I was a lytle past them, I found him whom my soule loueth. I haue gotten hold vpon him, and wyl not let hym go, vntill I bringe hym into my mothers house, and into her chamber, that beare me.

The voyce of Christ.

I charge you, O ye daughters of Ierusalem, by the roses and byndes of the feld, that ye wake not vpon my loue, nor touche her, till she be content her selfe.

The voice of the Synagoge, marrynginge in it selfe at the Church of Christ.

Who is this that cometh out of the wilderness lyke pylers of smoke, as it were a smel of myrrour, frankincense and al manner spyes of the Apotecary?

The voyce of the church.

Behold, about Salomons bedstede ther stande, i.e. valaunt men of the myghty in Israel. They hold swerdes ouerpyne, and are expect in warre. Every man hath bys swerde vpon his thygh, because of feare in the myghty. King Salomon hath made him selfe a bedstead of the wood of Libanus, & pylers are of syluer, the couering of gold, the seat of purple, the ground pleasantly panned for the daughters of Ierusalem.

The church speaking of Christ.

Go forth (O ye daughters of Sion) and behold king Salomon in the crown wher wth his mother crowned him in the day of his marriage, and in the day of gladnes of his bert.

The.iii. Chapter.

The voyce of Christ.

O howe fayre art thou, my loue, howe fayre art thou: thou hast dones eyes,

beside & which lye hid within. I by heart lockes are like a flock of shepe that be clipped, which goe first vpon from the washyng place: wher every one beareth two ewes, and not one vnfruitful among them. Thy lyps are lyke a rose coloured rhybonde, thy wordes are lovely: thy chekes are lyke a peice of a pomegranate, besides & whiche lye hid within. Thy necke is lyke & tower of David buylded wth bulwarke, wher vpon ther hang a thousand shylles, pea al the weapens of the gyautes. Thy two breastes are lyke two tymys of yong roes, whych seue among the lylles.

The spouse speaketh to hym selfe.

O & I might go to the mostaine of Egypt, & to the vil of frankincense: till daye breake, and till the shadowes be past away.

The voyce of Christ speaking to the church.

Thou art all fayre, O my loue, & no spot is ther in thee. Come to me from Libanus, (O my spouse) come to me from Libanus, come soone the nexte way from the top of Aman, from & top of Sanctus & Hermon, from the lions denues, and from the mountaynes of the leopards. Thou hast wounded my heart. O my sister, my spouse, thou hast wounded my herte, wth one of thyne eyes, & wth ons cheine of thy necke. O howe fayre and lovely are thy byests, my sister, my spouse? Thy byests are more pleasant then wyne, and the smell of thyne ointments pasterd all spyes. Thy lyps, O my spouse, drop as the honny combe, pea my like and honny is vnder thy tounge, and the smell of thy garments is like & smell of frankincense. Thou art a wel kept garden, O my sister, my spouse, & art a well kepte water spryng, a sealed well. The frutes & sprut in the, are lyke a verpe paradysse of pomegranates wth swete frutes: as Appelle, Arbus, Safford, Calamus, and al & trees of Libanus: myrrour, Aloes, and al the best spyes. Thou art a wel of gardens, a well of spryng waters, whych tenned downe from Libanus.

Christ calleth the Heathen.

Wth thou Northwinder, come thou southerwinder, and blowe vpon my garden, that the smell thereof maye be caryed on euery syde: pea that my beloued maye come into my garden, & eate of the frutes and apples that growe therein.

The.v. Chapter.

Christ speaketh to the church.

Come into my garden O my sister, my spouse: I haue gathered my myrrour wth my spye. I wyl eate my honny and my honny combe, I wyl drynke my wyne and my mylike.

Christ speaketh to the Apostles.

Eate, O ye scendes, drynke and be merry, O ye beloued.

The voyce of the Church.

As I was a shepe, and my hert making, I heard the voyce of my beloued, when he knocked.

The.iii. Chapter.

The. v. Chapter.

Christ to the Church.

Open to me (sayde he) O my sister, my
loue, my dowe, my derlyng: for my head is
full of dewe, and the lockes of my heare are
full of the myghty oyls.

The voyce of the sponselle.

I haue put of my robe, howe can I do it
on agayne? I haue washed my feete, howe
shal I style them agayne?

**The voyce of the Church speaking
of Christ.**

But whē my loue put in hys hand at the
hole, my heart was moued toward hym: so
that I stode vp to open vnto my beloued.
My handes dropped with myrrour, and the
myrrour ranne downe my fingers vpon the
locke. Neuerthelesse when I had opened
vnto my beloued, he was departed, and
gone bys waye.

Now like as afore time when he spake,
my heart could not longer restryne: Euen
so now I sought hym, but I could not find
hym: I cryed vpon hym, neuerthelesse he
gaue me no answer.

**The Church complaineth
of her persecuters.**

So the watchmen that went about the
citty, founde me, smote me, and wounded
me. Yea they that kept the walles, toke a-
way my garment fro me.

**The sponselle speaketh to
her companions.**

I charge you therfore, O ye daughters
of Ierusalem, if ye fynde my beloued, that
ye tel hym how that I am speake for loue.

The voyce of the Synagoge.

Who is thy loue above other louers, O
thou sayrest among women? O what can
thy loue doo, more then other louers, that
thou chargest vs so straitly?

The Church, answering Christ.

As for my loue, he is myghty and read co-
loured, a synghuler personne among many
thousandes: his head is the most fine gold,
the lockes of hys heare are bushed, broune
as the eucynge: hys eyes are as the eyes
of doves by the water brookes, washed
with mylke, and remapnyng in a plente-
ous place: hys cheekes are lyke a garden
bed, wherein the Apocaries plant all ma-
ner of sweet thynges: hys lips drop as
floures of the most principall myrrour, hys
hands are full of gold ringes and precious
stones. His body is as the pure puerp, deck
ouer with Sappires. His legs are as pil-
lers of Marbel, set vpon sokettes of gold:
hys face is as Irbanus, and as the beauty
of Cedre trees: His throte is sweete, pea,
he is altogether lovely. Suche one is my
loue, O ye daughters of Ierusalem, suche
one is my loue.

**The voyce of the Synagoge speakynge
to the Church.**

Whither is thy loue gone then (O thou
sayrest among womē) whither is thy loue
departed, that we may seeke him with thee?

The. vi. Chapter.

Salomons Ballets.

The voyce of the Church.

My loue is gone downe into his gar-
den, vnto the sweete smellyng beds,
that he may refresh hym selfe in the
garden, and gather floures. My loue is
myne and I am hys, whych seeth among
the Lilies.

Christ to the Church.

Thou art pleasaunt (O my loue) euē as
louelynes it selfe, thou art sayre as Ierusa-
lem, glorious as an armye of men, with
thy banners. Turne away thyne eyes
fro me, for they make me to proude. Thy
deare locks are like a flocke of goates vpon
the mount of Galaad. Thy teeth are lyke
a flocke of shepe that be clypped, which go
out of the washynge place: wher euer one
heareth two thynges, and not one vnfrui-
ful among the. Thy cheekes are lyke a piece
of pomegranate, beset with thyne lily-
es. Thy eyes are lyke the score quenes,
four score concubynes, and yong women
without number. But one is my dowe, my
derlyng. She is the only beloued of her mo-
ther, a dear vnto her that bare her. Whē
her daughters saw her, they said, she was blef-
sed: Yea & quenes & concubines praised her.

The voyce of the Synagoge.

What is she this, that peepeth out as the
moorning? sayre as the Moone, excellent
as the Sunne, glorious as an armye of
men with thy banners?

Christ to the Synagoge.

I went downe into the nut garden, to se
what grewe by the brookes, to looke if the
vynepards flourished, and if the pomegra-
nates were shot forth.

The voyce of the Synagoge.

Then the charertes of the prynces of my
people made me sodenly afrayed.

**The voyce of the Church cal-
lyng agayne the Synagoge.**

Turne agayne, turne agayne, O thou
Sulamite, turne agayne, turne agayne, that
we may looke vpon the.

The. vii. Chapter.

Christ to the Synagoge.

What pleasure haue ye more in the
Sulamite, then when she daunceth a-
mong the men of war?

Christ to the Church.

O howe pleasaunt are thy treadynge
with thy shooes, thou prynces daughter?
Thy thyghes are lyke a sayre Jewell, whych
is brought by a connyng woozke master.
Thy navel is lyke a rounde goblet, whiche
is neuer about drynck: Thy wombe is lyke
an heape of wheat, set about with lilies.
Thy two breasts are lyke two twins of yong
does: Thy necke is as it were a tower of
puerp: thyne eyes are lyke the water po-
les in Besebon, besyde the porten of Bath-
rabbim: thy nose is lyke the tower of Irbanus,
whych looketh toward Damascus: That beade
that standeth vpon the, is lyke the
Carinell: the beate of thy head is lyke the
lappes purple folded vp in plates.

O howe

Salomons Ballets.

O how fayre and lowelye arte thou, my
dearlyng, in pleasures? Thy stature is
lyke a bare tree, & thy brefts lyke grapes.
¶ The spouse speaking of the Crosse.

I sayde: I wyll clymme vpp into the
bare tree, and take holde of thy braunces.

¶ The spouse speaking to the Spouse.

Thy brefts also shalbe as the wine gra-
pes, the smel of thy nostrils lyke the beste
myne. Thy shalbe pure and clear for my
loue, thy lippes and reth shall haue cheir
pleasure. Ther wyl I tume me vnto my
loue, and he shal tume hym vnto me.

¶ The Church speaking of Christ.

O come on my loue, let vs go forth in-
to the field, and take oure lodgyng in the
villages. In þe mornynge wyl we ryse by
tymes, and goo to the vineyard: yf it bee
sprynge forth, yf the grapes be growne, &
yf the pomegranates be hot oure. There
wyl I geue the my brefts: ther shal the
Gandragoras geue the: smel besyde our
dores: ther, O my loue, haue I kepte vnto
the all maner of scutes, both new & old.

The. viii. Chapter.

¶ The voyce of the Patriarches spea-
kyng of Christ.

¶ That I myght fynde the wylhout,
and kysse the, whome I loue as my
brother whych sucked my mothers
brests, and that thou woldest not
be offended, if I toke the, and brought the
into my mothers house: that thou myght-
est teache me, & that I myght geue thee
drynke of spiced wyne, and of the swe-
tysappe of my pomegranates. His leste had
lyed vnder my head, and his ryght hand
embraceth me.

¶ The voyce of Christ.

I charge you, O ye daughters of Jeru-
salem, that ye wake not vpon my loue, nor
touch her, tyll she be content her selfe.

¶ The Synagoge speaking of the Church.

What is she thyng, that cometh vpon to
the wyldernes, and leaneth vpon her loue?

¶ The voyce of the spouse before
the Spouse.

I am the same þe waked the vpon amonge
the apple trees, where thy mother bare
the, where thy mother brought the into
the worlde.

¶ The Church speaking to Christ.

O set me as a seale vpon thyne herte, &
as a seale vpon thyne arme: for loue is
myghty as the death, and gelously as the
hel. Her cooles are of fyre, & a very flame
of the Lorde: so that many waters are not
able to quench the loue, neyther maye þe crea-
mes drowne it. Yea, if a man wolde geue
all þe good of his house for loue, he shoulde
counte it nothinge.

¶ Christ speaking of the Church
to the Synagoge.

When our loue is tolde our yong sister,
whose brefts are not yet growen, what
shal we do vnto her?

¶ The answer of Christ for the Church.

The. viii. Chapter. Fol. xlv.

If she be a wall, we shal buyloe a siluer
bullet to ke the there vpon: yf she be a tower,
we shal fasten her wylth boordes of Cedre
tree.

¶ The Church speaking to
the Synagoge.

If I be a wal, and my brefts lyke tow-
res, then am I as one that hath found fa-
uour in his syght.

¶ The Synagoge answered
to the Church.

Salomon had a vineyard at Baal Ha-
mon, this vineyard he deliuered her vnto
the keepers: that euery one for the scurpe
therof shoulde geue hym a thousande pic-
ces of syluer.

¶ The voyce of Christ.

But my vineyard, O Salomon, ge-
ueth the a thousande, and two hundred
to the keepers of the scurpe. Thou þe ou-
lest in the gardens, O lette me heare thy
voyce, that my companions maye heare
to the same.

¶ The voyce of the Church spea-
kyng to Christ.

O get the aware, my loue, as a roo, or
a yonge harte vnto the sweete smellynge
mountaynes.

¶ The ende of the Ballet of Sal-
omons, called in
Latine Canticum
Canticorum.

The Booke of the Prophete

Esay.

¶ Esay prophesieth that þe anger of God shal
come vpon Ierusalem, because of theyr synnes.

The first Chapter.



Vision of Esay
the sonne of Amos,
whych he sawe vpon
Iuda and Jeru-
salem. In the (x)ij. yere
of Achaz, & Azariah
kinges of Iuda.

¶ Otherwise
called Ana-
rah ii. Ra.
xii. c.

Hear, O heauens,
harken, O earth, for the Lorde, caker: I
haue nourished and brought vp chyldren,
and they are fallen awaye from me. An ore
knoweth his Lorde, and an asse vpon his
masters stall, but Israel knoweth nothinge,
my people hath no vnderstandinge. Wo be
to this synfull people, whych are expert in
blasphemies, & from the generation, vnto
naturall chyldren. They haue forsake the
Lorde, they haue prouoked the holy one of
Israel vnto anger, and are gone back-
ward. Wherefore shoulde ye be plagued any
more? For ye are euery fallynge awaye.

¶ That is,
Sauer.

The hole & head is synne, and the hert is, nois.
D. iii. very

Salomons Ballets.

O how fayre and lowelye arte thou, my dearlynge, in pleasures? Thy stature is lyke a bare tree, & thy brefts lyke grapes.

The spouse speaking of the Crosse.

I sayde: I wyll clymme vpp into the bare tree, and take holde of thy braunces.

The spouse speaking to the spouse.

Thy brefts also shalbe as the wine grapes, the smel of thy nostrils lyke the beste myne. Thy shalbe pure and clear for my loue, thy lippes and reth shal haue cheere pleasure. Ther wyl I tume me vnto my loue, and he shal tume hym vnto me.

The Church speaking of Christ.

O come on my loue, let vs go forth into the field, and take oure lodgyng in the byllages. In þe mornynge wyl we ryse by tymes, and go to the vineyard: yf it bee sprynge forth, yf the grapes be growne, & yf the pomegranates be hot oure. There wyl I geue the my brestes: ther shal the Gaudynges geue the: smel besyde oure doores: ther, O my loue, haue I kepte vnto the all maner of scutes, both new & old.

The viii. Chapter.

The voyce of the Patriarches speaking of Christ.

Ihat I myght fynde the wylhout, and kysse the, whome I loue as my brother whych sucked my mothers brestes, and that thou woldest not be offended, if I toke the, and brought the into my mothers house: that thou myghtest teache me, & that I myght geue thee drynke of spiced wyne, and of the sweete sappe of my pomegranates. His leste had I yced vnder my head, and bys tyght hand embraceth me.

The voyce of Christ.

I charge you, O ye daughters of Ierusalem that ye wake not vpon my loue, nor touch her, tyll she be content her selfe.

The Synagoge speaking of the Church.

What is she thyng, that cometh vpon the wylbernes, and leaneth vpon her loue?

The voyce of the spouse before the spouse.

I am the same þe waked the vpon amonge the apple trees, where thy mother bare the, where thy mother brought the into the worlde.

The Church speaking to Christ.

O set me as a seale vpon thyne herte, & as a seale vpon thyne arme: for loue is myghty as the death, and gelously as the hel. Her cooles are of fyre, & a very flame of the Lorde: so that many waters are not able to quench the loue, neyther maye þe streames drowne it. Yea, if a man wolde geue all þe good of his house for loue, he shoulde counte it nothinge.

Christ speaking of the Church to the Synagoge.

When our loue is tolde our yong sister, whose brestes are not yett growen, what shal we do vnto her?

The answer of Christ for the Church.

The viii. Chapter. Fol. xlv.

If she be a wall, we shal buyloe a siluer bulwark there vpon: yf she be a tower, we shal fasten her wylth boordes of Cedre tree.

The Church speaking to the Synagoge.

If I be a wal, and my brestes lyke towres, then am I as one that hath found favour in his syght.

The Synagoge answered to the Church.

Salomon had a vineyard at Baal Hamon, this vineyard he deliuered her vnto the keepers: that euery one for the scurpe therof shoulde geue hym a thousande pices of syluer.

The voyce of Christ.

But my vineyard, O Salomon, geue to the a thousande, and two hundred to the keepers of the scurpe. Thou þe dwellest in the gardens, O lette me heare thy voyce, that my companions maye heere to the same.

The voyce of the Church speaking to Christ.

O get the aware, my loue, as a roo, or a yonge harte vnto the sweete smellynge mountaynes.

The ende of the Ballet of Ballettes of Salomon, called in Latine Lantecum Lantecorum.

The Booke of the prophete

Esay.

Esay propheteeth that þe anger of God shal come vpon Ierusalem, because of theyr synnes.

The first Chapter.



Vision of Esay the sonne of Amos, whych he sawe vpon Iuda and Ierusalem. In the (x)ij. yere of Achaz, & Ezechias kynges of Iuda.

Otherwise called Achaz. 11. Re. 11. 1. 1.

Hear, O heauens, harken, O earth, for the Lorde, caker: I haue nourished and brought vp chyldren, and they are fallen awaye from me. An ore knoweth his Lorde, and an asse vnderstandeth his stall, but Israel knoweth nothinge, my people hath no vnderstandinge. Wo be to this synful people, whych are expert in blasphemies, & from the generation vnto the naturall chyldren. They haue forsake the Lorde, they haue prouoked the holy one of Israel vnto anger, and are gone backward. Wherefore shoulde ye be plagued any more? For ye are euery fallynge awaye.

That is, 11. Re. 11. 1. 1.

The hole & head is synne, and the herte is synne.

Ps. 11. 1. 1.

The.ii. Chapter.

very deup (b) feth the sole of the fote unto the head, there is no hole parte in all pour bodys: but al are wounds, botches, sores, and scrypes, whych can neither be helped, bounde vp, molified, ne eased wth anye opntement.

C Your land lperth waste; pour cyties are hysur up, * pour enemies deuoure your lande, and ye must be layne to stande, and loke vpon it: and it is desolate, as it wer wth enemies in a batayll. Moreouer the *doughter of Sion is like alone lyke a cotage in a vnpoparce, lyke a warthe house in tyme of warre, lyke a besieged cty. * And except the Lorde of hostes had left vs a few alrue, we sholde haue bene as Sodoma, and lyke vnto Gomorra.

E * Heare the woide of the Lorde yep: tauntes of Sodoma, & harken vnto p lare of your God p people of Gomorra. Why offer you so manye sacryfices vnto me? I am stuffed w the brent off tynges of we: thers, & wth the farnes of sed bestes. I haue no pleasure in p bloud of bullocks, lbes, & gores. When ye appeare before me, who requireth these thyngs of your hands, p ye shold walke in my courtes. Of: fer me no mo oblations, for it is but lost la: bout. I abhorre pour incense, I may not auaie wth your newe Moones, your Sabbothes and solemne dayes. Your as: semblers are also in vayne. I hate your newe holpdays, and fastynges, euen fro my very herre. They make me merue, I can not abyde them. Though ye holde out pour hands, yet tourne I myne eyes from you. And though ye make manye prayers, yet heare I nothyng at all, * for your handes are full of bloude.

E * Washe pou, make pou cleane, put as: wape pour curill thoughtes out of my sight, cease from doyng of euill and violence. Learne to doo ryght, applie your selues to equyte, deliuer the oppressed, help the fatherlesse to vns ryght, sette the wido: wes complaine come before you. Nowe go to (sayth the Lorde) we wyl talke to: gether. Is it not so? Though ye pour spys bee as redde as scarlet, shall they not be whytter the snowe? And though they wer lyke puple, shall they not be like whyte wolle? Is it not so? Yf ye be louinge and obedient ye shall entope the best thyng p groweth in the lande. But yf ye be obsti: nate & rebellious, ye shalbe deuoured wth the swerde: for thus the Lorde hath promi: sed wth vns owne mouth.

E Some happeneth it then that the righ: tous cty (whych was full of equyte) is become vnfarthfull as an hore: rightous: nes dwelt in it, but now nether. * Thy salnet is tourned to dyos, & thy wyne mix: ed w water. Thy princes are traytours & conuansons of theues. They loue gyfts altogether & folowe remards. As for p la: therlesse, they help hym not to vns ryght, neyther will they let p widowes causes

The Prophecy.

come before the. Therefore speaketh the * Lorde god of hostes. p myghty one of Is: rael: Ah, I must ease me of mine enemies & auenge me vpon the. And therfore shall I lape my hand vpon the, and burne out the dyosse from the spheest and purest, and put out all the lead, and set thy iudges as gayne as they wer somtyme, and thy se: nators, as they were feth the beginnyng. Then shalt thou be called the ryghtous cty, the saythfull cty. But Sion shall be redeemed wth equyte, and her capti: uitie wth ryghteousnes. For the trans: gressours and vngodly, and such as are become vnfarthfull vnto the Lorde, must al together be vtterly destroyed.

And vnto ye be ashamed of the oke trees, wherein ye haue so delited, & of p gar: dens p ye haue chosen: ye shall be an oke, whose leaues are falle away, & as a gar: den that hath no moydure. And the glory of these thyngs shal be tourned into dyle strawe, and be that made the to a sparke. And they shall boeth burne together, so p no man shalbe able to quenche them.

The Notes in the First Chap.

(a) Of this tyme, and of the thyngs done ther in, ye haue in the fourth of the byngs from the xlii. chapter to the. xli. And in the two of the Chronicles, from the. xxi. chap. to the. xlii.

(b) From the soule. i.e. That is, in the whole multitude of the people is there no goodnes.

The.ii. Chapter.

Of the comminge and birth of Christ: and of the callinge of the Heathen

Moreouer this is * the woide p was opened vnto Elaye the sonne of A: mias, vpon Iuda, and Ierusalem.

It wyl be also in the (a) last dayes: That the hil wher the house of the Lorde is build: ed, shal be the chiefe amonge hyles, and exalted aboue all vile hyles. And all the Heathen shal prease vnto hym, & the mul: titude of p people shal go vnto him, spea: king thus one to another: aryse, let vs go to the hyll of the Lorde, and to the house of the God of Iacob: that he may shewe vs vns waye, & that we maye walke in vns pathes. For the (b) lawe shal come oute of Sion, and the word of God from Ierusalem, and shal geue sentence amonge the Heathen, and shal resourne the mul: titude of people: (c) So p they shal breake theyr swerdes & speers, to make spythes, sickles, and sawes therof. From that tyme forth shal not one people lyft vp a capen agaynst another, neither shal they learn to fyght from thence forth. It is to the that I ctye (O house of Iacob) aryse, let vs walke in the lpyght of the Lorde. But thou art scattered abroad wth thy peo: ple (O house of Iacob) for ye go farre be: yonde your fathers, whether it be in for: ceters (whome ye haue as the Philisti: nes hadde) or in calkees of mennes by: res, wherof ye haue many. As lone as your lande was full of syluer and golde,

and

and no ende of your treasure: so soon as your lande was full of stronge horses, and noo end of your charrettes: Immediately was it full of ydolles also, even workes of your owne handes, whiche ye your selues haue factored, and your spages haue made. Ther knelerth the man, there fallerth the man down before thā. so that thou canst not bringe hym awaye thence.

And therefore gette the stone in to some rocke, and hyde the in the ground frō the syght of the fearefull iudge, and from the gloire of hys maiesty: whych casteth downe þ hygge lookes of the presumptuous personnes, and bringeth low the pryde of man, and he onely shall be exalted in that daye. For the (b) daye of þ Lorde of hostes shall goo ouer all pryde and presumption, vpon al them that exalte them selues, and shall bringe them all downe: vpon hygge and stoute (c) Cedre trees of Libanus, and vpon al the oaks of Bisan, vpon al hygge hylls, & vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge castles, vpon all shippes of the sea, and vpon euery thyng that is glorious and pleasant to loke vpon.

And it shall bringe downe the pryde of manne, and laye maunces presumption full low, and the Lorde shall onely haue the viceroye in that daye. But þ ydolles shall vtterly be rooted oute. Whiche shall crepe into holes of stone, and into Caves of the peacche, from the syghte of the fearefull Iudge, and from the gloire of hys maiesty: what tyme as he shall asyle to shake the peacche. Then shall man caste awaye hys goddes of syluer and golde, (whiche neuerthelesse he had made to honour the) vnto moles and Backes: that he may þ better crepe into the caves and rockes, & in to the cliffes of hard stones, frō þ syghte of the fearefull iudge, and from the gloire of hys maiesty.

The notes of the ii. Chap.

(a) Hebr. In the last dayes: by whiche is commonly signified the tyme of Christs coming. & from thence vnto the end of the worlde as in Ezech. xxxviii. e. and Jerem. lii. d. and in many other places.

(b) The Hebrues take not the lawe onely for the commaundementes, but also for all the promyses of God, for the praynges & thankesgeynges, & for al that is contained in the whole olde Testament.

(c) So that they shall breake theyr wordes. &c. Note here the greete innocency of them that dwell in the cite of God, that is in the church and congregation of þ faithful: whiche thynge keth it not pnowge to refrayne from baillie and robbery, contencion and strepe. &c. But do also apply them selues to honest occupacions and vnfaulty craftes, wherewith they maye frade not onely them selues but other also wth them: whiche thyng is signified by these rude instrumentes, synthes, synthes and sawes: doynge herein accordynge to the counsell of. **S. Paule**, which saith. Let hym that stole steale no more, but let hym rather labour with his handes some

good thyng, that he may haue to geue vnto him that needeth. Ephes. iiii. e.

(d) The daye of the Lorde is the daye of the iudgement, in whiche God proueth the conscience of euery man, & wyng hym selfe a iuste iudge: as it is figured of Christe. **Mat. xxv. d.** But who may abyde the daye of hys coming. &c.

(e) Cedar trees are verue hygge trees, & in Libanus are they hygger then in any other place, and therefore signifieth he thereby the mooste mighty prynces and rulers. The. xxi. kigs also þ Josua ouerthrew, as ye read Josua. x. d. dwelled about Libanus. It is an hyll in Syria. **Isa. lxxviii. e.**

The. iii. Chapter.

The propheticall þ at the cominge of Christ al strength & power shall be put forth of Ierusalem.

Euery man can eschew a person moued in anger: for what doth he wysely? Euen so shall the Lorde of hostes take awaye from Ierusalem & Iuda all possessions and power, all meate & drinke, the capitayne and the souldyer, the iudge and the prophete, the wyse and the aged man, the most wysefull of fiftie yeres olde, and the honourable: the senators & men of vnderstandynge: the masters of craftes and orators. And I shall geue you chyldre to be your prynces (saith the Lorde) and babes shall haue the rule of you. One shall euil be doynge violence and wronge to another. The boye shall presume agaynst the elder, and the yole person agaynst the honourable. Yea one shall take a frende of hys owne kyndred by the bosome, and saie: thou hast (a) clothynge, thou shalt be ouer head: for thou maist kepe vs from thys fall and perill.

Then shall he sweate and saie, I cannot helpe you. Wherfore ther is neither meate nor clothynge in my house, make me no ruler of the people. For Ierusalem and Iuda must decay, because that both their wordes and counselles are agaynst the Lorde, they prouoke the presence of hys maiesty vnto anger. The chaungynge of theyr countenance bewrayeth them, & they declare theyr owne synnes & felasies, as the Sodomites, and hyde them not.

Woe be vnto theyr soules, for they shalbe heuily rewarded. Then shall they saie: O happye are the godlye, for they maye enioye the scates of theyr sturges. But woe be to the vngodly & vnepghuous, for they shalbe rewarded after theyr workes. O my people (b) crye oute & crye oute, and women haue rule of the.

O my people, thy leaders discerne the, and read out the wayes of thy forestepps. The Lorde is here to common of the matter, and standeth to geue iudgemente wth the people. The Lorde shall come forth to reason wth the senators and prynces of hys people, and shall saie thus vnto them: He is ye that haue burnt vp my winelard, the robbery of the poore is in your house. Wherfore do ye oppresse my people, and marre the faces of the innocents? This shall be

Luke. xxi. d.
Mat. xxv. b.
Ipo. ix. b.

B
D

D

Ipo. i. b.

The.iii. Chapter.

Je god of bootes reuile them.

Moreouer thus sayth the Lord: Seinge þ daughters of Syon are become so proud, and come in wryth stretched out neckes, & w bayne wanton eyes: scynge they come in trippynge so nyctely w they: fete: Therfore that the Lord (c) haue the heades of þ daughters of Syon, and make they: beauty bare in that day. In that daye shall þ Lord take a maye they: gozgioufnes of they: apparel and spages, they: nes, pattlerres, rollers, & braccellers, & bones, the goodly flouted, wynde and brodered tayment, huches and head bandes, tynges and garlands, holy day clothes and vales, ketchines and pynges, glasses and smokes, bonnettes and taches.

And in steede of good smelle, there shall be stynke among them. And for they: gyddles there shall be loose bandes. And for well set herre, there shall be baldnesse. In steede of a stomacher, a sarke cloth, and for they: beauty, w lecherednesse and sunne burnynge. Their housbandes, & they: myghte men shall perishe wryth þ sword in battayle.

The Notes in the.iii. Chapter.

(a) That is, thou art better apparelled and reche than we, helpe vs wryth fode & othe things necessarye. All the curses whiche the prophete here reciteth, were fulfilled in the destruction of Ierusalem.

(b) Some reader: tractours or extortioners. We notably the courtousnes of pyrrists and priests. And here calleth the poore widdowes, the fatherlesse, and all that are destitute of the comforte of they: world, they: people, whos the þ haues then oppressed: nowe priests, and such as fol to haue the felure to be spiritual: Justlye called tractours, in as muche as they require their right as they call it, more by mennes tradicions, then by the word of God: and do not so lene soules to God, as money for them selues. Oppresse, that is spoyl, pyl, and euen thaur, so that they wante leaue oughte. What house, folde, or Marchaundise is there, that rendereth they: not some what? Whether there be chyldren christened, or marriages made, or men come to the table of the Lorde: whether the lyche be by yted, or the dead buried, there is euer somewhat required. Furthermore they are not onely accused to be covetous, but also to be women, that is effeminate and womanly: because they mooste flirtheys and pdeleys speche and wast that, whiche they haue escaped with sugallenge, violence, and mooste naughtye fallowes.

(c) To haue the heades of wemene, is to make them confounded and ashamed, for it is a shame to a woman to be shaven. 1. Cor. xi. 5. So that the prophete here by significy, by a borrowed speech, that the Lord shall make the daughters of Syon (by whiche vnderstand, the women of Iudee) confounded & ashamed, & bynge they: to extreme aduersitie and pouerpe, and euen to naught. Josephus maketh mention that Ierusalem, whiche was the chiefe cytye therof, was ones so famished that a certayne woman of the cytye ate her owne childe. Albeit, some vnderstand euen here also by þ daughters of Syon the townes, villages, and castelles of Syon: as it doth in deade often signyfy in þ scriptures.

The Prophecy.

The.iii. Chapter.

For wante of men. vit. women desyre to haue one man

At that tyme shall their (a) gates mourne and complaine, and they shall sit as desolate folke vpon þ pearth (b). The shall seue wyues take holde of one man and saye: we wyl lave all oure meate, and clothynge together in common, onelwe that we maye be called thy wyues, and that this shamefull reproche maye be taken from vs. After that tyme shall the * braunch of the Lord be beautifull and myghty, and the fruyt of the earth shall be fayre and pleasaunt, for thole tractelless that shall spring therof. Then shall the remnaunte in Syon, and the remnaunte at Ierusalem be called holy: nameyve all suche as are wyrtten amonge the luyng at Ierusalem what tyme as the Lorde shall washe awaye the desolacion of the daughters of Syon, and pouge the bloud out from Ierusalem with the wynde of they: smoke and sper. Moreouer vpon all the dwellynge of the byll of Syon, and vpon they: hole congregacion, shall the Lorde proude a cloude and smoke by daye, and the shynynge of asmyngre fyre by nyghte: for all they: gloire shall be preserued. And Ierusalem shall be a tabernacle for a shadowe, because of beate in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

The Notes of the.iii. Chap.

(a) The Gates shall mourne and complaine because not onely the soldpares shall peryshe wryth the sword, but also the Judges and geuerers of sentence. We takerh the place of iudgement for the iudges: for in the Gates was iudgemente wonte to be geuen Ruth. iii. 9. Or, esen the Gates shall be destroyed, and no man shall inter in or go oute thereat: for the Gates mourne, if the people be not often seen in the.

(b) Then shall. vit. wyues. &c. The meynynge is. The wyched women were not contented wryth their housbandes, but there shall come suche a scarcenes of menne, that there shall be scant for euerye seven woman one man. Suche a slaughter shall there be, that fewe men shall remayne, and the women shall be broughte into captiuyte.

The. v. Chapter.

Of Christe and his vyncyard, wryth an exortacion of courtousnes and of dyuynenes.

Iowe well then, I wyl syng my beloued frend a song of his vyncyard. My beloued frend haue a vyncyard in a verry fruitful place.

* This be hedged this be walled rounde about, & plated it with goodly grapes. In the myddest of it buylded he a towre, and made a * wyne presse therein. And after ward whē he looked þ it should byng hym grapes it brought forth thornes. I shewe you nowe my cause (o peccerous of Ierusalem and hole Iuda) Judge I praye you

By this
braunch vnderstand
Christ.
13

Ierem. li. d
math. xxi. d

* By the
wyne presse
vnderstand
beth S.

And then the
ministration
of the word
of god in þ
church.

you betwene me & my vineparde. What more coulde have bene done for it, that I haue not done? Wherefore then hath it given thornes, wher I looked to haue had grapes of it?

Well I shall tell you howe I will do wth my vineparde: I will take the (a) hedge from it. that it maye perpeche, and breake downe the wall, that it maye be troden vnder foote. I will laye it wast, that it shall neyther be troysted nor cut, but beare thornes and byrns. I will also forbyd the cloudes, that they shall not raine vpon it. As for the vineparde of the Lorde of hostes, it is the house of Israel, and hole Iuda his say: plantyng. Of these he looked for equitie, but se there is wyng: for righteousness, so it is but misery. **W**o be vnto pou & to poue one house to another, & bynge one land souergh vnto another, till ye can gette no more grounde. **W**ill ye dwell vpon the earth alone? The Lorde of hostes coulde thine thus in the eare: shall not many greater & more gorgious houses be so waste, that no man shall dwell in them? And renakers of vynes, shall geue but a quarte, & xxx. bullocks of sede; shall geue but thre.

Couetous-
ness.

Drunken-
ness.

Wo be vnto them that crye by carly to vse thair selues in drunkennece, and yet at nyght are more sapientious wth wyne. In those compaynes are harpes & lutes, tabrettes, and pypes, & wyne. But they regarde not the worke of the Lorde, & conspyre not the worke of hys hands. Therefore cometh my folke also in captiuitie, because they haue no vnderstandyng.

They glorie shall be myrte wth hunger, & they pype shall be matted for thyrst. Therefore gage they hell, and openeth her mouth maruelous wyde: that pype, bozopug, & wyldome, wth such as resoyse therein, may descende into it.

Thus shall man haue a fall, he shall be brought lowe, and the hyge lookes of & proude laped downe. But the Lorde of hostes, that holy God, shall be exalted, and vntouched, wher he shall declare hys equitye and ryghteousnes after thys maner: When shall the lambes eat theyr appoynted fodder, and shall see plentifully in & moystaynes. **W**o be vnto bayne persons that draw wickednes vnto them as it were with a corde, and spynne, as it were with a cart rop, whiche vse to speke on thys maner: let hym make hast now, & go forth wth hys worke, that we may se it. Let & counsel of the holy one of Israel come and drawe nye, that we maye knowe it.

Wo be vnto them that cal euyl good, & good euyl: whiche make darknesse lycht, & lycht darknesse: that make sowter swete, and swete sowter. **W**o be vnto them that are wise in their owne sight, and bynke them selues to haue vnderstandyng. **W**o be vnto them that are cunning men to sup out wyne, and expect to see by drunkennes.

37. lii. a.
Rom. xii. a

These greue sentence wth che vngodly for rewarde, but condemne the iuste cause of the ryghtous.

Therefore lyke as fyre lycketh by the stawe, and as the flame consumeth the stubble: euen so (when theyr roote is full) their blossom shall wither awaye like dust or smoke: for they despise the name of the Lorde of hostes, and blasfeme the word of the holy maker of Israel.

Therefore is the wrath of & Lorde kindled also agaynst hys people, & he (b) shalke hys hand at them, & he shall smyte so that the hylles shall tremble. And their carcases shall lye in the open streetes lyke myrte. After all thys, the wrath of God shall not cease, but he shall stretch hys hand wyder. And he shall geue a token vnto a strange people, & call vnto them in a farre countrey: and behold they shall come hastily wth speede. There is not one sapient nor feble among them, no nor a flugghe nor decay petid. There shall not one of the put of the gyrdle from hys loynes, ne lose hys sarchet of hys shoo. Theyr arrows are sharpe, and theyr bowes bent. Theyr horses hoes are lyke spynne, & theire cart wheles lyke a stormy wynde. Their cry is as it were of a lion, and the royrng of the lyke Lyons whelkes. They shall rore and vanteche vpon the praye, and no man shall recover it, or get it from them. In that day they shall be so scarce vpon them as the sea. And if we loke vnto the lande beholde it shall be all darknes and sorow. If we loke to heauen: beholde, it shall be darcke with careful desperation.

The crueltie
of their
enemies.

The Notes of the .v. Chapter.

(a) In the hedge and wall is figured the custodie of Iungels, wherewith the people of God (whiche is called the vineparde of the Lorde) was compassed about and defended.

(b) To make & stretch forth hys hand at them, is to prouide & make ready to stryke them, and greuouly to punysh them for theire synnes. As after in the iiii. g. If he stretch forth hys hand who will wth hym we it agayne.

The .vi. Chapter.

Esaie sawe the glorie of the Lorde, and was sent to prophesye the desolation of Ieruse.

In the same year that kynge Oziah died, I sawe (a) the Lorde sitting vpon an high and glorious seat, and hys traine fylled the palace. I sawe aboute hym seraphims, wherof euery one had sixe wings. With twayne eche couered hys face, & with twayne hys fete, and wth twayne did he flye. They cryed also eche one to other in thys maner: holy holy holy, so the Lorde of hostes. The hole world is ful of hys glorie. Yes the postes and dorechekes moued at theyr cryng, & & house was ful of smoke. Then I sayde: O moos me (for I was astonished) that I (whiche am a man of vncleue lippes, and dwell among people that haue vncleue lippes also) holde & & kinge and Lorde of hostes wth myne eyes.

37. lii. a

37. lii. a

37. lii. a

37. lii. a

Then stode one of the Seraphims vnto me,

me, haupnge a bore cole in hys bā, which he had taken from the aulter wprb the rōgues, and touched my mouth, and sapoe: so, thys hath touched thy mouth, & thyn vncyghteousnesse is take awaye, and thy spaine forgyuen. After thys I hearde the voyce of the Lorde, takynge aduysment on thys maner: Whom shall I sende, & whoe wpll be oure messenger? The I sayd: here am I, sende me. And so he sayd: go and tell thys people: * ye shall breake in dede, but ye shall not vnderstand, ye shall playnly se, and not perceyue. And then the herre of thys people, stoppe they eares and shut they eyes, that they se not wprb they eyes, heare not wprb they eares, and vnderstand n yth they herres, and conuerse and be healed.

Then spake I: Lorde, how longe? he answered: vntill the ciyties be utterly wprb out inhabitours, and the houses wprb pure men, till the land be also desolate, & ly vnbuilded. For the Lorde shall take the men far awaye, so that the lande shall lye wast. Nevertheless, the tenth parte shall remayne therein, for it shall conuerse and be fruitful. And lykewyse as the Eerebiuthes and oketrees brynge forth they frutes, so shall the holp scde haue frute.

The notes of the. vi. Chap.

(a) That is some certen plowe of the Lorde: and (b) doeth so. For in ful well expounds it in these wordes. Suche thynge sayde & sayas when he sawe hys glorie. Joh. xii. l.

(b) The angellies are counted to haue face, feet and wynges, although they are in dede without a body or anye bodely member: because that by the face eyes we vnderstande knowledge: by the fete, diligente seruaice, and by the wynges, quicke and ready expedition, as in Ezech. i. b.

The. vii. Chapter.

The Spyns moue vnto the agaynst Jeru-
salem, & virgin shall beare a childe.

It happened in the tyme of Achaz the sonne of Ioarham, whiche was the sonne of Oziah kynge of Iuda: that * Razin the king of Siria, & Shabek the sonne of Romelias king of Israhel, went vp toward Ierusalem to besiege it, but wānt it not. Now whē the house of Dauid (that is Achaz) herd word therof, * Siria and Ephraim were confederat together, hys heart quaked (pea, and * hertes also of hys people) lyke as a tree in the feld, that is moued wprb the wynd.

Then sayed God vnto Esay: go meete Achaz (thou and thy sonne Shear Rasub) at the head of the ouce poole, in the foote pathe by the fullers ground, and say vnto him: take hede to thy selfe, and be syl, but feare not, neyther be faunte herred for these two tables, * is, for these two smokynge spire brands: the wyath and furiousnesse of Razin the Sirian, and Romelias sonne: because that the kynge of Siria Ephraim & Romelias sonne haue wickedly conspired agaynst the, saynge. We wpll

godowne into Iuda, bere them and bring the vnder vs, and let a king there euen the sonne of Tabeel. For thus sayth the Lorde god therto: He shal not so go forth, neyther come so to passe: for the head ctyr of the Sirias is Damascus, but the head of Damascus is Razin. And after. v. &. lx. yere, shall Ephraim be no more a people. And the chiefe ctyr of Ephraim is Samaria, But the heide of Samaria, is Romelias sonne. And if ye beleue not; yett shall no promyse be kept wprb you.

Moreover God spake vnto Achaz, sayng: requyre a token of the Lorde thy God whether it be toward the depty beneth or toward the heygth aboue. Then sayde Achaz: I wpll requyre none, neyther wpll I tempte the Lorde. The Lorde answered: Then heare to ye of the house of Dauid: Is it not thought for you that ye be greuous vnto men, but ye must geue my god also? And therefore the lord shall geue you a token of hym selfe: Beholoe, a virgin shall conceiue and beare a sonne, and shall call hys name * Emmanuell. Lett & vny shall be eat, & he may knowe to eschue the euill, and chose the good. But or euer that chylde come to knoweledge, so eschue the euill and chose the good, the lande (that thou art so afraid for) shall be desolate of both her kynages.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy sacred house, suche as neuer came sence the tyme that Ephraim departed from Iuda thowme the kynge of the Assirians.

* For at the same tyme shal * lord (a) tobylde for the syes, that are about the water of Egypte, and for wees in the Assirians lande. These shall come, and shall lyge in all the valeys, in the vaultes of stone, vpon all grene thynges, & in all corners.

At that same tyme shal * lord * shal the hearte of the head, and the feete, and the beards cleane of, wprb the (b) rasour, that he shall pare them wythall beyond the water, namelpe, wprb the kynge of the Assirians. At the same tyme shall a man yue wprb a cowe, and tme shepe. Then because of * aboundaunce of milke, he shall make butter & eat it. So that euerie one whiche remayneth in the land, shall eat butter and honpe. At the same tyme all vineyardes (though there be a thousande vytes in one, and met solde for a thousande spluctynges,) shall be turned to briers and thornes. Lyke as they shal come into the land wprb arrowes and bowes, so shall all the lāde become briers and thornes. And as for all bylles that nowe are hewen downe, thou shalt not come vpon them, for fear of briers and thornes. But the cattell shal be bypue thyther, and the shepe shall fede there.

The notes of the. vii. Chapter.

(a) That is, shall geue a final token, and bring them together. The hoste, as well of Iuda: chodoluzac

math. xli. b.
marche. iiii. b.
Luc. xli. b.
act. x. xli. f.
Job. xli. f.
Rom. xi. b.

math. l. d.
Luc. i. c.
* Th. i. c.
god. x. v. b.

int. re. x. b.

That is to
saye: The
tyde shall
take away
both the go
uerners &
the people.

It. Re. xli. a.
ii. pa. xviii. a.

Feb. 11.5.

20

2



Luc. 11. 2.
Rom. 12. 9.
1. Pet. 1. 1.

that hath turned his face from the house
of Jacob, and I loke vnto hym. But lo, as
for me, and the children whiche the Lord
hath geuen me, we are a token & a wonder
in Israel, for þe Lord of hostes sake, whiche
dwelleth vpon the hyl of Syon. And ther-
fore yf they say vnto you: aske counsell at
the sorde sayers, wytyches, charmers, and
conjurers, they make them thys answer:
Is ther a people any where, that asketh
not counsell at his God, whether it be co-
cerning the dead, or the lyving? Yf any mā
want lycht, let hym loke vpon the lawe &
testymony, whether they speke not after
thys meaning. Yf he do not thys, he shal
bleke & suffere hunger. And if he suffice vi-
ge, he is oute of patience, & blasphemeth
hys kynge & hys god. When loereth he vpr-
warde, & dounward to þe earth, & beholde
there is trouble and barking, betrayon is
found about hym, & þe cloud of errour. And
out of such aduersity, shal he not escape.

(a) He calleth the kyngedem of Dauid, whythe
fygureth the kyngdom of Chyſte, the ſtyll run-
nyng water of Silo: whythe thyngs agreeeth
betre well vnto Chyſte, that was meane and
lowely of herte. Math. xi. d And zachary. ix.
Beholde thy kyng cometh vnto the poore
and lowely. ſc. he raggeth in ſtyll & pleaſable
conſolences. Silo is a ſpring at the foote of the
hpyll of Syon: whych hath not continually wa-
ter, but ſpyngeth certayne houres & dayes, and
cometh wth a greate ſounde by the bothom
of the ground, and ryſtes and hoices of an harde
ſtony rocke: The maner of ſpeaking is borrow-
ed, of the dryſpyled ſittelnes of the water, which
ſignifieth the ſmall eſtimation and pouertie of
the Chyſten.

(b) With his broad wings, that is with his
bores of shouldiers. So in Gen. xviii. a
being described by an eagle, & hath great wings.
(c) Some read, and as the rock to fall upon
the two houses of Israel: a large and a net
to the inhabitants of Jerusalem. And they ex-
pound the sentence thus. The rock will be
unto the ii. houses of Israel, that is, to the
house of Jude, and to the house of the ten tri-
bes partly a sanctifying (by whiche understand
health and felicity) and partly a stone to stumble
at. So that some of both the houses shall be
sanctified, and some shall stumble, but & chiefly
they of Jerusalem shall be sanctified. And who shall stumble and fall, both
St. Peter clearye expound. i. Pet. ii. 6, saying:
unto you therefore which believe, he is precious:
but unto the which believe not, the stone which
the builders refused, &c.

¶ Et propheta of Ephraim nativitate and
dominion.

Reuercheffe the people that haue
dwelt in darchenes, shall be a great light;

The .ix. Chapter.

As for them that dwell in the lande of the shadowe of deathe, vpon them shall the lyghte shyne. Shalt thou multiplye the people, & not increase the top also? They shall reioyse before the euen as men make mery in batuell, & as men that haue gotten the victorie, whē they deale the spoyle. For thou shalt breake the (a) yoke of the peoples burthen: the staffe of thy sholder, and the rod of thy oppressoure, as in the * (b) day at Madian.

Jude vii. t.

Moreover all temerarious and sedycious power, (yea where there is but a core spyled wth bloude) shall be burnt, and fede the fyre. For vnto vs a child shall be borne, and vnto vs a sonne shall be geuen. Vpon thy sholder shall the kyngdome lye, and he shall be called wth thy owne name, The wonderous geue of counsel, the myghty God, the euerslastyng father, the prince of peace: he shall make no end to encrease the kyngdome & peace, and shall sit vpon the seate of Dauid and in thy kyngdome, to set vp the same, to stablish it wth equyte and ryghtousnesse, from thenceforth for euermore. Thy shall be the gelauspe of the Lord of hostes byng to passe.

The Lord sente a worde into Jacob, the same is come into Israel. And the people also of Ephraim, and they that dwell in Samaria, can saye wth pryde and hye stomakes, on this maner: The tyle worke is fallen downe, but we will builde it wth harder stones. The mulber sybber is broken, but we shall sette it vpon agayne wth Cedre. Neuertheles the Lord shall prepare Razyn the enemye agaynst the, and so order theyr aduersaries, that the Syrians shall lay hold vpon them before, and the Philistines behind, and so deuour Israel wth open mouth.

After all this, the wrath of the Lord shall not cease, but yet thy hand shall be stretched out still. For the people turned not vnto hym that chastised them, neyther do they seke the Lord of hostes. Therefore the Lord shall rote out of Israel boeth heade and taile, branck & twyg, in one daye.

By the heade, is vnderstande the Senatour and honorable man, & by the taile the prophete that preacheth lyes. For all they which enfourme the people that they be in a ryghte case, such be discipules. Such as men thynke also to be perfecte among these, are but cast awaye.

Therefore shall the Lord haue no pleasure in theyr yongemen, neyther saue theyr fatherlesse and wydowes. For they are altogether ypoctites and wycked, and all theyr mouthes speake solly. After all this shall not the Lordes wrath cease, but yet thy hand shall be stretched out still. For the vngodly burne as a fyre in the byers and thornes. And as it were out of a fyre as a wood or a reed bush, so ascenderth the

The Prophecy

smoke of theyr pyre.

For this cause shall the wrath of the Lord of hostes fall vpon the land, & the people shall be consumed, as it were wth fyre, no man shall spare his brother. If a man do turne hym to the ryght hand, he shall samph, or to the lefte hande to eate, he shall not haue ynoughe. Every man shall eate the fleshe of his owne arme. Manasse shall eate Ephraim, and Ephraim Manasse, & they both shall eate Juda. After all this shall not the Lordes wrath cease, but yet thy hand shall be stretched out still.

The notes of the .ix. Chapter.

(a) This yoke figurith the yoke & burthen of the law, whiche so oppressed the people, & saint Peter could say to the Apostles & neither they nor theyr fathers were able to kepe it, Jerum. xv. b. Thy yoke hath Christe broken, accordyng to this prophete of Esaye, & vterly discharged the burthen therof. For we know nowe that god is satisfied & contented in the bloud of his sonne Christ, & that the many thousandfold punishments whiche are due to oure synnes, are cleane pardoned and forgouen for the merities of the same christ. Joannis. ii. a. The prophetes expounde this of the destruction of the house of Sennacherib, whiche was done by the Angel: of whiche ye haue after in the xxxviii. g. And call the hyst of the Assyrians, the yoke of the peoples burthen, the staffe of the sholders, and rod of the oppressoure, but it is a more greuouse bondage, wherewith the spirituall Sennacherib of whom that Myrran was a certain figure & shadow, bound vs: from whiche Christ hath deliuered vs.

(b) By the day at Madian is ment the day where in Bedeon wth thye hundred men slue an innumerable multitude of the Madianites, as ye reade. Iudic. vii. There foughte the Lord for hym, & deliuered the people from bondage. And so hath he nowe deliuered vs from the captiuitie of the deuil, death, and hell, by Christ.

(c) He eateth the flesh of his owne arme, that taketh away the goodes of hys synne frind and robbeith his kynsman. The meanynge is that one shall robbe and possesse another.

The .x. Chapter.

He thynketh the oppressours of the poore, & proph. cxi. agaynst Sennacherib.

Woe vnto you that make vntyguous lawes, and deuise thynges whiche be to harde for to kepe: wherefor the poore are oppressed on euery side, & the innocents of my people are therewith robbed of Judgemente, that widowes may be pouer prynces, and that ye maye robbe the fatherlesse. What wyl ye do in tyme of visitaciō and disceuciō, that shall come from farre? To whom wyl ye sende for helpe, or to whom wyl ye geue pouer honour, that he may kepe the: that ye come not amonge the prisoners, or lye amonge the deade? After all this shall not the wrath of the Lord cease, but yet thy hand shall be stretched out still. Woe be also vnto Assur, whiche is a staffe of my wrath, in whose hande is the rod of my punishment. For I shall send hym

hym amonge those Apocryphes people,
amonge the people that haue deſerted my
diſſaucture, ſhall I ſend hym, that he maye
utterly robbe them, ſpoyle them, & treade
them downe lyke the myre in the ſtreete.

Howe be it, hys meynynge is not ſo, nepe-
ther thynckerh hys bette of thys ſaſhion.
But he ymagyneth onelye howe he maye
ouerthrowe and deſtroye muche people,
for he ſaith: are not my prynces all kyn-
ges? Is not * Calno as caſpe to wyne,
as Chathamis? Is it harder to conquere
Antiochia then Arphad? Or is it lyghter
to ouercome Damascus then Samaria?
As who ſaith: I were hable to wyne the
kingdome of the Idolaters & theyr god-
des, but not Ierusalem and Samaria.

Shal I not go vnto Ierusalem and theyr
Images, as I byd vnto Samaria, & theyr
Images?

Wherefore the Lorde ſaith: As ſoone
as I haue perſourmed my hole worke
vpon the hill of Sion and Ierusalem, then
will I alſo viſite the noble & ſtout kynge
of Affria, with hys wyſedome and prync.
For he ſtanderh thus in his owne cōfite.

Thys do I thowme the power of myne
owne hand, and thowme my wyſedome.
For I am wyſe, I am he that remoue the
landes of the people. I rob theyr prynces
and (lyke one of the worthies) I dryue the
from theyr dyne ſcates. My hande hath
foundede oute the hoſtes of the people, as it
were a neſt. And lyke as egges that were
layde here and there, are gathered toge-
ther: So do I gather all countreyes. And
there is no manne, that dare be ſo bold,
as to touch a ſether, that dare open Dns
mouth, or ones wyſper.

But both the are boalt to ſelfe agaynſt
hym that bewerd therewith, or both the
ſawe make anye ſtakyng, agaynſt hym
that ruleth it? What were euen lyke, as
if the rob byd exalt it ſelfe agaynſt hym
that beareth it, or as though the ſtaffe
ſhoulde magnifye it ſelfe, as who ſaith: it
were no wood. Therefore ſhall the Lorde of
Hoſtes ſende hym power in hys rypes,
and burne vp hys power, as it were worth
a fyre. But the lyghte of Iſraell ſhall be
that fyre, and hys Sanctuary ſhalbe the
flame, and it ſhall burne, and burne vp
hys thornes and bryers in one day, yea all
the glory of hys wodes and ſickes ſhalbe
conſumed with bodye & ſoule. As for hym
ſelfe, he ſhalbe as one chaſed awaye. The
trees alſo of his ſyeld ſhalbe of ſuch a noiſe,
that a chyld may tell them.

After þ day ſhal the remnant of Iſrael,
and ſuch as are eſcaped oute of the houſe
of Jacob, ſeke no more comfort at hym þ
ſmote them, but ſhall cōfort them ſelues
with faithfullneſſe & truth in the Lorde, þ
holp one of Iſrael. The remnant, yea and
the powerfull of Jacob, ſhal comerte vnto
God þ mighty one. For though thy people
(O Iſrael, be as the ſand of þ ſea, yet ſhal I

but the remnant of them onelye conuert
vnto hym: Deſect is the iudgemente of
hym that ſtanderh in ryghtrouſneſſe, and
therefore the Lorde of Hoſtes ſhal perfect-
ly fulfill the thynge that he hath deter-
mined in the myddell of the hole worlde.

Therefore thus ſaith the Lorde God
of Hoſtes: Thou my people that dwelleſte
in Syon, be not aſcaped for the kynge of
the Affrians. He ſhall wag hys ſtaffe at
the ſea, and beat the wyth the rod, as the
Egyptians byd ſometyme. But ſoone af-
ter, ſhall my wrath and myne indignacion
be fulfilled agaynſt theyr blaſphemys.

Wherefore the Lorde of Hoſtes ſhal pre-
pare a ſcourge for hym lyke as was the
punyſhment of Madian vpon the mount
of Dieb. And he ſhal lyfte vp hys rod over
the ſea, as he byd ſometime ouer the Egyp-
tians. Then ſhall hys botchen be taken
from thy ſhoulders, and hys pocke from
thy necke, yea the ſame pocke ſhall be cor-
rupte for very ſaures. He ſhall come to
Gath, and go thowme towarde Egypt.

But at Gath ſhall he muſter hys
hoſte, and goo ouer the ſea. Gaba-
ah ſhall be theyr reſtynge place. Iſdamah
ſhall be aſcaped, Gabaah ſhall be
aware. The voyce of the noyſe of thy hoſ-
tes (O daughter Gallym) ſhalbe hearde
vnto Lays and to Anathoth, wherche alſo
ſhalbe in trouble. Madmena ſhal tremble
for feare, but the ctytyns of Gadym are
many, yet ſhall he remayne at Rob that
day. After that, ſhal he lyft vp hys hand a-
gaynſt the mount Sion, and agaynſt the
hill of Ierusalem. But ſe the Lorde God
of Hoſtes ſhal take awaye the pride of
thyence with feare. He ſhall ben cōdome
the pride, and fell the hre mynded. The
thornes of the wood ſhalbe cōſed out with
pyon, & Libanus ſhal haue a myghty fil.

The xi. Chapter.

The propheteſh of the nauyng of Abime,
and of hys people, of the remnant of Iſ-
rael, and of the ſaith of the heathen or gentyles

After this there ſhal come a red ſmyth
of the kynrede of Iſſe, and a vloc:
ſome oute of hys rore. The ſpyrit
of the Lorde ſhal lyght vpon it, & ſpirt
of wyſdome, & vnderſtodyng: the ſpirt of
cōſel, & ſtrength, the ſpirt of know ledge
and of the ſeate of God: & ſhal make bya-
feruent in the ſeate of God.

For he ſhal not geue ſentence after the
thynge that ſhal be broughte before hys
eyes, neether reſpōne a myter at the ſpide
bearyng: but with ryghtrouſneſſe ſhal he
iudge the poore, and with helynes ſhal he
reſourme the ſymple of the worlde.

He ſhall ſmyte the (a) worlde with the
(b) ſtaffe of hys mouth, & with the beech
of hys mouth ſhal he ſlaue the nycked. & the
lyghtnouſneſſe ſhalbe the gribble of hys
iourne, truth and faithfullneſſe the grib-
dunge of hys raynes. Then ſhall the
wolfe dwel with the lambe, and the Leo-
parde

Calno and
Chathamis
are the
cities whiche
ſtand by the
river & u-
phates.

Arſet both
from hys
take hys
geaunce.

Eſay. xlvii. 6

B

or paſſages
vnto the
of Iordan.

A
Iſa. xlv. 1.

1. Iſa. 11. 4.
Eſay. xlv. 1.

Mon. ix. 6.

The. xii. Chapter.

parde shall lye down by the gate. Bullocks, Irons, and carrel shall kepe company together, so that a lytle chyld shall dyue the forth. The cowe and the bere shall fede together, & theyr ponge ones shall lye together. The lyon shall eate straw lyke the ore, or þe cow. The child while he sucketh, shall haue a desyre to the serpens nest, and when he is weaned, he shall put his bande into the Lokatrice benne. Roman shall do euill to another, no man shall destroy another, in al the hil (c) of my Sanctuary. For the earthe shall be ful of þe knoweledge of the Lorde, euen as though the water of the sea flowed ouer the earthe.

Then shall the Gentyls enquire after the tote of Jesse (whiche shalbe set vp for a token vnto the Gentiles) for his dwel-lynge shalbe glorious. At the same tyme shall the Lorde take in hand againe, to con-querre the remnant of his people (whiche are left alpyne) fro the Assytians, Egiptians, Arabians, Assyrians, Elamites, Cal-depes, Antiochians, and Ilandes of the sea. And he shall set vp a token among the Beryls, and gather together the disper-sed of Israell, pea and the outcastes of Iuda from the foure corners of the world. The barred of Ephraim, and the enemie of Iuda shall be clene rooted out, Ephraim shall not beare euill wyl to Iuda, and Iuda shall not hate Ephraim, but they boerh together shall lye vpon the shulders of the Philistines toward the West, and spoyle them together þe dwell toward the East. The Ibumites and the Gassites shall let theyr bades fall, & the Ammonites shalbe obediende vnto them.

The Lorde also shall cleaue the tungen of the Egyptians sea, and with a mygh-tye mynde shall he lyft vp his bande ouer Nilus, and shall smite his seven streames and make men go ouer drye shod.

And thus shall he make a waye for his people, that remayneth from the Ar-rians, lyke as it happened to the Israelites, in that tyme they departed oute of the land of Egypt.

The Notes of the. xii. Chapter.

(a) That is, worshippe and pearethpe men whiche seke nothyng but that whiche is worshippe, and euen the same whiche he calleth here worshiped.

(b) Wylth the stiffe of his mouth, i.e. that is wylth the worde of preachynge, not wylth harte, wylth he dytroye Antichriste. ii. Thel-sonens. ii.

(c) By the hil of his Sanctuary is signified vnto vs the Church of God, as it is sayde in the Psalme. lxxviii. c.

The. xiii. Chapter.

The song of þe Church for the obtaininge of the victory and ouercomynge of the worlde.

So that then thou shalt say: O Lorde, I thanke the, for thou wast displeased at me, but þe hast refrayned thy wrath: and hast mercy vpon me. Beholde, God is

The Prophecy

my health, in whom I truste, and am not asayed. For the Lorde is my strength, and my praise, he also shal be my refuge. There-fore with love shall ye drawe water oute of the (a) welles of the Sauoure, and the shal ye late: Lette vs geue thanks vnto the Lorde, and call vpon his name, and declare his coucelles among the people, and kepe the in remembraunce, for his name is ex-cellete. O synge prayles vnto the Lorde for he doth greate thinges, as it is knowne in all the worlde. Cry out, and be glad, thou þe dwellest in Sid, for greate is thy prince, the holy one of Israel.

The Notes of the. xiii. Chap.

(a) The welles of the Sauoure are the worde of God, the doctrine of the Gospel and promi-ses of Christ, wherwith tremblyng soules and afflicted consciences are refreshed. Oute of these (sayeth he) that they shal drawe water not oute of mens traditions, whiche are but podels.

The. xiiii. Chapter.

The prophecy of the destruction of Babilon, the captivity, and the comynge agayne of the people.

Thys is the heauye (a) burthe of Babilon, which say the sonne of Amos did se. Make some tokens to the hye (b) hills, cal vnto them, hold vp your hand, that the princes may go in a þe dore. For (c) I wyl sende for my (d) debites and my gyautes (sayth the Lorde) and in my wrath I wyl cal for suche, as triumphe in my gloire.

Wylth that, me thoughte I hearde in the mountaynes a noyse, lyke as it had bene of a greate people: and a rushynge as though the kyngedomes of all nac-yons had come together, (And the Lorde of Hostes was the Captayne of the hole armye) as they had come not only oute of sacre countreys, but also from the en-des of the heauens. Euen the Lorde hym selfe wylth the ministers of his wrath, to destroye the hole land. Gourneth therfore, for the day of the Lorde is at hande, and ch-mereth as a destroyer from the Almyghyte. Then shal all handes be lerten downe, and all mens hartes shal melte awayne, they shal stand in feare, carefulnesse and sorow shal come vpon them, and they shal haue paine, as a woman that traualyth wylth chyld.

(e) One shall eue be abashed of another, & theyr faces (f) shal burne lyke the flame.

For so, the day of the Lorde shall come, terrible, full of indignacion and wrath, to make the lande waste, and to roote oute the synne therof. For the flakkes and pla-nets of heauen shal not geue theyr lght, the sunne shal be quenched in the rising, & the moone shal not shyne wylth his lght. And I wyl punish the wyckednesse of the

(g) world, and the synnes of the vngodly sayeth the Lorde. The hye stomackes of the proude wyl I take awaye, and wyl lape downe the boastyng of tyrantes. I wyl make a man deater then fine gold and

Ad. n. r. f

Exod. xlii.

Each xxiij
math. xxi. li.
marke xliij
the xx.

and a man to be more worth, then a golden wedge of Ophir. Moreover I will make the heauen, that the earthe shall remoue out of her place.

Thus shall it go with Babylon, in the wrath of the Lord of hostes, in the day of his fearfull indignacion. And Babylon shall be as an hunted or chased Doe, and as a flocke without a shepheard. Euerie man shall turne to his owne people, and see echone into his owne lande. Who so is founde alone, shalbe shot thowhe. And who so gather together shalbe destroyed with the sword. * Their children shalbe slayne before their eyes, their houses spoiled, and their wives caughed. For so, I shall bringe up the Medes agaynst them, whiche shall not regarde silver, nor be desirous of gold. Then shall pong nys homes be knapped a sunder. The Medes shall haue no pitye vpon women with childe, and their faces shall not spare the children. * And Babylon (that gloire of kyngdomes and betwixt of the Caldes honour) shalbe destroyed, even as God destroyed Sodome and Gomorra. It shal neuer be more inhabited, neither shall there be any more dwelling there, from generation to generation.

The Arabians shall make no tentes there, neither shall the shepherdes make their foldes there anye more, but mylke heastes shal lye ther, and the houses shalbe full of greete oules, & screeches shall dwell ther, and Ases shall daunce there: the lytle Oule shall cry in the palaces, one after another, & Dragons shalbe in the pleasaunt parlours. And as for Babilons tyme it is at hand, and her dayes may not be longe absent.

The notes of the.xliii.Chap.

(a) That is greuous prophete, comynance, myshpese, and heauy fortune

(b) Some reade: lyf by the banner of standarte.

(c) Some reade: lyll, and vnderstande thereby Babilon: which (saye they) is called an hyl because of the hygh and exceedynge sumptuous buildinge therof.

(d) We calleth the people of Persia & of Medes his debites, and his grauntes, because he was disposed by them to ouerthrowe the Babilonians.

(e) Some reade: Euerie man shalbe abashed toward his neyghbours. That is, they shalbe so astonied and amased and so destitute of counsell, that one shall loke vpon another and be confounded, maruellynge howe they came in such trouble.

(f) That is, they shall be so sore ashamed that their faces shalbe as red as fyre.

(g) By the word here is I grieved Babylon, because of the greatnesse thereof.

(h) By the dwellinge of these beastes in Babylon, both the prophete meane, & it shall be utterly destroyed, and become as desolate as wyldernes: as after in .p. xxv. i. c. Wellitans, Roikes, &c. shal dwell therein.

The.xliii.Chapter.

The retourne of the people from captiuitie.

The prosperity of the people of God, & affliction of their enemies. The pyte of Babylon.

But the Lord shall be mercifull vnto Jacob, he will take vp Isaac againe, and set them in their owne lande. Strangers shall cleaue vnto them, and get the to the house of Jacob. They shall take the people, and carpe the home with the. And the house of Isaac shall haue them in possession for seruantes and maydens, in the lande of the Lord. They shall take those prisoners, whose captiues they had bene afore, & rule those that hadle oppressed them. When the Lord nowe shall bringe the to rest, from the trauayle, feare, and harde bondage that thou wast laden withall; then shalt thou vse thy mockage vpon the kynge of Babylon, and say. Howe happeneth it that the oppressoure leauech of? Is the golden tribute come to an end? Doubtles the Lord hath broken the staff of the vngodlye, and the scepter of the lordly. Whiche whe he is worth, smyteth the people with durable strokes, and in his wondrous he persecuteth them, and tamereth them continually. (b) And therefore the hole worlde is nowe at rest and quietnesse, & men sing for ioye. Yea euen the fyre trees & Ceders of Libanus reioyse at thy fall, saying: Nowe that thou arte layde downe, there come no more to destroye vs. (c) We also tremble at thy commynge, all myghtye men and princes of the earth, for the beforthe. All kynges of the earth stande by frome their seates, that they maye all (one after another) singe and speake vnto the: Art thou wounded also as we? arte thou become lyke vnto vs? Thy pompe and thy pyte is gone downe to hell. Mothes shalbe layde vnder the, and wormes shalbe thy coueringe.

Howe arte thou fallen frome heauen (d) Lucifer) thou saye morninge childe: hast thou gotten a fallen to the grounde, thou that (not withstanding) diddest subdue the people? And yet thou thoughtest in thyne herte: I will clyme vp into heauen, and make my seat aboue the stars of god. I will sit vpon the glorious mounte toward the North, I will clyme vp aboue the cloudes, and will be lyke the hyghest of all. Yet dare I saye, that thou shalt be broughte downe to the depe of hell. They that se the, shall nametwylke vpon the, and thyncke in themselves, sayinge: Is this the man that broughte all landes in feare, and made the kyngdomes ascrayd? Is this he that made the worlde in a maner waste, and layed the cyties to the grounde, whiche let not his prisoners go home?

Howe happeneth it, that the kynges of all people lye, euerie one at home in his owne palace, with worshyppe, and thou art caste oute of thy graue lyke a wyld?

Al. iii. byannich.

The.xv. Chapter.

blaunch, lyke as dead mennes raymente that are shot thorow wth the swerde, as they that go downe to the bones of the depe, as a deade carse that is troden under fere, and art not buried wth the? Euen because that thou haste wasted thy lande, and destroyed thy people. For the generacion of the wycked shalbe wth out honour, for euer. There shall a waye be soughte to destroy theyr chyldren, for theyr fathers wyckednes, they shall not come by agayne to possesse the lande, and fill the world full of castels and towne.

I will stand by agaynst them (sayeth the Lord of Hostes) and roote oute the name and generacion of Babylon (sayeth the Lord) and will geue it to the Otters, and will make water podels of it. And I will swepe them oute wth the besome of destruction, sayeth the Lord of Hostes. The Lord of Hostes hath sworne an othe, sayinge: It shall come to passe as I haue determined, and shall be fulfilled as I haue denysed. The Multitudes shalbe destroyed in my lande, and vpon my mountaynes will I treade them under foote. Whether shalwe bys pocke shal come from you, and bys burthen shalbe taken from your shoulders. Whys drupse hath God taken thowme the hole worlde, and thus is bys hand stretched oute ouer al people. For if the Lord of Hostes determin a thynge: who will dysanulle it? And if he stretch forth bys hande, who will holde it in agayne?

The same yere that kynge Achaz died, God threatened by Esay on thys maner: Actoyse not (o hole Palestina) as though the rod of hym that beatech the were broken, for out of the serpentis rore, they shal make a cockatrice, and the scurpe shalbe a fyre moorme. But the poore shal fede of the best thyngs, and the simple shal dwel in safety. Thy rotes will I destroy wth hunger, and it shall slaye the remnaunce. Mourne ye portes, wepe ye cytyes, and fence thou (o hole Palestina) for there shall come fro the North a smoke, whose power no man may abyde. Who shal the mayntaine the messages of the Gentils? But the Lord shall establishe his ion, & the poore of my people shal put theyr trust in hym.

The Notes of the.xv. Chapter.

(a) By the Rasse is vnderstande tyranny, and by the scepter, dominion

(b) Whyle Nabuchodonosor and his chyldren lyued, the people were not onely oppressed, but also kynge and princes: but when they were ones rydde oute of the waye, then was miserie and wailing ended. By the wynde he sygnifyeth the romens: and by fygge trees & Cedrys, the heabes and rulers, as before in the ii.c.

(c) That is, euen they that be in hell, wyl treble when Nabuchodonosor cometh thither. His signatye spoken to the further settinge out of the myschefe of Nabuchodonosor.

(d) He compareth the death of Nabuchodonosor to the fallinge of Lucifer the moynge

The Prophecy

starre; whiche he calleth the chyld of the moynge, because it appeareth onely in the moynge. The meanyng is: No suche thyngs ought to haue happened vnto the, that in earth wast lyke the moynge starre, whiche no man can take oute of heauen: And thou that wast so myghtie, that thou destroyedst what people thou wouldest, and vnto whome it was a pastime to ouerthowe narrows, haste receyued suche measure as thou broughtest. Such a like thynge is there in Ezechie. xlviii. Against Egipte Egiptus.

The.xv. Chapter.

The prophecy agaynst Moab.



Moys is the heupe burthen vpon Moab. Ar of Moab was destroyed, (as me thoughte) in the nyght season. The walles of Moab perished in the nyght, and banished away. They went to Bath and Dibon in the hye places, for to wepe. Moab dyd moune fro Bebo to Medba. * Al theyr heades were (a) polled, and all theyr beards shaued. In theyr stretes were they gyded about wth sacke clothe. In all the tops of theyr houses & stretes was ther nothyng, but mourninge and wepyng. Belebion and Eleale cryed, that theyr voyce was heard vnto Jahaz. The worthyes also of Moab bleared & cryed for wep for some of theyr myndes. Wo is my hert for Moabs sake. They fled vnto the ctyte of Zoar, whiche is lyke a saye full bullocke, they went by to Ruben wepyng. The waye toward Bozouaim was full of lamentacion for the hurte.

The waters of Ammon were dyed by, the grasse was withered, the herbes destroyed, and what necessary grene thyng ther was beside. In lyke maner the thynge was left the of theyr substance, they carried it by water to Araby. The ctyte went ouer the hole land of Moab, fro Eglaim vnto Ber was ther nothyng but mourning. The waters of Dimon were full of blud, for þe enemy had sent thither a bdd of men, whych as a lid, lay waye for the rest of the land, & for the þ were escaped.

The Notes of the xv. Chapter.

(a) In tymes past it was a token of mourninge to shau the heade, and to clyppe the bearde, and therfore sayeth the Propheete, that the Moabites cut awaye theyr beards, for sorowe and carefullnesse. A lyke thynge haue we in Ieremie. vii. f. Cut of thine heare, and cast it awaye.

The.xvi. Chapter.

The destruction of Moab.



Men sent the Lords of the land a man of warre, from the rocke that steth toward the desert (a) vnto the hyll of the daughter Syon. (For as for þ (b) daughters of Moab, they were as it had bene a tremblyng byde, that is put oute of her nest, by the fere of Senon,) whiche messaunger sayed: gather youre counsell, come together (c) couer vs wth your shadowe (d) in the myddaye, as the nyght doeth: hyde the

Whethered, and bewray not them that are fled,
let the persecuted Moabites dwell among
you, be our open refuge against the destroyer:
for the adversary oppresseth us, the robber
vndoth vs, and the tyrantes dispueth
vs out of our land. But the throne of poute
kingdome is full of grace, therefore be that
sytteth vpon it with faithfulness and truth
in the house of David, knowe the thyng
and do bys dyligence to helpe shortly, ac-
cording to equitie and righteousnes. As
for Moabs pryde (shall they answer) it is
wel known. And although they be ex-
celsente proude arrogante, and bye mynded,
yet is their strenght nothing lyke. And ther-
fore Moab complaineth vnto Moab, where
thow they come al to mourne, and nowe
that they be smytten, they take theyr de-
uyce beneth by the bycke wall, and make
theyr complayne.

Jer. xlviii. 1.

The suburbs also of Beſebon, were
made waste, and the princes of the Ben-
tles hewed down the vineyardes of Sib-
ma, whych were planted with noble grapes,
and spread vnto Iacer, and went vnto the
ende of the deserte, whose branches stret-
ched theyr selues forth beyond sea. Ther-
fore I mourned for Iacer, and for the vine-
yardes of Sibma, with greate sorowe I
poured my teares vpon Beſebon and Ele-
ale, for al theyr songes were layed downe,
in theyr haruest and gatheringe of theyr
grapes. Myrrh and chere was gone out of
the feld and vineyardes, in so muche, that
no man was glad nor song. Ther went no
treader into the vineyardes, theyr merpe
chere was layed downe. Wherefore my be-
ly tumbled (as it had bene a lute) for Mo-
abs sake, and myne inward members, for
the bycke wals sake. For it happened thus
also when Moab saw that he was turned
vnderdowne, he went vpon hye into her
Sanctuarie, to make her prayer ther, but
he myght not be heald. Whys is the de-
uice, which the Lord toke in hande at that
tyme against Moab. But nowe the Lord
sayth thus: In thye year shall the power of
Moab with theyr pompe (which is great)
be minished, lyke as the burth of an hyred
seruant. And as for the remnant of the,
they shall be left: then a fewe, and not reke-
ned muche worth.

Jer. xlviii. 1.

The Notes of the.xvi. Chapter.

- (a) That is vnto the kyngdom of Israel.
- (b) That is, towncs, citie, and villages.
- (c) That is, refresh vs that are afflicted, and geue
vs a place to harbour in.
- (d) That is, in the most greuous heate of perse-
cution. So is the mydday often taken, as in the
Psa. cxi. the sunne shall not burne the by daye.

The.xvii. Chapter.

A prophete agaynst Damascus.

Thy is the heuy burth vpon Damas-
cus. Beholde, Damascus shall be no
more a ctyte, but an heape of broken
stones. The citie of Aroer shall be waste;
the castel shall lye there, and no man shall
fray them away. Ephraim shall no more be

stronge; and Damascus shall no more be
a kyngdom. And as for the glory of the re-
nant of the Syrians, it shall be as the glo-
ry of the children of Israel, sayth the Lord
of hostes. At that time also shall the glorye
of Jacob be very poore, & his fatnes leane.
It shall happen to them, as when one shea-
teth in haruest, which cutterh his handful
with the sickle, and when one gathereth
the sheaves together in a valley, of (a) Ra-
phaim, there remaineth yet some eares of
uer. Or as when one shakerh an olive tree,
whych synnderh but two or thre olue be-
rpes about in the toppe, and foure or fyue
in the branches. Thus the Lord God of
Israel hath spoken.

Jer. xlviii. 1.

Then shall man conuert againe vnto his
maker, and turne bys eyes to the holy one
of Israel. And shall not turne to faulters
that are the worke of bys own hands, nei-
ther shall he looke vpon groues and yma-
ges, whych his synners haue wrought. At
the same tyme shall theyr strong ctytes be
desolate, lyke as were ones the forsaken
plowes and cozne whych they forsoke, for
feare of the chyldren of Israel.

So shalt thou (o Damascus) be desolate, be-
cause thou hast forgotten God thy sau-
our, and hast not called to remembrance
the rocke of my strength. Wherefore thou
hast also set a sapie plante, and grafted a
straunge branche. In the day when thou
shalt plante it, it was greete and gaue
soone the fruit of thy seede. But in the day
of haruest, thou shalt reape an heape of so-
rowes and myrrours.

As be to the multitude of much people
that rushe in lyke the sea, and to the heape
of folk that run ouer al lyke great waters.
For though so many people increase as the
flowing waters, and though they be ar-
med, yet they shal be sat of, and vanysh awaye
lyke the dust with the wynde vpon an hill,
and as the whyle winde thow a royme.
Though they be fearefull at nyghte, yet in
the morning it is gone with them. Whys
is theyr porcion that do vs harme, and be-
citage of them that robbe vs.

The Notes of the.xvii. Chapter.

(a) Raphaim is a valley vnto Jerusalem &
Raphaim of Jewry. Josue. xviii. 25. & c.

The.xviii. Chapter.

A prophete agaynst Egypt.

Vnto be to the land of strange thynges,
whych is of thy synners the floud of E-
thiopia, whych senderh her message
ouer the sea in shypes of reedes vpon a wa-
ter, and sayth: go soone and do pouce mes-
sage vnto a straunge and harde folke, to a
feareful people, and to a people that is fur-
ther then thy, to a desperate and pyllod
folke, whose land is deuided from vs with
cruets of water. Yea all ye that sit in the
compass of the world, and dwell vpon the
earth, when the token shall be geuen vpon
the mountaynes, then looke vp, and when
the borne bloweth, then hearken to, for thus

Jer. xlviii. 1.

The. xix. Chapter.

hath the Lord saied vnto me. I layed me
down and pondered þ matter in my house
at þ noone day when was it hote. And ther
fel a misting shower, lyke a betw, as it hap-
peneth in haruest. But the frutes wer not
yet ripe to cut of, & þ grapes wer but yong
and greue. Then one smote of the grapes
wth an hook, pea, he bewed downe also
the boughes and the braunches, & dyd cast
thē away. And thus they wer laied waste,
for the soules of the mountaynes, and for
beasts of the earth togyther. So that the
soules sat thereupon, and the beasts of the
earth wintered ther. Then shal there be a
present brought vnto the Lord of hostes: eue
that harde folke, that fearefull folke, and
that surtner is then this, that desperate &
pylled folke (whose land is drydded from
vs wth floudes of water) vnto the place
of the name of the Lord of hostes: euen vn-
to the hyl of Syon.

Aberr. Chapter.

¶ He prophesieth ſyl agaynſt Egypt.

3
Egyp is the heuy burthen vpon E-
gypt. Beholde, the Lord wyl(a)
cpe vpon a swift cloude, & come
into Egypt. And the Gods of E-
gypt shal tremble at his comming, and the
heart of Egypte shall quake within her. For
thus sayth the Lord: I wyl ariere by the E-
gyptians one agaynst another among the
selues, so that one shalbe euer agaynst his
brother and neyghboure, yea one cpe a-
gaynst another, and one kyngdom against
another. And Egypt shalbe choked in her
selfe. Whe they aske counsell at their gods,
at their prophetes, at their Sorclapers,
and Wyches, then wyl I bringe their
counsell to naught.

Al myl delyuēt Egypt also into the ban-
des of greuous tulers, & a cruel kyng shall
haue the rule of them (b) The water of the
sea shall be drawen out, Nilus shall synke as
mowe, and be dryen vp. The ryuers also
shall be drawen out, the welis shall decrease
and drye awaye. Reedes and rushes shall
fayle, the grasse by the waters syde, or by
the ryuers banke, ree, and what soeuer is
sowen by the waters, shall be withered, de-
stroyed, & brought to naught. The fyshers
shall mourne, al such as cast angells in þe wa-
ter, shall complayne, and they that fyedde
theyr nettes in the water shall saynt bea-
red. Such as labour vpon flaxe and spylke,
shall come to pouertie, and they also that
weaue fine works. Al the poudes of Egypt,
al the pollicy of theyr Mottes and dyches
shall come to naught.

Yea the vnderseete Prynces of Iordan, the
councel of the wyse Senarours of Iherusa-
lem, shal turne to fooltynes. Those that dare
boaste and sape of Iheraas behalfe: I am
come of wyse people, I am come of the old
regal progeny. But wher at now thy wise
men? Let them tel the and shewe the what
the Lord of hostes hath taken in hande a-
gainst Egypt. Fowles are those Prynces of

The Prophecy

Joan, and proud are the princes of Noph,
yea they disceine Egypt with the nobly-
ty of the p^rerocke. For the Lord hath made
Egypt droncken with the spirit of errour, &
and they shal vse it in al matters, euen like
as a dronke man goeth spurning about. For
Egypt shal lacke good councell, so that they
shal not knowe what to do, neyther begyn-
nyng noz ende, neyther vpon the land ney-
ther on the water.

Then shall the Egyptians helpe vnto
wome, astraied, and astraied, at the lisyng
vp of the head, which the Lord of hostes shal
lyft vp ouer them. The lande of Iuda also
shal make the Egyptians afraied, who so
dorbe but speake vpon it, shal put them in
feare. And that because of þe counsel which
the Lord of hostes hath deuised against the.
Then shal the true cities of Egypte speake
wyrth þe Canaanites tong, and sweate by the
Lord of hostes, and Heliopolis shal be one
of them. At the same tyme shal the Lord of
hostes haue an auter in the myddest of the
land of Egypt, wyrth this tytle thereby: Unto
the Lord. This shal be a token of resty-
mour vnto the Lord of hostes in the lande
of Egypt, wher they shal crye vnto him, be-
cause of those that oppresse them, that he
shal send them a captaine, and a Sautoure
to deliuer them.

Forcouer Egypte shalbe broughte vnto the Lord, & the Egyptians also shal knowe the Lord at the same time, they shal do him reuerence wth peace offringes, and wth incense offringes, they shal promise hym offeringes, yea, and paye hym also. Thus the Lord shal smite Egypt, and deale it again, so shal they tume to the Lorde, and he also shall haue mercy v^{pp} them, and saue them. The shal ther be a comen way out of Egypt into Assyria. The Assyrians shal come into Egypte, and the Egyptians into Assyria. The Egyptians also and the Assyrians shall bothe haue one Gods seturpe. Then shal Israel wth honout be the thyrde to Egypt and Assur. And the Lorde of hostes shall blesse them, sayinge: Blessed is my people of the Egyptians. Assur is the woorker of my handes, but Israel is myne inheritance.

The Notes of the 11th Chapter.

(a) For yee open a swiftest cloud is to vsset and
punyssh quicklie and wyth expeditiō: as the clou-
des goe swiftly in the ayre from region to regio.
(b) The water of the sea shal be drawen out. et.
Egypte (as Noyses shewe) receiveth no raine
fourth of the ayre, but is overflooded wyth the
water Nilus at certayne tymes. xiii. xv. xvi.
cubites hygh from the ground. For if it increaseth
to any lesse heygthe, the countrey escapeth not a
dearth, saith Solinus. And therefore by þe scarce-
nesse and want of water is the desolation of the
lande describ'd. Nilus is here called by diuers
names, sometime þe sea, sometime riuer, sometime
well, sometime pōdes. et. For þe floud runneth, vñ
sūdry waies, & it is called þe sea, not onli because
þe hebrues cal al congregations of waters þe sea,
generally: but also because it was of old tyme a
cōstat opiniō after þe Noyses þe it hath his origin
shal beginne

beginning from the Ocean sea. Yea maye also vnderstand by the dyuinitie of Pilus, that it ouerflowed not the lande contrary to the old accustomed maner therof. Some had leuer haue this to be figurately applyed. As that be certayne waters of the Gospel, wherby the holy goste getteth, so are there also the troublous waters of Egypt, that is, of worldly doctrine. Therefore when the word of God is once heard, those waters dry vp. For the holy goste comprehendeth the world of synne, and openeth and declareth the workes of darkness. In these waters do reedes and rushes growe, that is vayne and trefelinge workes, such as are the workes of hypocrites, which after the outward shew and appareance seeme greene and frethe, but are withyn vayne and nought worthe.

The .xx. Chapter.

Agaynst Egypt and Ethiopia.

In the same yere that Tharchan came to Asdod, when Sargon the kyng of the Assyrians sente hym, what tyme as he also besyged Asdod, and was in the same season. Then spake the Lord vnto Elay the sonne of Amoz, saying: go and loke of that sacke cloth from thy loynes, and put of thy shooes from thy feete. And so he dyd, going naked and bare foote. Then said the Lord: wher as my seruant Elay goeth naked and bare foote, it is a token and spanglyng of the chynge that after thre yere shal come vpon Egypt and Ethiopia. For euen thus shal the kyng of the Assyrians dyue both yong and olde, as prisoners, naked & bare foote out of Egypt and Ethiopia. And shal dyscouer the shame of Egypte. They shal be also at theyr wyttis ende, and a shamed one of another, the Egyptians of the Moosians, and the Moosians of the Egyptians, at the syght of theyr glory. Moreover they that dwel in the Isles, shal se euen the same day: behold, thys is our hope, to whom we fled to seke help, that we myght be deliuered fro the kyng of the Assyrians. How wyl we escape?

The .xxi. Chapter.

Agaynst Babylon, Idumea, and Arabia.

Thys is the heuy burthen of the wast sea. A greuous vision was shewed me lyke as when a storme of wynde and rayne tulleth in from the wyldernes, that terrible land. Who so may dysceyue (sayd the voyce) let hym dysceyue. Who so maye destroy, let hym destroy. Up Elan, besyge it, O Gadai, for I wyl syl all theyr grownges. With thys the reynes of my backe wer ful of payne. Dauges came vpon me, as vpon a woman in her trauayle. When I herd it, I was abashed: and when I looked vp, I was astayed. My heart panted, I trembled for feare. (b). The darknes made me feareful in my mynde.

Yea soone make readye the table (sayd thys voyce) kepe the watche, & eat drynck. Up ye captaynes, take you to your shylde, for thus the Lord hath charged me, go thy way and set a watch man that he may tell what he seeth. And when he had wayted dyligently, he saw two horsmen, the one

tydyng vpon an asse, the other vpon a Camel. And the Lyon cryed: Lord, I haue fast wayting al the whole day, and haue kept my watche al the nyght. With that came Tharchan the one tydyng vpon a charet, wherby he smered and sayd: Babylon is fallen, she is turned vpsyde downe, and all the ymages of her gods are smytte to the ground. This (O my felow thersers and fanners) haue I hearde of the Lord of hostes the God of Israel, to shew it vnto you.

The heuy burthen of Duma.

One of Seir cryed vnto me: Watchman what hast thou clipped by nyght? watchman, what hast thou cryed by night? The watchman answered. The day breaketh on, and the night is comming. Yf thou request be earnest, then aske and come agayne.

The heuy burthen of Arabia.

At euen ye shal abyde in the wood, in the way toward Dedanum. Here the thursty with water (O ye citezens of Tema) mete those with bread that are dead. For they shal run awaye from the weapen, from the drawn swearde, from the bent bowe, and from the greate battayle. For thus hath the Lord spoken vnto me: ouer a yere shal al the power of Cedar be gon, lyke as wher the offyce of an hyrd seruant goeth out. And the remnant of the good archers of Cedar, shal be very fewe. For the Lord god of Israel hath spoken it.

The Notes of the .xxi. Chapter.

(a) By the waste sea is vnderstand Babylon, & is so called, because of the exceeding great cruelties and tyranny, wherewith it excelled the Jewes. Hereof is there a prouerbe: Babylon is a sea of cupis, and euen the waste of the sea, that is the most tempestuous and desolate place, and that is lest possible to be sayled thowgh.
(b) By darknes here do some vnderstand tribulation and aduersite, as before in the .v. g. Yf we looke, &c, it shal be darknes and sorow.

The .xxii. Chapter

A prophete agaynst Jerusalem.

The heuy burthen vpon the valley (a) of visions. What hast thou ther to do that thou climmed vp into the house top, O thou city of myacles, sedicious and wylful? saying thy sayne men are neyther kylled wth swerd, nor dead in battel. For al thy captaynes get them to theyr horses from the ordinance, yea they are altogether cidden away, and fled far of. When I receyued that, I sayd: awaye from me, that I may wepe bytterly. Take no labour for to comfort me, as touchyng the destruccions of my people. For thys is the daye of the Lord of hostes, wher in he wyl plage, tread downe, and weede out the valley of byssions, and breake down the wals, with such a cracke, that it shal geue a sounde in the mountaynes.

I sawe the Elamites take the quyuets to carre and to horse, and that the walles wer bare from harnes. The goodly ballets wer ful of charers, the horsmen made the soone to besyge the gates. When was the

The. xxi. Chapter.

gouerning of Iuda put forth the. & the mas-
sene the sege of the tyber house. There
shal ye set the cystes in the wals of the city
of Dauid, wherof there shal be manye. Ye
shal gather together the waters of the lo-
wer poole, and rell the houses of Ierusalem,
and breake of some of the to kepe the wals.
And ye shal make a pit betwixt the two
wals of the water of the old poole, and no
thyng regard hym, that tooke it in hande,
and made it. And at the same time shal the
Lord of hostes cal men to weppynge, moun-
tyng, to baldenes and puttyng on of sack-
cloth. But they to fulful theyr lust & wilful-
nes, do laugh & exen, they say thepe, they
eate coslye meate, and drynke wyne, & let
vs eat and drynke. for to morowe we shal
dye. Neuer theles when the Lord of hostes
heard of it, he said: yea, if theys wyckednes
of yours shalbe remitted, ye must die for it.
This hath the Lord God of hostes spoken.

E Thus sayeth the Lord God of hostes: go
into the treasury vnto Sabna the gover-
nour, and sape vnto hym: What hast thou
here to do? and from whence comest thou
that thou hast made the a graue here? For
he had caused a cosly tombe of stone to be
made for hym selfe, and a place to lye in, to
be betwen out of a rocke. Behold, the Lord
shal cast the out by violence, he wyl derke
the of another sapon, and put vpon the a
straunge cloth. He shal carpe the into a sac-
countre, lyke a bal with his hands. After
that thou dye, there shal the pompe of thy
charers houe an end, thou vyllen of þ house
of the Lord, I wyl shut the out of thyne dy-
tyme, and put the from thyne estare.

After this wyl I cal my seruant Elia-
hym, the sonne of Belkysab, and say vnto
hym: I wyl geue thy power into his hand.
He shalbe a father of the cittyens of Ieru-
salem, and of the kynned of Iuda. I wyl al-
so say the: (b) here of Dauids house vpon
his shoulders, and if he open, no man shal
shut, and if he do shut, no man shal open. I
wyl fasten hym to a narle in the place of
the most hygh faythfulnes, and he shal be
vpon the glayous troue of his fathers
house. They shal hang vpon him all the glori-
of his fathers house, of the chyldren and
chyldeys chyldren, al apparel smal & great,
al instrumentes of measure and masure.
They shal come to passe (sayeth the Lord
of hostes.) when the nayle that is fastened
to the place of the hygh faythfulnesse,
shal be plucked of. And when the weyght
that hangeth vpon it, shal fall, be broken,
and betren in peeces: for the Lord hym
selfe hath sayd it.

The Notes of the. xxi. Chapter.

(a) Ierusalem is called the daller of visions be-
cause it had so many sears: that is, prophets and
trache of Gods word.

(b) the key is signified authority & power, as
Apo. iii. b. This is he. &c. that hath þ key. &c.

The. xxii. Chapter.

A prophete agaynste Tyrus, and a promysse

The Prophecy

to restore it agayne.

A heuy burthen vpon Tyrus. Mourn
ye wyppes of Tharlis, for she is thro-
wen downe to the ground, and con-
quered of the that are come from Cethim.
The indwellers of the Ilandes; the mar-
chauntes of Sidon, and they that occupie
the sea (of whom thou wast ful sometyme)
are at a point. For by sea wet they fruytes
brought vnto the, and al maner of corne by
water. Thou wast the comen market of
al people. Sidon is soyr for it, yea and all
the power of the sea complaine, & sayth:
O that I had neuer traualled wth child, &
that I had neuer boyne any, that I hadde
neither noyr shed hope, nor broughte vyne
daughter. As soone as Egypt perceyued
it, she wyl be as soyr as Tyrus is selfe. So
ouer the sea mourn ye that dwell in the
Iles: is not that the glayous cyp, whych
hath bene of lōg antiquyte? whole natiues
dwelling far of, comend her so greatly?
Who hath deuised such thyngs vpon Tyrus
the crowne of al cypes, whole marchauntes
and captaynes wth the highest and princel-
pal of the world? Euen the Lord of hostes
hath deuised it, that he may put down all
pompe, and mynyshe all the glayre of the
world. So thow wyl thy lād (O thow daugh-
ter of the sea) as men goo ouer the water,
and ther is not a gyble more.

Thus the Lord that remoueth the king-
domes, and hath taken in hande agayn
that myghy Canaan to coore it out, hath
stretched out his hande ouer the sea, and
sayd: From hence shal thou make no more
march (O thow daughter of Sidon, for thou
shalt be put downe of the Cethims. Stand
vp therfore, and go wth the enemy wll ca-
ry the, wth thou shalt also haue no rest.
Behold, (for thyne ensample:) The Chal-
dyes were such a people, that no man was
like them, they builded them, he set vp his
castels and palaces, and broke them doune
agayne. And therfore mourn (ye shippes of þ
sea,) for your power shalbe throwe downe.

After that, shal the. lxx. yeres of Tyrus
(euen as long as their kynges lyfe was) be
forgotten. And after. lxx. yeres it shal hap-
pen to Tyrus as wth an hatlot that plat-
eth vpon a lute. Take thy lute (saye men
to her) and go about the cypre, thou art yet
an vnknowen wenche, make pastime wth
dyuers ballers, wherby thou mayest come
into acquaintance. Thus shal it happen
after thre score and ten yeres: The Lord
shal vsyte the cypre of Tyrus, and it shal
come agayne to her marchaundysse, and
shal occupie wth all the kyngedomes
that be in the worlde. But all her occupy-
inge and wyppynge, shalbe halowed vnto
the Lord. For then shal they laye vp no-
thyng beynde them nor vpon heapes, but
the marchaundysse of Tyrus shal belonge
vnto the cypriens of the Lord, to the feding
and susteyning of the hongyre, and to the
clothyng of the aged.

The

Septen. ii.
1. 20. 1. xv.
E. 1. 1. 1. 1. 1.

Some trade
into Tyre
is. 1. 1. 1. 1. 1.
her name þ
marchauntes
of Tyre
to the mar-
chauntes of
Tyre. that
they now
get them to
Tyre & the
cause Tyre
is destroyed

He meaneth
Tyre whiche
the lū. c. 1. 1.
in the sea.

Job. 11. 1.

The. xxiii. Chapter.

A prophete vpon the tribulation that shall fall vpon the world, because of synne.

BEhold, the Lord shall waste and plage the world, he shall make the face of the earth desolate, and scatter abroad the inhabitants thereof. The shall the (a) priest be as the people, & master as the servant, the dame lyke the mayde, the seller like the buyer, he that lenderth vpon vsury, lyke vnto hym that borrower vpon vsury, the creditor, as the debtor. Yea miserably shall the world be wasted and cleane destroyed. For the Lord hath so determined in hym selfe. The earth shall be heuye and decaye. The face of the earth shall perishe and fall away, the proude people of the world shall come to naught. For the earth is corrupte of her inhabitants.

For wher they haue offended the law, changed the ordynances, and made the (b) euellastynge testament of none effecte. And therefore shall I curse denoure the earth, for they & dwel thereon haue sinned, wherfore they shall be vrent also, and those that remaine shall be very few. The swete wine shall moun, the grapes shall be wake, and al that haue bene merp in heart, shall sighe. The myrrour of tabernacles shall be laid downe, the chere of the ioyfull shall cease, and the pleasure of lutes shall haue an end, ther shall no more wine be dronke with myrre, the beere shall be bitter to them that drinke it, the wycked cities shall be broken downe, al houses shall be shut & no man may come in.

In the streets shall there be left by a cye because of wyne, al mens chere shall vanishe away, and al ioy of the earth shall passe. Desolation shall remaine in the cities, and the gates shall be smitten wyth wastenes. For it shall happen vnto al landes and to al people, lyke as when a man smyterh downe the olives, that are left vpon the tree, or sekerh after grapes, when the wyne gatherynge is out. And those same (that remain) shall lyft up theyr voice, & be glad, and shall magnify the glory of the Lord euen from the sea, and prayse the name of the Lord God of Israel, in the valeies and Islands. We beare songes song to the prayse of the ryghteous, from al the endes of the world. Therefore I must speake: O myne vnfruitfulness, O my pouerty, Who is me, al is full of synners, whych offende of purpose and malpce. And therefore, O thou that dwellest vpon the earth, ther is at hand for the, feare, pte, and snare. Who so escapeth the terrible cpe, shall fall into the pte. And yf he come out of the pte, he shall be taken wyth the snare. For the windowes aboue shall be opened and the foundation of the earth shall moue. The earth shall geue a great cracke, it shall haue a sore rushe, and take an horrible fall. The earth shall shacker like a broken man, and be taken awaye lyke a tent. Her myldeades shall lye so heauye vpon her, that she must fall, & neuer ryse vp agayne.

At the same tyme shall the Lord muster together the hye host aboue, and the kynges of the world vpon the earth. These shall be coupled together as prysoners be, and shall be shut in one ward and punished innumerable daies. The Moone and the Sunne shall be ashamed, when the Lord of hostes shall rule them at Ierusalem vpon the mount Sion, before and with his excellent conseil.

The Notes of the. xxiii. Chapter.

(a) Prieste both often signifye euery man that ruleth the people, be it kyng or pryncer, or other comen officer. Jer. vi. c. And from the prophete vnto the priest. &c.

(b) Some doo vnderstande by the euellastynge Testament, not onely that which was made to Abraham, Isaac and Jacob, but also the law of nature, whiche is wyrtten in our hertes. Other vnderstande thereby the law of charpety. For that is no newe commaundement, but a comaundement fro the beginning. The law of charpety is the law of the spirit. He that loueth his neyghbour hath fulfilled the law. Rom. xiii. Gal. v.

The. xxv. Chapter

A thanksgyving to God for his woorkes.

O Lord, thou art my God, I wyl praise thee, and magnify thy name: For thou bringest maruelous things to passe, according to thing old counceils, truly and stedfastly. Thou makest of towines, heapes of stone, and bead cities, broken wals. The palaces of the wycked destroyed thou out of the city, that they shall neuer be buylded agayne. Therefore & very rude people must magnify the, and & cities of the cruel bea then must feare the. For thou art the poore mans healpe, a strengthe for the needefull in his necessitye.

Thou art a defence against euil werther, & a shadow against the heate. But vnto the presumptuous, thou art lyke a strong wynde, that casteth downe the boasting of the vngodly, thou kepest men from heate, wyth the shadow of the cloudes, thou curtest of the bryanches of tyrantes.

Moreover the Lord of hostes shall once prepare a feast for al people vpon the hye. A plenteous, costly, pleasaunt (a) feast, of fat and wel fed beastes offwete and most pure thyngs. Vpon the (b) hye shall he raise away the side vale that dangerh before the face of al the people, and & couering therewith al Gentils are couered. As for deary, he shall utterly consume it. The Lord God shall wype away the teares from al faces, and take awaye the confusion of his people thorow the whole world. For the Lord hymselfe hath sayd it.

At the same tyme shall it be sayd: lo, this is our God in whom we put our trust, and he healed vs. This is & Lord that we haue waited for. Let vs reioyce and belice in his health. For the hande of the Lord reacheth vpon this hye. But Moab shall be thershe downe vnder hym, lyke as the straws in troden vnder feete in a dung hye. For he shall stretch out his handes vpon hym, lyke as a wyminer dothe to wy mine. And wyth the

Jer. xlii. g

Jer. vii. c. and. xli. b.

The xxvi. Chapter.

the power of his handes shall be cast down
his hye pompe. As for his stronge helmes
and hys trailes, he shall both storm, cast the
downe, and sel them to the ground into dust.

The Notes of the xxvi. Chapter.

(A) By the feast of fat and well fed beastes, and
of swete and most pure thyngs, is betokened the
anace and indignation of God as the scripture
doth often signifye the same, vnder the name of
a cuppe zachary. iij. a. Behold I wil make Jeru-
salem a cup of surfeit vnto all the people that
are rounde about her.

(b) By the hill is meant the hill of Sion, by which
is figured the church. Ther wyl þ Lord iudge,
and deliuer vs fro al our enemies By the vale
and castrynge, vnderstand synne, wherein all me
are found guilty. Rom. iij. Al men haue synned.
et from it hath the Lord deliuered all synne
which belongeth, he hath freely done it, of his only
mercy for al synners sake, and not of theyr deser-
uings. Roma. i. d.

The xxvi. Chapter.

A longe for the deliuerance of the people.

The that this song be song in the land
of Iuda: We haue a strong cite, the
walls and the ordinance shall kepe vs.

Preachers to open
the people,
for he is the
doer of iudgement
whom they
must enter.
Ihon. x. d.

Open the gates, that the good people
may go in, whiche labourer for the truth.
And thou which art the doer, and hast the
matter in hande, shall be proude for peace,
euen the peace that menne hope for in the
hope of ill in the Lord, for in the Lord
God is everlasting strength. For why, it is
he that bringeth low the hye minded citi-
ties, and casteth downe the proude ciues.
He casteth them to the ground, yea, euen in
the myre, that they may be troden vnder
the fete of the simple, and with the steps
of the poore.

Bou (Lord) consider the pathe of the
righteous, whether it be right, whether þ
way of the righteous be righte. Therefore
(Lord) we haue a respect vnto the waye
of thy iudgements: thy name and thy re-
membraunce reioyce the soule. My soule lus-
teth after the al the night long, and my mind
hasteth herselfe to the. For as soone as thy
iudgement is knowne to the world, the
inhabitours of þ earth learn righteousness.
But the vngodly (though he haue recei-
ued grace, yet leaureth he not righteousness
but in that place wher he is punished, he of-
fendeth, & feareth not þ glory of the Lord.
Lord, they shall not se thine hye bad but
they will se it, and be confounded, wher thou
shalt deuoure them with the wrath of thy
people, and with þ fire of thine enemies.

But vnto vs O Lord, proude for peace for
thou hast wrought in vs al our workes. O Lord
our God, though such lords haue domina-
cion vpon vs as knowe not the, yet graunte
that we may hope only in the, and kepe thy
name in remembrance. The malicious tri-
tauntes when they dye, are neither in lyfe
nor in the resurrection, for thou visitest the
and tookest the out, and destroyest al þ me-
morial of the. Againe, thou increasest the
people. (O Lord, thou increasest the people,
thou shalt be praised and magnified in a ll

The Prophecy

the endes of the world. The people that
seke vnto the in trouble, that same aduer-
sitye whiche they complaine of, is vnto the
a chastynge before the. Like as a wyfe
with chylde (when her tynayle cometh
vpon her) is ashamed, cryeth, and suffereth
the payne. Euen so are we, O Lord, in thy
syght. We ar with childe, we trauaile, and
beare, and with the spirit we bypuge for the
belch, wher thy row þ earth is vnderfoote,
& the inhabitours of the world perishe not.

But as for thy dead me and ours, that
be departed, they are in life and resurrecti-
on. They lye in the carthe, they wake, and
haue ioye, for thy deite is a dew of life and
lyght. But the place of þ malicious citi-
tes is fallen away. So go now my people
into thy chamber, and shut the doore to the,
and suffer not the twinkling of an eye,
till the wrath be ouer past. For behold, the
Lord wyl go out of his habitacion, and vi-
sit the wyckednes of them that dwell vpon
earth. He wyl discover the bloude that the
hath deuoured, he shall neuer hide the that
he hath murdered.

The xxvi. Chapter.

The prophetes al realmes shall be destroyed
about the coming of Christ.

Then the Lord toke his beuy, greace,
and long (a) sword that vnto Leua:
than that inuincible serper, eue þ
usathan that crooked serpent, and shall say
the vnto the in the sea. At the same tyme
shall men song of the vineyard of Gausca-
tel. I the Lord kepe it, and water it in due
season. I watch day and night, that no ma
breake into it, I beare no curl will in my
mind. Who wil compell me, that I greatly
forgetting al fayrfulnes should burne it
up at ones with thornes and bushes? Or
who wil enforce me to kepe or make peace?
It wil come to this point, that Jacob shall
be rooted againe, and Israel shall be grene,
and beare flowers, and they shall fill the hole
world with theyr fruyte. Smyteth he not
his smyter, as euill as he is smyten hym
self? Destroyeth he not the murderers, as
he is murdered? Every man recompenseth
with the measure that he receaueth. He
must vnto his fore winde as vnto þ daies
of extreme beate. And therefore shall the ini-
quity of Jacob be thus reconcyled. And so
shall he take away al the scut of his synnes.

As for aulter stones he shall make the as
stones beaten to poulver, the groues and
pools shall not stand. The strong cities shall
be desolate, and the sayre cities shall be left
like a wilderness. The carrel shall feede and
lye ther, and the shepe shall eat it vp. Ther
baruest shall be brent, theyr wyues whiche
were theyr betwix when they came for the,
shall be defiled. For it is a people withoute
vnderstanding, and therefore he that created
them, shall not fauour them, and he þ made
them shall not be merciful to them. In that
tyme shall the Lord shute the swift wa-
ter of Euphrates, vnto the ryuer of Egypt.

By þ deade
here vnder-
stande the
righteous
as in þ ap.
m. c. Bles-
sed are the
dead, whiche
here after
shall liue in
Christ. They
shall lyse a-
gaine to liue
not as the
other whiche
the are, vnto
righteous.
John v.
Daneil,

þ
þ

þ

þ

And

And ther ſhall the chyldren be choſen oute one by one. Then ſhal the great trompette be blowne, ſo that theſe whych haue bene deſtroyed in the Affrians land, and thoſe that be ſcattered abroad in Egypte, ſhall come and worſhipp the Lord at Jeruſalem upon the both mount.

The Notes of the xxviii. Chapter.

(A) By the ſwearde of the Lord is underſtande the worde of God, and the ſentence of the euerlaſting iudge. Wpith it is the drupl and the power of Ierichoſt ſterne.

(b) Heuathen betokeneth here the drupl after ſome erpoliteurs, albeit that it properly ſpyngeth a Whale, as is ſaid. Job. xl. c. Serpentes do alſo betoken the drupl, becauſe of their ſwiftnes & wilynes. Gen. iii. c. The Heb. underſtand here by ſerpentes myghty bynges and pyntes.

The xxviii. Chapter.

Agaynſt the pyntes of Ephraim, and agaynſt falſe Pyntes and Preachers.

V To be to the crowne of pryde, to the broken Euphrates, and to the ſadynge ſoure, to the gloire of bys pompe, that is upon the top of the plentyous valley, whych men be ouerladen with wyne. Behold, the ſtrengthe and power of the Lord ſhal breake into the land on euer ſyde, lyke a tempeſt of vayne that beateſt downe ſtrong holdes, and lyke an horrible, myghty, and overflowing water. And the proud crown of the broken Euphrates, ſhal be troden under ſoore. And as for the ſadynge ſoure the gloire of bys pompe, whych is upon the top of the plentyous valley, it ſhal happen vnto hym, as to an vntimely fruit, before ſ heauen come. Which as ſoone as it is ſene, is by & by deuoured, or euer it come wel in a mans hand.

W And then the Lord of hoſtes ſhal be a ſoyful (a) crowne, and a glorious garland vnto the remnant of bys people. Vnto the lowly, he ſhal be a ſpyrte of iudgemente, and vnto them that dyue away the enemyes from the gates, he ſhal be a ſpyrte of ſtrength. But they go wrong by the reaſon of wyne, they fall and ſhacker becauſe of ſtronge dyuſe. Yea euen the piſteſſes and prophetes them ſelues go amys, they are broken wth wyne, and weake byrned thowgh ſtrong drinke. They erre in ſcrnyng, and in iudgement they ſaple. For al tables are ſo ful of homit & ſilchpnes that no place is cleane. (b) What is he amonge the, that can teach inſtruct or enſoume the chyldre, which are meaned from ſucke, or taken frō the breaſts, of any other faſhion then? Command that may be commaunded, byd that may be bidden, ſayd that may be ſayd, kept back that may be kept back, here a lye, ther a lye. And therfore the Lord alſo ſhal ſpeake wth liſpynge ſpys, & wth a ſtraunge language vnto this people, to whom he ſpake afore of this maner. Thys ſhal byrge reſt if one reſreſhe the weaſpe, pea, thys ſhal byrnger reſt. But they had no myl to beat. And therfore ſ Lord ſhal ſwee their ſtuburnes. Command that may

be commaunded, byd that may be bidden, ſayd that may be ſayd, kept back that may be kept back, here a lye, ther a lye. That they may go forth ſayd backe ward, be broſed, ſtared, and taken. Wpeth ſore beat the word of the Lord, yf mockers that rule the Lordes people, whych is at Jeruſalem. For ye comferte poure ſclues thus: Tuſte, dearh and tre are at a popur, and as ſo; hel, we haue made a condrepon wth it, & thoughte ther breake out any ſore plage, it ſhal not come vpon vs. For wth byſcepte wyl we eſcape, and wth bynibles nes wyl we deſcude our ſclues. Therefore ſayth the Lord God: Behold, I wyl laye a ſtone in Sion, a great ſtone, a coſtly* corner ſtone for a ſure foundatiō, that who ſo putteth bys truſt in t ym, ſhal not be confounded. Argteouſnes wyl I ſet by agayne in the balaunce, and iudgement in the weyghes. The tempeſt of vayne ſhal take awaye your refuge, that ye haue to diſcine wth al, and the overflowing waters ſhal break downe your ſtrong holdes of diſſimulation. Thus the appoyntment that ye haue made wth death, ſhal be done awaye: and the condreion that ye made wth hel ſhal not ſtand. When the great deſtruction goeth thowgh, it ſhal al to tread you. It ſhal take you quyte awaye before it. For it ſhal go forth early in the morning, and conſume onely that dope and that nyghre. And the very ſcare onſy ſhal teache you wher ye deare it. For the bed ſhal be ſo narrowe, that a man can not lye vpon it. And the coſtlyng ſo ſmal, that a man may not minde hym ſelfe cheetn. For the Lord ſhall ſteppe forth as he byd vpon the moſt* Herazin, and ſhal take on as he byd vpon the bare of Sabaon, that he may byrge forth the bys deuice, bys (d) ſtraunge deuice and fulſill bys worke, bys wdderful worke. And therfore make no mockes at it, that your captiuitie increaſe not, for I haue hearde the Lord of hoſtes ſay, that ther ſhal come a ſo darre deſtruction and plage vpon the hole earth. Take heede and heare my voyce, pōder and marke my wordes wel. Sacrb not the houſband mā euer in dar ſeaſō earneſtly to bys land: he moueth and ploweth his ground to ſow. And when he hath made it plaine, he ſoweth it wth ſitches or comſtr. He ſoweth the wheate and barley in theyr place, Milium and Rye alſo in theyr place. And that he maye doo it ryghre, bys God teacherh hym and ſheweth hym. For he readeſt not the ſythes out wth a wain, neyther byrgeth he the carre here and there ouer the comſtr, but he threſeth the ſitches oute wth a ſlarke, and the comſtr wth a cobbe. But the wheate he gryneth to make breade thereof: In as muche as he can not byrge it to paſſe wth treaſdng oute. For neyther the byoofing that the carre wheeles make, nor bys beaſtes can geinde it. This and ſuch lyke pyntes come of the Lord of hoſtes, whych is mar-

Re. 4. uelous

Isalm. xl.
What xii. d.
Zec. xii. d.
Reg. ii. a

Isa. xlii. c. d.
Isa. xlii. c. d.
Isa. xlii. c. d.

Looke to p
next chap

1. cor. xii. d

The. xxi. Chapter.

uelous in counsaile, and greate in eyghe-
outnesse.

The Notes of the. xxviii. Chapter.

(a) Joyfull crowne and glorious garments, are
here taken for triumphe, honour and reward
that we looke for: whych we shall undoubtedly re-
ceive, by his mercy graunted in Christ.

(b) How read: whō teacheth he knowledge: and
whom wyl be cause to understande his voyce?
even them that are weaned from mylke and cas-
ten from the breasts. For it is commonly sayd.
Commaunde. &c. The same understande by
mylke, worldly poyntes and the pleasures of
the worlde. And by them that are taken from the
breasts, they understande suche as haue left
dyscrepance and delayinge from day to day, and
that now we sepe no more, commaunde, that may
be commaunded. &c. but doe straight wayes at
the first cal follow the Lord, not lookynge to be
tailed the seconde tyme.

(c) This is called a coynne stone, because he
hath her mediatoure or medler betwene god
and man. 1. Timothe. iii. b. couplith in him the
Jewes and the Gentyls, and ioyneth them toge-
ther. Ephesians. ii. d.

(d) That is, his ma. uelous work, that exceedeth
mann persuerance and felung.

The. xxi. Chapter.

**The destruction of Jerusalem. Agaynst the
commaundmentes of men.**

Woe unto the, O Arpell, thou
cypre that David man. Take
per some peaces, and let some
leaves yet passe ouer: the shall
Arpell be desreged, so that the
shall be heuy and sorrowful, and shall be vn-
to me even as a Lyon. For I wyl say spee
to the round about, and keepe the in wyth
towers, and graue vp dykes agaynst the.
And thou shalt be brought low, and speake
out of the earth, and thy wordes shall goo
dubly out of the ground. Thy voyce shall
come out of the earth, lyke the voyce of a
wyche, and thy talkynge shall growe oure
of the myre. For the multitude of thine en-
emyes shall be (a) lyke meledust. (b) And
the number of thy prynces shall be as the dust
that the wynde taketh awaye todayntly.
Thou shalt be dyspyed of the Lord of hostes
wyth thundre, earthquake, and wyth a
great cracke, with the whyle wynde, tem-
pest, and wyth the flame of a consumynge
fyr. But now the multitude of all the peo-
ple that went out agaynst Arpell, the hole
host, the strong holdes, and syege, is lyke a
dreame whych appeareth in the nyght. It
is lyke as when an hungry mā dreameth
that he is eatynge, and when he waketh, he
hath nothing: lyke as when a chyrly man
dreameth that he is dyspyng, and when
he waketh, he is faynte, and his soule vn-
pacysse.

So is the multitude of all people that
muster them selues agaynst the hpl of Sy-
on. But ye shall be at your wits end, ye shall
be abashed, ye shall shaker and reele to and
fro. (c) Ye shall be dronke, but not of wine.
Yea, ye shall tal, but not thowme dronken-
nesse. For the Lord shall geue you an harde
sleepynge spyte, and hold down your eyes:

The Prophecy

namely your prophetes and heads which
should see, them shall be couer. And al bys-
ons shall be vnto you, as the wordes that
stande in a sealed letter, when one offereth
it to a man that is learned, and saith: read
vs this letter. Then he answereth: I can
no reade it, for it is shure. But if it be ge-
uen to one that is not learned, or sayd vn-
to hym: reade this letter. Then sayth he:
I cannot reade.

Therefore thus sayeth the Lord: For vs
much as the people drawe vnto me with
their mouth, and prayse me byghlye
with their lippes (where as they heare
newe beleffe is farre from me, and the feare
whych they owe vnto me, that such they
to menes lawes and doctrynes) there-
fore wyl I also shewe vnto this people a
marueylous terribile and greate thynge.

(Namely this:) I wyl destroy the * wyl-
dome of their wise, and the understanding
of their learned men shall perishe. Woe be
vnto them that seeke so deepe to hyde their
ymagination before the Lord, whyle they re-
hearse their counsels in darckenes, and say:
who seeth vs, or who knoweth vs? Whych
ymagination of pourses is euen as when
the potters clay taketh awflemente, as
though the worke myght say to the worke
master: make me not: or as when an ear-
then vessel sayth of the potter: be understan-
derd not. (d) Se ye not that it is barbe by,
that Libanus shall be turned into Charnel
and that Charnel shall be take as a wood?
Then shall deafe men understand the wordes
of the booke, and the eyes of the blinde
shall se wythout any cloude or darckenesse.
The oppressed shall hold a mery feast in the
Lorde, and the poore people shall reioyse in
the holy one of Israel.

Then shall the furious people cease, and
the mockers shall be put away, and al they
that do wronge, shall be plucked out, suche
as laboure to drawe men vnto spure, and
that dysceane hym, whiche reproue them
in the gate, and such as turne good per-
sons to vanytye. And therefore the Lorde
(euen the defender of Abraham) saith thus
vnto the house of Jacob.

Howe shall not Jacob be ashamed, nor
his face confounded, when he seeth among
his children (whom my hands haue made)
such as valow my name amongs the, that
they may sanctifye the holy one of Jacob,
and feare the God of Israel, and that they
whych afore tyme were of an erroneous
syde, haue now understandynge, and that
such as before could not speake, are now
learned in my lame.

The Notes of the. xxi. Chapter.

(a) Shall be lyke meledust that is, shall be so ma-
ny, and as vnable to be numbred as meledust.
(b) And the number of thy prynces shall be. &c. As
who should say: the most heuy and cruel ene-
myes that wyl be vpon you in a moment and so-
denly, myghte and that quychlye be ouercome of
the Lorde, as the dust is taken awaye wyth the
wynde, as it happened vnto Sennacherib: Yet
shall

Math. vi. a
Mar. vi. b

1. Cor. i. c.

Abd. i. c.
Ecl. xii. c.

1. Th. i. c.

1. Th. i. c.

that is not be so then, but as I wyll nowe shewe thethou shalt be vntoed and punished of the Lord, even as when althynges tremble for fear of the thunder, whiche no man can eschue: and as when the earthquake shaketh al that ther is wyth an horrible and fearful sounde: a storme and tempest shall overthrowe the, and wyth the flame of fyre shalt thou be deuoured.

(c) That is, ye shall be drunken: that ye shall not wete what to do, ye shall be so cleane destitute of counsell, not of the wyne that ye shall drynke, for ye shall suffer extreame thyrt, and the wyne of recreation and myght shall ye not taste of. Ye shall be feble, and fall as ye goo, ye shall be renegates for the confusion, feare, hate, and persecution of al men: not for drunkennes or stronge drynke, whiche ye shall want. Some expound this sentence of them that be drunken in hypocrisie and vylly mutation: and of them that be ful of the vyrgineousnes of theyr owne workes.

(d) As though he shoulde saye: It is not long to, that goodly trees (whiche are signified by Libanus) shall be turned into playne felde. And that the playne felde (whiche are signified by Chamel) shall become rough and full of bushes. The tyme that Christ should come, is the more tyme he meaneth, whiche the scripture dothe ofte call a more tyme. He shall the vnfertile rough and woddye heathen (whiche is vnderstande by Libanus) he turned vnto the region of Chamel: the congregation of church, and vnto the true seruice of the true God which is vnderstande by Chamel: that fructfull and well tilled felde.

(e) That is, they wyth geue iudgement, and see that every man haue ryght. Ruch. iiii. a.

The. xxx. Chapter.

A curse agaynst them that forsake the counsell of God, and speke vnto the counsell of men: he threateneth the reule of the people, whiche after the destruction of Ierusalem went into Egypte.

Vo be to those wyngynge chyldren (sayeth the Lord) whiche seke counsell, but not at me, whiche take a web in hand, but not after my wyl, that they may heape one synne vpon an other. They goo downe into Egypte (and aske me no counsell) to seke helpe at the power of Israhel, and comfort in the shadow of the Egypciens. But Israhels helpe shall be your confusion, and the comforte in the Egypciens shadow shall be your owne shame. Your rulers haue bene at zoan, and your messengers came vnto Hanes. But ye shall all be ashamed of the people that maye not helpe you, whiche shall not byng your strength or comforte, but shame and confusion.

Your beasts haue borne burthens vpon theyr backs toward the south, thow the way that is full of perill & trouble, because of the lyon and lionesse, of the Cockatrice and sharyng dragon. Yea the mules bare your substance, and the Camels brought your treasure vpon theyr crooked backs, vnto a people that can not helpe you. For the Egypciens helpe shall be but vaine and lost. Therefore I tolde you also that your pryde shoulde haue an ende. Wherefore go hence and wyte them chys in theyr tables, and note it in a booke: that it maye remayne by theyr posterity, and be kept.

For it is an obstinate people, vnfaithfull chyldren. Chyldren shall not hear the law of the Lord. They dare say to the prophetes: medle with nothing, & vnto the scribblers, tel vs of nothing for to come, but speake stonde in words vnto vs, & preach vs false things. I read out of the way, go out of the path, turne the holi one of Israel from vs. Therefore thus saith the holi one of Israel: forasmuch as ye haue cast of your beuty, & charyted your selues wyth power & nimble-nes, and put your confidence therein: therefore shall ye haue this myschance agayn for your destruction and fall, lyke as an hie wall that falleth because of some cyst (or blast) whose breaking cometh sodenly.

And your destruction shall be as an earthe pot which breaketh, no man touching it: yea & breaketh so sore, that a man shall not fynde a shewer of it to seche fyre in, or to take water ther wyth out of the pyt. For the Lord God, even the holi one of Israel hath promised thus: Wyth silfiring and rest shall ye be healed, in quietnesse and hope shall your strength be. Notwithstanding ye regard it not, but ye wyll saye: No, for thus are we constrained to lye vpon horses. And therefore shall ye lye, we must ride vpon swift beastes, and therefore your persecuters shall yet be swifter. A thousand of you shall lye for one, or at the most for tene, which do but only geue you euyl wordes: yll ye be desolate as a hypp. mass vpon an hie mountein, and as a beaken vpon an hyl.

Yet standeth the Lord waitinge, that he may haue merce vpon you, & lyftech hym selfe vp, that he may receiue you to grace. For the Lord God is righteous, happy are al they that wait for him. For thus (o thou people of Syon, & ye citizens of Ierusalem) shall ye neuer be in heauines, for doubtlesse he wyll haue merce vpon the. As soone as he heareth the voyce of the cry, he will helpe the. The Lord giueth you the bread of aduersity, & the water of trouble. But thine instructer shal not far from thee: if thine eyes loke vnto thine instructer, & thine ear hark to his word, & cryest after the, & sayest: this is the way, go this, & turne neyther to the right hand, neither to the left.

Moreover if ye destroy the syluer workes of your ydols, & cast away the golde copes that ye dect the with (as sylthynes) & say: get you hence, then wyll be geue rayne to the seede, that ye shall sow in the earth, and geue you bread of the increase of the earth, so that all shall be plentuous and aboundant. Eke catel also shall be fede in the broad medowes, yea, thine oren and agules that tye the ground shall eat good fodder, which is purged with the sanne. Goodly riuers shall flowe out of al hyr mountaynes and hylles. In the daye of the great slaughter when the towers shall fall, the Agone shall shyne as the Sunne. And the Sunne shall be seuen fold, and haue as much shyne as in seuen dayes besyde.

The. xxxi. Chapter.

In that day shall the Lord bynde by the brooked sores of the people, and heale their woundes. Behold, the glorie of the Lord shall come from farre bys face shall burne that no manne shall be able to abyde it, bys lippes shall wagge for verie indignacion, and bys tounge shall be as a consuming fire. Bys breache lyke a vehemente floude of water whiche goeth vp to the throte. That he may take away the people which haue turned them selues to banyte, and the byrdle of erroure, that lyeth in other folkes chawes.

But ye shall sing as ther was in the nyght of the holy solemnity. Ye shall reioyse from your heart, as they that come with þe pyper, when they go vp to the mount of the Lord, vnto the rocke of Isaacell. The Lord also shall set vp the power of bys voyce, and declare bys terribile arme, with bys angere countenance, yea and the flame of the consuming fyre, with the earthquake, tempest of wynde, and harle stones. Then shall the Assyrians feare also, because of the voyce of the Lord wherby shall smyte hym with the rod. And the same rod wherby the Lord wil send vpon hym, shall moue the whole foundation: with trumpe, with noyse of war and battaile to destroy. For he hath prepared the fyre of payne from the begynnyng, yea euen for kynge also. Whys hathe he made depe and wyde, the noysshing therof is fyre and wood innumerable, wherby the breath of the Lord kyndleth as it were a marche of byrmstone.

The Notes of the. xxxi. Chapter.

(a) The breache of aduersite, and the water of trouble, do signifye a lyfe full of aduersite & trouble. Ezechiel. iiii.

The. xxxi. Chapter.

He curseth them that forsake God, and seeke for the helpe of men.

Vnto be vnto them that go down into Egypt for helpe, and truste in horses, and comfort them selues in chariots, because they be many, and in horsemen, because they be lusty and strong. But they regard not the holpe one of Israel, and they aske no question at the Lord. Where as he neuertheles plageth the wycked, and yet goeth not from bys woorde, when he sepyeth forth and taketh the victorie agaynst the household of the froward, and agaynst the helpe of eury doers. Nowe the Egyptians are men, and not God, and they horses fleshe, and not spirite. And as soone as the Lord stretcheth out bys hand, then shall the healer fall, and he that shoulde haue bene helped, and shall altogether be destroyed. For thus hath the Lord spoken vnto me: Lyke as the Lyon, or Lyons whelpe roareth vpon the praye that he hath gotten, and is not afayed thowgh he the multitude of shepherdes cry out vpon hym, ne yet he abashed for al the heape of them: So shall the Lord of hostes come downe from the mount of Sion, and defend, bys byll. Lyke

The Prophecy

as byrdes flutter about their nestes, so shall the Lord of hostes kepe, saue, defende, and deliuer Ierusalem. Therefore, O ye chylidren of Isaacell, turne agayne, lyke as ye haue exceded in your going backe. For in that day euerp man shall cast out his ydols of syluer and golde, whiche ye haue made with your synful hande. (a) Also also shall be layne with the swerde, not with a mans swerde. A swerd shall deuoure hym, but no mans swerde. And he shall flye from the slaughter, and bys seruantes shall be taken prisoners. He shall go for fear to his strong holds, and bys princes shall flye from bys badge. Whys hathe the Lord spoken, whose lycht burneth in Sion, and his fyre in Ierusalem.

The Notes of the. xxxi. Chapter.

(a) Also also shall be layne with the swerde &c. The Prophet should here come to prophesie of the great destruction that happened vnto Sennacherib. ii. Paral. xxxi. c. i. E. i. Chap. xxxi. g. whiche was done by the swerd of the angell, not by the swerd of man, as ye may ther see. Sennacherib was the king of Assyria, and therefore is the destruction of the Assyrians whiche happened vnder hym, signified by this woode. Also. Some (because the Prophet saith before in the text, moueth the people to forsake Idols) expound it thus: Not by our ydols, not by our strength, not by mannes helpe: whiche al maye be called the swerd of man: that our spiritual enemy which is signified by this perpy: but by the power of God, and the invincible swerd that can not be conquered which the angel slew sixty thousand land in one nyght. E. i. Chap. xxxi. g.

The. xxxi. Chapter.

The conditions of good rulers and officers

Behold, the kyng that gouerne after the rule of rightuousnes, and the princes that rule accordyng to the ballaunce of equitye. He shall be vnto men as a defence for the wylde, and as a refuge for the tempest, lyke as a ryuer of water in a thursty place, and the shadow of a great rocke in a hye land. The eyes of the sepyng shall not be dymme, and the eares of them that heare, shall take diligent heed. The heart of the vniuersite shall attayne to knowledge, and the vniuersite tounge shall speake plainly and distinctly. Then shall the mygards be no more called gentle, ne þe churles bydetall. But the churle wyll be churlyshly mynded, & his heart wil worke euil & play the hypocrite, & imagin abhominacions agaynst God, to make þe byggye leane, & to withhold dyne from the thursty. These are the peryllous weapons of the couetous, these be bys shameful counsailes: that he maye begyle the poore with dysceitfull wordes, yea euen ther as he shoulde geue sentence with the poore. But the liberal person ymagyneth honest thynges, and cometh by with honesty.

A rype (ye rype and ydle cittytes) harken vnto my voyce. Ye carelesse cittytes, marke my wordes. After peaces and daies shall ye be

be brought in leate. O ye carelesse cytyes. For harveste shall be oute, and the stappes gatherynge shall not come, O ye cytyes, ye shall be ashamed and remoued: when ye se barrennes, the nakednes and preparynge to warre: Ye shall knocke vpon your brestes, because of the pleasaunt felds, and because of the fruitful vineyard. My peoples fildes shall bring thornes & thistles, for in euery house is voluptuousnes, and in the cyties wilfulness. The palaces also shall be broken, & the greatly occupied cytyes, desolate. The towers and bulwarkes, shall become denyes for euermore, the pleasure of mulcs shall be touned to pasture for shepe: vnto þe tyme þe spirit be powred vpon vs from aboue.

D Then shall the wilderness be a fruitful field, and the plenteous fild shall be reckoned for a wood. Then shall equys dwell in the desert, and cygheuousnes in a futefull lande. And the reward of cygheuousnesse shall be peace, and her fruite rest and quyetnesse for euer. And my people shall dwell in the Innys of peace, in my tabernacle and pleasure, wher ther is synng in them all. And when the bad faileth, it shall sal in the wood and in the cytye. O how happy shall ye be when ye shall safely som your scde besyde al waters, and dryue thither the feete of your oxen and asses.

Eloy. lxxi. f.

The. lxxiii. Chapter.

D The synng agaynst the Afflicions. A description of them that shall be the Royd.

A Therefore woe be vnto thee, o robber, shalt not thou be robbed also? and vnto thee that laiest wayte, as who saie, ther should no waite be layed for thee? Woe vnto thee whych dost hurte, enen so shalt thou be hurt also. And as thou laiest waite, so shalt wayte be layed for thee also.

D Lord be merciful vnto vs, we wayte for thee. Thine arme is at a point to visite vs, but be thou our helpe in þe tyme of trouble. Beant that the people may flie at the angre of thy voice, and that at thy vprising the Gentyls may be scattered abroad, and that they (a) spople may be gathered, as the greshoppers are comenly gathered together into the pytte. Stande vpon Lord, thou that dwellest on hye. Let Sion be filled with equyte and cygheuousnesse.

D Lette truthe and faythfulnesse be in her tyme: power, healtbe, wysdome, knowledge, and the feare of God are her treasure. Beholde, they aungels crye with oute, the messengers of peace wepe bitterly. The stretes are waste, ther walketh no man therein, the appoyntment is broken, the cytyes are despyed, they are not regarded, the desolate eache is in beauty. Lybanus taketh it but for a spoite, that it is hewen downe: Saron is lyke a wilderness: Basan and Charnell are turned vpsyde downe. And therefore sayth the

D Lord: I wyl vp, not e wyl I get vp, now wyl I acyse. (b) Ye shall conceyue subtille and beate straw, and pour (c) spyrte shall be the fyre, that it maye consume you: and the people shall be burnt lyke lyne, and as thornes burne that are vnto men of, and cast in the fyre.

D Nowe praye to ye that ate sacre of, nowe I doo for them, and consyder my glorie, ye that be at hande. The synners at Sion are strayed, a sodayne fearfulness is come vpon the popoles. What is he among vs, saie they, that wyl dwell by that consuming fyre? Whych of vs may abyde that euerslastyng beate? He that leadech a godly lyfe (say I) and speaketh the truthe: He that abhorreth to dooe violence and dysceite: he that keepeth his hand that he touche no reward: whych stoppeth his eares that he heare no counsell against the innocent: whych holdeth downe his eyes that he se none euyl.

D Be it is that shall dwell on hye, whose sauegarde shall be in the true rocke, to him shall be geuen the cyghre true meate and drynke. His eyes shall se the kyng in his glorie, and in the wyde worlde, and his beate shall delyre in the seate of God.

D * What shall then become of the synners of the Gentout? What of hym that teacheth chylidren? There shalt thou not see a people of a strange tounge to haue so dysfused a language that it maye not be vnderstand: neyther so straunge a speech but it shall be perceyued.

D Ther shall syon be sene, the head cytye of our solempne feastes. There shall thyne eyes see Iherusalem, that glayous habytation: the tabernacle that neuer shall remoue, whose nayles shall neuer be rakt out worlde wythoute ende, whose cordes euer cyghon shall neuer corrupte: for the glayous mathepe of the Lord shall ther be present amonge vs. In that place wher saye broade ryuers and streames are. Shall neyther Galey rowe, nor great ship sayle. For þe Lord shall be out captayn, the Lord shall be our lawe gyuer. The Lord shall be our kyng, and be hym selfe shall be our sautour. Ther are the cordes so layed abroad, that they cannot be better. The mast set vp of such a facyon, that no banner nor sayle hangeth thereon: but there is dealed greate spople, yea lame men runne after the pray. There speth no manne that sayeth: I am speke, but al euyl is taken awaye from the people that dwell there.

The Notes of the. lxxiii. Chapter.

(a) They spople, that is, of the Assyrians. It shoulde seme that they spople was so gathered after that the Angell hadde destroyed the host of Sennacherib. iiii. Regum. xix. ii. Paralip. xlii. e. Eloy. lxxvii. g.

(b) By the conceyving is vnderstande the thought and ymaginacion, & by the learning of drynging forth, the work. The Afflicions thought to take the cite of Iherusalem, but they thought

was in daye, and they woode of none effecte. And upon they are counted to cooeyne bubble and bring forth strawe. (1) Your spirit, &c. That is, your proud thoughts and Imaginacion shal be the very fyre that shal deuoure you, and the cause wherfore y lord shal send out hys angel to destruy you.

The xxxiiii. Chapter.

The last destruction of the Synagoge, in which the kingdom and priesthood of the people was translated to the Church and congregation of Christ.

Come ye Beate and beate, take hede ye people. Hearken thou earth, and al that is therein: thou rounde compass and al that groweth thereupon, for the lord is angry with al people, and hys dyspleasure is kyndled agaynst alle the multitude of them, to curse them, and to destroye them. So that they shal be cast out, and theyr bodies shal be as chaffe: that euen the very hills shal be mete wth the bloud of them. Al y stars of heauen shal be consumed, and the heauyn shal fold together like a rol, and al y stars therof shal fall, lyke as the leaues fall from the vyues and sytrees. For my swearde (saye he) shal be barbed in heauen, and shal immediatly come downe vpon Idu-mea, and vpon the people whiche I haue cursed for my vengeance.

B And the Lords sword shal be ful of blud, and be rusty wth the fatnes and bloud of lambes and goates, wth the fatnes of the kynders of wyethers. For the Lord shal kyl a great offering in Besra, and in the land of Idumea. There shal the Thyraxes fall wth the Bulles (that is wth the gyffes) and theyr land shal be washed wth bloud, and theyr ground corrupte wth fatnesse. Unto the alse (O Sion) shal come the day of the vengeance of God, and the reere when thynne owne iudgements shal be recompensed. Thy founteynes shal be turned to pytch, and thynne earthe to byrmstone, and therwyt shal the land be kyndled, so that it shal not be quenched day nor nyght: but smoke euermore, and so forth to lye waste. And no man shal go thorow thy lande for euer: but Bellicens, Strokes, great oules, and Trauens that haue it in possession, and dwell therein.

For God shal spred out the lyne of desolation vpon it, & weygh it wth the stones of empynes. When kynges are called vpon, ther shal be none, and al princes shal be away. Thornes shal growe in theyr palaces, nettels and thysels in theyr stoghol-des, that the dragons may haue theyr pleasure therein, and that they may be a court for Estriches. Ther shal Traunge bysures, and monstrous beasts meete one another, and the mylde keepe compaigne together. Ther shal the Lamia lie, and haue her lodgynge. There shal the hedgehog build, & be ther at home, and bring forth his yong ones. There shal the kytes come together & be one to hys lyke.

Seeke thorow the Scripture of the Lord, and read it. There shal none of these thynges be left out, there shal not one (ne such lyke) faple. For what hys mouth commaundeth, that same doth hys spryte gather together (or fulfyller). Vpon whom so euer the lot falleth, or to whom be deaseth it, & whiche lyne: these shal possesse the endurancie from generation to generation, and dwell therein.

The xxxv. Chapter.

Of the tyme and kyngedome of Christ.

In the (a) wyldernes shal restopse, the waste groundes shal be gladde, and floorysh as the A Lyfe. She shal noore pleasaunce, and be ioyful, and euer be geuyng of thanks more and more. For y glory of Libanus, the beuty of Chamel & Saton shal be geuen her. These shal knowe the honoure of the Lorde, and the maiesty of our God. And therfore strengthen the weake handes, and comforte the feable knees.

Say vnto the that are of a fearful herte: be of good chere and fear not. Behold your God cometh to take vengeance and to rewarde. God cometh hys own self, and wyl deliuer you. Then shal the eyes of the blynde be lightened, and the care of y deaf opened. Then shal the lame man (b) leape as an harte, and the domme mans tounge shal geue thanks.

In the wyldernes also ther shal welles spring, and founteynes of water in the desert. The drye ground shal turne to crytts, and the thyrste to springes of water. Where as Dragons dwelt afore, ther shal growe sweete floures and greene rushes. There shal be foote pathes, and common stetes, this shal be called the (c) holy way. No vn-cleane pect shal go thorow it, for the Lord hym selfe shal goo wth them that waye, and the ygnorance shal not erre. There shal be no spon, and no rauynge beaste shal come therein, nor be ther, but men shal go there free and safe. And the redemed of the Lord shal conuerte, and come to Spon wth thanks geuyng. Euerlastynge ioye shal they haue, pleasure and gladnes shal be among them. And al sorow and heauynes shal vanishe away.

The Notes of the xxxv. Chapter.

(a) By the deserte and wyldernes is signyfied the countrey of Heathen, whiche were without grace, and without the fruite of good and vertuous luyng. Psalm. cxi. b. It is a borrowed speache taken of the roughnes and vnfruitfulness of the wyldernes.

(b) By this leape is vnderstande the respyng, chearefulness, and quychenes of the spyt. Can. ii. b. is ther a lyke thing, of the spous, that cometh hoppynge vpon the mountaynes. Where he here sayeth, the blynde shal se, the deafe here, &c. The propheth a manifest sygne of the comynge of Christ, and of the callynge of the Gentyllis and Heathen, and of the kyngdome of god in the last full.

Manlynde was deafe to heare the heauenlye doctrine of God, den me to praye hym, I am to mynister vnto hys neyghbours, and to preache the gospell &c. These thynges Elyseus hath hee- led wth hys commyng
(c) The wape of the sayntes & saythfull is here called the holy wape.

The xxxvi. Chapter.

Jerusalem is assiged by Sennacherib, in the tyme of kynge Hezekiah.

iii Reg.
xxviii.

ii. Paral.
xxii. a.

At the xliiij. yer of king Ezechias, came Sennacherib kynge of Assyria downe, to laye siege vnto all the stronge Cityes of Iuda. * And the kynge of the Assyrians sent Rabshakeh from Lachys toward Jerusalem against kynge Ezechias, wth a greuousse veste, wherby he set hym by the con- duit of the ouer pole, in þe way that goeth thowme þe sulles lande. And so ther came forth vnto hym Eliakim Belshahs sonne, the president, Sobna the scribe, and Ioab Asaphs sonne the secretarie.

And Rabshakeh sayd vnto the: Tell Ezechias that the great kynge of Assyria sayth thus vnto hym: What presumptiō is this that thou trustest vnto? Thou sayest peraduenture, thou hast counsel & power enoughe to maynteyne this warre: or els wherfore trustest thou, that thou castest thy selfe of frome? Lo, thou puttest thy truste in a broken staffe of a reede (I meā Egypt) which be that leaneth vpon it, it goeth into hys hande, and shoteh hym thowme.

When so is Pharaoh the kynge of Egypt vnto all them that truste in hym. But if thou woldest saye to me: we truste in the Lorde our God. A goodly God in dedde: whose bygd places and alters Ezechias toke downe, and commaunded Iuda and Jerusalem to worshyppe only before the alter. Abide the, thou hast made a condic- tion wth my Lorde the kynge of Assyria: that he shulde geue the two thousand horses: art thou able to set men vpon the? Sepunge nowe that thou canst not respise the power of the smallest prince that my Lorde hath, howe darest thou trust in the chariots and horsemen of Egypt? More ouer, thoukest þe I am come downe by thet to destroy this lande wthout þe Lorde's wyl? The Lorde said vnto me, go down into the lande that thou mayst destroye it.

Then sayd Eliakim, Sobna, and Ioab vnto Rabshakeh: Speake to vs thy sec- uantes (we pray the) in the Syrians lan- guage, for we vnderstand it wel. And speake not to vs in the Jewes tounge, lest þe folke hear, wherby they shal be wroth. Then an- swered Rabshakeh: Thouke þe that the kynge sent me to speake this oulpe to you? Harbe he not sente me to them also þe vpon the wal: that they be not compel- led to eate their owne donge, and drinke theyr owne stile wth you?

And Rabshakeh stode styll, and cryed wth a loude voice in the Jewes tounge, & sayed. Howe take hede howe the greates kynge of the Assyrians gyueth you warnynge.

Thus sayeth the kynge: Lette not Ezechias disceyne you, for he shal not be habile to deliuer you. Wherfore let not Ezechias as cōferte you in the Lorde, wherby he saith: The Lorde wthout doubt shal defende vs, and shal not geue ouer this cyrie into the hande of the king of the assyrians, be- leue hym not. But thus sayth the kynge of Assyria: Obtene my fauour, enclayne vnto me: so may euery man enioy his byneparde and syggerces, and drinke the water of hys cesterne, vnto the tyme that I come my selfe, and byynge you into a lande that is lyke your owne: wher in is wheate and wyne, wherbye is bothe lomen & pch fede, and plantes wth byneparces. Let not Ezechias disceyne you when he sayeth vnto you: the Lorde shal deliuer vs.

Might the gods of the Gentiles kepe euery mannes lande from the power of þe kynge of the Assyrians? Where is the God of Demath & Arphad? Where is the God of Sepharuaim? And who was habile to defend Samaria out of my hande? Or which of all the Goddes of the landes, hath deli- uered their countreye out of myr power, so that the Lorde shulde deliuer Jerusalem fro my hande? Vnto this Ezechias mes- sengers helde their tounge, and answered not one word: for the king had charged the that they shulde geue hym none answer. So came Eliakim Eliashs sonne the pre- sident Sobna the scribe, & Ioab Asaphs sonne the secretarie, vnto Ezechias wth rent clothes, & told him þe wordes of Rab- shakeh.

The xxxviii. Chapter.

Ezechias humbleth himselfe before the lord. The arme of Sennacherib is layde of the Angel of the Lord, and he hym selfe is kyl- led of hys own sonnes.

Vhen Ezechias heard that, he tēte his clothes, and put on a sackcloth, & wente into the temple of the Lorde.

But he sent Eliakim the president, Sobna the scribe wth the eldeste priestes clo- thed in sacke, vnto the Prophet Esay the sonne of Amoz, and they sayd vnto hym: Thus sayed Ezechias: This is the day of trouble, of plage, & of wrath, lyke as when a chyld commeth to the birth, but the wo- man hath no power to byynge it forth.

The Lorde thy God, no doubt, hath wel consydered the wordes of Rabshakeh, wherby hys Lorde the kynge of Assyria hath sent to despy and blasphemie the liuinge God, wth such wordes as the Lorde thy god hath herd eryght wel. And therfore lyft vp thy prayer for the remnaunce that yett are lefte. So the secuautes of kynge Ezechias came to Esay.

And Esay gaue the this answer: say thus vnto your Lorde: thus saith the Lorde: Be not afraied of the wordes that thou hast herde, wherby the kynge of Assyria's secuautes haue blasphemed me. Beholde, I wil cause a wind go ouer him:

Ex. lviij.

as

The xxxvii. Chapter.

as soone as he heareth it, he shall go again into his countrey, there will I destroy him with the sword. Some when Isababek returned, he founde the kynge of Assyria layinge siege to Robuab, for he hadde understode, that he was departed from Lachys. For there came a rumoure, that Sennacherib kynge of Ethiopia was come forth to war agaynst hym.

E And when the kynge of Assyria hearde that he sent other messengers to king Eszechias, with this commaundment: Say thus to Eszechias kynge of Iuda: Let not thy God deceyue thee in whom thou dost trust, and sayest: Jerusalem shall not be given into the handes of the kynge of Assyria. For thou knowest well howe the kyniges of Assyria haue handled all the landes that they haue subiected, & hopest thou to escape? Were the people of the Gentiles (whome my progenitors conquered) deliuered at any tyme thowme these goddes? As namely, Bozan, Baran, Iezeph, and the chylde of Eden, whiche dwell at Tbalassar. Where is the kynge of Hamath, and the kynge of Arpad, and the kyng of the cite of Sepharuaim, Ena and Aua?

Some when Eszechias hadde receyued the letter of the messengers, and red it, he wente by into the house of the Lorde, and opened the letter before the Lorde. And Eszechias prayed before the Lorde, on this manner: O Lorde of hostes, thou God of Israel, whiche dwellest upon Cherubinne. Thou art the God that onely is God of all the kyngdomes of the world for thou onely hast created beautie & etid. Encline thine eare, Lorde, and consider, open thine eyes, O Lorde, and se, and ponde all the words of Sennacherib, whiche he hath sente bys embassage to blasphemie & lusing god.

B It is true, O Lorde, that the kyniges of Assyria haue conquered all kyngdomes and landes, and caste theyr goddes in the fire. For my standynge those were no goddes, but the workes of mens handes, of wood or stone, therefore haue they destroyed them. Delouer us then, O Lorde our God, from the handes of Sennacherib, that all kyngdomes of the earth may knowe that thou onely arte the Lorde. Then say the sonne of Amoz, sent unto Eszechias, saying: Thus saith the Lorde God of Israel: wher as thou hast made thy prayer unto me, as touchynge Sennacherib, this is the answer, that the Lorde hath given concernynge hym.

E Despyled arte thou and mocked, o (a) daughter of Sion, he hath shakyn his head at the o daughter of Jerusalem. But thou Sennacherib, whome hast thou destroyed and blasphemed? and agaynst whom hast thou lysed up thy voyce, and exalted thy proude lookes? euen agaynst the holpe one of Israel. Thou with thy seruantes hast blasphemed the Lorde, and thus

The Prophecy

holdest thou of thy selfe: I couer the hye mountaynes and spydes of Libanus with my boylemen.

And there will I cutte downe the hygh Cedre trees, and I sayest fyre trees. I will by into the heigth of it, and into the chiefe of the tymbre woddes. If there be no water, I will graue and drynke. And as for waters of defence, I shall dry them by with the fete of myne boyle. Yes (sayest thou) hast thou not herd what I haue taken in hande, and broughte to passe of old tyme? What same will I do nowe also: waste, destroye, and bynne stronge cityes vnto heapes of stoues. For theyr inhabitours shall be lyke lambe me, broughte in fear & chounded. They shall be like gras and grene herbes in the felde, like the bape upon house toppes, that withereth afore it be growen by.

I knowe thy wayes, thy goynge forth, and thy comynge home, yea and thy maner: I knowe agaynst me. Therefore thy fury shal be agaynst me, & thy pride is come before me. I will put a * ruge in thy nose, and a bridle in the chawes of the, & turne the aboute euen the same waye thou comest. I will geue the also this token, O Eszechias, this yere shalt thou eate that is kept in store, and the next yere such as groweth of hym selfe, and in the thirde yere thou shalt sow and reape, yea thou shalt plante vineyardes, and enter the frutes therof.

And such of the house of Iuda as are escaped, shall come together, and the remnant shall take coate beneth, and bring forth the frute aboute. For the escaped shall go oute of Jerusalem, and the remnant from the mounte Sion.

And thus shall the gelousye of the Lorde of hostes bynne to passe. Therefore thus saith the Lorde, concernynge the kyng of the Assyrians: He shall not come into the cite, and shall shooe no arrowe into it, there shall no chylde hurt it, neyther shall they digge aboute it. The same waye that he came, shall he retourne, and not come at this cite, sayeth the Lorde.

And I will kepe, & saue the cite (sayeth he) for myne owne, and for my seruante Dauids sake.

* Thus the angell wente forth, and slew of the Assyrians booke, an hundred foure score and fyue thousande. And when men arose by earlye (at Jerusalem,) they holde all laye ful of dead bodies. So Sennacherib the kyng of the Assyrians brake by and dwelt at Ninus. Afterwarde he chaunced, as he prayed in the temple of Asrahys God, Adramalech, and Sarsar his owne sonnes, slewe hym with the swerde and fledde into the lande of Ararat. And Asar Hadon his sonne raygned after hym.

The Notes of the xxxvii. Chapter.

(a) The daughter of Sion both signifie & people of iudea, whiche purely groweth vnto

Of this ye have. uil. kings. p. 6

111. re. re. 9
ecl. xliii. 6
Job. i. 6.
1. mach. vii. 6.
1. Mach. vii. 6.
The death of Sennacherib.

unto goddes worde, that was firste geuen in the
holl. B. on. & ro. xx. As oft men reade thus: O
thou virgin, daughter of Syon. &c. Haue also
al'udynge vnto this virgin, callen the church
and cōgregation of the faythful virgin, sayinge:
I haue coupled you vnto one man, to make you
a chaste virgin to Christ. li. Cor. xi. 2.

The. xxxviii. Chapter.

Ezechias is sicke vnto the death, but is yet
reuered by the Lorde, and lyueth. xv. yeres
after: for whiche benefite he giveth thākes.

l. li. Re. xx. a
li. ps. xxxii. f

Not long after this was Ezechias
sicke vnto the death: and the pro-
phete Esaye the sōne of Amoz came
vnto hym and sayd: Thus commaundeth
the Lorde: Sette thynne house in order, for
thou muste dye, and shalt not escape.

The Ezechias touned his face toward
the wal and prayed vnto the Lorde, and
sayd: Remembre, O Lorde, that I haue
walked before the in (a, truth and iustice)
heart, and haue boone the chynge þ is plea-
saunt to the. And Ezechias wepte sore.

Then sayde God vnto Esaye: Go and
speake vnto Ezechias: the Lorde God of
Dauid thy father sendeth the this worde:
I haue hearde thy prayer, and consyde-
red thy teares: behold I wyll put frē:
fene yeres mo vnto thy lyfe, and deliuer
the and the cite also from the hand of the
kyng of Assiria, for I wyll defend the cite.

Isa. li. b.

1. Reg. ii. g.

Isa. x. e.

* And take the this token of the Lorde,
that he wyll doo it, as he hath spoken.
Beholde I wyll recourne the shadowe of
Achaz dyall, that now is layed out with
the sunne and byngge it tenne degrees
backward. * So the sunne touned tenne
degrees backward, the which he was de-
cended afore.

A thākesgeuing whych

Ezechias kyng of Iuda wrote whan
he hadde bene sicke and was
recovered.

I thoughte (b) I shoulde haue gone to
the gates of hell in my best age, and haue
wanted the resydue of my yeres.

I spake wythin my selfe: I shall neuer
vlyste the Lorde God in this lyfe: I shall
neuer se man amonge the dwellers of the
worlde.

Myne age is solden by together, & take
awaye from me lyke a sheperdes cotage:
my lyfe is betwen of, lyke as a bowe cut-
ter of bys tymbbe.

Whyle I was yet talkynge my selfe, he
hewed me of, and made an ende of me in
one daye.

Job. iiii. v.

* (c) I thought I wold haue lyued vnto
the morow: but he broked my bones like
a lyon, and made an ende of me in one day.

Then charred I lyke a swalowe: and
lyke a crane, and mourned as a doe.

I lyfte vp myne eyes into the heygth:
O Lord (sayd I) violence is doone vnto
me, be thou surety for me.

What shall I speake or saye, þ he may

this do: that I may lyue out al my yeres,
yea in the bitternesse of my lyfe?

Merely (Lorde) men shoulde liue in bit-
ternesse: and all my lyfe must I passe ouer
therin, for þ raised me vp, & wakeste me.

But lo, I wyll be well contente wyth
this byternesse.

Neuerthelesse my conuersacion hath so
pleased the that thou woldest not make
an ende of my lyfe: so that thou hast cast all
my synnes bebynde thy backe.

* (d) For hel prayseth not þ, death doth not magnifye the. Psal. vi. a.

(e) Wher that go down into the graue
praise not thy toun: but the luyuge, yea
the luyuge knowledgeth the, lyke as I do
this daye.

The farther telleth this chylde of thy
faythfulnesse.

Deliver vs (O Lorde) and we wyll
synge prayles in thy house, all the dayes
of our lyfe.

And Esaye sayde: take a plaster of fig-
ges and laye it vpon the soze, so shall it be
hole.

Then sayd Ezechias: O what a greate
chynge is this, that I shall go vp into the
house of the Lorde.

The notes of the. xxxviii. Chapter.

(a) Truth for purenes, as in the psalme li. b.
But lo, thou hast a pleasure in the truth. &c.
That is purenes in the true and perfecte rygh-
tuousnes.

(b) That is, I thought I shoulde haue gone to
my graue, and haue dyed in my best age. &c. The
hebrewe worde signifieth both hell and a graue,
pitte or ditche. That maye pe perceiue in Gene.
xlii. g. where Jacob sayth, that if any mysfor-
tune shoulde happen vnto Ben Jampn in his
Journey into Egypt wyth his other brethren,
his gray head shoulde be broughte with sorowe
vnto his graue: where the comen traill. readeth
hell, for the graue, As for Ezechias, he neyther
feared hell nor purgatorie, as pe maye wel se by
that he a lyttel before sayeth.

Remember O Lord, that I haue watched be-
fore the in truth and a stedfast herte, and haue
done the chynge that is pleasaunt to the: whiche
thing, who so dothe, needeth not to feare any
of those two places. Besydes that þ dunce men
and Sophisters them selues, whiche wers (as
moste learned men thynke) the inuētours and
fāders, yea, and the very makers of purgatory.
saye, that before the tyme of Christes commynge,
ther was no such place, so that Ezechias is by
this sentence scaped quyte of that place: and of
hell both the sentence of the word of God quiet
him whiche sayeth: There is no rōde unation
to them that are in Christe Iesu. Rom. viii. a.

(c) I thought I wold, &c. But he broked my
bones lyke a lyon. &c. As who shoulde saye: I
thought to haue lyued longer, but the Lord toke
me as it had bene a lion, and febled my bones &
strengthe: and so touned me with the greuous
panges of my disease, as thought he woulde in
one daye haue made an ende of me. Suche a gre-
uous synnes do learned men thynke that Da-
uid also laboured wyth, when he sayde: O Lord
heale me, for all my bones are vexed. Psalme.
vi. a. and. xxxviii.

(d) For hel prayseth not the. &c. The meaninge
is. If I now dye, I can not prayse the in the
temple.

temple. For the dead and buried can not loue & prayse the, wryth theyr materiall tonges or her-tes. Neyther can my death, net my buryenge, be at this season for the settinge oute of the glasse. For all the world will be feared with this thy iudgement: And the wicked will impute my death to the ouerthrowinge of Idolatrye, & to the puttinge downe of the byasen Serpente.

(c) They that go downe into the graue prayse not thy truth, that is, hope not for the truth of thy worldly promises, whiche thou hast promised vnto suche as walke vnder the shadowe of the lawe. Deutero. xxi. They can not reioyce of theyr health, when all hope of recoueringe is past. But if thou graunte a man his lyfe, if anye man recouer his sicknesse and lyue: he shall acknowledge thy goodnes euen as I now geue thanks vnto the for the benefite of my health, which thou hast restored me.

The xxxix. Chapter.

Ezechias is reproued of Esay, because he hid his treasure vnto the Embassadors of Babylon.

At the same time Merodach Baladā, Paladams sonne, kynge of Babilō, sent letters & presentes to Ezechias. For he vnderstode how he had bene sicke, & was recouered agayne. * And Ezechias was glad thereof, & shewed them the commodities of his treasure, of siluer, of gold, of spices and cotes, of precious oyles, al that was in his cupboards and treasure houses. Ther was not one thyng in Ezechias house, and so thorowe oute all his kyngedome, but he let them se it.

Then came Esay the Prophet to kynge Ezechias, & sayed vnto hym. What haue the men sayde, & from whence came they vnto the? Ezechias answered: they came oute of a larte cōstrey vnto me, out of Babylon. Esay sayd: what haue they looked vpon in thyne house? Ezechias answered: All that is in myne house haue they sene: & ther is nothinge in my treasure, but I shewed it the. Then sayd Esay vnto Ezechias: Vnderstande the woide of the Lord of hostes.

* Beholde the tyme will come that euer thyne house whiche is in thyne house, and al that thy progenytours haue layd vp in store vnto thyne daye, shall be caried to Babylon, and nothyng left behynde. Thyne sayeth the Lord. Yea and part of thy sonnes that shall come of the, and whom thou shalt get, shall be caried hence, and become geilded chamberlaines in the kynge of Babilōs court: The sayd Ezechias to Esay: Now God proouere his own word, which he hath spokē. He sayd moreouer: so there be peace and saythfulnesse in my tyme.

The xl. Chapter.

The conuynge of Sainte John Baptiste. The preparation of the Apostles. The callinge of the Gentiles.

Be of good cheere my people, be of good cheere (sayth your God) comforte Ierusalem, and tell (a) her that her trauaile is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hand sufficient correction for all

her synnes. A voyce cryeth: prepare the waye for the Lord in the wilderness, make straight the path for our God in the desert. Let al vales be exalted, & euery moūntayne & hyl be layed low. What so is crooked, let it be made straight, and let the rough places be made playne fyeldes.

(b) For the glorie of the Lord shall appeare, and all fleche shall se it, for wher the mouth of the Lord hath spoken it.

The same voyce spake: Some cry. And I sayd: what shall I cry? Then spake it: that all fleche is graske, and that (c) all beauty thereof, is as the floure of a field.

The graske is withered, the floure falleth away. Euen so is the people as graske, wher the byrd of the lord blaweth vpon them. The graske withereth, or the floure falleth away: But the worde of our God endureth for euer. Moreouer the voyce cryed thus.

(d) Go vnto the hill (o Sion) thou that bringest good tydings, lift vp thy voyce with power, o thou preacher Ierusalem.

Lift it vp without feare, & say vnto the cryes of Iuda: behold your god, behold the Lord, euen the almyghty shall come with power, & beate rule with his arme. Behold he bringeth his treasure with him, & his workes go before hym. He shall fede his flocke lyke an herd man. He shall gather the lambs together with his arme, and carie them in his bosome, & shall bynde the entreate those that beare younge. &

Who hath holden the waters in his fyst? Who hath measured heuen with his spanne, & hath comprehended all the earth of the world in three fingers? Who hath wyped the mountaynes & byls? Who hath reformed the mind of the Lord? Or who is of his cōseil to teache hym? At whos hand he asked cōseil, to make him vnderstand, & to leane hym the way of iudgement: to teach hym science & to instruct hym in the way of vnderstanding? Behold, all people are in cōparison of hym, as a droppe to a bucket full, & are counted as the least thyng of the balace weyerb. Beholde, the Isles are in cōparison of hym, as the shadowe of the sunne beame. Libanus is not sufficient to minister fyre for his offeryng, and all the bestes thereof are not pough to one sacrifice. All people in comparison of hym are reckened as nothyng, yea vayne banitie and emptinesse.

To whom then will ye liken God? or what similitude will ye set vnto hym? Shall the caruer make hym a carued image? and shall the goldsmith couer him with golde, or caste hym into a forme of syluer plates? Moreouer shall the ymage maker (that the poore men whiche is disposed maye haue some thyng to set vp also) seke oute and chose a tree, that is not rotten, and carue of it an ymage that moueth not? Know ye not this? Herde ye neuer of it? Hath it not bene preached vnto you from the begynnyng? Haue ye not bene informed of this sithens the founda-

dation of the erth was layde, that he spyt-
terh upon the circle of the world and that
all the inhabitantes of the worlde are in
comparyson of hym, but as grethoppers?
That he spreadeth oute the beaues as a
tent to dwell in: that he byngeth wim-
ces to nothing, and the iudges of the erth
to duſte: ſo that they be not planted nor
ſowen agayne, neyther they ſtockeroted
agayne in the earth: For as ſoone as he
bloweth upon them, they wither and fade
away, lyke the ſtaw in a whiclewynde.

To whome nowe myll ye lyken me, and
whome ſhall I be like ſaith the holy one?
Liſte by your eyes on hys, and conſyder.
* Who hath made theſe thynges, which
come out by ſo greate heapes? and he can
call them all by theyr names. For theris
nothyng byd vnto the greatneſſe of hys
power, ſtrength, and myght. Some may
then Iacob rhycke, or how maye Iſraell
ſaye: My wayes are bydde frome þe Lord,
and my God knoweth not of my iudge-
mentes. Knoweſt thou not, or haſte thou
not herd, that the everlaſtinge God the
Lorde whiche made all the corners of the
earthe, is neither wele nor ſaure: and
that hys myſdomme cannot be comprehen-
ded: but that he giveth ſtrength vnto the
wey, and power vnto the ſaynt? Chyldren
are wele and ſaure, and the ſtrongest ma-
fall. * But vnto them that haue the Lorde
before theyr eyes, ſhall ſtregthe be increa-
ſed. Eagles wynges ſhall growe vpon the:
When they runne, they ſhall not falle: and
when they goo, they ſhall not be wey.

The notes of the. xli. Chap.

(a) Ier. xlii. is an end, that is, the time of
her captiuitie, whiche dureth. lxx. yeres, is ſp-
nyſhed.

(b) The Prophetes call the glorie of the Lord,
the rightiſnes that ſhoulde be ſhewed by the
goſpell, wherby we ſhuld become rightuous in
þe ſpyght of God the father, for his ſonne Chyſtes
mercy. And his glo. ye ſhall al ſerch ſe, that is, all
men as wel the Jewes as the Gentils, þe helue.
þe lyke ſaying haue ye after in þe. lxx. a. The glorie
of the Lord ſhall rſe vpon the. x.

(c) All the bewty therof is as the floure. x. that
is, al the good doynges, all the good ſpurge, all
the holynes and vertue, all the rightiſnes
therof. x. is of no valare: it dureth no longer
then the floure of the ſielde. Onely Chyſt is
our rightiſnes, and holynes. x. l. x. l. d.

(d) Upon and Ierusalem by whiche vnderſtand
the church of the faythful do preache and bring
good tidings, that is, ſhewe the grace & health
that hath bene longe wanted for, and þe is now
obtained & gred by Chyſt. What. ii. a. Luke. ii. b

The. xlii. Chapter.

Of the goodneſſe and mercy of God
toward the people.

BE Still (ye I landes) and backe vnto
me. Be ſtronge ye people: Come by-
ther and ſhewe your cauſe, we myll
goe to the lawe together. Who rayſeth
up the luſte from the ryſinge of the ſunne,
and calleth hym to go forth? Who caſt-

eth downe the people, and ſubdueth the
kyngeſ before hym. that he make thowme
therm all to the groue wyth hys ſword,
and ſcatter them lyke ſubble wyth hys
bow? He ſoloweth vpon the, and goth ſate
ly hym ſelfe, and commeth in no ſore pathe
wyth hys ſete.

Who hath made, created and called
the generations from the begynnyng?
Euen I the Lorde, whiche am the fyrſt and
wyth the laſt.

Beholde ye I ſee, that ye may ſcare, and
ye endes of the earth that ye maye be aba-
ſhed, drame up, and come byther. Every
man hath exhorted hys neyghboure, and
brother, and bydden hym be ſtronge. The
ſmythe comforted the mouldre, and the
pion ſmyth the hammer man, ſayinge: It
ſhall be good that we ſhall theſe caſt work:
and then they ſetted it with nailes, that
it ſhoulde not be moued. And thou Iſraell
my ſeruaunte, Iacob my choſen ſeede of
Abraham my beſoued, whome I ledde fro
the endes of the earth by the bande: For
I called the from ſarce and ſard vnto the.
Thou ſhalt be my ſeruaunte, I haue cho-
ſen the, and myll not caſte the awaye * be
not afrayed for I myll be wyth the. Loke
not behynd the, for I myll be thy God to
ſtrengthe the, helpe the, and to kepe the w
thys ryghte hand of myne.

Beholde, all they that wythſtand the,
ſhall come to conſuſyon and ſhame: and
theyr aduerſaries ſhall be deſtroyed and
broughte to naught. So that who ſo ſe-
kerth after them, ſhal not fynde them. Thy
deſtroyers ſhall periſh, and ſo ſhall they þ
vndertake to make baraple agaynſte the.
For I thy Lorde and God myll ſtrengthen
thy ryght hand. Euen I that ſay vnto the
ſcare not: I myll helpe the. Be not afray-
ed thou liſle worne Iacob, and thou deſ-
piſed Iſraell, ſay I myll helpe the, ſayth
the Lorde, and the holre one of Iſraell
thyre auenger. Beholde, I myll make the
a treadinge carre, and a newe ſayle, that
thou mayeſt chieſe and grynd the moun-
taines, and bynge the hylles to powder.
Thou ſhalt ſan them, and the wynd ſhall
carpe them awaye, and the whyleſwynde
ſhall ſcatter them. But thou ſhalt reioyſe
in the Lorde, and ſhalt delite in prayſinge
the holy one of Iſraell.

* When the chryſte & poore ſcke maner
and fynde none, and when theyr tonge is
dye of chryſte. I gve it them, ſaith the
Lorde. I the God of Iſraell forſake them
not, (a) I byng forth ſoudes in the hilles,
& welles in the plaine ſieldes, (b) I tourne
the wilderneſſe to ryuers, & the drye lande
to Coudures of water, I plante in þe waſte
ground trees of Cedre, Bore, Myſſe, and
Oliues, and in the dry, I ſet ſpyre trees,
Elmes and Hatorboynes together. Al theſe
doe I that they all together may ſe and
mark, perceyue wyth their heries and ch-
ſider that the hand of the Lorde maketh
theſe

esay. xlii. d

psal. cxlvii. a.

Ier. xlii. d.

esay. xl. d. a.
Ier. xlii. d.
Ier. xlii. d.

esay. xl. d. b

esay. xl. d. b

esay. xl. d. b

esay. xl. d. b

The. xlii. Chapter.

If these thynges, and that the holy one of Is-
rael bringeth them to passe. Stande at
your cause sayth the Lord, & bringe forth
your strongest ground: consuleth the kyng of
Jacob? Let the Goddes come forth to them
selues, and shewe us the thynges that are
past what they be: let them declare them
unto us that we may take the to herte, &
know them here after. Further lette them
shewe us thynges for to come, and tell us
what shall be doone hereafter: so shall we
knowe that they be goddes. Shewe some
thyng either good or bad: so wyl we both
knowe the same, and tell it out.

Beholde, ye goddes are of nought, and
your makinge is of noughte, but abomi-
nacion hath chosen you. Hearethelste * I
have made up one from the north, & he shal
come. And another from the East, whiche
shall call upon my name, and shall come to
the princes, as the porter to his clay, and
as the potter treadeth downe the myre:

Who told that afoie?

So wyl we confesse and saye, that he
is rightuous. But ther is none that sheweth
or declareth any thyng, there is none al-
so that heareth your wordes. Beholde, I
wyl friste graunte them of Sion and Je-
rusalem to be euangelistes. But when I
consider, there is not one amonge them that
prophesyeth, neyther (when I aske hym)
that answereth me one worde. Lo, theyked
are they and saye, with the thynges al-
so that they take in hand: yea worde are
they, and emptie, with theyr Images
together.

The Notes.

(a) I bringe forth the floudes in the hylls. &c.
In hyge places that be easie to se, wherunto
flythe more sone come, wyl I prepare not lytell
welles, but great floudes of holy doctrine in
playne felde and lowe places, (sprynge & foun-
tayne) that the lame or clouthfull shall haue no
excuse, but that all the thyng may come to the
worde of lyfe.

(b) I turne the wyldernes into ryuers &c. That
is: I makethe doctrine of truth so general and
easy to all men, that wher as were before wast
wyldernes by which vnderstand the terours
of the heath wherewith they had made all un-
fruitfull and drye) that now by the grace of the
holpe ghost, be ryuers of the water of verite.
Where all was full of Idolatrye, of abomina-
tion and of synnyng creatures: there shall the
herdes of the chosen be watered with godly
wylsome thow the Gospel a glad sprynge:
& shal be indued with sayth, wherby they maye
bothe profit them selues and other: and so shall
they be fruitful. Wyldernes is ofte thus take,
as before in the. xxv. a.

The. xlii. Chapter.

If the comynge of Christe and his
baptisme.

Beholdenow therefore, this is my ser-
uaunt whom I wyl kepe to my selfe:
in the electe, in whom my soule shal be
pacified. I wyl geue hym my spyrte, that
he maye shewe forth the iudgemente & equi-
tye amonge the Gentyles. He shal not be

The Prophecy

an oute coper, nor an hye mynded person.
Hys voyce shal not be hearde in the streets.
A dyoused rede shal be not breake, and the
smokinge flar shal be not quene: but faith-
full and truly shal he geue iudgemente.
He shal neither be ouersene ne basped, that
he maye restore rightousnes vnto the earth:
and the Gentiles also shal kepe his lawes.
For thus sayeth God the Lord vnto hym
(euen he that made heauens, and spredde
them abroad, and set forth the earth with
her increase: whiche geueth bread vnto the
people that is in it, and to the that dwell
therin) I the Lord haue called the in right-
eousnes, and ledde the by the hande.

Therefore wyl I also defende the, & geue
the for a covenant of the people, and to
be the lighte of the Gentyles. What thou
mayste open the eyes of the blinde, lette
out the prisoners, and them that sit in
darknes, oute of the dongeon house. I
my selfe, whose name is the Lord, whiche
geue my power to none other, neyther
myne honoure to the Goddes, shewe you
these new thynges, and tel you them: or
they come, for olde thynges also are come
to passe.

Synge therefore vnto the Lord, a new
songe of thankes grynge: blome oute
his prayse vnto the ende of the worlde.
They that be vpon the sea, and al that is
therin, prayse him, the Isles, and they that
dwell in them. Let the wyldernes with
her cryes lyfte vp her voyce, the towne
also that be in Cedar.

Let them be glad that sitte by the rockes
of Aene, and let them crye downe frome the
hyge mountaynes: as cryynge almightie
vnto the Lord, & magnifyinge him
amonge the Gentiles. The Lord shal come
forth as a giant, and take a Romake to
hym lyke a scche man of warre. He shall
crys and cry, and ouercome his enemyes.

I haue sone houlden my peace (sayeth
the Lord) should I therfore be aspyl, & kepe
silence for euer? I wyl cry lyke a traue-
lynge woman, and once wyl I destroye
and deuoure. I wyl, make waste both
mountayne and hyll, and dye vp euery
grene thyng that groweth thereon. I wyl
dye vp the floudes of water, and dryue
vp the ryuers. I wyl bringe the blinde
into a strete that they knowe not: and lede
them into a fote pathe, that they are igno-
raunt in. I shal make darkness lyghthe be-
fore them, and the thyng that is croked to
be streyght. These thynges wyl I doo, &
not forget them. And therefore let the con-
uerter, and be ashamed earnestly, that hope
in Idolles, and saye to facioned Images:
ye are our goddes.

Deare, o ye deafe men, and sharpen
your syghtes to se, o ye blinde. But who
is blinder then my seruaunt? Or so deafe
as my messengers whome I sente vnto
them? For who is so blinde as my people
and they that haue the rule of them?

They

Isa. xlvi.

Isa. xlii.

Isa. xlii.

Math. xli. v.

They are lyke as if þu understodest muche, and keptest thy tongue: or if one herde me, but were not obedient. The Lord be merciful vnto the for his rightuousnes sake, and that his word might be magnified & praised. But it is a mischeuous and wicked people. Their yonge men belonge all to the snare, and shall be put into prison houses. They shall be carped away captiue, & no man shall leuse the. Euer shall be trodden vnder foote, and no man shall labour to bring them agayne. But who is he among you that pandereth this in his mynde, that considereth it, and taketh it for a warning in tyme to come?

Who suffered Jacob to be trodden vnder foote, and Israel to be spoyled? Did not the Lord? Nowe haue we sinned agaynst hym, & haue had no desyre to walke in his wayes, neether ben obedient vnto his law. Therefore hath he poured vpon vs his wrathful displeasure, and strong baraste, whiche maketh vs haue to doo on euery syde, yett wyl we not understande: He burneth vs vp, yett synketh it not in to oure heetes.

The. xliii. Chapter.

God promisseth to sende his Christ, whiche shall deliuer his people. He forgiveth synnes for his owne sake.

But now the Lord that made the, O Jacob, and he þu fashioned the, O Israel, saith thus: Feare not, for I wyl defende the. I haue called the by name, thou art myne owne. When thou wentest in þu water, I was by the, & the strong floudes shoulde not plucke the away. When thou walkest in the fyre, it shall not burne the, & the flame shall not kindle vpon the. For I am the Lord thy God, the holpe one of Israel, thy saviour. I gaue Egypte for thy deliuerance, the Assyrians and the Sabees for thee: bicause þu wast deare in my sight, and because I ser by the, and loued the. I pulled all men for the, & deliuered bo all people for thy sake, that thou shouldest not feare, for I was with the. I wyl bringe thy seede from the East, and gather the together from the West. I wyl saye to the North, let goo. And to þu South: kepe not backe: but bringe me my sonnes from far, and my daughters from the endes of the world: Namely all those that be called after my name: For the haue I created fashioned and made for myne honoure.

Bring forth the that people, whether they haue eyes, or be blind, deafe, or haue eares. All nations shall come in one, and be gathered in one people. But whiche amonge ponder goddes shall declare such thinges, and tell vs what is to come? Lette them bring thei witnessses, so that they be free: for the men shall hear it, & saye it is trouth. But I bring you witnessses (saith þu Lord) euen those that are my seruantes, to whome I haue chosen to thintene that ye myght be certified, & geue me saythfull credence:

pea and to conspyre: that I am he before whom there was neuer any God, & that there shall be none after me. I am onely the Lord, & withoute me is there no saviour. I geue warrynge, I make hole, I reache you that ther shoulde be no steunge God amonge you. And thes recorde muste ye heare me vnto selues, saith the Lord, & I am God. And eue he am I from the begynnyng, and there is none that can take aye thyng oute of my hande. And what I doo, can no man chaunge.

Thus saith the Lord, the holpe one of Israel your redemer: For your sake I wil sende to Babylon, and bringe all the strongest of the from thence: Namely the Chaldees þu bolle the of thei wyppes: Euen I the Lord your holpe one whiche haue made Israel. I am your kynge. Moreouer thus saith þu Lord, eue he þu maketh a way in the sea, & a foote pathe in the myghtye waters: whiche bringeth forth the charrettes and horses, the bolle & the power, & they maye fall a slepe, and neuer rise, and be extinct lyke as towne is quenched.

Ye remembre not thynges of olde, and regarde not thynges that is passe. (a) Therfore beholde: I shall make a newe thinge, and shortly shall it appere, ye shall well knowe it, I haue tolde it you before, but I wyl tell it you agayne. I wyl make streetes in the deserte, & riuers of waters in the wyldernes. (b) The wyld beasts shall worshippe me: the Dragon and the Ascherche. For I shall geue water in the wyldernes, and streemes in the deserte: that I maye geue drynke to my people, to whome I chose: thes people haue I made for my selfe, and they shall (c) theme forth my praise. For thou (Jacob) woldest not call vpon me, but thou haddest an bullocke towarde me, O Israel.

(d) Thou gauest me not thy younge beastes for burnt offeringes, neether dyddest thou honour me with thy sacrifices. Thou boughtest me no deare prices with thy troupe, neether purchasedst the fatte of thy sacrifices vnto me. How be it I haue not bene chargeable vnto the in offeringes, neether greuous in incense.

(e) But thou hast laden me with thy synnes: and werped me with thine vngodlynesse.

(f) Whereas I yett am euen he onely that for myne owne selfes sake do a waye thyne offences, and forget thy synnes: so that I wyl neuer thynke vpon them.

(g) What me nowe in remembrance (for we wyl reason together) & shewe what thou hast for thee to make thee quyte.

(h) Thy first father offended sore, and thy rulers haue sinned agaynst me. Therefore I euer suspended, or sene the chiefest princes: I dyd curse Jacob, and gaue Israel in to reuylse.

The Notes of the. xliii. Chapter.

(a) Therfore beholde, I shall make a newe thinge.

II. I. I.

I shall give thee the best treasure, and the thing which is secretly kept: that thou mayest knowe that I the God of Israel haue called thee by name: and that for Jacob my seruantes sake, and for Israel my chosen.

B For I called thee by thy name, and ordeined thee: or euer thou knewest me: **E**uen I the Lorde, before whom there is none other: for about me there is no God. I haue prepared thee: or euer thou knewest me: that it might be knowne frome the risinge of the sunne, to the goinge downe of the same, that all is nothinge without me. For I am the Lorde, and there is elles none. It is I that created the light and darkenes: I make peace and trouble: yea euen I the Lorde do all these things.

(a) The beasts aboute shall droppe downe, and the cloudes shall rapne rightousnesse. The earth shall open it selfe, and bringe forth the belche, and thereby shall rightousnesse shewe it selfe. Euen I the Lorde shall bring it to passe.

Woe be vnto him that chydeth with his maker, the potsherd with the potter: Sareth the clare to the potter, what makest thou? or thy worke serueth for nothinge? Woe be vnto him that saith to his father: why begettest thou? And to his mother: why bearest thou? Thus saith the Lorde, euen the holpe one and maker of Israel. Aske me of things for to come, concerninge my sonnes: and put me in remembrance, as touchinge the workes of my handes: I haue made the earth, and created man vpon it. With mine handes haue I spread forth heauen, and geuen a cōmaundement for all the hostes therof.

I shall wake him up with rightousnesse, and ordeine all his wayes. He shall buyde my cōtye, and let out my prisoners, & that neyther for gyfte nor rewarde, saith the Lorde of hostes.

The Lorde hath sayd moreouer: The occupiers of Egypte, the marchauntes of the Moors and Sabees, shall come vnto the with tribute, they shall be thyne, they shall folowe thee, and go with cheynes vpon theyr feete. They shall fall downe before thee, & make supplicacion vnto thee. For God (without whom there is none other God) shall be with thee.

O how profoude arte thou, O God, thou God and saupoure of Israel: Confounded be ye, and put to dishonour: good hence together with shame, all ye that be worke masters of error: (that is worshippers of Idoles.) But Israel shall be saued in the Lorde, whiche is the euellastynge saluation: They shall not come to shame nor confusion, worde withoute ende.

For thus saith the Lorde: euen he that created heauen, the God that made the earth, that fashioned it, and sette it forth: I haue not made it for nought, but I made it to be inhabited. Euen I the Lorde,

without whom there is none other. I haue not spoken secretly, neyther in darke places of the earth. It is not for nought, that I sayde vnto the seede of Jacob: seke me. I am the Lorde, whiche when I speake, declare the thinge that is righteous and true. Let them be gathered and come together, let the drake nye byrdes that are escaped of the people: Dene they any vnderstandynge that set vp the stocks of theyr Idolls, and pray vnto a God that can not helpe them? Let men draw nye, let them come byrther, and aske counsel one at another, and shewe forth: What is he, that tolde this before? or who spake of it, euer sence the begynning. Haue not I the Lorde done it: without whom there is none other God? the true God & saulour, and there is elles none but I? And therefore tourne you vnto me (all ye endes of the earth) so shall ye be saued: for I am God, and there is else none. I sware by my selfe: oute of my mouthe cometh the worde of rightousnesse, and that maye no man tourne: but all knees shall bowe vnto me, and all tungen shall swere by me, sayinge: Certely in the Lorde is my rightousnesse and strengthe. To him shall men come: but all they that chynke scorn of him, shall be confounded, and the vole seed of Israel shall be iustified and prapled in the Lorde.

The Notes.

(a) Some rede, ye heauens, sende downe your dew from above, and let the cloudes rapne. **ve.** The Prophet despayeth that kynge Cyrus may come and helpe the people of Israel, vnder this figuringe Christ, & vnder Israel & church. For though he shoulde saye: wolde God the heuens powers wolde so geue their grace, as the earth wold not refuse to receiue it: so & here after our heauen be not of brasse, for our sinnes sake: Deuter. xxxiii. b. but that by goddes grace, the rayne of saluacion wolde fall on vs, and rightousnesse droppe downe from heauen, to make our bertes fertile and frutefull: & Christe our saulour, whiche is the rightousnesse of the chosen, wolde come forth of the earth, & bringe forth the blossomes of saluacion. This petitiō dothe the Lord promise to performe, sayinge: Euen I the Lorde shall bringe it to passe.

The xlvi. Chapter.

Idolatrye is reproued. The heathen that cōmeth by Christ is prophesied.

Euerlastynge (a) Well shall fall, & Idols shall be broken, whose Images are a burthen for the beasts and cattell to ouerlade them, and to make them weyre. They shall synke downe, and fall together, for they maye not ease them of theyr burthen, therefore must they go into captiuitie.

Harken vnto me, O house of Jacob, & all ye that remaine yet of the household of Israel, whom I haue borne from your mothers wombe, and brought you up from your byrthe, till ye were growne: I wolde the shall beate you vnto your last age: I haue made you, I will also nourishe you, beate

beate you, and saue you. Whome wyl ye make me lyke in faction or Image, that I may be like hym? Ye foolles (no doubt) wyl take oute syluer & golde of youre purses, & wepe it, & hyre a goldsmith to make a god of it, & men may knese downe & worship it.

Baruch. vi. Yet muste he be taken on mennes shoul- ders and borne, and set in hys place, that he maye stande and not moue. Alas that men shoulde crye vnto hym whych geueth no answer: & deliuereth not the man that calleth vpon hym from hys trouble.

Consydre thys well and be ashamed.

(b) Go into your owne selues (O peccators: negates.) Remember the thynges whych are passe sence the begynnyng of the worlde: that I am God, and that there is elles no God, yea and that there is no thyng lyke vnto me. In the begynnyng of a thyng, I shewe the ende thereof: and I tell before, thynges that are not yet come to passe. With one worde is my de- uise accomplished, and all my pleasure fulfilled. I call a (c) byrds out of the East, and all that I take in hande oute of far countreys, as soone as I commaunde, I byrge it thither: as soone as I thynke to deuis a thyng, I do it.

Heare me, O ye that are of an hye Ro- macke, but farre from rygthousnesse. I shall byrge fyt my ryghtousnesse. It is not far, & my healt shal not tary long away. I wyl lay healt in Sion, and geue Israel my glory.

The Notes of the. xlv. Chapter.

(a) Balaam and Bala were Jdoles of the babylonians. The. l. with the Prophete, Malke ouer- throwen by the hoste of Egyptus.

(b) To go into them selues, is, to take good ad- uisement and cal to remembrance.

(c) He meaneth byrge Egyptus, whych shoulde come swiftly as a byrd flyeth, and destroye Ba- bylon, and let the Israelites at lyberte. He shoulde fulfill that whych the Loyde had deuis- sed and decreed. In him is figured Christ whych with the lyght of hys worde purgeth the whole worlde of erreours and Idolatreys, and setteth the consciences at peace and liberte. He flyeth swiftly out of the East, that is out of heu- en: wher vpon he is called the day spryng from on hys. Luke. i. g.

The. xlvii. Chapter.

The worde of the Loyde against Babylon.

But as for the (O daughter) thou vlt- ryst Babylon. **(a)** Thou shalt sit in dust, thou shalt sit vpon the grounde, & not in a throne (O thou maiden of Chal- dea) Thou shalt no more be called tender and pleasaunt **(b)** Thou shalt byrge forth the quene & grind mee, put downe thy stomacher, make bare thy knees, and shalt make thowth & water riuers. Thy shame shall be discouered, and thy priuites shal be sene. For I wyl auenge me of the, & no man shal let me, saith our redemer, whiche is called the Loyde of hostes, the holy one of Israel.

Syt syl, hold thy tonge, and get the in

to some darke corner, O Daughter Chal- dea, for thou shalt be no more called la- dy of kyngdomes. I was so wroth with my people, that I punished myne inheri- taunce, & gaue the into thy power. Neuer thelesse, I shewed the them no mercy, but euē the very aged men of the dyddesse thou oppresse righte fore w your yoke, and thou thoughtest thus: I shal be ladye for euer. And besyde all that, thou hast not regar- ded these thynges, neither cast what shoulde come after. Heare now therfore thou wil- ful, that fittest so carelesse, & speakest thus in thine heart: I am alone, and without me is ther none: I shal neuer be widowe, nor desolate agayn. And yet both these thynges shall come to the vpon one day, in the twink- lyng of an eye: namely wydowehood and desolation.

They shal myghtily sal vpon the for the multitude of thy wyches, & for the grea- te beape of thy coureters. For thou hast con- sorted thy selfe in thy disceitfulness, and hast said: No man seeth me. Thyne owne wysdome & connyng hath dysceyued the. In the thou hast said: I am alone, and thou me ther is none. Therfore shall trouble come vpon the, and thou shalt not knowe from whence it shall aryse. Myschefe shall sal vpon the, whych thou shalt not be able to put of. A sodayne myschefe shal come vpon the, or eue thou be a wate.

Some go to thy coureters, and to the multitude of thy wyches (whome thou hast bene acquainted withall from thy youthe) if they maye helpe the, or streng- then the. Thou hast byrtherto had many counsels of them, so let the beaungasers and the beholders of stars come on nowe and deliuer the: yea and let them shewe, when these newe thynges shall come vpon the. Beholde, they shal be like straw, whych ysit be kyndled with fyre, no man may cryde it for the vehemencie of the flame: And yet it geueth no sinders to warme a man by, nor cleare fyr to syt by. Euen so shall they be vnto the whom thou hast bled and occupied from thy youthe. Every one shal shewe the hys erroneous way, yet shal none of them defende the.

The notes of the. xlvii. Chapter.

(a) To sit in the dust is, to be brought lowe, to be poorly arayed and decked, to sit without pompe, and to fall from her state and degre, as it is sayd Iona. iii. c. The Prophete here describeth the destruction of Babylon vnder the figure of a proud quene: whiche was delictously and beutifully brought up, and after fell into extreme pouerty, myserye, and wretchednes.

(b) He vnderstandeth by the quene, or (as some reade) myll: scruple, poo, & and bylestate and condition.

The. xlviii. Chapter.

The yocillie of the Jewes is reproveth. The Loyd alone will be worshypped whych hath cholen vs, and whych locoueth vs for hys owne sake.

II. li. Heare

Hear these, O thou house of Jacob, for they are called by the name of Israel, and are come out of one stocke into Juda, whiche sweare by the name of the Lord, & beare witness by the God of Israel (but not with truth & right) whiche are called free men of the holie cytre, as they that take for comfort in the God of Israel, whose name is Lord of hostes.

The thynges that I shewed you ever since I beganning: Have I not broughtre to passe immediatly as they came out of my mouth, and declared the? And they are come, how be it I knew that thou arte obstinate, and that thyne necke hath an

(a) Iron veyne, & that thy brow is of brasse. Nevertheless I have ever since I beganning shewed the of thynges for to come, & declared the unto the, or ever they came to passe, that thou shouldest not say: myne Idol hath done it, my earne or caste I maye have shewed it. Heare and consider all these thynges whether it was so & prophesied them: But as for me, I tolde & before at the begynnyng, newe & secrete thynges that thou knewest not of. And some done nowe not of olde tyme, wherof thou never heardest before they were brought to passe, that thou canst not say: I knewe of them. Moreover ther be some wherof thou hast neyther herd nor knowen, neyther have they bene opened unto thyne eares afore tyme. For I knew that thou wouldest maliciously offend, therfore have I called the a transgressoure, even from thy mothers wombe.

Nevertheless for my names sake, I have withdrauen my wrath, & for myne honours sake I have overseene thee, so that I have not rooted the oute. **(b)** Behold I have purged the, and not for money. I have chosen the in the fyre of purtie. And that only for myne own sake: for I geue myne honour to none other, that thou shouldest not despise me. Herken unto me O Jacob, & Israel whome I have called. I am even he that is, I am the first and the last. My hand is the foundacion of the earth, & my right hand spaneth out the heavens. As soon as I called the, they were ther. Gather you all together, & hearken: Whych of pander goddes hath declared this, that the Lord wyl do by the king of Babylon (whiche he loveth and saureth) and by the Chaldees bys arme? I my selfe alone have tolde you this before. Yea I shall call hym, and bynge hym forth, and geue hym a prosperous journey. Come nye and heare this: have I spoken any thyng darkely since the begynnyng? wyl a thing begynne, I am there.

Wherefore the Lord God with bys spirit hath sente me. And thus sayth the Lord God thyne avenger, the holy one of Israel: I am the Lord thy God whiche reache the profitable thynges, and leade the way that thou shouldest go. If thou

wylt not regard my commaundement, thy welthynges shall be as the water streame, and thy rightousnes as the mares flowsinge in the sea. Thy sede shall be lyke as the sande in the sea, and the frute of thy bodie, lyke the grauell stones therof. Thy name shall not be rooted out, nor destroyed before me. Ye shall go a waie from Babylon and escape the Chaldees with a merie voyce. This shalbe spoken of, declared abroad, and go forthe unto the ende of the worlde, so that it shalbe sayed: The Lord hath defended bys servaunt Jacob, that they suffered no hurt, when they travayled in the byldernes. He claue the rockes aunder, and the water gushed oute. As for the ungodly, they have no peace, sayeth the Lord.

The notes of the xlviij. Chapter.

(a) By this he meaneth that the people of Israel were stubborne, crowarde, rebellious, untraceable, dreuly and chamelelle.

(b) Some reade: Behold I have purged the: but not as silver: I have chosen the oute of the fournelle of affliction. For mine own sake, for mine owne sake have I done this: for lyke whome woulde they pollute my trulie I wyl not geue my glory to any other. Herken. etc. The same espond it thus. I would not suffer the wholye to perishe: for if I had pioused and purified the as gold & silver is pioused & purified, from whiche all maner of dross is cleansed, there shoulde no thing have remained in the: very fewe, yea none shoulde have bene saved. But I broughte I vnder, and pioused the in the fournelle of affliction, that is, I wrapped the in captivite and bondage in Egypt, from whiche I afterwarde delivred the. And this have I done for myne owne sake, that is onely for myne owne name and glory, of myne owne gent. lnes & louynge kindnes, not for any of thy merites and deservynges, whiche were none at all. For howe woulde the gentiles and heathen have poluted, defiled and blasphemed my name, if I had rooted oute myne owne people, and so have made the truth of the piousles whiche I had determined to fulfill in Chyche, vaine & untrue? For as well this people of my trulie, as the glory of the blessing promised in the seade of Abraham and David, wyl I not geue unto another people or nation. The health of the worlde shall come of the Jewes. John. iiii. And from none other. The glad thynges of health that the whole worlde receyve of no other then of Chyche, by the preachynge of the Apostles etc.

The xlix. Chapter.

Chyche shall gather together all nations be they never so farre of.



(a) Arise, hearken unto me, and take heed ye people from farre. The Lord hath called me from my byrth, and made me:

clon of my name fro my mothers wombe, **(b)** he hath made my mouth lyke a sharpe sword, under the shadowe of bys hande hath he defended me, and byd me in bys quiet, as a good arrowe, and sayde unto me: Thou art my servaunte Israel, I wyl be honoured in the. Then answered I: I shall lese my labour, I shall spende my strength in vayne. Nevertheless, I wyl

Pro. xviij. v
Rum. ix. b
Esa. lviij. d

Esap. xliij. b.
Esa. xliij. b.

Esa. li. c.

Wyl commit my cause and my worke vnto the Lord my God. And now saith the lord: euen he that fashioned me from my mothers wombe to be hys seruante, that I maye byng Jacob agayne vnto hym: how best, I traill wyl not be gathered vnto hym agayne. In whose sight I am great, which also is my Lord, my God, and my strenght. Let it be but a small charge, that thou art my seruant, to set vp the kynredes of Jacob, and to redoe the destruction of Israel, if I make the not also the lghte of the Gentyls that thou maiest te my health vnto the ende of the worlde. **Mozeouer** thus sayth the Lord the auenger and bolpe one of Israel, because of the abhorring and despising among the Gentils, concerning the seruant of al them that bear rule, Kyngs and princes shal se, and acise and worship, because of the Lord that he is faithful, and because of the holp one of Israel, whiche hath chosen the.

And thus sayth the Lord: * In the tyme

appoynted wyl I be presente wth the. * and in the houre of health wyl I helye the, and deliuer the, I wyl make the a y ledge for the people, so that thou shalt helpe vp the earth agayne, and challenge agayne the scattered heritages. That thou maiest say to the prisoners: go forth, and to them that are in darkenes: come into the lght, that they may fede in the hye wayes, and gette theyr lyfing in al places. There shall neyther hunger nor thurst, heate nor sun hurt them. For he that fauoureth the, shal leade them, and geue them drynke of the springe wels, I wyl make waies vpon al my mountaynes, and my fote pathes shal be exalted. And behold, they shal come from the North, some from the North and West, some from the South. * Reioyce ye heauens, and sing praises thou earth. Take of ioye, ye hylls, for God wyl comfort hys people, and haue mercy vpon hys, that be troubled.

Then shal Syon say: * God hath forsaken me, and the Lorde hath forgotten me.

(c) Doth a wyfe forgette the chyld of her wombe, and þ sonne whom she hath borne? And thought she doo forget, yet wyl not I forget the. Behold, I haue wyrtten the vpon my handes, thy walles are euer in my sight. * They that haue broken the down, shal make haste to builde the vp agayn, and they that made the waste, shal dwel in the. Lift vp thine eyes, and looke about the, al these shal gather them together, and come to the. As truly as I lue (sayth the Lord) thou shalt put them al vpon the, as an apparel, and gyd the to the as a byrde doth her Jewels. As for thy land that lyeth desolate, wasted, and destroyed, it shal be to narowe from the, that shal dwel in it. And they that would deuoure the, shal be farre away. (d) Then the childe to home the barren shall bynge forth vnto the, shal saye in thine eare: thys place is to narowe, syt nye together, that I maye haue room.

Then shalt thou thyne by thy selfe. Who hath begotten me these: seynge I am barren and alone, a captiue and an outcast? And who hath nuryshed them vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayth the Lord God: Behold, I wyl stretch out myne hande to the Gentyls, & set vp my token to the people. They shal byng the thyr sones in their laps, and carry thy daughters vnto the vpon theyr shouldeys. For kynges shal be thy noursing fathers, and Quenes shal be thy noursing mothers. They shal fall before the myghty faces that vpon the earth, and licke vp the dust of thy feete, that thou maiest know howe that I am the Lorde. * And who so putteyth hys trust in me, shall not be confounded. Who spoyleth the gyraunt of hys praye: or who taketh the prisoner from the myghty? And therfore thus sayth the Lord. The prisoners shal be raked from the graunt, and the spoyle deliuered from the violent: for I wyl maintayn thy cause agaynst thine aduersaries, and saue thy sone. And wyl fede thine enemies with theyr owne flesch, and make them drynke of theyr own bloud, as of stete wyne. And al flesh shal know (O Jacob) that I am þ Lord thy salout, and strong auenger.

The .i. of the .xlii. Chapter.

(a) What Iles signyfy, loke before in the .xlii. b. (b) He hath made my mouth: he a sharpe sword that is. He hath geuen me the spirite of sharpe and pryncy speche, so that my wordes shall curre cut a sonde (as it were, the herdes of the chole whych beare me, and dryue them to repentance, and declare the offences of the wycked to be with out excuse. This doth the spirite of prophete, & of true preaching of the worde. Epoca. iiii. c. (c) Doth a wyfe forgette the childe of her wombe, &c. As who say, nay: And no more wyl I do the. (d) Some reade, yet shall the chyldren of thy bassynes say in thine care, &c. The meanynge is, when thou art moste haec, and haste fewest of the faithful in the (that is to say: þ .xlii. Apostles and a fewe of theyr disciples, Jewes borne) by which shalt thou haue a mynster, that these are increased to such a nuber, that they shal not fynd place sufficient to dwel in. At the first sermon of Peter, were they increased thye. Act. iiii.

The .i. Chapter.

The Jewes are rejoyced, and also called.

Thus sayth the Lord: Wher is the byl of your mothers (a) deuorcement, that I sent vnto her: or wher is the vsurer, to whom I sold you? Behold for your own offences are pefolde, and because of your transgression is your mother forsaken. For why woulde no man receyue me, when I came: and when I called, no man gaue me answer. Was my hand cleane smytten of, that it myght not helpe: or had I not power to deliuer: so at a worde I drynke vp the sea, and of water flouds make dry land: so that for want of water, the fysh corrupt and dye for thys. As for heauen, I clothe it with darkenes, and put a sacke vpon it. * The Lord God hath geue me a wel leat: **II. liii.**

Esap. xlii. b
Act. xlii. g

II. Cor. vi. a
Zere. xi. a
Esap. xlii. a

Apo. vii. d.

Esap. xlii. e

Rom. xi. a.

That is to
say, þ Gen:
tyle.

II

II

Roma. i. b

Esap. li.

b

ned

ned tong, so that I can comfort the which
are troubled, yea and that in due season. He
waked myne eare by betymes in the mo-
nyng (as the school masters doo) that I
myght hearken. The Lord God hath ope-
ned myne eare, therefore can I not say nay,
nor wythstande my selfe, but I offer my
backe vnto the smytters, and my chekes to
pnyppes. I turne not my face for shame
and scytinge, for the Lord God helpeth
me, therefore shall I not be confounded. I
haue hardened my face lyke a sponie stone,
for I am sure that I shall not come to confu-
sion. Myne advocate speaketh for me, who
wyl then go wyth me to law? Let vs stand
one against another, if ther be anye that wyl
reason wyth me, let him come here forth to
me. Behold, the Lord God standeth by me,
what is he that can condemne me? lo, they
shal be all lyke as an old cloth, whiche the
mothys shal eat vp.

mat. xvi. 9

Therefore who so feareth the Lord as-
mong you, let hym heare the voyce of hys
seruaunte. Who so walketh in darknes,
and no lychte shyneth vpon hym, let hym
hope in the Lord, and holde hym by hys
God. (b) But take heede, ye haue all kyn-
ded a spye, and gyded yowre selues wyth
the same. Ye walke in the gyltynge of
yowre owne spye, and in the same that ye
haue kynled. They cometh vnto you
from my hande, namely that ye shal sleepe
in sorowe.

The Notes of the I. Chapter.

(a) God was not the cause why the congrega-
tion of the Jewes (whiche is vnderstande by mo-
ther, & was once hys spouse) was deuoyed and
forsaken: but they owne offences deuoyed the,
and was the cause whye they were solde to the
vlures, and geuen ouer into the handes of the
Gentyls, of heathen, and sparled amongst
the Arabians, Persians, Babylonians, Grece-
ans and Romaynes.

(b) As who say, ye your selues haue kynled the
spye of my vengeance wyth yowre offences: I
was no causer thereof: ye must therefore suffer the
punishment thereto belonging. For it cometh
of your owne deservynge that I do lay my hand
vpon you, and punyssh you.

The.ii. Chapter.

Consolation and comforte is promised vnto
the faythful.

Hearken vnto me, ye that holde of righte-
ousnes, ye that seke the Lord. Take heede
vnto that stone wherout ye are hewed, &
to that graue wherout ye are dygged. Consider
Abraham your father, & Sara that bare you
how that I called him alone, prospered hym
wel, & encreased him, how the Lord cōso-
led Syb, & repaired al her decay, makinge
her desert as a paradise, & her wyldernes
as the garden of the Lord. Myrrh and ioye
was ther, thankesgeyving and the voyce of
praise. Haue respect vnto me that, o my peo-
ple, & lay thine eare to me, for a law and an
ordinaunce shal go forth from me, to lighten
the Gentyls. It is at hand, that my healt
and my rightousnes shal go forth, and the
people shal be ordered with myne arme.

The Isles (that is the Gentyls) shal
hope in me, & put theyr trust in myne arme.
Lyfte vp yowre eyes toward heauen, and
looke vnto the earth beneath. For the heauens
shal vanishe away lyke smoke, and the earth
shal scape lyke a cloth, and they that dwel
therin, shal perishe in lyke manner. But my
healt endureth for euer, and my rightous-
nes shal not ceas. Therefore verily come
ye that haue pleasure in rightousnes, thou
people that bearest my law in thine herte.
Feare not the curse of men, be not afrayed
of theyr blasphemys and reuylynges, for
wormes and mothes shal eat them vp lyke
cloth and wol. But my rightousnes shal en-
dure for euer, and my sauing healtre from
generacion to generacion. Wake vp, wake
vp, and be strong, O thou (a) arme of the Lord,
wake vp lyke as in ymes past, cure and
sence the world began.

Ps. xxi. 6

Art not thou he that hast wounded that
proud lucifer, and betwen the dragon in pie-
ces? Art not thou euen he which hast dyed
vp the depe of the sea? which hast made plain
the sea ground, that the deliuered myghte
go thorow? That the redeemed of the Lord
which turned agayne, myght come forth
vnto God, that to endure for euer? That
myrrh and gladnesse myght be wyth them
that sorow, and woe myght be for them?
Yea I, I am euen he, that in al thyngs ge-
uet you consolacion. What art thou then
that fearest a mortal man, the child of man
whych goeth away as doth the floure. And
forgottest the Lord that made thee, that
spred out the heauens, and layed the founda-
cion of the earth. But thou art euer a-
frayed for the spghte of thine oppressoure,
whych is ready to do harme. What is the
wrath of the oppressoure? It cometh on
last, it maketh haste to appeare. It shal not
perishe, that it shold not be able to destroy,
neither shal it faile for faule of nothyng.
I am the Lord thy God, that make the sea
to be still and to rage, whose name is the
Lord of hosts. I shal put my worde also in
thy mouth, and desed the with the turning
of my hand, that thou maiest plat the hea-
uens, and lay the foundations of the earth,
and say vnto Sion: thou art my people.

Ero. xii. 6

Awake, awake, and stand vp, O Jerusa-
lem, thou that from the hande of the Lord
hast dronken the (b) cuppe of hys wrath.
thou that hast supped of, and sucked oute
the Rombynge cuppe to the bottome. For
among al the sonnes whom thou hast be-
gotten, ther is not one that maye hold the
vp, and not one to leade the by the hand, of
all the sonnes that thou hast nourished. Both
these thynges are happened vnto thee,
but who is sorie for it? Yea, destruccyon,
wastynge, hunger, and sword, but who hath
comforted the? Thy sonnes lye comforte-
lesse at the heade of euery streete lyke a ta-
ken benyson, and are full of the terrible
wrath of the Lord, and punishment of thy
God. And therefore thou myserable and
dronke

Jer. xli. 6

Es. xlii. 6

Is. xlii. 6

drunken (how be it not with wyne.) Beat
thys: Thus sayeth the Lord, thy Lord and
God, the defender of thys people: Beholde,
I wil take the Sombrynge cup out of thy
hand, even the cup wryth the dregges of my
wraoth, that from henceforth thou shalt ne
uer dryncke it more, and wil put it in their
hand that trouble the, whych have spoken
to thy soule: Stoupe down, that we may go
ouer thee, make thy bodye even wryth the
ground, and as the streete to go upon.

The Notes of the. li. Chapter

(a) The arme of the lord here signifieth Christ,
and the redemptor of the world, and the putting
away of erroris, that cometh by hym. For thys
propeth the Prophet that it cometh.

(b) The cup of the Lordes wraoth signifieth the
affliction that we suffer, because we have done
agaynst the will of the Lord, and the venge-
aunce that he taketh of us, for theyr offences.
Psalme. lxxv. b.

The. lii. Chapter.

A consolacion & comfort to the people of god.

Vis Spon, vp take thy strengthe vnto
the, put on thyne honest rayment, O
Jerusalem, thou city of the holy one.
For from thys tyme forth, ther shal no vn-
circumcised nor uncleane person come in
the. Shake the from the duste, arise and
stand vp O Jerusalem. Plucke out thy neck
from the bonde, O thou captiue daughter
Sion. For thus saith the Lord: ye are solde
for nought, therfore shal ye be redeemed al-
so wrythout any mony.

W For thus hath the lord said: My people
Gen. xli. a went downe afore tyme into Egypt, there
to be strangers. Afterward byd the kynge
of the Assyrians oppresse them, for naught.
And now what profit is it to me (saith the
Lord) that my people is scely caried away,
and brought into beuines by theyr rulers,
and my (a) name euer syl blasphemed: (a) sa-
eth the lord. But that my people may know

Roma. ii. g

Je. xxi. b

Roma. x. f

Roma. i. b

my name, I my self wil speak in that day:
Behold here am I, O howe beautifull are
the feete of the Embassadour, that byng-
eth the message from the mountayne, and
proclaimech peace, that bringeth the good
tydings, and preachech healt, and sayth
vnto Spon: Thy God is the kynge. Thy
watchmen shal lyfte up theyr voyce, wryth
loude voyce shal they preache of hym, for
they shal se hym presente, when the Lord
shal come agayne to Spon.

Be glad, O thou desolate Jerusalem, and
reioyse together, for the Lord wil comfort
thys people, he wil deliuer Jerusalem. The
Lord wil make bare (b) his holy arme, and
shew it forth in the sight of al the Gentils,
and al the endes of the earth shal se the sa-
uynge helth of our God. Away, awaye, get
you out from thence, and touch no vncleane
thyng. So out from amonge such. And be
cleane, ye that beate (c) the vessel of the lord.
But ye shal not go out wryth sedition, nor
make haste as they that are away: for the
Lord shal go before you, and the God of Is-
rael shal kepe the watch.

Behold my seruant shal deale wryth selfe,
therfore shal he be magnified, exalted and
greatly honoured. Lyke as the multitude
shal wonder vpon hym, because (d) his face
shal be so deformed, and not as a mans face,
and his beuty lyke no mā. Euen so shal the
multitude of the Gentyls looke vnto him,
and the kynge shal shut the yre mouthes be-
fore hym: For they that haue not bene told
of hym, shal se hym: and they that herd no-
thyng of hym shal beholde hym.

The Notes of the. liii. Chapter

(a) Of blasphemynge or dishonouring his name,
and what it signifieth, se shall fynde in Eze-
chiel. xxxvi. c.

(b) Hys holy arme, for the ayde and help that is
done by hys holy word. It wil the Lord make
bare, that is open, and cleare, and geue the helpe
therof to al the Gentyls and heathen, not only
to the Jewes. Psalme. xxi. a. Some read:
The Lord hath made bare the arme of the holpe
one. i. c. they vnderstand therby the strength, po-
wer and vertue of Christ.

(c) That is to wete, after the Chaldes, the vessel
that was boyn into Babylon and brought to
thence agayne. Some read: Barnes. They vnder-
stand therby the lawe, and the goodnes and
mercy of God. How and what Barnes the chyl-
dren, the Chyldren should beare for vnto be is it
spoken as well as vnto the Jewes, both saynte
Paule teach vs in the Epistle to the Ephesians
and the. vi. Chapter.

(d) Hys face shal be so deformed, & not as a mans
face. i. c. That is, hys visage shal be more defor-
med then other mens: and hys beuty fouler then
the beuty of the sonnes of men. The whole sen-
tence meaneth that many mē shal be stonyed whē
they shal se Christ oure saluour / whych was ex-
ceedynge beutyfyll befoze al the sonnes of men
Psa. xlv. a. so wickedly and violently intreated
of the Jewes: spytte vpon, scourged, crowned
wryth thorne, and al be bloudy: yea and greates
lyer humbled, contemned and despised, then euer
was any mortal man.

The. liii. Chapter.

The prophetieth euidenly of the passion of
oure Saviour Iesus Christ.

B* He who geueth credence vnto oure
preschynge? O to whom is the acme
of the Lord known: He shall growe
before the Lord lyke as a braunch, and as
a roote in a dry ground. he shall haue nep-
ther beuty nor sauor. When we looke vp-
on hym, there shal be no sapience, he shall
haue no lust vnto hym. He shal be the most
symple, and despyled of al, whych yet hath
good experience of sorowes and infirmy-
ties. We shal reken hym so symple and so
vyle, that we shal hide our faces from him.
How be it (of a trouth) he only taketh an an-
our infirmyty, and beatech our payne. Yet
we shal iudge hym as though he were plas-
ged and cast downe of God: Where as he
(not mystryndrynge) shal be wounded for
our offences, and intyren for our iniqui-
ties. For the payne of our punishment shal
be layed vpon hym, and wryth hys stryppes
shal we be healed.

As for vs, we goo al astraye lyke sheepe, &
euerp one (a) turneth hys owne way. But
show him the lord pardoneth al our in-
iquities.

The.iii. Chapter.

1881
 1882
 1883

that, rebel, f
 here, el, d
 again, but, f

nes. He shalbe payned and troubled, & shal
not open hys mouth. He shall be led as a
shepe to be slayne, yet shal he be as still as a
lambe before the shearer, and not open his
mouth. He shal be had away, his cause not
herd and wythout any iudgement. Whose
generacion yet no man may number, whē
he shal be cut of from the (b) ground of the
liuing. Whych punishment shall go vpon
hym for the transgressiō of my people. His
grauē shalbe geueu hym wyth the condem
ned, and hys crucifying wyth the theues.
Wher as he did neuer violence, nor vnright,
neither hath he bene any deceytfulnes
in hys mouth.

Yet hath it pleased the Lorde to smyte
hym wpth insynnyty, & when he had made
hys soule an offering for synne, he myghte
se long lastyng seede. And thys deuyce of
the Lorde shal prosper in hys hande. Wpth
trauaile and laboure of hys soule, shal he
obtaine great ryches. As ryghteous ser-
uants shal wpth hys wysdom susteyne and
deliuer the multitude for he shal beare a-
waye theyr synnes. Therefore wyl I geue
hym the multitude for hys pacce, and he
shal deuyde the stronge people, because he
shal geue ouer hys soule to deathe, & shall
be rekened among & transgressours, whych
nevertheles shal take awaye the synnes of
the multitude, and make intercession for
the mysedoers.

The Notes of the 111. Chapter.

(a) To turne oure owne waye, is to oure owne
wile, and to satisfie oure owne appetites, and
to be geuen vp vnto our own better last: as it is
said. Psal. lxxi. c. I geue them vp. &c.
(b) The ground or land of the trauing, is no o-
ther thing then this present life, and the ground
of land, wherein we trau. Psal. cxlii. b.

The full Chapter.

Of the great dominion of Christ. The indignation of God endureth but a short space, but his mercy is everlasting.

[illegible]

Therfore be glad now, thou barte that
bearest not. Recoyte, syng, and be me-
ty, thou that art not wylth chyld. For
the desolate hath mo chyldzen, then the ma-
tyed wyfe, sayth the Lord. Make thy tente
wyder, and sprede oute the hanginges of
thyne habytacion, spare not, lay for the thy
cordes, and make faste thy shakes, for thou
shalt breake out on the ryghte syde, and on
the left, and thy seede shal haue the Getyls
in possession, & dwel in the desolate cyties.
Fear not, for thou shal not be confounded.
Be not ashamed, for thou shalt not come to
confusion. Yea thou shalt forget the shame
of thy yowth, and shalt not remember the
dishonour of thy weddombes. For he that
made the, shal be thy Lord and housebande,
(whose name is the Lord of hostes) and
thyne aduenger shal be euen the holy one of
Israell, the Lord of the hole world. For the
Lord shal cal the, beynge as a desolate so-
romful woman, and as a yonge wyfe that
hath broken her wedlocke, saith thy God.
A lytle wyflic haue I, for taken the, but

Hath broken her twelocke, saith thy Woe.
A lyke wyple haue I, forsaken the, but

The Prophecy

wylth greate mercifulnes shal I take the
 vnto me. When I was angri, I hid my
 face from the for a lytle season, but thyng
 euerslastynge goodnes shal I pardon the
 sayth the Lord thyne auenger. * And thy
 must be vnto me, as the water of Noe: for
 like as I haue sworn that I wil not bring
 the water of Noe any more vpon the world:
 so haue I sworn that I wyl neuer be an-
 gry wth the, nor reprove the. The moun-
 taines shal remoue, and the hyls shal fall
 downe, but my louynge kyndnes shal not
 moue, and the bonde of my peace shal not
 fal downe sed the, sayth the Lord thy mer-
 cyful loue. Behold thou poore, vexed and
 dyspyssed, I wyl make thy wals of pre-
 cious stones, and thy foundation of Saphi-
 res, thy wyndowes of Christall, thy gates
 of fyne clere stone, and thy borders of plea-
 saunte stones. * Thy chyldren shal all be
 taught of God, and I wil geue them plen-
 teousnes of peace. In thy greuousnes shalte
 thou be grounded, and be far from oppres-
 sion, for the wherby thou nedeest not be afra-
 id, neyther for hynderaunce, for it shal not
 come npe the. Behold, the aleant that was
 far from the, shal dwell wth thee, and he
 that was sometyme a straunger vnto the,
 shal be loyned wth thee. Behold, I make
 the smyth that bloweth the coales in the
 fyre, and he maketh a weapon after his v-
 dy woork. I make also the master to des-
 troy, but al the weapons that are made a-
 gaynst the, shal not prosper. And as for all
 tongs, that shal trespasse in iudgement, thou
 shalt overcome them and cōdempe them.
 This is the heretage of the Lordes serua-
 ntes, and the greuousnes that they shal
 haue of me, sayth the Lord.

Art. in Chapter.

Confolatiō and comfort to the people. The
fruit and proſpe of the word of God.

Come to the waters of ye þe thur: *Isa. xli. 1. w*
 Ap, and ye that haue no mony. Come *Eccles. ii. 6.*
 by, that ye may haue to eat, Come, by *—*

(A)worne and mylke, wythout any monye,
or mony worth. Wherefore do ye lape oute
your mony, for the thyng that fedeth not,
and spend your labour about the thyng
that satisfieth you not? But heke rather
vnto me, and ye shal eat of þe best, and your
soule shal haue her pleasure in plentiful-
nes. Encline youre eares, and come vnto
me, take heede, and your soule shal liue. For
I wil make an euertlastyng couenaunte
wytþ you, even the sure mercies of Dauid.

Beholde, I shall geue hym for a wytnes
among the folke, for a prince and captaine
vnto the people. Lo, thou shalt cal an vn-
knowne people, and a people that had no
knowledge of the, shall runne vnto the, be-
cause of the Lord thy God, the holy one of
Israel, whych gloryfeth the. Seeke the
Lord, while he may be found, and cal vpon
hym while he is nyc. Let the vngodlye mā
forsake hys wayes, and the vncircumcised
hys imaginacions, and turne agayne vnto
the Lord.

D word also that commeth out of my mouth
shal not turne againe voine to me, but shal
accomplish my wyl, & prosper in the thing
whereto I send it. * And so shal ye go forth
wyrthop, and be led in peace. The moun-
taines and hylls shal songe with you for
ioy, and al the trees of the field shal clappe
thei handes. For thornes, ther shal grow
fyre trees, and the aspre tree in þe stead
of byret: and this shalbe done to þe praise
of the Lord, and for an everlasting token,
that shal not be taken away.

In things
Some of
a. 12. 1. and
of piulice
of saply do
we aimaice
lyue in the
loge of the
spirit.

¶ The Bores of the. iij. Chapter
(a) The worde of God is called wyne and milk.
Wyne because it reioyseth the hearte, in that it
pacifieth the conscience, aleteth her at rest. Milk
because it noouryseth and increaseth the lyttell
ones and young ones in the faith, as ye haue in
1. Peter. ii. ii. And as newe borne babes desyre
the reasonable mylk. &c.

The. 1st. Chapter.

An exhortation to iudgements and ryghteousnes, and to the spiritual keepinge of the Sabbath. Agaynst Shepherdes that despoyle thep? flocke.

A Thus sayth the Lord: kepe equity and
do ryght, for my sauing health shalbe
opened. Blessed is the man that doth
this, and the mans chylde whych keepeth
the same. He that taketh heed, that he vn-
derstande not the Sabbath, that is he that
keepeth hym selfe that he do no euill. Then
shal not the straunger whiche cleaueth to
the Lord, say: Alas, the Lord hath shut me
cleane out from hys people. Repether shall
the gilded man say: lo, I am a drye tree.

For thus saith the Lorde: I will bring into the world a people, saith the Lorde, that shall be called by my name, that shall be chosen, that shall be my people, that shall be my treasure, that shall be my inheritance, that shall be my people, that shall be my treasure, that shall be my inheritance, that shall be my people, that shall be my treasure, that shall be my inheritance.

Thus saith the Lord God which gathereth together the scattered of Iſrael. I will bring yet another congregation to hym. All the beaſtes of the field, and all the beaſts of ſ wood, ſhal come to deuour him. For hye (a) watchmen are all blynde, they haue altogether no vnderſtandynge, they are all ſome dogs, not being able to barked, they are ſcreepe. Noo greſſe are they and lye ſnoozynge, they are Hamelleſſe dogges, that neuer be ſatiſfied. The ſheperdes alſo in lyke maner haue no vnderſtandynge, but euey man turneth hye owne waye, euey one after hye owne couetouſnes wryth all hye power. Come (ſay they) I will fetch wine, ſo ſhal we fill our ſclues, that we may be dronken. And do to morowe, lyke as to day, yea and much more.

Terre. vt. n.
Daple. ii. v.

The Notes of the 1st Chapter.

(A) By these blinde watchmen, vnder stande the chiefe Priests, the Scribes, and Pharisees, &c. Whiche were the peruersers and deuylers of the law of God: These for filthy lucre sake abused the true seruyce of God, and were the chiefe causers of the forsaking of Israel. They were doubleminded, and sought not that which was for the edification of the people, and for the glory of God, but that which was for their owne private profit and pleasure. They were doubleminded to roote out vyce, and to plant vertue, and dyuen into the profound and deepe sleep of ignorance, idleness, of lecherousnes, and of pryde. As oft as the Prelates of the people, Bishops, Abbates, and they that auntee them selues for religious be such, they hangeth a great scourge over the whole Roche of Christ.

De. lvi. Chapter.

GThe Jews are rebuked for their sin
re done to Christ.

But in the meane season the righteous
perisheth, and no man regardeth it in
his heart. Good godly people are taken
away, and no man considereth it. James
saith, that the righteous is conueyed awaye
in holow the wycked, that he him self might
be in test. Ipe quietly vpon his bed, and liue
after his owne pleasure. Come hither ther
fore ye charmers children, & resonnes of
the aduourtee and the bore. Wherein take
ye your pleasure? Tpon whō gape ye with
your mouthe, and bleate out your song?
Are ye not children of aduourtee, & a seede
of dissimulation? Ye take your pleasure vn
der the oaks, and vnder al grene trees, the
child beryng name in the valleys, & conues
of stons. Thy parte shalbe with the stonye
rockes by the ryuer. Yea even these shalbe
thy parte. For ther thou hast poured meat
and drynk offeryngs vnto them. Should I
ouersee that? Thou hast made thy bed vpon
hye mountaynes, thou wentest vp thy bed,
and ther hast thou name sacrifice. Be
hynde the doores and postes, hast thou set
up thy remembraunce.

When thou haddest discovered thy selfe
to another then I, when þ thou wast doctyn
and made thy bed wyder (that is) when þ
dyddest craue the certayne of ponder ffolys,
and louedst they; conueniether thou saym-

gent. rrl. b.
Fentl. rt. c.
Hulse. gr. b

The. lviij. Chapter.

with them. Thou wentest straight to bridges
with oyle and dyuerse ornaments, (that
is) thou hast sent thy messengers farre of,
and yet art thou fallen into the pit thereby.
Thou hast had trouble for the multitude
of thine owne wayes, yet saydest thou ne-
uer: I will leave of. Thou thinkest to have
life (or health) of thy selfe, & therefore thou
believest not that thou art speke. For when
thou art ashamed or feare, seynge thou
hast broken thy promise, and rememberest
not me, neither hast mee in thine heart.
Thou thinkest thou shalt also will holde my
peace (as afore tyme) that thou fearest me
not? Yea verely, I will declare thy good-
nes & thy workes, but they shall not profit
the while I crie, let thy choler beape be-
liever. But the wynd shall take the al away, &
carry the into the ayre. Nevertheless, they
put they trust in me, shall inherit the land,
and have my help by in possession.

B And therefore thus he saith: Make ready,
make ready, and cleanse the streete, take up
what ye can out of the way that leadech to
my people. For thus sayth the lorde and ex-
cellent, even he that dwelleth in everlast-
yngnes, whose name is the holpe one. * I
dwel by above, and in the sanctuary, and
with hym also, that is of a contrite and
humble spirit, that I may breake a troubled
mynde, and a cōfite here. For I chide not
ever, and am not wroth without end. But
the blaspheming goeth to me: though I make
the heath I am wroth with hym for his
cōfousnes and lust. I smyte hym, I hide
me, and am angry when he turneth hym
selfe and soloweth the byway of his own
heart. But if I may se his right way again,
I make hym hole, I leade hym and restore
hym unto them to whom he maketh sorfull,
and that woe sor for him. I make the fru-
ites of thankesgeyng, I geue peace unto
them that are far of, and to them that are
nye, say I the lorde I will make hym hole.
But the wycked are lyke the raggynge sea,
that can not rest, whose water somerth with
the myre and grauell. Even so the wycked
shalle have no peace, sayth my God.

The. lviij. Chapter.

¶ The lorde by the mouth of the Prophet re-
sponseth to the people, for they fastynge which
wer ful of a pōcrys.

A And therefore cry now as longe as I
canst. Leave not of, lyf up thy voyce
lyke a trumpet, and shew my people
they offences, and the house of Jacob their
synnes. For they seke me daily & wil know
my wayes, even as it were a people that
hid right, and had not forsaken the statutes
of they God. They argue with me concer-
ning right iudgement, and wil pleade at
the law with they god. Wherefore fast we
(say they) and thou seest it not. We put out
spues to straitnes, & thoue. Gardest it not.

B Behold, when ye (a) se I, your lust remain-
eth by, for ye do not use violence to your
brethren, lo ye fast to theyle and debate, and

The Prophecy

to smyte hym with your fist that speaketh
unto you. Ye faste not (as sometyme) that
your voyce myght be heard about. Thinke
ye they fast please me, that a man should
chasten hym selfe for a day, and to wythe
his heade about lyke an hoke in an heapy
clothe, and to lye upon the earth? Shoulde
that be called fastynge, or a daye that please
the lorde? But they fastynge please
not me, tyl the tyme be thou lose hym oute
of bondage, that is in thy danger, that thou
breake the oth of the wycked bargaynes,
that thou let the oppressed go free, and take
from them al manner of buttens. It please
not me, tyl thou deale thy bread to the
hungry, and byng þ poor fatherles home
into thy house, when thou seest the naked
that thou couer him, and hide not thy face
from thine owne fleche.

Then shall thy lyght breake forth as the
morning, and thy health as the righte
ly, thy rightousnes shall go before thee,
and the glory of the lorde shall embrace the.

Then if thou callest, the lorde shall answer
the: if thou cryest, he shall saye: here I am.
Yea, if thou layest away thy buttens and
holdest thy synners, and ceasest from blas-
phemous talkynge, if thou hast compassion
upon the hungry, and refrehest the trou-
bled soule, Then shall thy lyght spring out
in the darkness, and thy darkness shall be as
the noone day. The lorde shall ever be thy
gyde and satisfye the desyre of thine heart,
and fyl thy bones with maye. Thou shalt
be lyke a fresh watered garden, and like the
fountaine of water, that neuer leaveth dry-
ning. Then the places that haue euer bene
waite shall be buylded of the, ther shall thou
lay a foundation for many kindes. Thou
shalt be called the maker up of bedges, & þ
builder again of the way of the Sabbath.

Yea if thou turne thy se from the Sab-
bath, so that thou do not the thing whiche
please thy selfe in my holy day, then shalt
thou be called unto the pleasur, holy, and
glorious Sabbath of the lorde, wher thou
shalt be in honoure, so that thou do not af-
ter thine owne imagination, neither seke
thyne owne will, nor speake thyne owne
words. Then shalt thou haue thy pleasure
in the lorde, wher shall eat the be above
the earth, and see the wyth the herbage
of Jacob thy father, for the lorde's owne
mouth hath so promysed.

The Notes of the. lviij. Chapter.

¶ The fast remaineth yet among the chyl-
dren, for the chastenynge of the body, and at that
age from vyce, will we yet neither under-
stande nor heare of: but I praye they with the Ie-
wes both that we do God a great pleasure wher
we faste, and also that wee then faste, when
we abstayne from one thyng, and fyl oure bel-
lies with another. And verely in this thyng
both our supersticion extend the supersticion of
the Jewes. For wee neuer read that they ever
ooke it for a fast to abstayne from fleche, & cate
rather for the oth whiche they make (as they cal it.)

The

The Lord is mighty to save, and ready to
heare our requestes.

Behold, the Lords hand is not so short-
ened that it can not helpe, neyther is
hys eare so stopped that it maye not
heare. But your mysdedes haue separated
you from your God, and your synnes hide
his face from you, that he heareth you not.
For your handes are defyled with blood,
and your fingers with vncyghtuousnes.
Your lippes speake lyes, and your tong
setteyth out wyckednes. You ma regaderth
cyghteousnes, and no man iudgeth truly.
Every man hopeth in vayne thynges, and
ymagineth dysceyte, conceyvethe werynes,
and byngeth forth euyl.

They brede (a) cockatrice egges, & moue
the Spiders webbe. (b) Who so eateth of
theyr egges, dieth. (c) But if one tread vpon
them, ther cometh vpon a serpent. (d) These
web maketh no cloth, and they may not co-
uer them with theyr laboures. (e) Theyr
dedes are the dedes of wyckednes, and the
worke of robbery is in theyr handes. Ther
fete runne to euyl and they make haste to
shed innocent bloude. Theyr counsailes
are wycked counsailes, harme and destruc-
tion ar in theyr waies. But þ way of peace
they know not. In theyr goings is no equi-
ty, theyr wayes are so croked þ whosoever
goeth therein, knoweth nothyng of peace.

And this is the cause that equitye is so
farte from vs, and that the cyghtuousnesse
cometh not nye vs. We looke for light, lo
it is darknesse: for the morning shyneth, see,
we walke in the darke. We grope lyke the
blynd vpon the wal, we grope euen as one
that hath none eyes. We stibie at þ noone
daye, as though it were toward nyght: in
the falling places lyke men that are halfe
dead. We roie al lyke Beares, and myrne
styl lyke doves. We looke for equitye, but
theyr is none: for health, but it is farte from
vs. For our offences are many before thee,
and our synnes testify agaynst vs. Yea we
must confesse that we offend, and acknow-
ledge that we do amysse: Namelye trans-
gress and dessemble agaynst the Lorde, and
fall awaye from our God: vnyng presump-
tuous and trayturous imaginations, and
callyng false matters in our heartes. And
therfore is equitye gone asyde, and cyghte-
ousnesse standerth farof: truth is fallen down
in the strete, and the thinge that is playne
and open may not be shewed. Yea þ feuthe
is layed in prison, and he that rescapeth
hym selfe from euyl, must be spoiled.

When the Lorde sawe this, it dysplea-
sed hym sore, that ther was no where any
equitye. He sawe also that there was no
man whych had pitie thereof, or was gre-
ued at it. And he helde hym by hys own po-
wer, and cleaved to his owne cyghteousnes.
He put cyghteousnes vpon hym for a brest
plate, and set the helme of health vpon his
head. He put on maynt in stede of clothyng,

and tooke gelyuspe about hym for a cloke
(lyke as toben a man goeth forth wythe-
fully to recompence hys enemyes, and to
be auenged of hys aduersaries.) Namelye
that he might recompence & reward the Fi-
lians, tober thow the name of the Lord
myghte be feared from the yfrynge of the
Sunne, and hys mayesty vnto the goynge
downe of the same.

For he shall come as a vyolente water
frecame, whiche the wynde of the Lord hath
moued. But vnto Spon there shall come a
redemer, and vnto the in Jacob that turne
from wyckednes, sayth the Lorde, I will
make this couenaunt with them (sayth þ
Lorde) My spirit that is come vpon the, &
þ wordes which I haue put in thy mouth,
shal neuer go out of thy mouth nor out of
the mouth of thy cylder & cyldren, from
this tyme forth for euermore.

The Notes of the .lii. Chapter.

(a) Cockatrice Egges, is to go a-
bout that wyche is myschyuous and wycked.
And to weare the Spiders webbe is, to go a-
bout vayne and crytyng thynges, whiche are
of no valur: although they seme neuer so ex-
cellent vnto the doers.

(b) As he that eateth of a Cockatrice Egge,
dyeth, so they that deloye in euyl wykes, or that
consent vnto them, shal perishe.

(c) And if a man at any waies treade on theyr
egges, and so presse out the Cockatrice, and be tou-
ched, he shal be kylled of h. e., euen so shal the
thoughtes of the euyl, bring them to deathe.

(d) As no man maketh clothes of the Spys-
ders web, so shal wycked wykes enrych no ma-
nor profyt hym in the daye of iudgement, when
we must go vnto the feast in the weddinge gar-
mentes. & arthwe. xlii. b.

(e) By the dedes of wyckednes vnderstande
gyleful and crafty dedes. And by the dedes of
robbery, vpolet, and vnyuous dedes. The text
sayth that theyr dedes, are the dedes of robbery,
because they helpe no man with theyr handes.
But do rather rob and teyrle the poore: so are
they without charitie, yea so fele they not what
charity requyret of them.

The .lii. Chapter.

A consolacion and comforte to Jerusalem.

And therfore get the vybetynes, for a
lyght cometh, and the glory of þ
Lorde shal rise vpon the. For lo, while
the darknes and cloud couereth the earthe
& the people, the Lord shal shew the lyght,
& his glory shal be sene in the. The gentils
shal come to thy lyght, & kings to þ vnyght-
nes that springeth forth vpon the. Lift vp
thine eyes, & loke round about the. All these
gather them selues, & come to the. Sounes
shal come vnto the from far, and daughters
shal gather them selues to þ on euery syde. **E**lay. lii. a.
When thou seest this, thou shalt maruaile
exceedyngly, and thyne heart shal be opened:
when the power of the sea shall be conuer-
ted vnto thee (that is) when the strengthe
of the Gentylles shal come vnto the. The
multitude of Camelles shal couer thee, the
Dromedaries of Madian and Ephra: All is
they of Saba shal come byngyng golde
and incense, and they shal bringe the prayse of
the

The .ix. Chapter.

the Lord. All the cattel of Cedar shalbe gathered vnto the, the rammes of Babalon shal serue the, to be offered vpon mine altar, whiche I haue chosen, and in the house of my gloire, whiche I haue garnished.

(a) But what are these that lye here lyke the cloudes, and as the Doves flynge to theyr wyndowes?

The Lord also shal gather them vnto me, and specially the shippe of the sea: that they may bring the sonnes from far, and theyr syluer and theyr gold wylb them, vnto the name of the Lord thy God, vnto the holpe one of Israell, that haue gospelyd thee. Straungers shal buyde by thy walles, and theyr kynges shal do the seruyce. For when I am angere, I smyte thee: and when it pleaseth me, I pardon thee. Thy gates shal stand open wyll both day and nyghte, and neuer be shutte, that the booke of the Gentyls may come, and that theyr kyngs may be brought vnto the. For euerye people and kyngdome that seruerd not thee, shal perishe, and be destroyed wylb the swearde. The glory of Libanus shal come vnto the. The (b) Fyre trees, Wodes, and Ceders togyther, to garnyshe the place of my Sanctuarie, for I wyl glorifie the place of my seate.

Moreover those that come knelyng vnto the, that haue vered the: & all they that despyed thee, shal fall downe at thy foote. Thou shalt be called the city of the Lord, the holy Shil of Israell. Because thou hast bene forsaken and hated, for that no manne went thowme the, I wyl make the glorious for euer and euer, and to full thowme oute all posterities. Thou shalt sucke the mylke of the Gentyls, and kynges breasts shal fede the. And thou shalt knowe that I the Lord am thy saulour and defender, the myghty one of Iacob. For brasse, wyl I geue the gold, and for yron syluer: for wood brasse, and for stonys Iron. I wyl make peace thy ruler, and ryghteousnes thyne ofspere. Violence and robbery shal neuer be herd of in thy land, neyther harme and destruction wythin thy border. Thy walles shalbe called health, & thy gates the praise of God. * The sunne shal neuer be thy day lycht, and the lycht of the Moone shal neuer shyne vnto the: but the Lord hym selfe shal be thyne euerlastyng lycht, and the God shalbe thy glory.

* Thy sunne shall neuer go downe, and thy Moone shall not be taken away, for the Lord hym selfe shalbe thy euerlastyng lycht, and thy sorrowfull dayes shalbe rewarded thee. Thy people shall be all Godly, and possesse the laude for euer: the floure of my plantyng, the worke of my handes, wherof I will reioyse. The poungest & least shal grow into a. & the simplest into a strong people. I the Lord shal worlpe bring this thyng to passe in bys tyme.

The Notes of the .ix. Chapter.

(a) In these wordes is the readiness and prompt-

The Prophecy

ness of them that obey the word of God declared. As though he should say: Even as fast as the cloudes come and go, and as swiftly as doves fly to theyr nest, so surely wyl the faithful come, and couple them selues to the church, at the voyce of Christ and of his teachers.

(b) By the fyre trees and such lyke, are signified dyntes and rulers that gouerne the people, as before in the .x. c. As who should say: euen the mooste excellent manne shall be adioyned vnto the church, and helpe much to the furtherance thereof.

The .x. Chapter.

The prophete that Christ shalbe anointed, and sent to preache.

I* The speere of the Lord God is wylb me, for the Lord hath anointed me, and sent me, to preache good tydings vnto the poore, that I myght bynde up the wounded hartes, that I might preache despytaunce to the captiue, and open the prison to the that are bound: that I might declare the acceptable ycare of the Lord, and the day of vengeance of our God: that I myght comfort al them that are in heauynes, that I myght geue vnto them that mourne in Sion, beautye, in the seede of aches, ioyful oymment for syghyng, pleasant rayment for an heauy mynde: That they myght be called excellent in ryghteousnesse, a plantyng of the Lord, for hym to reioyse in.

They shal buyld the longe rougher wyldernes, and set up the old desert. They shal repaire the wast places, and such as haue bene voide thowme many generations. Straungers shal stand and seeke your cattel, and the aleuynes shal be poure plowmen and repers. But ye shal be named the pylfys of the Lord, and me shal cal you the seruantes of our God. Ye shal enioye the goodes of the Gentyls, and triumphe in theyr substance. For your greate reprofe and shame, shal they haue ioy, that ye may haue parte wylb them. For they shal haue double possession in theyr land, and euerlastyng ioy shalbe wylb them. For I the Lord, whiche loue ryght, and hate robbery (though it wer offered me) shal make their workes ful of ioyfulness, and make an euerlastyng couenaunt wylb them.

Theyr seede also and theyr generacion shal be knowne amonge the Gentyls, and amonge the people. All they that see them, shal knowe that they are the byrge blessed seede of the Lord. And therfore I am ioyful in the Lord, and my soule reioysed in my God. For he shal putte vpon me the (a) garmente of health, and couer me wylb the mantel of ryghteousnesse. He shal deck me lyke a bydegrome, and as a byde that hath her apparel vpon her. For lyke as the grounde bringeth forth the scyre, and as the garden shooeth forth the seede: So shal the Lord God cause ryghteousnesse, and the feare of God to flourish forth before al the Beathan.

The Notes of the .x. Chapter.

The

(a) The garment of health is ſayth which wor-
keth by charity, which is called ſ wedding gar-
ment. Math. xxv. b. The garment ſaveth the
Prophet, that Chriſt put upon the church. For
al ſ believe in God, which ſaved thow Chriſt,
and be hys beloved chylde by election, and
wilt ſed by hys bloude. Ephel. i. b.

The. lxxi. Chapter.

A prophecy of the coming of Chriſt.

A F O R ſake thereof wyl I not hold
my toung, and for Jeruſalems ſake I
wyl not ceaſe, untill they righteouſ-
nes breake forth as the ſhynning light, and
they bealte as a burninge lampe. Then
ſhal the Gentyls ſe the righteouſnes, and
al kynges thy glory. Thou ſhalt be named
wylth a new name which the mouth of the
Lord ſhal ſhew. Thou ſhalt be a crowne in
the hand of the Lord, and a glorious gar-
land in the hand of thy god. Fro this time
forth thou ſhalt neuer be called the forſa-
ken, and thy land ſhall no more be called
the tabernacle.

B ut thou ſhalt be called * Beprithab,
and thy land * Beula: for the Lord be loveth
the, and thy land ſhall be inhabited. And like
as a pouge man taketh a daughter to mar-
rye, ſo ſhal God marry himſelf unto thy
ſonnes. And as a bydegrome is gladd of
hys byde, ſo ſhal God rejoyce out the:
I wyl ſet watchmen upon thy wals (O
Jeruſalem) which ſhal neyther ceaſe day
nor nyght to preache the Lord. And ye alſo
ſhal not kepe hym cloſe, nor leue to ſpeake
of hym, untill Jeruſalem be ſet up & made
the prayſe of ſ world. The Lord hath wor-
ke by hys right hand, and by hys ſtrōg arme,
that from henceforth he wil not glue thy
corne to be meate for thyne enemies, nor
thy vyne (wherein thou haſt laboured) to be
drucke for the ſtraungers. But they that
haue gathered in the corne, ſhal eat it, and
geue thanks vnto the Lord, and they that
haue borne in the vyne, ſhal drinke it in the
court of thy Sanctuary.

E tand backe, and departe a ſunder, ye
that ſtand under the gate: make room for
people, repaire the ſtreete and take awaye
the ſtones, and ſet oute a token for the peo-
ple. Behold, the Lord proclaimeth in the
ends of the world: tel the daughter of Si-
on, ſe thy ſalvation cometh: behold, he
bringeth hys treaſure wylth hym, and hys
works go before hym. * For they wyl the
Lord deliuereth, ſhal be called the holy peo-
ple: and as for the, thou ſhalt be named the
greatly occupied, and not the forſaken.

Eſay, xl. c.
ſach. xl. b.
Mat. xli. b

The. lxxii. Chapter.

Of the redemption promyſed to the people

A V What is he this, that cometh from
Edom wylth ſtained red clothes of
Boſra: (which is ſo coſtly cloth) and
cometh in ſo ſimply wylth at his ſtrēgth?
I am he that teacheth righteouſnes, and
am of power to helpe. Wherefore is thy
clothing red, & thy rayment lyke hys that

treadeth in the wyne preſſe? I haue troden
downe myne enemies in my wrath, and
ſet my ſete vpon them in my indignation.
And theyr bloud ſprang vpon my clothes,
and ſo haue I ſtained al my rayment. For
the daye of vengeance that I haue taken
in hand, and the peate of my deliuerance,
is come. I looked about me, and ther was
no man to ſhew me any helpe, I ſet downe,
and no man helde me up. Then I held me
by myne owne arme, and my ſeruentelle
ſuſtained me. And thus haue I trode downe
the people in my wrath, and bathed them
in my diſpleaſure: In ſo much that I haue
ſhed theyr bloud vpon the earth.

I wyl declare the goodnes of the Lord,
pea and the prayſe of the Lord for al that he
hath geuen vs, for the greate good that he
hath done for Iſrael: which he hath geuen
them of hys owne ſauour, and accordyng
to the multitude of hys louing kindneſſes.
For he ſayd: Theſe no doubt wil be my peo-
ple, and no ſhyrnpnge chylde, and ſo he
was theyr ſauoure. In theyr troubles he
forſoke them not, but the angel that went
forth from hys preſence, deliuered them:
O bett loue and kindnes that he had vnto
them, redeemed he them. He hath borne
them, and caried them vpon ever ſence the
world beganne. But after they prouoked
hym to wrath, and vexed hys holy mynde,
he was theyr enemye, and fought agaynſt
them hym ſelfe. Yet remembred he the old
tyme of Moyses and hys people: How he
broughte them from the water of the ſea,
as a ſhepherd doth hys ſheep: how he had
geuen hys holy ſpirit among them: how
he had led Moyses by the right hand wylth
hys glorious arme: how he had deuyded
the water before them (whereby he gat
hym ſelfe an euerlaſtinge name) how he
led them in the depe, as an horſe is ledde in
the playne, that they ſhoulde not ſtumble.
The ſpirit of the Lord led them, as a tame
beaſt goeth in the ſpeld.

Thus (O God) haſte thou led thy peo-
ple, to make thy ſelf a glorious name wylth
al. Look downe then from heauen, and
behold the dwelling place of thy Sanctu-
ary and thy glory. How is it, that thy ge-
louſpe, thy ſtrengthe, the multitude of thy
mercyes, and thy louing kindnes wyl not
be intreated of vs? yet art thou our father.
For Abraham knoweth vs not, neyther is
Iſrael acquainted wylth vs. But thou Lord
art our father and redeemer, and thy name
is euerlaſtinge.

L O R D wherefore haſt thou ledde
vs oute of the wape? wherefore haſt thou
hardened oure heartes, that we feare thee
not? Be at one wylth vs againe, for thy ſer-
uauntes ſake, that are of the generacyon
of thyne heritage. Thy people hath hadde
but lytle of thy Sanctuary in poſſeſſion,
for oure enemies haue taken it in: And
we are become euen as we were from the
begynnyng: but thou art not theyr Lord,
for

Ero. xlii. b

De. xxi. b.
Baru. ii. b.

The. lxiii. Chapter.

for they haue not called vpon thy name.

The. lxiii. Chapter.

The Prophet (vnder the person of the Jewes) bewaileth their exile and banishment. Whans righteousness is lyke a clothe fylled wth the flowers of a woman.

O That thou wouldest cleaue the hea-
uen in sunder, and come downe: that
the mountaynes myght melt awaye
at thy presence, lyke as an vnto fyre, and
that the malycious myghte boyle, as the
warre dothe vpon the fyre: Whereby thy
name myght be knowne among thyne ene-
mies, and that the Gentils might tremble
before the. That thou mightest come down
wth thy wonderous straunge works, that
should the hyls melt at thy presence. For
since the beginning of the world ther was
none (except thou O god) that herd or per-
ceiued, * neither hath any eye sene what þ
doest for them that put their trust in thee.

1. Cor. ii. b.

Thou helpest hym that doth right wth
cherishnes, and them that thinke vpon thy
woles. But lo, thou art angry, for we offend
and haue bene euer in sin, * and ther is not
one whole. We are al as an vnclene thing,
and al our righteousness, as as the clothes
stained wth the flowers of a woman: we
sal euerichone as the leafe, for our synnes
carpe as away lyke the wynde. Ther is no
man that calleth vpon thy name, that stan-
derh vpon to take hold by the. Therefore by-
dest thou thy face from vs, and consumest
vs, because of our synnes.

Rom. ix. b.
1. Cor. xii. a

But now O Lorde, thou father of ours:
* we are the clay, and thou art our potter,
and we al are the worke of thy handes. Be
not so sore displeased (O Lorde) and keepe
not our offences to long in thy remembrance,
but consyder that we ar al thy people. The
cities of thy sanctuary lye waste. Spon is
a wyldernes, and Ierusalem a desert. Our
holy house which is our beauty, where our
fathers prayes the, is burnt vpon, yea al our
commodities and pleasures ar wasted a-
way. Wylt thou not be intreated (Lorde)
for all thys? Wylt thou holde thy peace,
and scourge vs so sore?

Rom. ix. c.
Eccl. xxi. b
1. Cor. xii. b

The. lxv. Chapter.

The felicity of Ierusalem and the calling
of the heathen.

1. Cor. xii. a
Rom. x. b

They shall seek me, þ brethren to haue
not asked for me: they shall fynde me,
that brethren to haue not sought me.
Then shal I say immediatly to the people
that neuer called vpon my name: I am here
I am here. For thus long haue I euer hol-
den out my handes to an vnfaithfull peo-
ple, that go not the ryghte waye, but after
theyr own imaginacions: To a people that
is euer despisinge me to my face. * They
make theyr oblations in gardens, and their
smoke vpon altars of byrche, they lye
amonge the graues and lye in the dens all
nyght. They eat swines flesch, and vnclene
broth is in theyr vessels. If thou comest
vnto them they say: touche me not for I am

Deut. xli. a
De. xlii. b

The Prophecy

holper then thou.

Al these men when I am angry shall be
turned to smoke and fyre, that shall burne
for euer. Beholde it is wyrtten before my
face, and shall not be forgotten, but recom-
pensed. I shall rewarde it them into theyr
bosome: I meane your mysdoedes, and the
mysdoedes of your fathers together (saith
the Lorde) which haue made their smokes
vpon the mountaynes, and blasphemed me
vpon the hyls: therefore wyl I measure
theyr old dedes into theyr bosome againe.
Whereouer thus sayeth the Lorde: lyke as
when one would gather holy grapes, men
say vnto hym: breake it not of, for it is bo-
ry: euen so wyl I do also for my seruauntes
sakes, that I wyl not destroye them all:
But I wyl take a seede out of Iacob, and
oute of Iuda one to take possession of my
hyll. My chosen shal possesse these things,
and my seruauntes shal dwell there. Sa-
cor shal be a shepfold, and the valleye
of Achor shal geue the stallynge for the
cattell of my people, that feare me. * But
as for you ye are they that haue forsaken
the Lorde, and forgotten my holy hill.
Ye haue sette vpon an altare vnto fortune,
and geuen euerichone byrche offeringes vnto
treasure. Therefore wyl I number you
wth the swearde, that ye shal be destroyed
altogether. For when I called, no manne
gaue me answer: when I spake, ye hard-
ned not vnto me, but dyd wyckednes be-
fore myne eyes, and chose the thyng that
pleased me not.

De. xlii. a.
Leuit. xi. a.
Yere. vii. a
Esa. lvi. a
Eze. xx. d.

Therefore thus sayeth the Lorde god: Be-
holde my seruauntes shal eate, but ye shal
haue hunger. Behold, my seruauntes shal
drynke, but ye shal suffer thirst. Beholde,
my seruauntes shal be merry, but ye shal be
confounded. Beholde, my seruauntes shal
reioyse for very superfluity of hert, but ye
shall crye for sorow of herte, and com-
playne for veracion of mynde. Your name
shal not be sowne by amonge my chosen:
for God the Lord shal slep you and cal vpon
seruauntes by an other name. Who so re-
loseth vpon earth, shal reioyse in the true
God. And who so sweareth vpon earth,
shal sweare in the true God. For the olde
emprye shal be forgotten, and taken away
oute of my syghte. For loo, I shall make a
newe heauen, and a newe earthe: And as
for the old, they shal neuer be thought vpon,
ne kept in mynde: but men shal be glad
and euermore reioyse, for the thynges that
I shall doe.

1. Cor. xii. a
Yere. vii. a

For why: Beholde, I shall make a soy-
full Ierusalem, yea I my selfe wyl (a) re-
ioyse wth Ierusalem, and be glad wth
my people: And the voice of weping & way-
lyng shal not be heard in her from thence
forth. (b) There shal neuer be chyld ne old
man, that haue not theyr full dayes. But
whē the child cometh to an hundred yere
old, (c) it shal die. (d) And if he þ is an hun-
dred yere of age do wyng, he shal be cur-
sed.

1. Cor. xii. a
Yere. vii. a

1. Cor. xii. a

sed. They shal buyld houses, & dwell in the
they shal plant vineyards, and eat the fruit
of them. They shal not buyld, and another
possesse: They shal not plante and other
cate: But the life of my people shal be lyke
a tree, & so shal the worke of theyr handes.

My chosen shal lyue long, they shal not
laboure in vayne, nor beget wryth trouble:
for they are the bpe blessed seede of p Lord,
and theyr scutes wryth them. And it shal be,
that o: euer they cal, I shal answer them.

Pl. xxi. b. Whyle they are yet but thynkyng how to
speake, I shal heare them. (e) The Wolfe
and the Lambe shal fede together, and the
Lyon shal eate hay lyke p bullocke. (f) But
earth shal be the serpentes meate. There
shal no man hurt ne slay an other in al my
holp byl, sayth the Lord.

The Notes of the. lxxvi. Chapter.

(a) God is co. nted to reioyce, when the people
foloweth hys mynde and wyl, and that he ther-
fore doth them good, and geueth them his bene-
fites. As the saying haue ye in Jerem. xxxi. 9. I
wyl haue a lust & a pleasure to do them good. &c.
(b) They shal nether be chyd nor olde man, &c.
The meaning is: They shal no man be delpyed
in the vayne hope of thys mortal lyfe. They that
be but euen pounge of age that haue profyted in
fayth & holy woorkes, & that loke not thys pleser
lyfe, shal thynke them selues old ynoughe. And
that for the conspation, and desyre of the lyfe
to come, whych they knowe eyght wel shal be
much better.

(c) Some read: He shal be counted pounge.
(d) And if he that is an hundredth yere of age &c.
The prophet meaneth hereby that although the
wyched come to an exceeding greute age, yet
thynke they that they haue not lyued ynoughe, so
that theyr damnacion be the greater.

(e) The Wolfe & the Lambe shal fede together
&c. The meaning is, p the most wyched cruel me
shal at the commyng of Chyrlt, agree wryth the
good and peaceable: And that the Gentyles
(whych for theyr beastly lyuynge, are often syg-
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te wryth the saythful, and the one lyue lounghly
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saying haue ye before in the. xl. a. and. b.

(f) But earth shal be the serpentes meate, that is
wryth earth shal the serpent be content, and ney-
ther slay man, nor hurt hym wryth her venome.

The. lxxvi. Chapter.

God dwelleth not in temples made by mens
hand. He despyseth sacrifices done wryth-
out mercy and fayth. God comforteth them
that are troubled for hys sake. Among the
Chyrlten, the Sabbath is continuall.

Actes. vii. f. Thus sayth the Lord: becauf is my seat,
& the earth is my fore stole. (a) Wher
shal now the house stand that ye wyl
buyld vnto me? And wher shal be the place
that I wyl dwell in? As for these thynges,
my hand hath made them al, and they are
al created, sayeth the Lord.

Whych of them then shal I regarde? E-
uen hym that is of a lowlye troubled sp-
rite, and standeth in awe of my wordes. For
who so slayeth an oxe for me, bothe me so
great dyhonour, as he that killeth a man.
He that kylleth a sheepe for me, choketh a
dog. He that byngeth me meat offerings,

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a memorial of incense, prayseth the thinge
that is vntyght. Yet take they such wailes
in hand, and theyr soule delpyeth in these
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Therefore wyl I also haue pleasure in
laughynge them to scoyne, and the thyng
that they feare, wyl I bynge vpon them.
For when I called, no man gaue answer:
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byd wickednes before mine eyes, and chose
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you, and caste you out for my names sake,
say: let the Lord magnify hym selfe, that
we may se your gladnes, and yet they shal
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For as touching the city and the temple
I heare the voyce of the Lord, that wyl re-
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full wryth her, all ye that mourned for her.
For ye shal sucke comfort out of her brea-
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Then shal ye sucke, ye shal be borne vpon
her sydes, and be loyfull vpon her knees.
For lyke as a chyld is choyced of hys mo-
ther, so shal I comfort you: And ye shal be
comforted in Ierusalem. And when ye see
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fleshe wryth the fyre, and wryth hys swerde,
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For I wyl come to gather al people and
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Vnto them shal I geue a token, and sende
certayne of them (that be delpyered) a-
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33 Ioue, i. a.
Iere. vii. f.

D

E

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they shal plant vineyards, and eat the fruit
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that they feare, wyl I bynge vpon them. **3d Ioue. i. a.**
For when I called, no man gaue answer: **3d Ioue. vii. f.**
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byd wickednes before mine eyes, and chose
the thynges that dysplese me. Heare the
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whych he speaketh. Your biethen that hate
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For as touching the city and the temple
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he may recompence his vengeaunce in his
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and ther shal be a greute number slayne of
the Lord. Such as haue made them selues
holp and cleane in the gardens, and those
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and

The .i. Chapter.

and Libia (where men can handle bowes) into Italy also and Greke land.

E The Isles farre of that haue not heard speake of me, and haue not seene my glory, shal preache my praise among the Gentils, and shal bring al your brethren for an offering vnto the Lord, out of all people, vpon horses, charettes, and horse lytters, vpon mules and carres to Ierusalem my holie hyl (sayth the Lord) I like as the chyloren of Israel bring the offering in cleane vessels, to the house of the Lord.

And I shal take out certayne of them for to be prestes and Leuites, sayth the Lord.

Epo. xii. 8. For I like as the new heauen and the new earth wherof I wyl make, shall be fast established by me, (sayth the Lord, (b) So shal your seeke and your name continue, and

Math. ix. 9 ther shal be a new Moone for the other, & a new Sabbath for the other, and all flesh shal come to worshyp before me, (sayth the Lord.) And they shal go forth and looke vpon the carions of them that haue rebelled agaynst me. For they worms shal not dye, neyther shal they spee be quenched, and al flesh shal abhorre them.

The Notes of the .lvi. Chapter.

(a) Where shal nowe the house stand. i.e. As who should say. Whereto make ye me a temple of man's hand worke, which rule the whole world. Whereto haue I suffered the temple, to keepe you Jewes in a certayne manner of instruction, and obedience: and chose you one place for your seruice, to the intent that ye should not fall to the Idols of the Gentils. But now wyl I haue all Idols banished, and for Jewes, wyl I chalenge vnto me the whole world, for one people all the dwellers vpon the earth, which shal be my worshippers in spirit & in truth. Tho. iii. I wil not be superstitiously worshipped wth sacrifices, & ceremonies in the temple, but wth righteousnes, wth fayth, and wth the spirit. & he come long that the prophet here singeth in the latter end of his prophesie, sang he before in the beginning, euen in the 1. chapter. Let the churche note these to Chapters (I meant the spirit and law) wil, and then shal they perceiue, how great ly God abhorreth such hypocritical workes done without fayth, although they seeme and appeare outwardly to be most godly.

(b) That is, ther shal be a perpetual feast, and a perpetual rest. They shal not then kepe these sabbaths after the maner of the Jewes, nor make difference betwene day and day, but they shal kepe a continuall Sabbath, and neuer doo seruile workes, that is spent. When shal they alwayes be in the temple, that is, alwayes shal they praise God, in spirit and truth, as well in aduersitye as in prosperite. They shal neyther run vnto Idols, nor to any creature, but shal worship the Lord only.

The ende of the booke of the prophet Esay.

The booke of the prophet Jeremie.

The first Chapter.

E The Roche of Jeremie, and in what time he prophesied the serueth hym selfe, and wold recuse the office of a prophet, because he is ponge and vnspete. He is taught of the Lord, and

The Prophecy

becometh bolde. God openeth vnto hym, that destruction of the Jewes by the Babylonians is at hand. Jeremie is commaunded to speake the wordes of God vnto the Jewes without feare.



These are the sermons of Jeremie the sonne of Belkiah the priest, one of the that dwelt at Anathoth in the lande of Benjamin, when the Lord hadde first spoken wth him (a) in the tyme of Josiah the sonne of Amos king of Iuda, in the xiiij. yere of his kyngdome, and so durynge vnto the tyme of Iehoaquin the sonne of Josiah, kyng of Iuda, and vntill the .xv. yeres of Iechoniah the sonne of Josiah king of Iuda were ended: when Ierusalem was taken, euen in the first moneth, & he wordes of the Lord spake thus vnto me: before I fashioned the in the mothers wombe, I dyd knowe the. And ouer thou wast borne, I (b) sanctified the, and ordered the to be a prophet vnto the people. Then said I: O Lord God I am vnmete, for I am yet but pong. And the Lord answered me thus: Say not so, I am to pong. For thou shalt go to al that I shal send the vnto, and whatsoeuer I commaund the, that shalt thou speak. Be not afrayed of thei faces, for I wil be wth the, to deliuer the, sayth the Lord.

And wth that the Lord stretched out his hand, and touched my mouth, and said moreover vnto me: Behold, I put my wordes in thy mouth, and thou shalt saye to al the people, & kingdome, that I maiee take out, breake of, destroy, & make waste, and that I maiee build up and plant. A freer this the Lord spake vnto me, saying: Jeremie what seest thou? And I sayed: I see a wakinge rod. The Lord said the Lord: thou hast sene right, for I wyl watch diligently by my word, to performe it. It happened afterwarde, that the Lord spake to me againe, & sayed: What seest thou? And I sayd: I see a scythinge sor, for I am brought from out of the North witherwarde.

Then said the Lord vnto me: Out of the North shal come a plage vpon al the dwellers of the land. For so, I wyl call al the officers of the kingdome of the North (sayth the Lord.) And they shal come, & euery one shal set his seat in the gates of Ierusalem, and in al theyr wals round about, and theyr towne al the cities of Iuda. And theyr tyme shal I declare my iudgement, vpon all the wickednes of those men that haue forsake me, that haue offered vnto strange gods, & worshipped the workes of theyr own handes.

And therefore (c) gyrd by thy loynes arise, & relect all that I geue the in commaundement. Feare the not, I wyl not haue the to be afrayed of the. For behold this day do I make the a strong fenced town, an ryd prieler, & a wal of stele agaynst the hole land, agaynst the kings & myghty men of Iuda. agaynst the prestes and people of the lande. They shal fight agaynst the, but they shal not be able to overcome the, for I am wth the, to deliuer the, sayth the Lord.

The

The .i. Chapter.

and Libia (where men can handle bowes) into Italy also and Greke land.

E The Isles farre of that haue not heard speake of me, and haue not seene my glory, shal preache my praise among the Gentils, and shal bring al your brethren for an offering vnto the Lord, out of all people, vpon horses, charettes, and horse lytters, vpon mules and carres to Ierusalem my holie hyl (sayth the Lord) I like as the chyloren of Israel bring the offering in cleane vessels, to the house of the Lord.

And I shal take out certayne of them for to be prestes and Leuites, sayth the Lord.

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ether shalbe a newe Moone for the other, & a newe Sabbath for the other, and all flesh shal come to worshyp before me, (sayth the Lord.) And they shal go forth and looke vpon the carcasses of them that haue rebelled agaynst me. For they worms shal not dye, neyther shal they spee be quenched, and al flesh shal abhorre them.

Math. ix. 9

The Notes of the .lvi. Chapter.

(a) Where shal nowe the house stand. i.e. As who should say. Wherein make ye me a temple of man's hand worke, which rule the whole world. He thereto haue I suffered the temple, to keepe you Jewes in a certayne manner of instruction, and obedience: and chose you one place for your seruice, to the intent that ye should not fall to the Idols of the Gentils. But now wyl I haue all Idols banished, and for Jewes, wyl I chalenge vnto me the whole world, for one people all the dwellers vpon the earth, which shal be my worshippers in spirit & in truth. Tho. iii. I wil not be superstitiously worshipped wth sacrifices, & ceremonies in the temple, but wth righteousnes, wth fayth, and wth the spirit. & he come long that the prophet here singeth in the latter end of his prophesie, sang he before in the beginning, euen in the 1. chapter. Let the churche note these to Chapters (I meant the spirit and law) wil, and then shal they perceiue, how great ly God abhorreth such hypocritical workes done without fayth, although they seeme and appeare outwardly to be most godly.

(b) That is, there shalbe a perpetual feast, and a perpetual rest. They shal not then kepe these sabbaths after the maner of the Jewes, nor make difference betwene day and day, but they shal kepe a continuall Sabbath, and neuer doo seruile workes, that is spent. When shal they alwayes be in the temple, that is, alwayes shal they praise God, in spirit and truth, as well in aduersitye as in prosperite. They shal neyther run vnto Idols, nor to any creature, but shal worship the Lord only.

The ende of the booke of the prophet Esay.

The booke of the prophet Jeremie.

The first Chapter.

E The Roche of Jeremie, and in what time he prophesied. He refuseth hym selfe, and wold receaue the office of a prophet, because he is ponge and vnspecte. He is taught of the Lord, and

The Prophecy

becometh bolde. God openeth vnto hym, that destruction of the Jewes by the Babylonians is at hand. Jeremie is commaunded to speake the wordes of God vnto the Jewes without feare.



These are the sermons of Jeremie the sonne of Belkiah the priest, one of the that dwelt at Anathoth in the lande of Benjamin, when the Lord hadde first spoken wth him (a) in the tyme of Josiah the sonne of Amos king of Iuda, in the xiiij. yere of his kyngdome, and so durynge vnto the tyme of Iehoaquin the sonne of Josiah, kyng of Iuda, and vntyll the .xv. yeres of Iechoniah the sonne of Josiah king of Iuda were ended: when Ierusalem was taken, euen in the first moneth, & he wordes of the Lord spake thus vnto me: before I fashioned the in thy mothers wombe, I dyd knowe the. And ouer thou wast borne, I (b) sanctified the, and ordered the to be a prophet vnto the people. Then said I: O Lord God I am vnmete, for I am yet but pong. And the Lord answered me thus: Say not so, I am to pong. For thou shalt go to al that I shal send the vnto, and whatsoeuer I commaund the, that shalt thou speak. Be not afrayed of thei faces, for I wil be wth the, to deliuer the, sayth the Lord.

And wth that the Lord stretched out his hand, and touched my mouth, and said moreover vnto me: Behold, I put my wordes in thy mouth, and thou shalt saye to al the people, & kingdome, that I maiee take out, breake of, destroy, & make waste, and that I maiee build up and plant. A freer this the Lord spake vnto me, saying: Jeremie what seest thou? And I sayed: I see a wakinge rod. The Lord said the Lord: thou hast sene right, for I wyl watch diligently by my word, to performe it. It happened afterwarde, that the Lord spake to me againe, & sayed: What seest thou? And I sayd: I see a scythinge sor, for I am brought from out of the North witherwarde.

Then said the Lord vnto me: Out of the North shal come a plage vpon al the dwellers of the land. For so, I wyl call al the officers of the kingdome of the North (sayth the Lord.) And they shal come, & euery one shal set his seat in the gates of Ierusalem, and in al theyr wals round about, and theyr towne al the cities of Iuda. And theyr tyme shal I declare my iudgement, vpon all the wickednes of those men that haue forsake me, that haue offered vnto strange gods, & worshipped the workes of theyr own handes.

And therefore (c) gyrd by thy loynes arise, & relect all that I geue the in commaundement. Feare the not, I wyl not haue the to be afrayed of the. For behold this day do I make the a strong fenced town, an rised prieler, & a wal of stele agaynst the hole land, agaynst the kings & myghty men of Iuda. agaynst the prestes and people of the lande. They shal fight agaynst the, but they shal not be able to overcome the, for I am wth the, to deliuer the, sayth the Lord.

The

The Notes of the. i. Chapter.

(a) It is a necessarie thinge to the vnderstanding of the Prophetes, to know the stories of the tymes, wherein they prophesied. The stories of Jeremies tyme ye haue in the fourth of the bygges, from the twenty and one Chapter to the ende of booke: and in the seconde of the Chronicles, from the. xlii. chapter to the ende also. He prophesied aboute. xli. yeres.

(b) I sanctified the. i. That is, I dedicated, chose, appointed, and prepared, a set the a spede, to be a Prophet vnto the people. So in John. i. g. Saye ye then vnto hym, whome the father hath sanctified. i. that is, hath chosen. i.

(c) For a Prophet or preacher to gyde by his lopnes, is boldelye and constantlye to resist the false opinion, a doctrine of schyleres, and euen to empynt in them the worde of truth (whiche engendyth hate) whether they will or nill: and that not once or twise, but vntyll suche tyme as they either amend, or elles were angry and furiose wth it. Yea, and then to see more by the commaundment of the Lord, then by power and tyrannye of thys worlde: and not to see by the thyratynnges of rulers, whiche canne do nothinge but that which God permitteyth and suffereth them: therfore are they not to be feared of an obedienc and sayethfull seruant of the Lord.

The. ii. Chapter.

God reherceth his benefites done vnto the Jewes. Against Priestes and Prophetes, or preachers that contume and despise God. The Jewes are destroyed because they forsake God, and because they ran a whorish synge after Idoles.

Moreouer the worde of the Lord commaunded me thus: So thy way, crye in the eares of Ierusalem, and saye: Thus sayeth the Lord: I remember the for the kynndesse of thy youth, and because of thy stedfast loue, in þ thou folowedst me thowome þ wyldest: nelle, in an vntilled lande. Thou Isteall wast halowed vnto the Lord, and so was thy first frutes: All they that deuoured Isteall, offended: my fortune fell vpon the, sayeth the Lord. Heare therfore the word of the Lord, O thou house of Iacob, and all the generacion of the house of Isteall. Thus sayeth the Lord vnto you.

What vnfaithfulnesse sounde your fathers in me, that they wente so far awaye from me, fallinge to synne, a beyng so vaine? They thought not in their hertes: Wher haue we left þ Lord, that brought vs oute of the lande of Egypt, that led vs thowome the wyldernes, thowome a desert and rough land, thowome a dry & a deadly lande, yea a lande that no man had gone thowome, and wherein no man had dwelt? And when I had brought you into a pleasant wel buided land, þ ye myght enioye the frutes and all the commodities of the same, ye wente forth, and defiled my land & brought mine heritage to abominacion. The Priestes them selues sayd not ones: Wher is the Lord? They þ haue the lawe in their bandes knowe me not. The shepherdes offende agaynst me. The Prophetes

tes do seruite vnto Baal, & folowe suche synnges as shall byng them no profyt.

Wherfore I am constrained (sayeth the Lord) to make my complaint vpon you, and vpon your chyldren. So into the fles of Ierhym, and loke well, sende vnto Iesabab, take diligente hede, and se, whether such synnges be done there, whether the Gentyles them selues deale so falsly and vntrewly wth their goddes, whiche ye are no goddes in dede.) But my people hath geuen ouer theyr bye honoure, for a synge that may not helpe them.

Be astonysed, O ye heauens, be astayed and abashed at suche a synge, sayeth the Lord. For my people hath done two euyls. They haue forsaken me the well of water of life, and digged them pyttes, peauile and broken pyttes that holde no water. As Isteall a bonde seruauant, or one of the household? Why is he then so spoiled? Why do they roze and crye then vpon him as a Isteall? They haue made his land waste, his cyties are so bent vp, that there is no man dwelling in them. Yea the chyldren of (a) Soph and Taphnes haue despyled thy necke.

Cometh not this vnto the, because thou hast forsaken the Lord thy God, euer sence he ledde the by the waye? And what hast thou nowe to doo in the strete of Egypt: to drynke foule water? Either what makeste thou in the waye of Assiria? To drynke water of the floude? Thyne owne wyckednesse shal reprove the, and thy tynnyng away shal condemne the: that thou mayest knowe and vnderstand howe euyl and hurtfull a synge it is, that thou hast forsaken the Lord thy God, and not feared hym. sayeth the Lord God of hostes.

I haue euer broke thy yoke of olde, and burst thy bondes: yet sayest thou, I wyl no more serue, but (lyke an harlotte) thou runnest aboute vpon all hye hylls, and amonge all grene trees, where as I plant the out of the noble grapes, & good vntes. Howe art thou turned the into a byttere, vnseful, and straunge grape? Yea, & that so soure, that though thou walke the wth * Aitrus & make thy selfe to sauour wth þ sweete smellynge herbe of Boryth: yet in my syght thou arte stayned wth thy wyckednes, sayeth the Lord thy God.

Sape not nowe: I am not vnclene, and I haue not folowed the gods. Loke vpon thyne owne wayes in the woodes, valleyes, and dennes: so shalt thou know what thou hast done. Thou arte lyke a swyre Promedary that goth easely bys way: and thy wantonnes is lyke a wyld Ass that vseth the wyldernes, and that snoffeth and bloweth at bys wyl. Who can tame the? Al they that seeke the, shall not saye, but fynde the in thine owne vnclennes. Thou kepest thy foote from nakednes, and thy throte from thyrste, and thynkest þ in thy self: tush, I wyl lase

Aitrus is a kynde of salt, good to wash clothes in, and the body also.

Iere. iii. v.

E saye v. a. wai. xli. v.

The.iii. Chapter.

no forome, I wyl loue the strange goddes, and hange vpon them.

Roma. 10. c.
Iere. xlii. b
Ier. xlii. b

Lyke as a chere that is taken with the dede cometh to shame, euen so is þe house of Israel come to confusion: the comen people, their kynges and rulers, their pnyces and prophetes. For they saie to a rocke: thou art my father, and to a stone, thou hast begotten me: yea they haue turned their backe vpon me, and not their face.

But in the tyme of their trouble, when they saie: Stande vp and helpe vs, I shall answer them: Where are nowe thy goddes, that thou hast made the? vnd thou stand vp and helpe the in the tyme of nede. For loke howe many cityes thou hast made (O Iuda) to many goddes hast thou also.

Iere. xl. c.

Wherefore then wylst thou goe to lawe with me, seeinge ye all are spynners agaynst me sayeth the Lorde? It is but loste labour, þe I smite your children, for they receiue not my correction. Your own sword destroyeth your prophetes, lyke a deuouring fyre. If ye be the people of the Lorde, the harken vnto his word: Am I then become a wylde beeste vnto the people of Israel? or a lande that hath no lycht? Wherefore sayest thou my people then, we are fallen of, & we wyl come no more vnto the? Dost thou a mayden forget her caryment, or the byrde her stomacher? And dost my people forget me so longe? Why boasted thou thy wayes so hyghlye to obtayne fauoure there thou come, wher thou hast yet staped the wylde blasphemers?

Deut. xxxii. d.
Iere. vii. a.
Iere. li. d.

Vpon thy wynges is founde the bloud of poore and vnocente people, and that not in corners & holes only, but in all places. Yet darest thou say openly, I am giltyles: Wylle, thy wrath can not come vpon me. Beholde, I wyl reason with the, because thou darest saie: I haue not offended. O howe euyl wyl it be for the to abide it: wher it shal be known how oft thou hast gone backward.

For thou shalt be confounded as well of Egypt, as of the Assyrians: Yea, thou shalt goe thy way from them, and smyte thyne hands together vpon thy head: Because þe Lorde shall bring that confidence and hope of thyne to nought, and thou shalt not prosper withall.

The notes of the.ii. Chapter.

(a) Aoph and Taphnes were two of the chiefe cyties of Egypt, wherin the Egyptians put their trust, but in vayne.

The.iii. Chapter.

God beinge merciful calleth vnto repentance his people, whiche he had forsaken for their whoredome with Idolles. He reboweth Israel vnto repentance promysing them these benedictions that shalde haue the true knowledge of God. The returne of Israel vnto God confessinge their offence.

Commeth wher a man putteth awaye his wyfe, and she goeth from hym & marieth with an other, the the question is: Shuld he resorte vnto her any more

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after that? Is not this field the defiled & vnclean? But as for þe, thou hast (a) played the harlot with many louers, yet tourne againe to me sayeth the Lorde. Lift vp thine eyes on euery syde, and seekest thou be not defiled. Thou hast waited for them in the streets, and as a murderer in the wilderness. I borrow thy borrowed & shameful blasphemies is the lande defiled.

This is the cause, that the rayne and enenning dew hath ceased. Thou hast gotten an hoore for head, & canst not be ashamed. Elles wouldest thou saie vnto me: O my father, thou art he that hast brought me vp, and led me fro my yowth: Wylle thou then put me awaye, and caste me of for ener? O wylst thou withdrawe thy selfe cleane fro me?

Neuertheles thou speakest such wordes; but thou art euer doinge worse & worse.

* The Lorde sayde also vnto me, in the tyme of Josiab the kyng: Hast thou sene what that whynnyng Israel hath done? howe she hath runne vpon all the hylls and amonge all the chere trees, and there played the harlot? Hast thou sene also (when she hadde done all this) howe I sayde vnto her, that she shoulde tourne agayne vnto me, and yet she is not touned? Iuda that vnfaithfull sister of hers also sawe this: Namely that after I hadde well sene the aduoutyng of the whynnyng harlot Israel, I put her awaye, and gaue her a bill of deuorcement.

Iere. l. a.
Iere. li. d.
iii. Reg.
xlii. b.

For all this her vnfaithfull sister Iuda was not ashamed, but went backe and played the hoore also. Yea, and the noyse of her whoredome hath defiled the hole land. For she hath committed her aduoutyng with stones and rockes.

Neuertheles her vnfaithfull sister Iuda is not touned agayne vnto me with her hole herte, but saynedlye, sayeth the Lorde. And the Lorde sayed vnto me: The bakkyng Israel is more rightuous then the vnfaithful Iuda: & therefore go preach these wordes toward the North, and saie: Thou whynnyng Israel, tourne agayne (sayeth the Lorde) and I wyl not tourne my face from you: for I am mercifull, sayeth the Lorde, and I wyl not alwaye beare displeasure agaynst the: but on this condition, that thou knowe thy greete blasphemie: Namely that thou hast vnfaithfully forsaken the Lorde thy God, and hast made thy selfe partaker of strange Gods vnder all grene trees, but hast hadde no wyl to heare my voyce, sayeth the Lorde.

* O ye whynnyng children, tourne agayne, sayeth the Lorde: and I wyl be married with you. For I wyl take one out of the cytie, and two out of one generation from amonge you, and bringe you out of Syon: and wyl geue you herdemen as for myne owne mynde, whiche shal fede you with letynge and wysdome.

Ezech. li. c.
Olee. xlii. a.

For thou,

Moreover, when ye be increased and multiplied in the lande, then (saith the Lord) there shall no more booke be made of the Arcke of the Lordes Testament: for man shall thynke vpon it, neyther shall anye man make mencion of it: for some thence forth it shall neyther be visited, ne honoured wth giftes.

- Then shall Ierusalem be called the Lordes seate, and al Ierushalem shall be gathered vnto it, for the Lordes names sake, whiche shall be set forth, they shall folowe no more the magnacion of theire owne toward herte.

I Then those that be of the house of Iuda, shall goe vnto the house of Israel: and they shall come together oute of the North into the same lande that I haue giuen your fathers. I haue shewed also howe I toke the v^p, beyng but a childe, and gaue the a pleasaunte lande for thynne heritage, yea and a goodly host of the Heathen: and howe I commaunded the that thou shouldest * call me father onl^y, and not to thynke frome.

mat. xx. iii. c

B But lyke as a woman sailer her loner, so are ye vnfaithfull vnto me (O ye house of Israel) saith the Lord. And therefore the voyce of the chyldren of Israel was herde on euery syde, weyninge & wayl^yng: for they haue defiled they^r way, and forgotten God they^r Lord.

O ye whynckynge chyldren, tourne agayne (sayinge: lo, we are thynne, for thou arte the Lord our God:) And so shall I heale your backturninges. The hylls fall, & all the hye prides of the mountaynes, but the helth of Israel standeth onl^y vpon God our Lord.

Confusion hath deuoured oure fathers labour from oure pouth v^p: yea, they^r shepe & bullockes, they^r sonnes & daughters. So doo we also slepe in our confusioⁿ, and shame conereth vs: for wee and oure fathers seld out pouth v^p vnto this day, haue synned agaynst the Lord our God, and haue not obeyed the voyce of the Lord our God.

The notes of the.iii. Chapter.

(a) That is, thou hast loured, worshipped, & serued many Idoles of the Gentiles, in hylls, woodes, valleyes, & ides, and in many other places as we often reade in the Bible: and hast forsaken me thy houbande, contrary to the maner of honeste married women, wherefore thou art worthy to be deuoyled: yet turne and repent and forgiue the earnestly, and I will not styke to receyue the agayne.

The.iiii. Chapter.

I The true repentaunce: or returning to God. we shopen to the destruction of the herte. The destruction of Ierusalem is prophesied, for the malice of they^r hertes.

I Israel, if thou wylt turne the, then turne vnto me, saith the Lord. And if thou wylt put away thynne abominacions out of my syght, thou shalt not be moued: And

thalt stonde. The Lord saith: in truth in equity and ryghtousnesse: and all people shall be fortunable and fortun^y in hym. For thus saith the Lord to all Iuda and Ierusalem: plow your land, & sow not among the thornes.

Be circumcised in the Lord, and cutte awaye the foreskinne of your hertes, all ye of Iuda, and all the indwellers of Ierusalem: that my indignacion breake not oute lyke fyre, and kynble, so that no man maye quenche it, because of the wickednes of your ymaginacions.

De. x. b.

Speache in Iuda and Ierusalem: crye out and speake: blowe the trumpets in the land: crye & euery man may heare, and say: Gather you together, and we will go in to stronge cityes. Set vpon the roken in Syon, speede you, and make no taryinge, for I wyl bringe a greate plage, and a greate destruction from the North. For the spople of the Gentyles is broken vpon from his place, as a lyon out of his denne, & he maye make the lande waste, and destrope the cities, so that no man maye dwell therein.

Wherefore gird your selues aboute wth sacke clothe, (a) mourne and wepe, for the fearefull wrath of the Lord shall not be wthdrawen from you.

a

At the same tyme (saith the Lord) the herte of the kynge and of the princes shall be gone, the prestes shall be as they^r dead, and the prophetes shall be sore aseyed. Then sayde I: O Lord God, haste thou then disceyued this people, and Ierusalem, saying: ye shall haue peace, and now the swearde goeth thorow their lynes: Then shall it be sayed to the people, and to Ierusalem: (b) the cometh a warre wth the North: thorow the waye of my people, but neyther to slayne, ne to cleanse.

a

(c) After that there shall come vnto me a stronge wynd, and then wyl I also geue sentence vpon them. For lo, he cometh downe lyke as a cloud, & his charerers are lyke a storme wynde: his horsemen are swifter then the Eagle. Wo vnto vs, for we are destroyed. O Ierusalem, washe thynne herte from wickednesse, that thou mayst be helped. Howe longe shall thy noy some thoughtes remayne wth the?

a

For a voyce from Dan, and from the hyl of Ephraim speaketh out, and telleth of a destruction. Behold the Ierushalem warnyng, and preache vnto her, that her destroyers are comynge frome farre countreys. They tel the cities of Iuda the same also, they shall geue the warnyng in euery place lyke as I watche mine in the feild. For they haue prouoked me to wrath, saith the Lord.

Thy wayes and thy thoughtes, haue brought I vnto this: this is thine owne wickednesse & disobedience that hath possessed thynne herte: ad my bely, ad my bely (saith thou crye,) howe is my herte so sore? my hert pantech wth thin me, I can not be styll,

Isa. i. b.

The v. Chapter.

for I haue heerd the crying of the scorpions and peales of warre.

They crye murder vpon murder, the hole lande shall perishe. Inmediatlye my tentes were destroyed, and my hangynge in the twinklinge of an eye. How long shall I se the tokens of warre, and heare the noyse of the trumpettes?

Euertheles, thys shall come vpon the because my people is become folishe, and hath utterly no vnderstandinge. They are the chyldren of folysheesse, & without any discrecion. So do euyl they haue wyllynge, but to do well they haue no wyllynge. I haue looked vpon the earth: and se, it is waste and voyde. I looked towarde heauen, and it had no shynne.

I beheld the mountaynes, and they trembled, and all the hylls were in feare: I looked aboute me, and ther was no body, & all the byrds of the ayre were away. I marked well, and the plowed fildes was become waste: yea all they cities were broken downe at the presence of the Lorde, and indignacion of his wrath.

For thus haith the Lorde sayd: The hole land shall be desolat, yet wil I not the haue done. And therfore let the earth mourne, & let the beaue be sorowfoule: for the thyng that I haue purposed and taken vpon me to do, shall not repent me, and I wyl not go from it. The hole land shall lye for the noyse of horsemen and bowmen: they shall run into the denues, into woods, and clyme vpon the stony rocks. All the cryes shall be voyde, and no man dwellynge therein.

What wylt thou now do, thou beynge destroyed? For though thou clodest thy selfe with scarlet, and deckest the thyng golde, though thou paintest thy selfe with colours, yet shalt thou be as thy selfe in vaine.

For those that hyre to haue ben thy great fauourers shall abhorre the, and goo about to slea the. For, me thynke I heare a noyse, lyke as it were a woman traueyllynge, or one labourynge of her first childe: Euen the voyce of the daughter Sion, that casteth out her armes, & smoweth, sayynge: Ah, mo is me, how sore vexed and saynt is my herte, for them that are slayne?

The notes of the. xiiij. Chapter.

(a) To mourne in scripture, signifieth some time to make an vnmeasurable and grievous lamentation, as when a man for impatience and griefe on tith his owne bodye, reareth his clothes, reareth his hear, &c. So in. Mat. xxiii. e. And then shall all the kyndes of the earth mourne.

(b) Some reader: he byp wnderstandeth out of the hygher places of the wyldernes, by the way of the daughter of my people &c. They vnderstand by the waye, the kyng of Egypt. And by the way of his people, the way whiche he ledde his people whē they came forth of Egypt, whiche was through the wyldernes. Exo. xiii. v.

(c) After this shall there come vnto us a strange myne &c. By this wnde is vnderstande the kyng of Babilon and his armye.

The Prophecy

The v. Chapter.

In Jewrye is there no rightous or saynt: full man founde, eyther amongst the people, or the rulers, for whose sake the lord should spare the ctye: wherfore Jewrye is destroyed of the Assyrians.

Like thou shalt Ierusalem: beholde and se: Seke thou shalt Ierusalem also within, if ye can fynde one man that doeth equal and righte, or that labourer to be sayntfull: and I shall spare hym (saith the Lorde.) For though they can say: the Lord lyueth, yet do they sweare to dysceyne: Where as thou (o Lord) * look only vpon saynt and truthe.

Thou hast scourged the, but they take no repentance: thou hast corrected the for amēdment, but they refused thy correction. They made theyr faces harder the a stone, and wolde not amēde.

Therfore I thoughte in my selfe: yet aduertise they are so simple and foolish, that they vnderstande nothyng of the Lordes waye, and iudgements of oure God. Therfore wyl I goo vnto theyr heades and rulers, and talke with them: if they knowe the way of the Lorde, and the iudgements of oure God. But these (in lyke maner) haue broken the pike, and burst the bandes in sunder.

* Wherfore a lyon oute of the woode shall hurte them, and a wolfe in the euenynge shall destroye them. The ear of the mountayne shall lye louchynge by theyr ctyes, to teare in pieces all the that come thertout. For theyr offences are many, & theyr departing away is greete. Shoulde I the for all thys haue mercy vpon the? Theyr childre haue forsake me, & sworn by the that are no gods. And albeit they were bounde to me in marriage, yet they fel to aduoutry, & haunted barlotres houses.

In the desyre of vncleyn lust, they are become lyke to stoned horses, eury man neperth at his neygghours wyfe: shoulde I not correcte thys saynt the Lorde?

Shoulde I not be auenged of eury people, that is lyke vnto thys? Clyme vp vpon theyr walles, beate them downe, but destroye them not utterly, * cut of theyr bryanches, because they are not the Lordes. For vn sayntfullye hath the house of Isracil and Iuda forsaken me, saynt the Lorde. They haue deuied the Lorde and sayde: it is not he. Tush, there shall no mysfortune come vpon vs, we shall se neperth swerde nor hunger. As for the warrynge of the propheies, they take it but for a word: yea ther is none of these whiche wyl tell them, that suche thynges shall happen vnto them.

Wherfore thus saynt the Lorde God of hostes: because ye speake suche wordes, beholde: The wordes that are in thy mouth wyl I turne to fyre, and make the people to be wood, that I may consume them.

Lo, I wyl bynne a people vpon you

The lossing of god is his ap: pious, & following, as it is said.

Gen. xlii. a.

Under the name of these brastes is signified the kyng of Babilon.

zech. xiii. e. That is make away the wycked people of theyr ctye.

D

from farte, O house of Israel (sayth the
Lorde) a myghty people, an olde people,
a people whose speche thou knowest not,
neither understandest what they saye.
Theyr arrowes are lodeyne beache: yea
they the skines be very gyauntes. Whys
people shal eat vpon thy fruite & thy meate:
yea they shal deuoure thy sonnes and thy
daughters, thy shepe and thy bullocks.

They shal eat vpon thy grapes and figs:
As for thy stronge and well fenced cy-
ties wherein thou dydest trust, they shal
destrope them wth the swerde. Reuer-
theles I wyl not haue done w you, sayth
the Lorde. But if they saye: Wherfore doth
the Lorde our God al thys to vs?

E Then answereth hem: because that lyke
as ye haue forsaken me, & serued strange
goddess in your owne lande: euen so shall
ye serue other goddess also in a strange
lande. Preache this vnto the house of Ja-
cob, and crye out in Iuda, and say thus:
Heare thys (thou folyshe and vndiscere
people) * ye haue eyes, but ye see not,
eares haue ye, but ye heare not.

Jer. xli. v.
Esa. vi. b.
John. ix. b.

Fear ye not me, sayth the Lorde: Are
ye not ashamed to looke me in the face?
whiche bynde the sea wth the sande, so
that it can not passe his boundes. For
though it rage, yet can it do nothinge,
and though the waues thereof do swell,
yet maye they not go ouer.

But thys people hath a false and ob-
stinate heart, they are departed and gone
awaye fro me. They thinke not in theyr
hearts: O let vs feare the Lorde our God
that geneth vs earne * earthe and lare,
when nede is: whiche kepe. O euer apli
the veruelt for vs yearly.

Make in the
ap. of
Am. v.
Chapter. b

Reuerthelesse your misdoinges haue tur-
ned these from you, and your synnes haue
robbed you herof. For among my people
are found wycked persons & prynces lye
inaces, & warre for men to take the & de-
stoye the. And lyke as a net is full of byr-
des, so are their houses full of & wycked they
haue gotten wth falsehead & disceyte.

Hereof cometh theyr greate substance
and riches, herof are they fat & wealthy,
and are run awaye fro me wth shamefull
blasphemys. They minister not the law,
they make no end of the fatherles cause,
they iudge not the poore accordinge to equi-
tie. Shulde I not punyssh these thynges,
sayth the Lorde? Shulde I not be aken-
ged of all suche people as these be? Wor-
table and greuous thynges are done in the
land. The prophets teache falsely, and the
pynces folowe the, and my people hath
pleasure therein. What wyl come therof
at the laste?

Esa. i. c.
Isa. viii. c.

The vi. Chapter.

The synnes for which Ierusalem is afflicted,
Circumcised eares. Conscienceles. Disceyte.
The Lorde resecteth the false spees of & Jewes.
The commynge of the Babylonians is prophes-
ied agayne.

Come forth ye of Ierusalem, ye stronge &
chydren of Ben Amin blow vp the
trumpets ye Ieremies, set vpon token
vnto Bertheat, for a plage & a greate
miserie butther out from the North. I wil
lyke the daughter of Sion to a laye & ter-
re womā, and to her shal come the shepe-
herdes wth theyr flockes. Theyr tentes
shal they ppyche round about her, & euer
one shal fede the that are vnder his hāde.
Make batayll agaynst her (shall they say)
Arise, let vs go vpon whyle it is yet daye.
Alas, the day goeth away, and the nyght
shadomes fal down: Arise, let vs go vpon
nyght, & destroy her strong holdes: for thus
hath the Lorde of hostes commaunded.

Gete down her trees, & set vpon bulwarkes
agaynst Ierusalem. Thys is the cytie. &
must be punysshed, for in her is al delycious-
nesse. Like as a coult abouderth in water,
euen so thys cytye abouderth in wycked-
nesse. Robbery & vncircumcisednes is becom
in her, sorow and woundes are euer there
in my syght. Amend the, O Ierusalem, lest
I wythdrawe my herte fro the, and make
the desolate, and thy lande also, that no
man dwel in it. For thus sayeth the Lorde
of hostes: * The residue of Israel shal be

By the pre-
chynge of &
word, shall
the chosen
be gathered
to chys al-
though the
number of
the be very
fewe.

gathered as the remnaunt of grapes.
And therfore tourne thynne hand agayn
into the basket, lyke to the grape gar-
ter. But vnto whom shal I speake, whome
shal I mane, that he maye take heed?
Their eares are so vncircumcised, & they
may not heare.

Beholde, they take & worde of God but
for a scoine, and haue no lust thereto. And
therfore * I am so full of indignation O
Lorde, that I maye suffer no longer. Shede
out thy wrath vpon the chydren that are
without, and vpon all yonge men. Yea the
man must be takē prynces wth the wise,
& the aged wth the ceple. Euer houses
wth theyr landes and wyues shal be rui-
ned vnto straungers, when I stretch oute
myne hand vpon the inhabitantes of this
land, sayth the Lorde. For from the lea-
th, vnto the most, they hang all vpon coue-
tousnes: & from the prophet vnto the priest
they go all about wth falsehead & lies.

That is, I
can not but
poune oute
the hea-
uyns of
thy word &
agaynst the.

And besyde that, they heale the butte of
my people wth swete wordes, sayinge: peace
peace, when ther is no peace at all. Ther-
fore they must be ashamed, for they haue
committed abominaciō. But how shoulde
they be ashamed, when they knowe no-
thinge neyther of shame, nor of good name:
cours? And therfore they shal fall amonge
the slayne: and in the houre when I shall
visyte them, they shal be brought downe,
sayeth the Lorde.

Esa. xli. a
Jer. xlii. b

Thus sayeth the Lorde, goe into the
streets, conspyde and make inquisition for
the olde waye, and if it be the good and
ryght waye, then go therein, that ye may
fynde rest for your soules. But they saye,
we wyl not walke therein, and I wyl not
make

Math. x. a

The vii. Chapter.

Watchmen ouer you, and therefore take heed vnto the voyce of the tromper. But they say: we will not take heed. Heare therefore ye Beneyles, and thou congregation shalt knowe, what I haue deuised for the. Heare thou each also: beholde, I will cause a plague come vpon this people, euerye tyme of their own imaginacions.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherefore hyngge ye me incense frome Saba, and sweete smellynge Calamus frome sette countreys? Your buent offerings displease me, and I receiue not in yowr sacrifices.

elap. i. d.
elap. lvi. a.
Jer. vii. c.

And therefore thus saith the Lorde: beholde, I will make this people fall, and there shall fall some amonge them the father with the chyldren, one neyghboure shall perthe with another.

Moreover thus saith the Lorde: Beholde there shall come a people frome the Northe, and a greute people shall aryse from the endes of the earth, with bowes and with dartes shall they be weapened. It is a rough and ferece people, an vnmeyercfull people: theye haue toyed like the sea, theye ryde vpon horses well appoynted to the battayle agaynst the, O dough-ter Sion.

When shall this crye be hearde: Dure armes are feble, heuynelle and sorowe is come vpon vs, as vpon a woman frange-lyng with chyld. A man go fithre in to the felde, no mā come vpon hys frete, for the swearde and feare of the enemye shall be on euery syde.

Wherefore gyde a sackecloth aboute the (O daughter of my people) sprinkle the selfe with ashes, mouene and wepe bitterly, as vpon the only beloued sonne. For the destroyer shall sodenlye fall vpon vs. The haue I set for a prouer of my badde people, to seke out, and to trye theyr mayes. For they are all vnfaithfull and falsen as hyde, theye hange vpon fyllthy luerie, theye are clen brasse and pyon, for theye hurte the destroyer euery man. The bellows are brent in the fire, the lead is consumed, the melter melteth in vayne, for the euyl is not taken awaye from the. Therefore shall they be called noughty synners, because the Lord hath cast them out.

amos. viii. b.

The viii. Chapter.

Jeremy is commaunded to shewe vnto the people the worde of God, whyche trusteth in sh outwarde seruyce of the temple, that helpeth not thynge. The cuples that shall happen to the Jewes for the despyngs of theyr prophetes. Sacryfices doth not the Lorde cheifly require of the Jewes, but that theye shoulde obey hys worde. Copeth.

These are the wordes that God spake vnto Jeremy: Stand vnder the gates of the Lords house, and crye out these wordes that with a loude voyce, and saye: Heare ye wordes of the Lord al ye of Iuda

The Prophecy

that go in at this doore, to honour the Lorde. Thus sayth the Lorde of hostes, the God of Israel. Amende your wayes and your counselles, and I will sette you dwelle in this place. Truste not in false lpyng wordes, sayinge: here is the temple of the Lorde, here is the temple of the lord, here is the temple of the Lorde.

Jer. xvi.

* For if ye will amende your wayes and counselles, if ye will iudge ryght betwixte a man and hys neyghboure: if ye will not oppresse the straunger, the fatherlesse and the wydowen: if ye will not shedde innocencc bloude in this place: if ye will not cleue to stragge goddes to your own destruction: then will I let you dwell in this place: yea, in the lande that I gaue afore tyme vnto your fathers for euer.

Is
Erod xlii. c.
Job. viii. r.
Leui. xix. g.
Job. xxiii. a.

But take heed, ye truste in counselles that begyle you, and do ye no good. For when ye haue stollē, murdered, commpted aduocates, & peruerse: When ye haue offered vnto Bala, folowynge straunge & vnkowen Goddes: Then come ye, and stand before me in this house (whych hath my name giuen vnto it) and saye: Tush we are absolved, quyte, though we haue done all these abominacions.

* What, thynke you this house shal beatech my name, is a den of theues? And these thynges are not done vnto me, but before myne eyes sayth the Lorde. Go to my place in * Siloh, whereto I gaue my name afore tyme, and loke well what I dyd to the same place for the wyckednesse of my people of Israel. And now, though ye haue doone all these beces (sayeth the Lord) and I my selfe rose vp enen tyme to warne you, and to comen with you, yet woulde ye not heare me: I called, ye woulde not answer. And therefore eue as I haue done with Siloh, so will I do to this house, that my name is giuen vnto, (and that ye put your trust in) yea vnto the place that I haue giuen to you and your fathers. And I shall thrust you out of my sight, as I haue cast out al poure byerthen the hole side of (a) Ephraim.

elap. xlii. b

Job. ii. b.
Mat. xxi. d
Jer. xxi. f.
Jolu. xvi. a.
Jer. xvi. a
Jer. i. i. i. i. i.
v. and. vi.

Therefore thou shalt not pray for this people, thou shalt neyther geue thanckes nor byd pray for the: I shall make no intercession to me for the, in no wyse will I heare the. Seest thou not what theye do in the cyties of Iuda, & without Ierusalem? The chyldre gather stiches & fathers kinde the fire, the mothers kneede the dough to bake cakes for the quene of beauen.

Jer. i. a.
elap. lvi. b.
Jer. i. i. i. b
Jer. xlii. b

They poure oute dyynckes & offrynges vnto strange Goddes, to prouoke me vnto wrath: Howe be it theye hurte not me (sayeth the Lorde) but rather confounde & shame them selues.

And therefore thus sayth the Lord God: beholde, my wrath and my indignacyon shall be poured out vpon this place, vpon men, and cattel, vpon the trees of the feld, and all frute of the land, and it shall be as

so

so that no man may quench it.

E Thus sayeth the Lord of hostes, & God of Israel. Ye heape up your burnt offerings with your sacrifices, and care ye not. But when I brought your fathers out of Egypt, I spake no word unto them of burnt offerings and sacrifices: but thus I commanded them, saying: Obey my voice, & I shall be your God, and ye shall be my people: so that ye walke in all the wayes which I haue commanded you, that ye may prosper. But they were not obedient, they inclined not their eares therunto, but went after their owne imaginations, and after the motions of their owne wicked heart, and so turned them selues away, and conuerted not unto me. And thus haue they done, from the tyme that your fathers came out of Egypt vnto this daye.

Jer. xvi. c.

Neuertheles I sent vnto them my seruantes, all the prophets: I rose up earlye and sent them word; yet wolde they not hearken ne offer me their eares, but were obstinate and worse then their fathers. And ye shall not speake all these wordes vnto them, but they shall not heare that thou shalt cry vpon them, but they shall not answer thee. Therefore shalt thou say vnto them: thus is the people that neyther heareth the voyce of the Lord their God, ne receiue bys correction. Faithfulness and truth is cleane rooted oute of their mouth.

Wherfore cut of thyne heart, and cast it away, take vp a cōplaine in the hole lade: for the Lord shall caste away and scatter the people, that he is displeased withall. For the chyldren of Juda haue done euill in my sight, sayeth the Lord. They haue set up their abominations in the house & hath my name, and haue defyled it. They haue also builded an altar at Topheth, which is in the valey of the chyldren of Beniamon, that they myght burne their sonnes & daughters, which I neuer commaunded them, neyther came it euer in my thought. And therefore behold, the dayes shall come (sayth the Lord) & it shall no more be called Topheth, or the valey of the chyldren of Beniamon, but the valey of the slaghe: for in Topheth they shall be buried, because they shall elleswhere haue no tounne. Yea the dead bodies of this people shall be cast of the foules of the ayre, & wyld beastes of the earth, & no man shall scay them away. And as for the voice of myrrh & gladnes of the cytres of Juda & Ierusalem, the voyce of the viygrom, & of the bynde, I wyll make them cease, for the lande shall be desolate.

C. xvi.

Jer. xvi. c.

E Thus sayeth the Lord of hostes, & God of Israel. Ye heape up your burnt offerings with your sacrifices, and care ye not. But when I brought your fathers out of Egypt, I spake no word unto them of burnt offerings and sacrifices: but thus I commanded them, saying: Obey my voice, & I shall be your God, and ye shall be my people: so that ye walke in all the wayes which I haue commanded you, that ye may prosper. But they were not obedient, they inclined not their eares therunto, but went after their owne imaginations, and after the motions of their owne wicked heart, and so turned them selues away, and conuerted not unto me. And thus haue they done, from the tyme that your fathers came out of Egypt vnto this daye.

The Notes of the. vii. Chapter.

(a) He vnderstandeth the. x. tribes of Israel, whose kyngdome was deuided, and fell to Jeroboam, the Ephraite. (b) Topheth is a valley wherunto all the dead bodies and synners of Ierusalem were caried, and where Idolaters offered their chyldren to Moloch.

(c) That is the pyppage and all the pastyme, that is vnto before bydes and bydegromes, as theyr mariages.

The. viii. Chapter.

The destruction of the Jewes. The Lord mooueth the people to amendment, rechevynge by their synnes. He recheveth the lying doctrine of the Prophets and pyelles, and theyr countenances also.

At the same tyme, sayeth the Lord, the bones of the kinges of Iuda, the bones of the wyse men, the bones of the priests and prophetes, yea and the bones of the kinges of Ierusalem, shall be brought out of their graues, and layde against the sunne, the moone, all the beauly host, whom they loued, whom they serued, whom they ratified, whom they sought to worshippe: They shall neyther be gathered together, ne buried, but shall lye vpon the earth to their shame and despising.

And all they that remaine of this wicked generation, shall desire more to dye then to lyue whersoever they remaine, & wher as I scatter them, sayeth the Lord of hostes. Thus shalt thou say vnto them also, Thus sayeth the Lord: Do men fall so, that they arise not up agayne? And turne they so farre away & they neuer chert? Wherfore then is this people and Ierusalem gone so far backe, that they turne not agayne. They are euer the longer, the more obstinate, and wyl not be conuerted.

Lam. xiii. c.

Ezech. x. c.

For I haue looked and considered: but there is no man that speaketh a good word: there is no man that taketh repentance for his synne, & wyll so muche as say: wherfore haue I done thus? But euerie man (as sone as he is turned backe) runneth for the wyll, like a wyld horse in a battayle. They knowe bys appointed tyme, the turtle doue, the swallowe and the crane consider the tyme of their traueile, but my people wyll not knowe the tyme of the punishment of the Lord. Howe dare ye say this, we are wyse, we haue the lawe of the Lord among vs?

Beholde the disceyfull pen of the scrybes, setteth forth lyes: therefore shall they be confounded, they shall be a frayd & taken: for lo, they haue caste oute the word of the Lord: what wysedome can then be among them? Wherfore I wyl geue their wyues vnto strangers, and theyr felldes to destruction.

From the lowest vnto the hiest, they folowe all synfull lye: and from the priest vnto the priest, they deale all with lyes. Neuertheles, they heale the hurt of my people with sweete wordes, saying: peace, peace, wherther is no peace at all.

Jer. xvi. c.

Ye for shame, howe abhominable thynge do they? and yet they be not ashamed, yea they knowe of no shame.

Wherfore in the tyme of their visitacion, they shall fall among the dead bodies, sayeth the Lord.

Mal. i. (a)

The xi. Chapter.

(A) Moreover I will gather them in, sayth the Lord, so that there shall not be one grape upon the vine, ne one fig upon the fig tree and the leaves shall be plucked off.

Then will I cause them to depart & say: why prolong we the time? Let us gather our selves together, and go into the strong city, that we be in rest: for the Lord our God hath put us to silence, and (b) given us water more with gall to drinke, because we have sinned against him.

Woloked for peace, and we fare not better, we waited for the time of health, & lo, here is nothing but trouble.

Then shall the noise of his horses be heard from Dan, the whole lande shall be asayed at the neighing of his strong horses, for they shall go in and denoure the lande, with all that is in it: the cypres, and those that dwell therein. Moreover, I will send

Jer. xlii. d.

(c) Cockatrices and serpentes among you (which they will not be charmed) and they shall bite you, sayth the Lord.

For so it is come upon me, and heavynesse vereth my heart: for lo, the voice of the cryenge of my people, is heard from a farre countrey: is not the Lord in Zion? Is not the King in her? Therefore when have they grieved me (saith the Lord saye) with their images and soolye strange facions?

The havenest is gone, the summer hath an ende, and we are not healed. I am sore vexed, because of the hurt of my people: I am heave, and abashed: for there is no more temple at Gabaon, & there is no sanctuary that can heale the hurt of my people.

The Notes of the. xlii. Chapter.

(a) Moreover I will gather them in. &c. The meaning is: I will gather the Jewes from all the partes of Jewye unto Jerusalem. There shall no figge, grape, or other fruit remaine in the villages or fieldes: and so shall they have no luste to abide there, but shall be fayne to flye to the citye. Wherfore caused he them to flye, and ther also I myght them, and delivered them into their enemies hands. Whiche punishment had they sinned deserved.

(b) I have given us water more with gall to drinke, that is, hath wrapped us in myserie & wretched chyldeome.

(c) I will send Cockatrices and serpentes. &c. That is, I will bring among you a fierce company of scoundraves, with whose deadly arrows and barres and tryes, ye shall be slayne as though ye should perishe by the strokes of venomous byttinges of Cockatrices & serpentes.

The. xlii. Chapter.

The complaint & beweping of the Prophete, for the malice of the people. In the knowledge of God oughte we onely to reioyce. The description of the herte.

Who will geve my head water enough, and a wel of teares for myne eyes: that I may wepe nyghte and day for the daughter of my people? Wold God that I had a corage some where farre solke, that I myght leave my people,

The Prophecy

and go seeke the, for they be all aduenterers and a thynkyng sort. They bend theyr shylles lyke bowes, to shoote oute lyes. As for the truth, they maye nottunge awaye withall in the worlde. For they go from one wickednes to another, & hold nothing of me, sayth the Lord. Yea, one must keepe hym selfe from another, no man maye safely trust his own brother: for one brother hath determined another, & one neyghbor begyleth another. Yea one dissembleth to another, & they deale wth no truth. They have practised theyr tonges to lye, & take great paynes to do myserie. They have set their stole in the midst of disceyte, & for verye dissimylng falsehead they will not knowe me, sayth the Lord. Therefore thus sayth the Lord of hostes: behold, I will mete them & trye them, for what shuld I els do to my people? Their tonges are lyke sharpe arrows to speake disceyte. Wherfore theyr mouth they speak peaceably to theyr neyghbour, but secretly they lay waite for hym. Shuld I not punish the for these thynges sayth the Lord? or shuld I not be avenged of any such people as this? Upon the multitude of theyr iniquities I will take up a lamentacion & sorowful crye, & a mourninge upon the faire playnes of Jerusalem, namely, how they are so blyt by the sword, & how they are so vexed by the bowe, that they have no more: yea a man shall not deace one brast cipe there.

Isa. xlii. d.
Jer. xlii. d.
Jer. xlii. d.

Jer. xlii. d.
Jer. xlii. d.

Jer. xlii. d.

Jer. xlii. d.
Jer. xlii. d.

Wives and cattell are all gone from thence. I will make Jerusalem also an heape of stones, & a denne of venymous wormes. And I will make the cypres of Juda so wast, that no man shall dwell therein. What man is so wyse as to understand this? Or to whom hath the Lord spoken by mouth, that he maye shewe this & saye: I shoulde and wherperished thou so? Wherfore art thou so blyt up, & lyke a wylde man, that no man goeth thowme?

Jer. xlii. d.

Yea the Lord hym selfe tolde the same unto them that forsoke his lawe, & kept not the thyng that he gaue them in commaundement, neither loked thereafter: but folowed the wickednes of their owne hertes, and served strange goddes, as theyr fathers taught them.

Jer. xlii. d.
Jer. xlii. d.

Therefore thus sayeth the Lord of hostes, the God of Israel: Beholde, I will sende these people with wormewood, & geve them gall to drinke. I will scatter them also among the heathen, whome neither they ne their fathers have known, and I will sende a sword among the, to persecute the till I bringe them to nought. Moreover thus saith the Lord of hostes, loke ye call for mourninge wyues, and send for wyse women, that they come shortly, and sing a mourninge songe of you, that the teares maye fall out of our eyes, and that our eyeliddes maye gush out of water.

Jer. xlii. d.
Jer. xlii. d.

For there is a lamentable noise heard of Sion, & how are the so sore destroyed? & how are we so pretiously confounded? We must needs forsake our owne naturall

call

fall counter, and we are shut out of our
own lodgings. Yet heare the worde of
the Lorde, O ye women and let your eares
regarde the wordes of bys mouth: þe
may lerne your boughters to mourne, and
that euey one may teache her neighbour
to make lamentacion. Namelye thus:
Death is clumynge vp in at oure wynd-
owes, he to come into oure houses to des-
troy the chyldre before the doore, & the yong
man in the strete.

But tell thou plainlye, thus sayeth the
Lorde. The dead bodys of men shall ly vp
on the ground, as the donge vpon the feld,
and as the hey after the mowen, & there
shalbe no man to take them vp.

1. Cor. i. d. **11. Cor. x. d.** Moreover, thus sayeth the Lorde, let
not the wyse man relye in bys wisdom,
ne the strong mā in bys strength, neyther
the ryche man in bys ryches. But who so
will relye, let him relye in this, þe vn-
derstandeth, & knoweth me: for I am the
Lorde, whych do mercy, equitye & ryghtous-
nes vnto þe. Therefore haue I pleasure
in such thynges, sayeth the Lorde. Behold
the tyme cometh (sayeth the Lorde) that
I will vspye (a) all them, whose foreskin
is vncircumcised. The Egypcyans, the
Iemes, the Edomytes, the Ammonites,
the Moabites, and the shauen Medians:
they that dwell in the wyldernes. For all
the Gentyles are vncircumcised in þe fleshe,
but all the house of Israel are vncircum-
cised in the herte.

The Notes of the .ix. Chapter.

(a) All, that is, as well the Jewes as the Gen-
tiles: for þe one is as free as þe other. The Jewes
are euill as well as the heathen, as touchynge
þe herte, although they be circumcised, as touchynge
the fleshe. Therefore are they here reckned among
the vncircumcised.

The .x. Chapter.

The constellacions of the starres are not
to be feared. Of the wickednes of Idols, and
of the power of God. Of myll curates.

Hear the worde of the Lorde, that he
speaketh vnto the, O thou house of
Israel: Thus sayeth the Lorde: Ye
shal not lerne after the maner of the hea-
then, & ye shall not be afrayed for the to-
kens of heauen: for the heathen are afrayed
of suche, & all the customes and lawes of
þe Gentyles are nothyng but vanyte. They
hew down a tre in the wood wth þe bades
of the workman, & sacpon it wth þe axes:
then couer it ouer wth golde or syluer, they
fasten it wth nayles and hammeres, that it
moue not. It standeth as a pyke as þe palme
tree, it canerther speake ne goo, but must
be borne. Be not ye afrayed of suche, for
they can doo neyther good ne euill. But
ther is none lyke vnto thee, O Lorde, and
great is þe name of thy power. Who wold
not feare thee? Or what kynge of the Pan-
nies wold not obey thee?

B For amonge all the wyse men of the
Pannies, and in all theyr kyngedomes,

there is none that maye be lykened vnto
the. They are all together vnlearned and
vnwyse. All theyr connyng is but vanytie:
namelye woode, syluer whych is brought
out of Tharsus, and beaten to plates, and
golde from Sphyx: a worke that is made
wth the hand of the crafter man and the
casser, clothed wth yelow speke & scar-
let: euen so is the worke of theyr wyse men
all together. But the Lorde is a true God,
a lynyng God, and an euclastynge king.
Yf he be wrothe, the earth shaketh: all the
Gentyles may not abyde bys indignaciō.

As for theyr gods, it may well be sayde
of them: they are no gods & neyther made
heauen neyther earth: therefore shall
they perishe from the earth, and from
all thynges vnder heauen. But (as for oure
God) he made the earth wth bys pow-
er, and wth bys wysedome hath he fy-
nished the whole compass of the world,
wth bys discrecyon hath he spred oure
the heauens.

At bys voyce the waters gather togy-
ther in the abyss, he draweth vp the clou-
des fro the uttermost parts of þe earth, he
turneth lyghtnyng to rapyn, and byrn-
geth forth the wyndes oute of theyr crea-
tures. By his wisdom maketh he almen folke. v.
And confounded be all casters of images,
for that they cast, is but a vanyte thyng,
and hath no lyfe: The vanyte craftermen
wth theyr wykes that they in their van-
nyte haue made, shall perishe one wth
an other in the tyme of visitacion. Nece-
sselesse Jacobs porcion is not suche: but
it is he that hath made all thynges, and
Israel is the rod of bys suberbitaunce. The
Lorde of hostes is his name. Put away
thyne uncleannes oute of the lande, thou
that arte in the stronge cyties. For thus
sayeth the Lorde: Beholde, I will now
thrust out the inhabitants of this lande
a greate way off, and trouble them in suche
foure as they shall no more be founde.

Alas howe am I hurt? Alas howe payne
full are my scourges vnto me? For I con-
sped this sorowe by my selfe, and I must
suffer it. My tabernacle is destroyed, and
all my cordes are broken. My chyldren are
gone fro me, & can no more be found. Howe
haue I none to spede oute my tent, or to
set vp my hangynge. For the herdemen
haue done foolyshe, that they haue not
sought the Lorde. Therefore haue they
deale vnto my selfe wth theyr cattell, and
all are scattered abroad. Beholde, the
noyse is harde at hande, and greate sedy-
cyon oute of the North: to make the cry-
tyes of Iuda a wyldernesse, and a dwel-
lyng place for dragons.

Howe I knowe, O Lorde that it is not
in mannes power to order his owne way:
es, or to rule bys owne steppes and gorn-
ges. Therefore chasten thou vs, O Lorde,
but wth fauour & not in thy wrath: byng
vs not vnto naughte. Howe oute
Psalm. vi. a. psalm. lxxviii. b.

Jer. xlvii. c.

Jer. xlviii. b.

Jer. xlviii. c.

Jer. xlviii. d.

Jer. xlviii. e.

Jer. xlviii. f.

Jer. xlviii. g.

The .xi. Chapter.

thyne indignacion rather vpon the heathen that knowe the not, and vpon the people that call not on thy name: And that because they haue consumed, deuoured and destroyed Iacob, and haue tored oute hys gloire.

The .xi. Chapter.

A curse of them that obey not the worde of Goddes promise. The people of Iuda followinge the steppes of theyr fathers, worshipped straunge goddes. The Lorde sayeth he will not heare the Jewes, and forbyddeth also Jeremie to praye for them.

This is an other sermon, whiche the Lorde commaunded Jeremie to preache, sayinge: Heare the wordes of the couenaunte and speake vnto all Iuda, and to al that dwel at Ierusalem. And say vnto the: thus sayth the Lorde God of Israel: Cursed be euery one that is not obedient vnto the wordes of thys couenaunte: whiche I commaunded vnto your fathers, what tyme as I brought the out of Egypt from the (a) piron fornaice, sayinge: Be obedient vnto my voyce, and do accordyng to all that I commaunde you: so shall ye be my people, and I will be your God, and will kepe my promise that I haue sworn vnto your fathers: namelye that I wolde geue them a lande whiche floweth with mylke and honny, as yee are come to passe thys day. Then answered I, and sayde. Amen. It is euen so, Lorde, as thou sayest.

When the Lorde sayde vnto me agayne: preache thys in the euyres of Iuda, & round about Ierusalem, and saye: Heare the wordes of this couenaunte, that ye maye kepe them. For I haue diligently exhorted your fathers, euer sythens the tyme I broughte them oute of the lande of Egypte, vnto thys daye. I gaue them warnyng by tymes, sayinge: Harken vnto my voyce. Neuerthelesse they wolde not obeye me, nor enclayne theyr eares vnto me, but folowed the wycked imaginations of theyr owne hertes.

And therefore haue I accused them as transgressours of all the wordes of thys couenaunte that I gaue them to kepe, whiche they (not withstandinge) haue not kepte.

And the Lorde sayde vnto me: It is tolde out that holt Israel, and all these citezens of Ierusalem, are gone backe. They haue turned them selues to the blasphemies of theyr forefathers, whiche hadde no luste to heare my worde. Euen lykewyse haue these also folowed straunge goddes, and worshipped them. The house of Israel & Iuda haue broken my couenaunte, which I made with theyr fathers.

Therefore thus sayth the Lorde: Behold, I will sende a plague amonge you, wherby ye shall not be hable to escape: & I doubt ye cry vnto me, I will not heare you. Whiche shall the townes of Iuda, and the citezens of Ierusalem goe and call vpon theyr goddes, vnto whome they made theyr obla-

The Prophecy

cions, but they are not hable to helpe them in tyme of their trouble. For as manye cities as thou hast, O Iuda, so manye goddes haste thou also. And loke howe manye steres there be in the, O Ierusalem, so manye shamefull sulcers haue ye set vp, to offer vpon them vnto Baal. But praye not thou for thys people: byd neyther prayse ne praye for them, for though they cry vnto me in theyr trouble, yet will I not heare them.

(b) Thou beloued, why dost thou so shamefull great blasphemies in my house? Euen as though that holpe the myght absolue the, specially whiche thou hast made thy host of thy wyckednes. The Lorde called the a grene olyue tre, a fayre one, a frutefull one, a goodlye one; but now that there is a contrarye report of the abode, he will burne the vp, and destroy thy branches. For the Lorde of hostes that planted the, hath deuised a plague for the. O thou house of Israel and Iuda, for the euill that ye haue done to prouoke hym to wrath, in that ye dyd seruite vnto Baal.

This, O Lorde, haue I lerned of the, and vnderstande it: for thou haste shewed me theyr imaginations. But I (as a meke lambe) was caried awaye to be slayne: not knowyng that they hadde deuyfed such a counsel agaynst me, sayinge: we will destroy thys meate with (c) wood, & dryue hym out of the land (d) of the lyuynge, that thys name shall neuer be thought vpon.

Therefore I will beseeche the nowe, O Lorde of hostes, thou righteous iudge, thou that repest the reynes and the bettes, let me see the auenged of them: for vnto the haue I committed my cause. The Lorde therfore spake thus of the cyprians of Anathoth, that sought to sleme, sayinge: Preache not vnto vs in the name of the Lorde, or elles thou shalt dye of oure handes: Thus (I saye) spake the Lorde of hostes: Beholde, I will vspite you. Your younge men shall perishe with the sword, your sonnes and your daughters shall utterly dye of hongre, so that none shall remayne. For vpon the cyprians of Anathoth will I bringe a plague, the yere of their visitacion.

The Notes of the .xi. Chapter.

(a) Egypt was vnto them an piron fornaice for the greate anguysh, grefe, sorowe, and carefulnes of herte, whiche they there suffered. *ut. i. ge. iiii. c.*

(b) He speaketh vnto the Jewes, which in thys synagoge worshipped manye & diuers Idols, and thereby blasphemed God: And yet thoughte they to haue redeemed theyr wyckednesse with the offerynges of theyr bullockes and fleshy sacrifice, whiche are here called holpe fleshe.

(c) Wood, vnderstande: venommed and poisoned. Some expound herby the woode of the crosse and of affliction wherby the wycked deuyfed to wrappe the prophet in, for hys relligence of the truth.

(d) What the lande of the lyuynge signifyeth is shewed in *Esay. lvi. c.*

The

Jer. ii. c.

Jer. xlii. b.

Esay. lvi. c.

Isay. li. c.

The Prophet maketh greatly at þe p[ro]p[er]ty of the wicked, although he tolde God to be righteous. The Jewes are forsaken of þe Lord. He speaketh against Curates & preachers that seduce the people. The Lord threateneth destruction vnto the nations that bordered vpon Jewry, whiche troubled and vned it.

O Lord, thou art more righteous then I should dispute with þe: neuertheless, let me talke with the in thinege reasonable. Howe happeneth it þe waye of þe vngodly is so prosperous: and þe it goeth so well with them whiche (with-out any shame) offend and lye in wickedness: Thou plantest them, they take roote, they growe, and bringe forth the fruite.

Job.xvi. a.
Abac.i. b.

They boaste muche of the, yet dost thou not punyssh them. But thou Lord (to whom I am wel knowe) þe that hast sene and proued my herre, take the away lyke as a flocke is carped to þe slaughter house, and appoint the for the day of slaughter.

Howe longe shall the lande mouene, & all the beastes of the feldes perishe, for þe wickednes of them that dwell therein?

The cattel & the bydes are gone, yet they say, ruse: God wil not destroy vs utterly.

(a) Serpente thou art weep in ransynge with the soote men, howe wylt þe run with hoises? In a peaccable sure land þe mayst be safe, but howe wylt thou do in the furious pyde of Jordan: for thy brethren and thy kyndred haue all together dyspyled the, and cryed oute vpon the in thy absence. Beleue the not, though they speake saye wordes to the. As for me (saye I) I haue forsaken mine owne dwelling place, and lest mine herpyage. As lyke as so that I loued so well, haue I geuen in to the handes of myne enemies. Myne herpyage is become vnto me, as a lion in the wood. It cryed oute vpon me, therefore haue I forsaken it. Myne herpyage is vnto me as a speckled byde, a byrd of diuerse colours is vpon it. So hence and gather al the beastes of the feldes together, that they maye eat it vp.

(b) Diuerse heardmen haue broken doune my byneparde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wyldernes. They haue sayde it waste: and now þe it is waste, it spgyerh vnto me. Yea, the hole lande lyeth waste, & no man regardeth it.

The destroyers come ouer the heathen euery waye, for the swerde of the Lord shall consume from the one ende of the land to the other, & no fleshe shall haue rest. They shall come to breake, & scape thornes. They shall take herpyage in possession, but it shall do them no good. And ye shall be confounded of your owne wynnynge, because of the great wrath of the Lord.

(c) Thus sayeth the Lord, vpon all myne euill neyghbours that saye bande on mine herpyage, whiche I haue geuen my

people of Israell: Beholde, I wyl plucke them (namely Israell) oute of theyr land, and put oute the house of Iuda from the. And when I haue cored the out, I wyl be at one wyth them agayne, and wyl haue mercy vpon the: and bringe them agayne, euery man to his owne herpyage, and in to his lande.

And if they (namely that trouble my people) wyl learne the wayes of them to swere by my name: The Lord lyueth, (lyke as they lerned my people to swere by Baal) then shall they be rekened amonge my people. But if they wyl not obeye, then wyl I roote oute the same folke, and destroye them sayeth the Lord.

The Notes of the.xiii. Chapter.

(a) Thus spake the wyched of the Prophete by the way of rebuke. As though they had sayd by a parable. Whē thou wast but in a litle town, thou couldest not beare the persecution of thine owne citizens & householdes folkes: howe wylt thou then beare the pynnes and chiefe rulers of Iuda, and the Nobles of Ierusalem. And after, by the practicable sure lande, is vnderstand Iudath, and by the pyde of Jordan, Ierusalem. The lytell riuier of Anathoth is not to be compared to the great flowing streames of Jordan. If he were dyspyled of his owne auditors, howe shoulde he be heard of other, and those greater and excellent?

The.xiiii. Chapter.

The destruction of the Jewes is p[re]figured, and their sparpynge abode. Whye Israell was receyued to be the people of God, and why they were forsaken.

Mouet, thus sayeth the Lord vnto me: go thy way & get the a lyne bryche, and gyde it aboute thy loynes, and let it not be wet. The I got me a bryche, accordyng to the commaundement of the Lord, & put it aboute my loynes. After this the Lord spake vnto me agayne: Take the bryche that thou hast prepared, about the, and get the by, and go vnto Euphrates, & hie it in a hole of the rocke. So wente I, and byd it, as the Lord commaunded me. And it happened longe after this, that the Lord spake vnto me: Arise, and get the to Euphrates & set the bryche thence, whiche I commaunded the to byde there.

Then went I to Euphrates, and digged vp, & toke the bryche frome the place where I hadde byd it: and beholde the bryche was corrupte, so that it was profitable for nothyng.

Then sayeth the Lord vnto me: thus sayeth the Lord: euen so wyl I corrupt the pyde of Iuda, and the haulte mynde of Ierusalem. This people is a wyched people, they wyl not hear my worde, they folowe the wyche, & magnacions of their own heart, & hang vpon straunge gods, the haue they serued and worshipped: & therefore they shalbe as this bryche that settyeth for nothyng.

For as scarpely as a bryche lyeth by: R.R.III. 818

A prophete done by an oute warde signe as it is sayde. iii. Reg.xvi. c. f.

Jere.xvii. a
xi b. xviii. a
and. xix. c.

The.iiii. Chapter.

Dent. xlii. c.
v. xlviii. d.

Isa. lvi. c.

on a mannes lynes, so straitlye dyd I
brnde the hole house of Israel, and the
hole house of Iuda vnto me, sayeth the
Lorde, that they myght be my people, that
they myght haue a glorious name, that
they myght be in honoure, but they wolde
not obeye me. Therefore laye thys ridle
before them, and saye. Thus sayeth the Lord
God of Israel: Every pot shalbe fylled w
wyne. And they shal say: thynkest thou we
knowe not that every pot shalbe fylled w
wyne? Then shalt thou say vnto the: Thus
sayeth the Lorde: Beholde, I shall fyl al the
inhabitauntes of thys lande wth dron-
kennes, the kynges that sit vpon Dauides
stole, the priestes and prophets wth all
dwell at Ierusalem. And I wyll shote the
one against an other, yea the fathers against
the sonnes, sayeth the Lorde.

I wyll not pardon them, I wyll not
spare them, ne haue ppyte vpon them: but
destroie them. Be obediencie, greeue eare,
take no dysdayne at it, for it is the Lorde
him selfe that speaketh: Honour the Lorde
your God herein, or he take hys lyght
from you, and or euer you see comble in
darkenesse at the byl: lest whyle ye loke for
the lyght, he tourne it into the shadowe &
darkenesse of deathe. But if ye wyll not
heare me, that greeue you secrete warning,
I wyll mourne from my whole herse, for
your stubbornesse.

Jer. xxi. c.
Eze. i. a.

Hyrcously wyll I wepe, and the teares
shall gush oute of myne eyes. For the Lor-
des Locke shalbe caried away prysoners.
Tell the kyng, and the rulars: Humble
your selues, set you downe lowe: for the
croune of your glory shal fall from your
head. The ciities toward the south shal
be shut vp, and no man shal open them. All
Iuda shalbe caried away prysoners so
none shal remayne.

Jer. xxi. c.
Eze. i. a.

Left vp your eyes and beholde them
that come from the North: Lyke a fat
Locke shal they sal vnto the. To wdd wyle
thou make thy none, whyle they come vpon
the: for thou hast taughte them thy
selfe, & made the marters oute the. Shall
not sorow come vpon the, as on a woman
trauayllynge wth chylde? And if thou woldest
saye then in thine herse: Therefore
come these thynges vpon me: Euen for
the multitude of thy blasphemies, shall
thy hundred parts & thy fete be discouered.
For lyke as the man of Jude may chaunge
hys kyn, & the cat of the moor may her spot-
res: so maye yethat be exercised in euyl,
doe good. Therefore wyll I scatter you,
lyke as the stubble that is taken awaye
wth the South wynde. Thys shall be
your portion, and the porcyon of your
measure, wherewith ye shalbe rewarded
of me sayeth the Lorde: because ye haue
forgotten me, and put your truste in dis-
cerful thynges. Therefore shall I rourne
thy clothes oute thy head, and discouer
thy thynges, that thy prynces maye be

Jer. xxi. c.

Jer. ii. b.

The Prophecy

scene, thy aduoutye, thy deadly malice,
thy beastynesse, and thy shamefull hoore-
dome. For vpon the felbes & bylles I haue
sene thy abhominacions. Wo be vnto the
(O Ierusalem) when wilt thou euer be clen-
sed any more?

The. v. Chapter.

Of the deathe that shoulde come in Jewrye.
The prayer of the people at hynges merie of the
Lorde. The vnfaithful people are not heard. Of
prayer, fastynge, and of false prophets & dys-
cease the people.

The worde of the Lord shewed vnto Je-
remy, concerning the deathe of the seu-
res. Iuda shal mourne: men shal not
go much more thowth bys gates: the land
shal be no more had in regard, & the cry of
Ierusalem shal breake oute. The Lordes
shal sende thei seruantes to setche wa-
ter, & when they come to the welles, they
shal fynde no water, but shal carry they
vesselles home empty. They shal be a sha-
med and confounded, and shal couer thei
heades. For the ground shal be dyed vp, be-
cause there cometh no rayne vpon it. The
plowmen also shal be a shamed, and shal
couer thei heades. The blinde shal forsake
the yong satone that he bringeth forth in
the field, because there shal be no grasse.
The wild asses shal stand in the mooste, &
drawe in they wyndlyke & dragons, thei
eyes shal sayle for want of grasse.

Doubtes our owne wyckednesse re-
ward vs: but Lorde do the accordinge to thy
name, though our transgressions & synnes
be many. For thou art the consoier & helpe
of Israel in the tyme of trouble. Why wilt
thou be as a straiger in the lande, and as one
that goeth ouer the felde, & cometh in ou-
re to remayne for a nyght? (a) Why wilt
thou make thy selfe a towarde, and as it
werz a graunte that yet may not helpe?
* For thou art oures (O Lorde) & we beate
thy name, therefore forsake vs not.

Then spake the Lorde, concerning thys
people, that haue pleasure to go so nybly
wth their fete, and leaue not of, and thei
fore displease the Lorde, in so much that he wyl
not hyng agayne to remembraunce all
they mpyeodes, and puny the al they syn-
nes. Yea, euen thus said the Lord vnto me:
Thou shalt not praye to do thys people
good. For though they faste, I wyll not
heare they prayers. And though they of-
fer burnt offerpynges & sacrifices, yet wyll
not I accepte the. For I wyll destroy the
wth the sword hunger and pestilence. The
answered I: O Lord God, the prophetes
sare vnto the: Tylke, ye shal se no sword,
and no hunger shal come vpon you, but the
Lorde shal greeue you continual tyme in this
place.

And the Lorde sayd vnto me: The pro-
phets preach lyes vnto the in my name. I
haue not spoken wth theym, neyther
gaue I them any charge, neyther dyd I
sende them: yet they preache vnto you
false

Some
reade: but
the Lorde
art in the
m ddest of
vs, and thy
name is cal-
led on of
vs.

Jer. vii. c.

Jer. vii. c.
Eze. i. a.

faile by lions, chatmyng, banitye, and dys-
ceptfulnes of the p^rowne bette. Therefore
thus sayth the Lord: As for those prophets
that preach in my name (whome I neuer
theles haue not sent) and that saye: I will
the that neyther battayle ne hunger be in
this land: With swerd and with hunger
shall those prophets perishe, and the people
to whom they haue preached, shall be caste
out of Ierusalem, byt of hunger, & be slaine
with the swerd (and ther shall be no man
to bury them) both they and the p^rownes,
thei^r sonnes & thei^r daughters. For thus
will I pouce thei^r wyckednes vpon them.

Thys shalt thou say also vnto the. Myne
eyes shall wepe without ceasing, day and
night. For my people shall be destroyed with
greate harme, and shall perishe with a
greate plage: for if I go into the fyeld, lo, it
is empty al ful of slaine men: Yf I come into the
city: lo, they be al famished of hunger.

Yea, thei^r prophets also and p^riestes shall
be led into an unknowne lande. Hast thou
then utterly forsaken Iuda (said I?) Dost
thou so abhorre Sion? Dost thou so pla-
ged vs, that we can be healed no more? We
looked for peace, and ther cometh no good:
for the tyme of health, & lo here is nothyng
but trouble: We knowlege (O Lord) all
our mysdoedes, and the synnes of oure fa-
thers, that wee haue offended thee. We not
displeased (O Lord) for thy names sake, for
get not thy louyng kyndenes: Remember
the trene of thyne honoure, bryake not the
couenant that thou hast made with vs.
Are there any amonge the gods of the pa-
nyms, that send raine, or geue the showres
of heauen? Dost not thou it, O Lord oure
God, in whom we trust? Yea Lord, thou
dost al these thynges.

The Notes of the xliii. Chapter.

(a) Whyp wylie thou be a stranger. i.e. As who
say. Thou behancst thy selfe vnto vs as a stran-
ger, or as a wayfaryng man: for thou settest not
by vs, nor dyspolest thy strength to helpe vs.

The xv. Chapter.

The Lord wil not heare Moses or Aaron,
if they pray for the people, but wil wrappe
them in many myseryes. The cause of such
greate myseryes.

I Then spake the lord vnto me, and said:
I haue sent Moses and Samuel Roode
before me, yet haue I no bett to thes
people. Dyrue them a way, that they maye
go oute of my syghre. And if they saue vnto
the. Whypther shall we go, then tel the: The
Lord giveth you thys answer: Some vnto
death, some to the swerd, some to hunger,
some into captivity. For I will bryng four
plages vpon them, sayeth the Lord. The
swerd shall strangle them, the dogs shall de-
uour them, the foules of the ayre, and beas-
tes of the earth shall eat them vp, and de-
stroy them. I will scatter them about also,
in al kyngdomes and landes to be plagued,
because of Manasses the sone of Ezechias
kyng of Iuda, for the thynges that he dyd

in Ierusalem.

Who shall then haue pity vpon the, O Ier-
usalem? Who shall be sorp for the? O who
shall make intercession to obtayne peace for
the, saying thou goest fro me, & turnest back:
maide sayeth the Lord: Therefore I will
stretch out myne hand agaynst thee, to de-
stroy thee, and I will not be entreated. I
will scatter the abroad wth the same on
euery syde of the land, I will wast my peo-
ple and destroy them for they haue had no
luste to turne from thei^r owne wayes. I
will make thei^r wydomes moode in number
then the sands of the sea. Vpon the mothers
of thei^r chyldren, I shall bryng a destroyer
in the noone day. Sodeynly and butwates
shall I send a seare vpon thei^r cities. She
that hath borne seven chyldren, shall haue
none, her bett shall be ful of sorrow.

The sunne shall faile her in the cleare day,
when ye shall be confounded and sayntre for
very beaurnes. As for those that remaine,
I will deliuer them vnto the swerde of
thei^r enemies, sayeth the Lord. O mother,
alas that euer thou diddest beare me, an e-
nemy and hated of the whole lab: I haue
I neuer lent ne receiued vpon vsury, yet all
men speake euyl vpon me.

And the Lord answered me: Lead not I
the the vnto good? Come not I to the when
thou arte in trouble, and helpe the when
thyne enemy oppresseth the? Wotth one y^r
but an other, or one merat that cometh
from the North another? As for your cry-
ches and recourse, I will geue them out in
to a pray, not for any mouny, but because of
al your synnes that ye haue done in al your
coastes. And I will bryng you wth your
enemies into a land that ye knowe not:
for the fure that is kindled in my indigna-
tion, shall burne you vp.

O Lord (sayd I then) thou knowest all
thynges, therefore remember me, and vset
me, deliuer me from my persecuters. Recceiue
not my cause in thy longe wrath, yet thou
knowest that for thy sake I suffer rebuke.
When I had found thy wordes, I was re-
v^lgedely: they haue made my bett ioyful
and glad. For I call vpon thy name, O lord
god of hosts. I dwell not among the scor-
ners, neyther is my deliue therein: but I dwell
only in the feare of thy hand, for thou haste
spiled me wth bytternes. Shall my bea-
urnes endure for ever? Are my plages the
so greate, that they maye neuer be healed?
Wilt thou be as a water that falleth, and
can not continue?

Vpon these wordes, thus sayd the Lord
vnto me: Yf thou wylte turne agayne, I
shall set the in my security: and if thou wilt
take out the thyng that is precious from
the vyle, thou shalt be euen as myne owne
mouth. They shall conuerse vnto thee, but
turne not thou vnto the: & so shall I make
the a strong wal of Steele agaynst this peo-
ple. They shall syght agaynst thee, but they
shall not preuaile: For I myselfe will be
with

The xvi. Chapter.

With the to helpe the, and deliuer the sa-
ueth the Lord. And I wyl tyd the out of the
handes of the wycked, and deliuer the out
of the hand of tyrantes.

The xvi. Chapter.

The propheticall temple of the Jewes.
He sheweth, that worshyping of Idols
and the contempt of Gods law, is the cause
of theyr miserie. He propheseth the cap-
tivity of Babylon, and theyr deliuerance
from thence agayne. The tollage of the
Gentyles.

Mercouer thus sayd the Lord vnto
me: Thou shalt take the no wyfe, ne
beget chyldren in this place. For of
the chyldren that at borne in this place of
theyr mothers that haue borne them, and
of theyr fathers that haue begotten them
in this lande, thus sayeth the Lord: They
shal dye an horrible death, no manne shal
mourne for them, ne burye them: but they
shal lye as dounge vpon the carthe. They
shal perishe thow the sword and hunger,
and theyr bodies shalbe meate for the fou-
les of the ayre, and beastes of the earth. A-
gayne thus sayeth the Lord: I wyl vnto
them that come togither for to mourne and
wepe, for I haue take my peace from this
people (saith the Lord) yea my fauour and
my mercy. And in this lande shal they dye
olde and ponge, and shal not be buried: no
man shal bewaile, no mā shal clipp or haue
hym selfe for them.

There shal not one byspte another, to
mourne with them for theyr dead, or to co-
fort them. One shal not offere an other the
cuppe of consolacyon, to forget theyr bea-
uynes for father and mother. Thou shalt
not go into theyr feast house to sitte downe,
much lesse to eate or drynke with the. For
thus sayeth the Lord of hostes, the God of
Israel: (a) Behold, I wyl take away oute
of this place, the voyce of myrth and glad-
nesse, the voyce of the bydegrome and of
the byde: yea and that in your dayes, that
ye maye see it.

Now when thou shewest this people al
these wordes, and they say vnto the: What
fore hath the Lord deuyed all this greate
plage for vs? Or what is the effect & sinne
that we haue done agaynst the Lord our
God? Then make thou them this answer:
Because your fathers haue forsaken me
(saith the Lord) and haue cleaued vnto
strange Goddes, whom they haue honou-
red and worshyped: but me haue they for-
saken, and haue not kept my lawe. And ye
with your shameful blasphemies haue ex-
ceeded the wyckednes of your fathers. For
euerye one of you foloweth the frowarde
and euyl ymaginacion of his heart, and is
not obedient vnto me.

Therefore wyl I caste you oute of this
land, into a lande that ye and your fathers
know not: and ther shal ye serue strange
Gods daye and nyghte, ther wyl I shewe
you no fauour. Beholde therefore (saith
the Lord) the dayes are come, that it shal

The Prophecy

no more be sayed: The Lord syneth, which
brought the chyldren of Israel out of the
land of Egypt: but it shalbe sayd, the Lord
syneth, which brought the chyldren of Is-
rael for the Nothe, and fro all lands wher
I had scatered them. For I wyl bring the
agayne into the lande, that I haue geuen
vnto theyr fathers.

Beholde (saith the Lord) I wyl sende
oute manye (b) synners to take them: and
after that wyl I sende oute manye hun-
ters to hunte them oute, from all moun-
taines and hylls, and oute of the Lawes
of stones. For myne eyes beholde all theyr
wayes, and they can not be hydde fro my
face, neyther can theyr wycked deedes be
kept close oute of my sight. But syt
wyl I sarpently rewarde theyr shame-
full blasphemies and synes, wherewith
they haue despyled my lande: Namelye
with theyr synnyng Idols and abhomy-
nacions, wherewith they haue despyled my
lande: Namelye with theyr synnyng Id-
ols and abominacions, wherewith they
haue fylled myne herptage. O Lord my
strenght, my power, and refuge in tyme of
trouble. The Gentyls shal come vnto the,
from the endes of the worlde, and say: Cle-
uere oute fathers haue cleaued vnto Ihesu,
theyr Idols are but vayne and vniuse-
table. Howe can a manne make those his
Gods, which are not able to be gods? And
therefore I wyl once teach them saith the
Lord, I wyl shewe them my hande and
my power, that they maye knowe that my
name is the Lord.

The Notes.

(a) The manner of the Prophetes commen-
ce is first vnto the condempnacion, and after to re-
laxacion and comfort the fawthful, as Ieremy doth
here in this Chapter, and as it is vnto the whole
scripture thowme.

(b) By these synners are vnderstand the hostes
by whom the Lord scourged the Jewes, and for-
ward away theyr rulers. At four sundry draughtes
were four of theyr kynnes taken, and at euery
tyme some of the chiefe of the people with
al. But at the last in tyme of iedekiah, was al
rest of the people hunted out of those cruel hun-
ters the Chaldees. 11. Reg. xxv. a. b. Reade the
note in the xxiii. Chap. folowing at the letter. c.

The xvii. Chapter.

The frowardnes of the Jewes. Cursed be
those that put theyr confydence in man, and
those blessed that trust to God. Whis heart
is wycked. God is the searcher of the heart.
The liuing waters are forsaken. The halo-
wning of the Sabbath is commaunded.

Your syn (O ye of the trybe of Iuda)
is writen in the table of your hearts, &
graued so vpon the edges of your alcers
with a pen of yrd, and with an adamant clau,
your chyldren also maye thinke vpon your
alcers, woods, thicke trees, hylls, moun-
taines & felde. Wherefore I wyl make al
your substance & treasure be spoiled, for the
great sin ye haue done vpon your vne-
lawfulnesse oute all the coastes of your
land. Ye shalbe cast out also from the bet-
tage, ye I gaue you. And I wyl subdue you
vnto

Leuit. x. b.
Jer. xlii. c.

pl. lxxviii. a.
Jer. xv. a.

Jer. vii. f.

Jer. xlii. b.
Jer. xlviii. c.

Jer. xlii. 1 Under the heavy bondage of your enemies in a land that ye know not: for ye have mis-
Jer. xlii. 2 trusted byre to my indignation, whereby shall
Jer. xlii. 3 come euer more. Thus saith the Lord: Let
Jer. xlii. 4 sed be the manne that putteth bys trust in
Jer. xlii. 5 man, and that (a) taketh flesh for his arme:
Jer. xlii. 6 and he, whose heart depattereth from the
Jer. xlii. 7 Lord. He shall be like the heath that grow-
Jer. xlii. 8 eth in the wilderness. As for þ good thyng
Jer. xlii. 9 that is for to come, he shall not see it: but
Jer. xlii. 10 dwel in a drye place of the wilderness, in a
Jer. xlii. 11 salt and unoccupied lande. * O blessed is
Jer. xlii. 12 the man, that putteth his trust in the Lord
Jer. xlii. 13 and whose hope is in the Lord hym selfe.
Jer. xlii. 14 * For he shall be as a tree that is plantyd by
Jer. xlii. 15 the water syde, whereby spreadeth oute the
Jer. xlii. 16 roote vnto mosses, whom the heate can
Jer. xlii. 17 not harme when it cometh, bys leaues
Jer. xlii. 18 are greene. And though they grow but litle
Jer. xlii. 19 fruite because of drought, yet is he not care-
Jer. xlii. 20 ful, but he neuer leaueth of to byng forth
Jer. xlii. 21 fruite. Among al thynges luyng, mā hard
Jer. xlii. 22 the most discretful and vnsearchable be-
Jer. xlii. 23 t. Who shall then know it? Euen I the Lord
Jer. xlii. 24 search out the grounde of the beet, and try
Jer. xlii. 25 the reynes, and reward euery man, accord-
Jer. xlii. 26 yng to bys wayes, and accordyng to the
Jer. xlii. 27 fruite of bys counsailes.

Jer. xlii. 28 The discretful maketh a nest, but byn-
Jer. xlii. 29 geth forth no ygg: he cometh by cyches
Jer. xlii. 30 but not righteously. In the myddes of bys
Jer. xlii. 31 tpe must he leaue them behynde hym, and
Jer. xlii. 32 at the last be found a very foole. But thou
Jer. xlii. 33 O Lord, whose thron is most glorious, ex-
Jer. xlii. 34 cellent, and of most antiquity, whereby dwel-
Jer. xlii. 35 led in the place of our holy rest: Thou art
Jer. xlii. 36 the comfort of Israel. Al they that forsake
Jer. xlii. 37 the, shall be confounded: al they þ depart frō
Jer. xlii. 38 the, shall be written in earthe, for they haue
Jer. xlii. 39 forsaken the Lord the verye condyte of the
Jer. xlii. 40 waters of lyfe.

Jer. xlii. 41 Heale me, O Lord, and I shall be hole,
Jer. xlii. 42 saue thou me, and I shall be saued, for thou
Jer. xlii. 43 art my prayse. Behold, these men say vnto
Jer. xlii. 44 me: What is the word of the Lord? Let it
Jer. xlii. 45 come. What as I neuerthelesse leding the
Jer. xlii. 46 flocke in thy wayes, haue compelled none
Jer. xlii. 47 by violence. For I neuer despyed any mā's
Jer. xlii. 48 heath, thys knowest thou wel. My word
Jer. xlii. 49 also were ryght before thee. Be not now
Jer. xlii. 50 terrible to me, O Lord, for thou art he in
Jer. xlii. 51 whom I hope, when I am in perill. Let my
Jer. xlii. 52 persecuters be confounded, but not me: let
Jer. xlii. 53 them be asayed, and norme. Thou shalt
Jer. xlii. 54 byng vpon them the tyme of theyr plage,
Jer. xlii. 55 and shalt destroy them right soze.

Jer. xlii. 56 A gayne, thus hath the Lord sayed vnto
Jer. xlii. 57 me: Go and stand vnder the gate wher
Jer. xlii. 58 thow the people and the kynges of Ju-
Jer. xlii. 59 da go out and in, yea vnder al the gates of
Jer. xlii. 60 Jerusalem, and say vnto them: Heare the
Jer. xlii. 61 word of the Lord, ye kynges of Juda, and
Jer. xlii. 62 al thou people of Juda, and al ye cytyens
Jer. xlii. 63 of Jerusalem, that go thow the thys gate:
Jer. xlii. 64 Thus the Lord commandeth: Take hede
Jer. xlii. 65 for your lyues, that ye carry no burthen
Jer. xlii. 66 you in the sabbath, to byng it thow the

gates of Jerusalem, ye shall beate no bur-
Jer. xlii. 67 then also out of your houses in the sabbath.
Jer. xlii. 68 (b) Ye shall do no labour therein, but halow
Jer. xlii. 69 the Sabbath as I commaunded your fa-
Jer. xlii. 70 thers. How be it they obeyed me not, nepe-
Jer. xlii. 71 ther hearkened they vnto me: but were ob-
Jer. xlii. 72 stinate and stul butue, and neyther obeyed
Jer. xlii. 73 me, nor receyued my correccion. Neuerthe-
Jer. xlii. 74 les, if ye wyl heare (saith the Lord) I beare
Jer. xlii. 75 no burthen into the citty thow the thys gate
Jer. xlii. 76 vpon the Sabbath: If ye wyl halowe the
Jer. xlii. 77 Sabbath, so that ye do no woike therein:
Jer. xlii. 78 then shall they go thow the gates of this
Jer. xlii. 79 citty, kynges and prynces, that shall sit vpon
Jer. xlii. 80 the stiole of Dauid: They shall be caried
Jer. xlii. 81 vpon charets, and ryde vpon horses, both
Jer. xlii. 82 they and theyr prynces. Yea whole Juda
Jer. xlii. 83 and al cytyens of Jerusalem shall go here
Jer. xlii. 84 thow, & this citty shall cete be the more &
Jer. xlii. 85 more inhabited. Ther shall come men also
Jer. xlii. 86 from the cilles of Juda, from about Jeru-
Jer. xlii. 87 salem, and from the lande of Ben Amin,
Jer. xlii. 88 frō the plain fields, from the mountaines,
Jer. xlii. 89 and frō the wilderness: whereby shall bynge
Jer. xlii. 90 burnt offerynges, sacrifice, oblations, and
Jer. xlii. 91 incense, and thanksgyng in the house of
Jer. xlii. 92 the Lord. But if ye wyl not be obeyent vnto
Jer. xlii. 93 me, to halowe the Sabbath, so that ye
Jer. xlii. 94 wyl beare your burthens thow the ga-
Jer. xlii. 95 tes of Jerusalem vpon the Sabbath: The
Jer. xlii. 96 shall I set fire vpon the gates of Jerusa-
Jer. xlii. 97 lem, and it shall burne by the houses of Jeru-
Jer. xlii. 98 salem, & no man shall be able to quench it.

The Notes of the. xlii. Chapter.

(a) That taketh flesh for his arme, that is, þ
Jer. xlii. 99 putteth bys trust in any thyng but in the Lord.

(b) Ye shall do no labour therein, but halowe
Jer. xlii. 100 the Sabbath, as I commaunded your fathers.
Jer. xlii. 101 ec. The foundation of the faith, is to beleue gods
Jer. xlii. 102 promyses, and that he made the whole world, &
Jer. xlii. 103 doth also gouerne it: and further that he know-
Jer. xlii. 104 eth and wyl iudge al thynges. These thynges
Jer. xlii. 105 byd the law requyre in keeping of the Sabbath,
Jer. xlii. 106 to confesse both wryth woorde and sygne, and to
Jer. xlii. 107 geue diligent heed to the hearyng and inter-
Jer. xlii. 108 prying of the lawe, to thynke of the glayre of
Jer. xlii. 109 God, and to relpue the saythfull soule wryth the
Jer. xlii. 110 foode of the woide, to minister occasion also vnto
Jer. xlii. 111 the symple that they lykewys might attempt
Jer. xlii. 112 such thynges in theyr houses amongst theyr hous-
Jer. xlii. 113 holde folkes, to be ppytful ouer the wearines of
Jer. xlii. 114 such neyghbours as laboured soze al the weeke
Jer. xlii. 115 long, and release them, to attende and geue hede
Jer. xlii. 116 to the receyptes of the spirite, and to the consol-
Jer. xlii. 117 ation and comfortyng of theyr neyghbours: not
Jer. xlii. 118 only to abstayne from outward woiks, and ful-
Jer. xlii. 119 fyl theyr appetites and lustes, for that byd the
Jer. xlii. 120 Lord to byd. The Sabbath should be applyed
Jer. xlii. 121 to the lawfull seruyng of God, not to synfullnes
Jer. xlii. 122 and wantonnes. It is commaunded to be sancti-
Jer. xlii. 123 fied, not to be polluted and despyed wryth naugh-
Jer. xlii. 124 tynges. To God alone must we also kepe it, and
Jer. xlii. 125 cal on bys name: other Gods or Gods felowes
Jer. xlii. 126 ought we not to enquyre of, nor fall downe vnto
Jer. xlii. 127 them. But when suche occasions come as turne
Jer. xlii. 128 our feast into occupatiō and labour, then ought
Jer. xlii. 129 we to remember that the sabbath was ordayned
Jer. xlii. 130 for man, not man for the Sabbath. Math. 23. d. so
Jer. xlii. 131 that in the meane season, the frare of God and
Jer. xlii. 132 the charity toward our neyghbours (whych are
Jer. xlii. 133 the chyefe and principal thyngs in the obserua-
Jer. xlii. 134 tion of the Sabbath) be not lightly regarded.

The

The.xviii.Chapter.

The.xviii.Chapter.

God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word, and to helpe them again whē they amend. The conspiracy of the Jewes agaynst Jeremy. His prayer agaynst his adversaries.

This is an other communication that God had with Jeremy, saying: Arise and go down into the potters house, and there shal I tel the more of my moner. Now when I came to the potters house, I found hym makinge bys worke upon a whele. The vessel that the potter made of clay, brake among bys handes: So he began a new and made an other vessel accordyng to bys moner. When sayd the Lorde thus vnto me: Say not I do with you, as this potter doth, O ye house of Israel, sayth the Lorde: Behold, ye house of Israel: eue are in my hande, euen as the claye in the potters hand.

Wonia. ix. b
Jer. xlv. f

When I take in hand to caste oute, to destroy, or to waste awaye anye people or kingdom: if that people (agaynst whome I haue thus deuyed) conuert from theryn wickednes, I immediately* I repente of the plage that I deuyed to bringe vpon them. Agayne when I take in hand to burye, or to plante a people or a kingdom, if the same people do euill before me, and heare not my voyce, I immediately I reuēte of the good, & I deuyse to do for them.

Jerem. i. b
The repen-
taunce of
God, is the
channynge
of his dede.
1. Reg. xv. c

Speake now therefore vnto hole Iuda, and to them that dwel at Ierusalem: Thus sayth the Lorde: Beholde I am deuyng a plage for you, and am takynge a thinge in hand agaynst you.

Wonia. iii. a
Jer. xlv. b
and. xxxv. c

Therefore let every man turne from bys euyl way, take vpon you the thinge that is good, and do righe. But they say: No more of this, we wyl folow oure owne pynnynges, and do euery man accordyng to the wylfulnes of bys owne mynde.

Therefore thus sayth the Lorde: Aske among the Heathen if any man herd suche horrible thinges, as the daughter of Sion hath done: Shal not the snowe (that melteth vpon the sonye rockes of Lybanus) moisten the felldes? Or may the sprynges of waters be so grauen awaye, that they runne no more, geue moystnes, ne make fruteful? But my people hath so forgottē me, that they haue made sacryfice vnto vaine gods. And while they folowed their owne wayes, they are come out of the bye stete, and gone into a loote way not vsed to be troden. Where wherow they haue brought theyr lande into an euellasyng wilderness and scome: So that whosoever traualseth therby, shal be abashed, & wag theyr heades. With an Eastle wynde wyl I scatter them before theyr enemies. And when theyr destruction cometh, I wyl turne my back vpon them, but not my face. Then sayd they: come let vs ymagin some thinge agaynst this Jeremy. Yea, this did euen the priests to whome the lawe was

Jer. xlv. c
Jer. xlv. d

Jerem. xl. b

The Prophecy

commpted: the Senatours that were the wyldest: and the prophetes whych wanted not the word of God. Come (sayd they) let vs cut out bys tong, and let vs not regard bys wordes. Consider me, O Lorde, and heare the voyce of myne enemies. Do they not recompence euyl for good, when they dig a pyt for my soule? Remember, howe that I stood before the, to speake for the, and to turne away thy wrath from them.

Plal. cxl. a
Plal. lxxv. b

Therefore let theyr chyldren dye of hunger, & let the be oppressed with the sword. Let theyr wyues be robbed of theyr chyldren, and become wyddowes: lette theyr husbandes be slayne, lette their younge men be kyled with the sword in the field. Let theyr noyse be heard out of theyr houses, when the murderet cometh sodely vpon them: For they haue digged a pyt to take me, and laid snares for my feete. Yet Lorde, thou knowest al theyr counsell, that they haue deuyed to slay me. And therefore forgue them not theyr wickednes, and let not theyr synne be put out of thy sight, but let them be iudged before thee as the gylty. Thus shalte thou doo vnto them in the tyme of thy indignacion.

D

Jerem. xl. d

The.xix.Chapter.

The prophete sheweth the destruction of Ierusalem, for contempt and despyng of the word of God.

Moreouer, thus sayd the Lorde vnto Jeremy: So thy way, and bye thee an earthen pytcher, and bring forth the Senatours, and chiefe priests into the valley of the chyldre of Hennon, which lieth before the porte that is made of bryk, and shewe them ther the wordes that I shal tel the, and saye thus vnto the: Heare the word of the Lorde, ye kynnges of Iuda, & ye rulers of Ierusalem: Thus saith the Lorde of hostes the God of Israel. Behold I wyl bringe such a plage vpon this place, that shal beares of al that beare it, shal glowe. And that because they haue forsaken me, and vnbalowed this place, and haue offered in it vnto straunge gods: to whom neyther they, theyr fathers, ne the kynnges of Iuda haue knownen. They haue filled this place also with the bloud of innocētes, for they haue set vp an altier vnto Baal, to burne theyr chyldren for a burnt offering vnto Baal, which I neither commaunded, ne charged the, necher thought once theyr vpon.

A

Jer. xl. e
Jerem. xl. e

Beholde therefore, the tyme cometh (sayth the Lorde) that this place shal no more be called Tophet, ne the valley of the chyldren of Hennon, but the valley of slaughter. For in this place wyl I slay the Senatours of Iuda and Ierusalem, and kyll them downe with the swerde in the syght of theyr enemyes, and of them that seke theyr spurs. And theyr dead carcasses wyl I geue to be meat for the soules of the wyld, & beasts of the field. And I wyl make this citie so desolate, and despised, & whoso goeth therby, shal be abashed and tēst vpon her

B

Jer. xlv. e
Jer. xlv. e

on her, because of al her plagues.

Chap. xxi. d * I will fede them also with the flesh
De. xxviii d of theyr sonnes and theyr daughters. Yea
every one shal care up an other in the beset-
tyng and stragghnes, wherwith theyre e-
nemies (that seeke theyr lyues) shal keepe
them in. And the pitcher shal thou breake
in the syght of the men, that shal be with
the, and say vnto them: Thus saith the Lord
of hostes: euen so will I destroy this people
and ctype as a Potter breaketh a vessel,
that can not be made hole agayne.

111. cc. xlii **D** In Topheth shal they be buried, for they
shal haue none other place. This will I do
vnto this place also saith the Lord, and
to them that dwel therein: Yea I will do to
this city, as vnto Topheth. (For the houses
of Jerusalem and the houses of the kin-
ges of Iuda are defiled, like as Topheth)
because of al the houses, in whose parlers
they byd sacrifice vnto all the host of hea-
uen, and poured out drynke offerings vnto
straunge gods. And so Jeremie came
from Topheth wher the lord had sent him
to prophesye, and stode in the court of
the house of the Lord and spake to al the peo-
ple: Thus saith the Lord of hostes the god
of Israel: Behold I wyl byng vpon this
city and vpon euery towne about it: al the
plagues that I haue deuyled agaynst them:
for they haue bene obstinate, and wold not
obey my wordes.

The.xx.Chapter.

D Jeremie to smitten and cast into prison, for
preaching of the word of God. He prophes-
yeth the captiuitie of Babylon. He com-
playneth that he is a mocking stock for the
word of God. He is compelled by the spirit
to preach the word, will he, wyl he not.

V **U** **B** **A** **S** **H** **A** **R** **I** **T** **H** **E** **P** **R** **E** **S** **E** **N** **T** **E** **D** **T** **H** **E** **S** **O** **N** **N** **E** **O** **F** **E** **M** **E** **R**, chiefe in the house of the
Lord, heard Jeremie preache so sted-
fastly: he smote Jeremie, and put hym in
the stocks, that are by the hyghgate of
Ben Iamin, in the house of the Lord. The
next day folowynge, Ishaiah brought Je-
remie out of the stocks agayne. And sayde
Jeremie vnto hym: The Lord shal cal thee
no more Ishaiah (that is excellent and in-
creasynge) but Magor (that is fearful and
afraid) euery wher. For thus saith the
Lord, behold, I will make the afraid, the
thy selfe, and al that saunte thee: whiche
shal perishe with the sword of theyr ene-
mies, euen before thy face.

13 And I wyl geue hole Iuda vnder the po-
wer of the kyng of Babylon, whiche shal
cary some vnto Babylon prisoners, and
slay some with the sword. Moreover, all
the substance of this land, al their precious
and gorgeous workes, al costlynes, and al
the treasure of the kynges of Iuda wyl
I geue into the bandes of theyr enemies
whiche shal spoyle them, and cary them vn-
to Babylon. But as for thee (O Ishaiah)
thou shalt be caryed vnto Babylon with
al thyne household, and to Babylon shalt
thou come wher thou shalt dye and be bu-

ried: thou and al thy saunters, to whom
thou hast preached tres. O Lord, thou ma-
kest me weake, but thou restrykest me, and
makest me strong agayne: Al the day long
am I despyled and laughed to scoone of e-
uery man: because I haue not preached
lying agaynst malicious tyranny, & shewed
them of destruction. For the which cause
they call the word of the Lord in my teeth,
and take me euer to the word.

Wherefore, I thought from hence forth
not to speak of hym, ne to preach any more
in his name. But the word of the Lord was
a very burning fyre in my heart and in my
bones, which when I would haue stopped
I myght not. For why I heard so many
derisyonis and blasphemies, yea euen of
myne owne companions, and of such as
were conuersant with me: which wente
about to make me a feyed, sayinge: vpon
hym, let vs go vpon hym, to seare hym, and
make hym hold his tong: that he may o-
uercome hym and be auenged of hym. But
the Lord stode by me lyke a myghty gy-
aunt: therfore my persecuters fel, & coulde
do nothing. They shal be soze confounded,
for they haue done vnwisly, they shal haue
an euerslastynge shame. And now, O Lord
of hostes, thou righteous searcher (whiche
knowest the reynes and the very heartes)
let me see them punished, for vnto thee I com-
myt my cause.

Singe vnto the Lord and praisse him, for
he hath deliuered the soule of the oppressed,
from the hand of the violence. (b) Cursed
be the day, wherin I was borne: unhappy
be the day wherin my mother brought me
forth. Cursed be the man that brought me
further the pynnes, to make hym gladder,
sayinge: thou hast gott a sonne. Let it hap-
pen vnto that man, as to the cities which
the Lord turned vpside downe (when he
hadde heard long the wycked rumoure of
them) because he heare me not, as soone as
I came out of my mothers wombe, and be-
cause my mother was not my graue ber-
seife, that the byrd myght not haue come
oute, but remayned still in her. Wherefore
came I forth of my mothers wombe? To
haue experyence of labour and sorowe,
and to sear my lyfe with shame?

The notes of the.xx.Chapter.

(a) **T** **H** **I** **S** **A** **I** **A** **H** **W** **A** **S** **T** **H** **E** **H** **E** **R** **E** **S** **P** **E** **C** **I** **A** **L** **E** **D** **O** **F** **T** **H** **E** **T** **E** **M** **P** **L** **E**, the ryng leader of false Prophetes, the
chiefe heyrthe taker, that is, the ouerthrower
of true godlynes. The bygnity of prichood
geuen vnto hym he abused. For he taughte not
and reproved by the word, but feared the gods
ly with cruelty. He is not the greater man that
stryeth, but he is the stronger that is stryken.
He not onely stroke but also prysoned hym that
with stode hym not, but patiently looked for
the helpe of God. It is no new thyng (perma-
se) for Bishops to persecute the Prophetes of
the Lord, for they preachynge of the truth and
constance.

(b) **W** **H** **A** **T** **I** **S** **S** **P** **A** **R** **K** **E** **D** **B** **y** **c** **u** **r** **s** **e** **d** **o** **f** **t** **h** **e** **d** **a** **y** **e**,
is shewed in Job. iii. a. **T** **H** **I** **S** **S** **e** **n** **t** **e** **n** **c** **e** **a** **n** **d** **o** **f** **t** **h** **e** **r** **e** **l** **y** **n** **e** **s** **a** **r** **e** **n** **o** **t** **t** **o** **b** **e** **t** **a** **k** **e** **n** **a** **s** **e** **x** **a** **m** **p** **l** **e** **s** **o** **f** **i** **m** **p** **a** **t** **i** **e** **n** **c** **e**

The. xxi. Chapter.

patience in holy men, but as the confessor of the
fraptyr of man, complaynyng thus vnto hym
that onely can helpe and comfort them.

The. xxi. Chapter.

The prophesyeth that zedekiah shalbe taken
and the cytye burned.

These are the wordes that the Lorde
spake vnto Jeremie what tyme as
kyng zedekiah sente vnto hym. Wher-
but the sonne of Belchiah, and Sophoni-
ah the son of Maasiah priest, saying: Alike
counsel at the Lorde (we pray the) of out be-
halfe, for Nabuchodonosor the king of Ba-
bylon beliegeth vs, if the Lorde (peradue-
ture) wyl deale with vs, accordinge to his
maruelous power, and take hym from vs.

Then spake Jeremie: Behold zedekiah
thys answer. Thus sayth the Lorde, & Lorde
God of Israel: behold, I wyl turne backe
the weapens that ye haue in your hands,
wherewith ye fyght agaynst the kynge of
Babylon and the Chaldees, which besiege
you round about the wals, and I will bring
them together in the myddest of thys city,
and I my selfe will fight against you, with
an out stretched hand, and with a mighty
arme in greate dyspleasure and terribile
wraith, and wyl smyte them, that dwel in
thys cytye: yea both me and cattel shal dye
of the pestilence.

B And after thys (sayth the Lorde) I shall
deliuer zedekiah & king of Iuda and his
seruauntes, his people (and such as are es-
caped in the city from the pestilence sword,
and hunger) into the power of Nabucho-
donosor king of Babylon: yea into the han-
des of theyr enemyes; into the handes of
those that folow vpon theyr lyues, wherby
shal smyte them with the sword: they shal
not pity them, they shal not spare the, they
shal haue no mercy vpon them.

A And vnto thys people thou shalt saye:
Dent. xxx. c. Thus sayth the Lorde: Behold, I lay be-
Je. xlviii. fore you the map of Ierusalem and beate. Who
Jer. xlviii. a so abyedeth in thys cytye, shal perishe: either
with the sword, with hunger, or with pe-
stilence. But who so goeth out to holde on
the Chaldees part that besiege it, he shall
saue his lyfe, and shal (a) wyne his soule
for a pray. For I haue set my face against
thys cytye (sayth the Lorde) to plague it, and
to do it no good. It must be giuen into the
hande of the kynge of Babylon, and be
brent with fyre.

And vnto the house of the king of Iuda,
say thus: Heare the word of the Lorde (O
thou house of David) for thus sayth & Lorde:
Agynst rightousnes, and that soone, be-
liuer the oppressed from vpolent power: or
euer my terribile wraith breake out lyke a
fyre, and burne so, that no man may quench
it, because of the wyckednes of your rma-
gynacions. Behold, (sayth the Lorde) I will
come vpon you, that dwel in the halles,
rockes, and felde, and saye: Luffe, who
wyl make vs afeared? who wyl come into
our houses? For I wyl vset you (sayth
the Lorde) because of the wyckednes of

The Prophecy

your inuencions, and wyl kyndle suche a
fyre in your wood, as wyl consume al that
is aboute you.

The Notes of the. xxi. Chapter.

(a) What wyl his soule for a pray, that is, shall
escape daunger: It is all one with that whiche
goeth before, he shall saue his lyfe: his soule,
that is, his lyfe shalbe vnto hym as a pray, be-
cause he shoulde vterly haue lost it, if he hadde
brdden in Ierusalem, and by synge vnto the
Chaldees, he shoulde win it: such as a man wins
with a pray in battayle.

The. xxii. Chapter

The rebuyeth the king of Iuda to iudgement
and rightousnes. Why Ierusalem is brought
into captiuitie. The deathe of Belum the
sonne of Josiah is prophesied.

Thus saied the Lorde also: So down in
to the house of the king of Iuda, and
speake ther these wordes, and saye:
Heare the word of the Lorde, thou king of
Iuda that sytteth in the kyngly seat of Da-
uid: thou and thy seruauntes and thy peo-
ple, and go in and oute at his gate. Thus
the Lorde commaundeth kepe equitye and
rightousnes destruct the oppressed fro the
power of the vpolent: do not greue nor op-
presse the straunger, the fatherles, ne & wi-
dow, & shed no innocent blud in this place.

And if ye kepe these thyngs saythfully,
then shal euer come in at the doore of thys
house kynges to syt vpon Dauids seate:
they shalbe caried in Charets and ride vpon
horses, both they and theyr seruauntes,
and theyr people. But if ye wyl not be o-
bedient vnto these commaundementes, I will
swear by myne owne selfe (sayth & Lorde)
this house shalbe waste. For thus hath the
Lorde spoken vpon the kyngs house of Iu-
da: Thou art the heade, as Balaad is in
Libanus: What wylt thou lape of it, if I
make the not so waste (and the cities also)
that no man shal dwell therein? I wyl pre-
pare a destruction with his meaphs for the,
to be we downe thy specyall Cedee trees,
and cast them in the fyre.

And al the people that go by thys cite,
shal speake one to an other: wherfore hath
the Lorde done thus vnto thys noble cytye? **D**
Then shall it be answered: Because they
haue broken the couenaunte of the Lorde
theyr God, and haue worshipped and ser-
ued strange Gods. Gournot ouer the
dead, and be not too for them, but be soye
for hym that departeth away: for he com-
meth not agayne and seeth his natyue
country no more. For thus sayeth the Lorde
as touchyng (a) Belum the sonne of Josi-
ah kyng of Iuda, whiche raygned after
his father, and is caried out of this place:
He shall neuer come hyther agayne, for he
shall dye in the place, wherunto he is led
captiue, and shal see thys lande no more.
Who wylt hym that buydeth his house
with vnyghteousnes, and his parlours
with the good that he hath gotten by vy-
olence: whiche neuer recompenseth his
neighbour's labour: nor payeth him his
wage.

byre. He thinketh in hym self: A wyll build
me a wyde house and gozgrous parlours:
He causeth wyndowes to be heiren ther-
in, and the selynges and forces maketh be
of Cedre, and painteth the with Senober.
Thinkest thou to saygne now that prou-
dest me to warch wyth thy Cedre trees?

Dyd not thy father eate and drinke, and
 prosper wel, as long as he delt wth the que-
 ety and rightuousnes? Yea when he helped
 the oppressed and poore to theyr ryght, the
 prospered he wel. From whence came this,
 but only because he had me before his eyes
 sayeth the Lord. Nevertheless, as for thyne
 eyes and thyne heart, they looke vpon co-
 uetousnes, to shed innocent bloude, to doe
 brynge and violence. And therefore thus
 sayeth the Lord agaynst Jehoiakim, the son
 of Josiab kynge of Iuda: They shall not
 mouene for hym (as they vse to dooe) alas
 brother, alas spiter: neither shall they say
 vnto hym: Alas for, alas for that Noble
 prince. But as an Ake shall be he burnt,
 corrupte, and be caste wthoute the gates
 of Ierusalem.

E Tyrrme vp the hill of Tybanus (O thou
daughter Sion) lyfte vp thy voyce vpon
Bala, crye from all partes: for al thy lo-
ners are destroyed. I gaue the warnynge,
wheple thou wast per in prosperite. But
thou saydest: I wyll not heare. And thys
manner haue thou bled from thy yombe,
that thou wouldest neuer heare my voyce.
Al thy heardmen shal be dyscuen wyth the
wynde, and thy dearelyngs shal be carped
away into captiuitie: Then shalte thou be
broughte to shame and confusion, because
of all thy wyckednes: thou that dwellest
vpon Tybanus, and makest thy nest in the
cedre trees, O how great shall thy mour-
ning be, when thy sorowes come vpon the,
as a woman traueling wyth chylde?

As cruell as I lyue (saith the Lord)
Though * Conaniah the sonne of Iehoa-
shin King of Iuda were the spjnet of my
right hand, yet wyl I plucke him of: And
I wyl geue the into þ power of them that
seke to slay the. and into the power of the

that thou fearedst: into the power of Sady
chodonozor the kynge of Babylon, and in-
to the power of the Caldees. Agayneouer, I
will send the, and thy mother that bare the
into a straunge lande, where ye were not
borne, and ther shall ye dye. But as for the
lande, that ye wyl despze to retorne vnto,
ye shal neuer come at it againe. This man
B Conanpab shalbe lyke an ymage robbed
and torne in peeces, which pleaseth no ma,
for al hys apparel. Wherefore both he and
hys seede shalbe sent away, and cast oure
into a land, that they know not.

The Notes of the xxii. Chapter.

14. Soke vnderstand here by Shelum, at the
sonnes of Iosiah. And verely they were all ta-
ken prisoners wth great shame, and dyed oute
of Ierusalem, yea out of the lād of Israel, and
were buried wthout the honour due vnto kin-
ges. First Iohoah (whom many thynke to be
specially signified by Shelum, was brought in
to Egypt, and there he dyed. iiii. Reg. xiiii. 2.
And hys brother Eliakim whye he came in hys
steade, was taken of Nabuchodonosor, and let-
tered and brought to Babilon. ii. Par. xxxv. 6.
Whose successor Ichoasyn was also brought
to Babilon, and hys mother to. iiii. Reg. xxi. 17.
At the last hys vncle iedehiah through his false
hood both to God and man, betrayed the whole
kingdome, and was also brought to Babilon,
and there hadde hys childeyn layne before hys
face, and his owne eyes put out. iiii. Reg. xxi. 12.
At this whole lamentable busynes Mould Iere-
my seme to note here in fewe wordes. If anye
man thynke this prophecy to belong onely to
Ichoas, wth hym wyl I not struge.

The xxiii. Chapter.

He speaketh agaynste euill Curates that make hauocke of the flocke of the Lord Of the conuersion of the remnaunte of the Jewes to the faith. The coming of the true Shepherds Christ is prophesied. Agaynste false prophetes. When a prophet preache with the worde of God. god conuerteth the heres of the herers. Agaynste Pophers that preache lyes vnder the name of God. The myracles of false Pophers.

V Clood be unto the shepheardes, that I
destroye and scatter my flocke, sayth *Exe. xxxiii.*
the Lord. Wherefore, this is the com-
maundement of the Lord God of Israel;
unto the shepheards that feede my people:
Ye scatter and thruste oure my flocke and
looke not vpon them. Wherefore nowe wyl
I vsyle the wickednes of your imagina-
tions, sayth the Lord: And wyl gather to-
gether the (a) remnant of my flocke scd
all landes, that I had dyruen the vnto, and
wyl bring them againe to theyr pastures,
that they may grow and increase. I wyl
set shepheards also ouer them, wherch shal
feede them: They shal no more feare and
dread, for ther shal none of the be lost, say-
eth the Lord.

+ Behold the tyme cometh, sayth the
 Lord, that I wyl raise up the ryghteous
 braunche of Dauid, whiche shal beare rule
 and dyscuss matters wryth wysedome, and
 shall set up equyte and ryghteousnesse as
 a gayne in earth.

B
 Je. xxxiii. c
 E. lxx. liii. b
 xl. c. v. xlv. b

In this tyme that Iuda be saued and Is-
rael that dwel without feare. And this is
the name that they shal call hym. euen the
Lord our righte maker. And therefore
behold. the tyme cometh saith the Lord.
that it shal no more be sayed: the Lord ly-
ueth, which brought the children of Is-
rael out of the lande of Egypt: But the Lord
lyueth, which brought forth and ledde the
seed of the house of Israel, out of the
land, and from al countreys wher I haue
scattered them, and that shal dwel in their
owne land agayne. ¶

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The. xlii. Chapter.

Jer. xlii. a My heart breaketh in my body, because of the false prophets, as my bones shake, I am become like a drunken man (that by the reason of wyne can take no rest) for by the fear of the Lord, and of his holy word: Because the land is full of adulterers, where thow wilt be destroyed & mournest, and the pleasant pastures of the desert are dried up. Yea the way that men take, is wicked, and their governance is no thinge lyke the holpe worde of the Lord. For the prophets and the priests themselves, are polluted by hypocres, and their wickednesse have I founde in my house, sayth the Lord. Wherefore, theyr way shall be slippery in the darcknes, wherein they may sticke and fall. For I will bringe a plague upon them, even the yere of their visitacion, sayth the Lord: I have sene folly among the prophets of Samaria, that they preached for Baal, and dysceyued my people of Israel.

I have sene also amonge the prophetes of Ierusalem, that folowe aduocerye, and presumptuous lyes. They take the most shamefull men by the hand, flatteringe them, so that they canne not retorne from theyr wickednes. Al these wyth theyr citizens ar vnto me as Sodom, and as the inhabitants of Gomor.

Jer. xlii. b Therefore thus sayth the Lord of Hostes concerning the prophetes: Behold, I will fede them with wormwood, and make the drynke the water of gall. For from the prophetes of Ierusalem is the sykenes of poverty come vnto all the land.

Jer. xlii. b And therefore the Lord of Hostes speaketh vnto this warning: Heare not the wordes of the prophetes, that preach vnto you, and dysceue you: for they speake the meaning of theyr owne hearte, and not oute of the mouth of the Lord. They say vnto them, that despyse me: The Lord hath spoken so: Thus ye shall prosper right well. And vnto all them that walke after the luste of theyr owne hearte, they saye: Thus, there shall no misfortune happen you. For who hath beene in the counsell of the Lord, that he hath heard and vnderstand, what he is about to doo: Who hath marked his deuys, and beache it: Behold, the storme weather of the Lord (that is, his indignacion) shall goe forth, and shall fall downe vpon the head of the vngodly. And the wrath of the Lord shall not turne agayne, till he persourme and fulfill the thought of his heart. And in the latter daies ye shall know his meaning. I haue not sente the prophets (sayth the Lord) and yet they canne,

Jer. xlii. b I haue not spoken to the, & yet they preached. But if they hadde continued in my counsell, and heard my workes: they had turned my people from theyr euyl wayes and wicked ymaginacions. Am I then God that seeth but the thinge whiche is nigh at hand, and not that is far of, sayth the Lord: Maye anye man dysceyue

The Prophecy

selfe so, that I shall not see hym: sayth the Lord. Do not I fulfill heauen and earth: sayth the Lord. I haue heard well enough, what the prophetes saye, that preachelpe in my name, sayinge: I haue dreamed, I haue dreamed. Somelonge will they continue in the prophetes heere, to tell lies, and to preach the crafty subtilty of theyr owne hearte: Whose purpose is (wyth the dreames that euery one tell) to make my people forget my name, as theyr forefathers did, when Baal came vp. The prophet that hath a dreame, let hym tel it: & he that vnderstandeth my word, let him shewe it saythfully.

For what hath chaffe and wheate to do together: sayth the Lord. Is not my word like a fyre, sayth the Lord, and like an hammer, that breaketh the stone: Therefore thus sayth the Lord, beholde, I will vpon the prophetes, that (b) steale my worde pryncely from euery man. Behold, here am I (sayth the Lord) against the prophetes, that take vpon theyr tongs to speake: The Lord hath sayde. Beholde, here am I (sayth the Lord) against those prophetes, that dare prophesie lyes, and dysceue my people wyth theyr vanities, and miracles, whome I neuer sente, nor commaunded them. They shall doo this people greete harme, sayth the Lord.

Althys people, eithere anye prophet or priest aske, and say: what is the (c) burthen of the Lord: Thou shalt say vnto the: What burthen: Therefore will I call you from me (sayth the Lord) because ye put selues as a burthen. And the prophet, priest or people shal seeth this tearme (the burthen of the Lord) hym wil I visit and his house also.

But thus shall ye say, euery one to another: What answer hath the Lord giuen: or what is the Lords commaundement: And as for the burthen of the Lord, ye shal speak no more of it: for euery mans owne worde is his burthen, because ye haue altered the worde of the Iuyng God the Lord of Hostes oure God.

Thus shall euery man say to the prophetes: what answer hath the Lord giuen the: or what sayth the Lord: And not oues to name the burthen of the Lord. Therefore thus sayeth the Lord: For so muche as ye haue vsed this tearme (the burthen of the Lord) whereas I not mytstandpng set vnto you, and forbad you to speake of the Lordes burthen.

Behold therefore I will repute you as a burthen, and wil cast you out of my presence: yea and the city also, that I gaue you and your fathers: and will bringe you to an everlasting confusyon, & into such a shame as shal neuer be forgotten.

The Notes of the. xlii. Chapter.

(a) The saythful people are called remnant because they are but fewe in number: as it appeareth **Clap. x. c. f. Math. xx. b.**

(b) That steale my name, that is, that shewe in my name another thinge whiche I haue not

com-

commanded.
(c. That is, the prophesy and hys word of the
Lorde. Chap. xlii. a. Habac. i. a.

The. xlii. Chapter.

The visyon of the two panyers of fygge.
The fyfte visyon fynysheth that part of the
people wold be broughte agayne from capti-
uety. The second, that zedekiah and the reast of
the people wold be destroyed.

iii. re. xlii.

The Lord shewed me a vision: Behold
ther stood two maundes of fygge
before the temple of the Lorde, after
that Nabuchodonosor kyng of Babylon
had led away captiue Iechoniah the sonne
of Ioaquim kyng of Iuda, the myghty m^{an}
also of Iuda, with the workemasters,
and coupling men of Ierusalem vnto Ba-
bylon. In the one maunde were very good
fygge, even lyke as those that be fyssh ripe.
In the other maunde were very naughtie
fygge, which myght not be eaten, they were
so euyl. The Lord sayd vnto me: What
seest thou Jeremij? I sayd: fygge, wherof
some be very good, and some so euyl, that
no man may eat them.

When came the worde of the Lord vnto
me, after this maner: Thus sayth the Lord
the God of Israel: lyke as thou knowest
the good fygge, so shal I know the men
led away, whom I haue sent out of this
place into the land of the Caldees for their
profite: and I myl set myn eres vpon the
for the best. for I will build the vp, and not
breake them down, I myl bring them a-
guine into this land: I myl plant the, and
not roote them out. And I myl geue them
an heert, to know how that I am the Lord.

Jer. xli. b Thei shal be my people, and I will be there
God, for they shall retorne vnto me with
theyr whole hearte.

Jer. xli. b And lyke as thou knowest the naughtie
fygge, whiche may not be eaten, they are
so euyl: Even so myl I sayth the Lord let
Sedechias the kyng of Iuda, yea and all
disprinces, and the resydue of Ierusalem
that remaine ouer in this land, and them
also that dwell in Egypt, to be vered and
plaged in al kyngdomes and landes. And
myl make them to be a reproofe, a common
byword, a laughing stocke, and shame, in
al the places wher I shal scatter them. I
myl send the sword, hunger and pestilence
among them, vntyl I haue cleane consu-
med them out of the land that I gaue vnto
them and theyr fathers.

The. xlii. Chapter.

Jeremij prophesyeth, that they shall be in
captiue the score and ten yeres, because they
contemned and despyed the word of God. He
sheweth that after the score & x. yeres, the Baby-
lonians wold be destroyed. The destruction of
al nations is prophesied. He moueth the prynces
of the nations to waylayng.

A Sermon that was gyuen vnto Je-
remij, vnto al the people of Iuda. In
the. llii. yere of Ioaquim the sonne
of Josias kyng of Iuda, that was in the
xlii. yere of Nabuchodonosor kyng of

Babylon. Whiche sermon Jeremij the pro-
phet made vnto al the people of Iuda, and
to al the inhabytours of Ierusalem this
maner. In the. xlii. yere of Josias the sonne
of Ammon kyng of Iuda, vnto this presen-
t day (that is euen. xlii. yere) the worde of
the Lord hath bene committed vnto me. And
so I haue spoken to you, I haue tpsen vp
early, I haue giuen you warning in season,
but ye wold not heare me. Though I haue
sent his seruantes; all the prophes-
tes vnto you in season. Yet wold ye not o-
bey, ye wold not encline your eares to heare.

He said: turne again every man to his
curlew, and from your wycked image:
nations, and so shal ye dwell for euer in the
land that the Lord promised you and your
forefathers: a go no vnto strange gods,
serue them not, nor thyr them not, and an-
ger me not with the workes of your handes:
then wil I not I punish you. Nevertheless,
ye wold not heare me (sayth the Lord)
but haue despyed me with the workes of
your handes, to your owne great harme.

Wherfore thus sayth the Lord of hostes:
Because ye haue not hearkened vnto my
word: lo, I myl send out and cal for all the
people that dwell in the North. sayth the
Lord, and myl prepare Nabuchodonosor
the kyng of Babylonia my seruante, and
myl bring them vpon this land, and vpon
on al that dwell therein, and vpon all the
people that are about them, a myl utterly
roote the out: I myl make of them a myl-
dernes, a mockage, and a chyrnall deserte.

Moreover, I wil take from them (a) the
joyce of gladnes and solace, the voice of
dyrbegrome and the bride, the voice of the
anoynted with the cressethes: a this hofe
lande shal become a wyldernes, and they
shal serue the fard people, and the king of
Babylon the score yeres and ten. When
the thie score and ten yeres are expyred, I
myl visit also the wyckednes of the kyng
of Babylon and his people, sayth the Lord:
yea and the land of the Caldees, and myl
make it a perpetual wyldernes, and myl
fulfyll al my wordes vpon that land, which
I haue deuyled agaynst it: yea, all that is
wrytten in this booke, whiche Jeremij
hath prophesied of al people: so that they
also shal be subdued vnto dyuers nations
and great kynges, for I will acquite them
according to theyr dedes, and workes of
theyr own handes.

For thus hath the Lord God of Israel
spoken vnto me: Take this wine cuppe of
indignaciō from my hand, that thou maiest
cause al the people to whom I sende the,
for to drinke of it: that wher they haue dyb-
ken therof, they may be madde, and out of
theyr wits, when the sword shal come vnto
I myl sende amonge them. When toke I
the cup from the Lordes hande, and made
al the people drinke therof, vnto whome the
Lord had sent me.

But spake the cytye of Ierusalem, and
all

iii. re. xlii.
Jer. xlii. c.
Jer. xlii. d.

Jer. xlii. e.
ii. pa. xlii. d.
i. a. 10. i. a.
Dan. ii. a.

Job. xlii.

Isa. lxxv.

The xxv. Chapter.

all the cytyes of Iuda, they: kynges and prynces: to make them desolate, waste, despyed & cursed, as it is come to passe this daye. Yea, and Pharaon kyng of Egypte, his seruantes, his prynces, and his people altogether one wyth an other, and all kynges of the land of Bus. al kyngs of the Idiliannes land, Ascalon, Azab, Accaron, and the reste of Asdod, the Edomites, the Moabites, and the Ammonites, al þ kynges of Tyus and Sydon: the kynges of the Fles, beyonde the sea: Dedan, Thema, Buz, and the haueu Ismaelites: all the kynges of Arabye, and (genze all þe) all the kynges that dwell in the wyldernesse: all the kynges of Samri, all the kynges of Elam, all the kynges of Medes, all kynges toward the Northe, sacre o: nte, euery one wyth his neyghbours. Yea, al the kyngdoms that are vpon the whole earth. The kyng of Sejach, sayed he, shall dysynke wyth them also.

And saye thou vnto them: Thus is the commaundement of the Lord of hostes the God of Israel. Dysynke and be dryncken, spewe and sal that ye neuer tye, and that choiote the sword, whych I wyl sende among you. But if they wyl not receiue the cuppe of thy hande, and dysynke it, then tel them: Thus doth the Lord of hostes threaten you: dysynke it ye shal, and that shortly. For lo, I begyn to plage the ctye that my name is geuen vnto: dysynke ye then, that I wyl leaue you unpunished: Ye shall not go quyre. For wyth, I call for a sword vppon al the inhabytauntes of the earth, sayeth the Lord of hostes.

Ye shall soze tell them all these wordes, and say vnto them: The Lord shall crye about, and lette his voyce be heard from his holy dwelling place. Wyth a greare noise shal he crye from his court regall. He shal geue a great voice (like the grape gatherers) and the sounde thereof shal be heard vnto the endes of the world. For the Lord hath a iudgement to geue vpon al people, and wyl holde his court of iustyce wyth all deshe, and puny the vngodlye, sayeth the Lord.

For thus saith the Lord of hostes: Be bold, a myserable plage shal go from one people to an other, and a great stormy water shal aryse from al the endes of þ earth. And the same day shal the Lord hym selfe sleie them, from one end of the earth to an other. Ther shal no lamentacion be made for any of them, none gathered vp, none buried: but shal lye as downe vpon the grounde. Mourne, ye shepheardes, and crye: spraynkle your selues wyth ashes, o pe rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels connyngly made for pleasure.

The shepheardes shal haue no way to fly, and the rammes of the flocke shal not escape. When shal the shepheardes crye bo: tible, and the rammes of the flocke shal

The Prophecy

mourne: for the Lord shall consume theyr pasture, and theyr best fields shal lye dead, because of the horrible wrath of the Lord. They shal forsake theyr foldes, lyke as a lpon. For theyr lands shal be wast, because of the wrath of the destroyed, and because of his fearful indignacion.

The Notes of the xxv. Chapter.

(a) By these thyngs ar vnderstand the pastime, the prosperite, and the aboundaunce of worldly thynges. Al these would the Lord take away from the Jewes. Jer. vi. g. and. xvi. b.

The xxvi. Chapter.

Jeremy monish the people to amendement he is taken of the Prophetes and p:ictres, and brought to iudgement he being accused before the Prynces, and w:reth, that he hadde preached only the wordes of God. The rulers and þ people delpue Jeremy, agaynst the wylls of the Prynces and Prophetes, after the example of Hezekiah, whych had delpued Micah, that hadde preached the same thyngs that Jeremy hadde preached. Ariah the Prophet is kyled of Jehoahim, contrary to the wyl of God.

In the beginning of the raigne of Joahim the sonne of Josias kyng of Iuda: came this word from the Lord, saying: Thus sayth the Lord, Stand in the court of the Lords house, and speake vnto al the which (out of the cytyes of Iuda) come to do worship in the Lords house, al the wordes that I commaunde the to saye. Looke thou kepe not one worde backe, (if peradventure) they wylarken and turne euery man from his wycked way: that I may al so (a) repent of the plage, whych I haue determined to bringe vpon them, because of theyr wycked inuencions.

And after this maner shalt thou speake vnto them: Thus saith the Lord: if ye wyl not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the Prophetes whch I sent vnto you, cplyng vp timely, and still sending: Yf ye wil not folow them (I say) then wyl I do to this house, as I byd vnto Silo, and wyl make this city to be ab: hoired of all the people of the earth. And the pryctes, the Prophetes, and al the people heard Jeremy preach these wordes in the house of the Lord.

Now when he had spoken out al þ wordes that the Lord commaunded hym to preach vnto al the people, then the pryctes, the Prophetes, and al the people laid hold vpon him, and said: thou shalt dye. Howe darest thou be so bold, as to say in þ name of the Lord: it shal happen to this house as it did to Silo: and this ctye shal be so waste, that no man shal dwell therein?

And when all the people had gathered about Jeremy in the house of the Lord, the prynces of Iuda herd of this rumour and they came forth out of the kynges palace into the house of the Lord and sat the downe before the newe dore of the Lord. Then spake the pryctes and the Prophetes vnto the rulers, and to al the people, these wordes.

iii. re. xv. g
Je. xxvi. b
Jhon. x. p. a

wordes: This man is worthe to dye, for he hath preached a gayne this cite, as ye your selues haue heard wth your eares.

Then sayed Jeremie vnto the eulars, and to al the people: The Lord hath sente me to preache agaynst this house, and agaynst this cite, all the wordes that ye haue herd. Therefore amend your wayes, and your aduysmentes, and be obedyente vnto the voyce of the Lord your God: so shal the Lord repent of the plage, that he had deuyed agaynst you. Now as for me: I am in your handes, doo wth me as ye thinke expedient and good.

But this shal ye knowe: if ye put me to death, ye shal make your selues, this cite, and al the inhabitours thereof, guilty of innocent blood. For this is of a truthe: that the Lord hath sent me vnto you, to speake al these wordes in your eares.

Then said the rulers and the people vnto the priestes and prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lord our God. The elders also of the land Aodab, and sayd thus vnto al the people: We chere the Morastit, whiche was a prophet vnder Ezechias kyng of Iuda, spake to al the people of Iuda: Thus sayeth the Lord of hostes: You shal be plowed like a felde, Ierusalem shal be an heape of stones, and the hil of the Lords house shal be touned to an hye wood.

And Ezechias the kyng of Iuda and his people of Iuda put hym to death for this: No verely, but rather feared the Lord, and made the prayer vnto hym. For whiche cause also the Lord repented of the plage that he had deuyed agaynst them. Should we then do such a shameful tede agaynst our soules? Ther was a prophet also, that preached bypse in the name of the Lord called Uriah the sonne of Semerah of Gethacharim: this man preached also agaynst this cite and agaynst this lande, accordinge to all as Jeremie sayeth. Now whan Ioaquin the kyng wth al the estates and priuces had heard his wordes, the kyng went about to slew him. When Uriah perceived that, he was afraide, and fled, and departed into Egypt.

Then Ioaquin the kyng sent seruantes into the lande of Egypt: Namely Elnathan the sonne of Achabor, and certayn men wth hym into Egypt, whiche fetched Uriah out of Egypt, and brought hym vnto the kyng Ioaquin that slewe hym wth the swerde, and cast his dead body into the common peoples graue. But Ahikam the sonne of Saphan helped Jeremie that he came not into the handes of the people to be slayne.

The Notes of the xxvii. Chapter.

(a) The Lord repenteth hym of the plage that he woulde sende when he adugeth not, but forbeareth and forgiveth it: and when synners amende, and forgiue the offences. Genes. vi. 6. Regu. x. 1. c.

The xxvii. Chapter.

Jeremie, at the commaundement of the Lord, sendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are moued to become subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, that they beleue not fals prophetes.

In the begynning of the raygne of Ioaquin the sonne of Iosiah kyng of Iuda, came this worde vnto Jeremie from the Lord, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and send them to the kyng of Edom, the kyng of Moab, the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers whiche shal come to Ierusalem vnto Sedechias the kyng of Iuda, and byd them say vnto the messengers: Thus sayeth the Lord of hostes, the God of Israel, speake thus vnto your masters, I am he that made the earth, the men, and the cattel that are vpon the ground, wth my great power and stretched out arme, and haue given it vnto whome it pleased me.

And now wyl I deliuer al these landes into the power of Nabuchodonosor the kyng of Babylon my seruant. The beastes also of the felde shal I geue hym to do hym service. And al people shal serue him, and his sonne, and his childe chylde vntil the tyme of the same lande be come also, yea manye people, and great kynges shal serue hym.

Moreover, that people and kyngdome whiche wyl not serue Nabuchodonosor, that wyl not put thei neckes vnder the yoke of the kyng of Babylon, the same people wyl I visite wth the swerd wth hunger, wth pestilence, vntil I haue consumed them in his handes, saith the Lord. And therefore folow not your prophetes, soothsayers, expounders of dreames, charmers and wyches, whiche say vnto you, ye shal not serue the kyng of Babylon.

For they preache poultres, to bring you farre from your lande, and that I myghte cast you out, and destroy you. But the people that putte thei necke vnder the yoke of the kyng of Babylon, and serue hym, those wyl I let remaine tyl in thei own land (saith the Lord) and they shal occupy it, and dwell therein.

All these thynges tolde I Sedechias kyng of Iuda, and sayde: Hurte your necke vnder the kyng of Babylon, and serue him and his people, that ye may liue. Why wylte thou and thy people peryshe wth the swerde, wth hunger, wth pestilence, lyke as the Lord hath deuyed for al people that wyl not serue the kyng of Babylon? Therefore geue no care vnto those prophetes that tel you: Ye shal not serue the kyng of Babylon, for they preache poultres. neither haue I sent them sayth the Lord: howe be it they are bold, falsly to prophete in my name, that I myghte the sooner dryue you out, and that ye might peryshe.

W. iii. tythe

Ecclesi. i. 2. Iudi. xi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2.

Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2.

Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2.

Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2. Jer. xxi. 2.

The xxviii. Chapter.

ty I wyll pour preachers.

I speake to the puelles also, and to all þe people: Thus sayth the Lord: Heare not þe wordes of those prophets that preach vnto you, and say: Behold the vessels of the Lordes house shal shortly be brought hither agayne from Babylon: For they prophesye lyes vnto you. Heare them not but letue the kynge of Babylon, that he may lyeue. Wherfore wyl ye make thys cry to be detyored? But if they be a true prophetes in very dede, and if the word of the Lord be comfirmed vnto the, the let the praye the Lord of hostes, that the remnaunte of the ornaments which are in the house of the Lord, and remayne yet in the house of the kynge of Iuda, and at Ierusalem be not carryed to Babylon also.

For thus hath the Lord of hostes spoken concerning the pylers, the lauer, the seat, and the residue of the ornaments that yet remayne in thys cry, whych Nabuchodonosor the king of Babylon tooke not, wher he carryed awaye Jeichonias the sonne of Iosiahm kynge of Iuda, wyth al the power of Iuda, and Ierusalem, from Ierusalem vnto Babylon captiue.

Yea thus hath the Lord of hostes, the God of Irael spoken, as touching the residue of the ornaments of the Lords house, of the king of Iuda his house, and of Ierusalem. They shal be carryed vnto Babilon, and ther they shal remayne vntyl I vplife them sayth the Lord. Then wyl I bringe them hither agayne. And thys was done in the same yere: euen in the begynning of the raygne of Sebechias king of Iuda.

The notes of the xxviii. Chapter.

(a) But if the true prophetes, &c. Marke. The true prophetes and such as leane to the worde may wyth prayer mitigate the vengeance that God thynketh: But the false prophetes & preachers as they leane to lyes, & preache no nother thyng, so is their prayer voyne and fruitles.

The xxviii. Chapter.

The false prophesy of Hananiah the prophet. Jeremy sheweth that the prophesy of Hananiah is false, by the example of þe other prophetes. He begynne in the word of the Lord reprobeth Hananiah, prophesyinge hys death.

But in the fourth yere of the raygne of Sebechias king of Iuda, in the firste moneth: It happened þe Hananiah þe sonne of Ahar þe prophet of Gaba, spake to me in the house of the Lord, in the presence of the priestes and of all the people & sayd: Thus sayth the Lord of hostes, the God of Irael: I haue broken the yoke of the kynge of Babylon, and a lre two yere wyl I bringe agayne into thys place, all the ornaments of the Lords house, that Nabuchodonosor kynge of Babylon, carryed away from thys place vnto Babylon.

Yea, I wyl bringe agayne Jeichonias the sonne of Iosiahm the kynge of Iuda hym selfe, wyth all the prysoners of Iuda (that are carryed vnto Babylon) euen into

The Prophecy

thys place, sayth the Lord, for I breake the yoke of the kynge of Babylon.

Then the prophet Jeremy gaue answere vnto the prophet Hananiah, before þe priestes, and before al the people that wer present in the house of þe Lord. And þe prophet Jeremy sayd: Amen. The Lord doo that, and graunt the thyng whiche thou haste prophesied: that ye may bringe agayne al the ornaments of the Lords house, and restore al the ornaments of the Lords house, and restore al the prysoners from Babylon into the place. Nevertheless haften thou also what I wyl say, that thou and al the people may hear: The prophetes that wer before vs in tymes past, whych prophesied of war or trouble, or pestilence, eyther of peace vpon many nations and great king doms, wer proued by thys, (if God had set them in dede) wher the thyng came to passe whych that prophet told before.

And Hananiah the prophete took the chaine from the prophet Jeremys necke and brake it, and wyth that said Hananiah that al the people myght heare. Thus hath the Lord spoken: Euen so wil I breake the yoke of Nabuchodonosor kynge of Babylon, from the necke of all nations, yea and that wyth in this two yere. And so the prophet Jeremy went hys way.

Now after that Hananiah the prophete had taken the chaine from the prophet Jeremys necke, and broken it, The word of the Lord came vnto the prophet Jeremy, saying: Go and tel Hananiah these wordes. Thus sayeth the Lord: Thou hast broken the chayne of woodde, but in steede of woodde thou shalt make cheynes of yron. For thus sayth the Lord of hostes the god of Irael: I wyl put a yoke of yron vpon the necke of al thys people, that they may letue Nabuchodonosor the kynge of Babilon, yea and so shal they do. And I wil geue hym the heales in the feldes. Then sayde the prophet Jeremy vnto that prophet Hananiah: Deare me (I praye thee) Hananiah: The Lord hath not sente the, but thou bringest hys people into false beleefe. And therfore thus sayeth the Lord: Behold, I wyl send the out of the land and wrythin a yere thou shalt dye because thou hast false spoken agaynst the Lord. So Hananiah the prophet dyed the same yere in the seven moneth.

The xxix. Chapter.

The Epistle of Jeremy, sent vnto the that were in captiue in Babylon. He propheseth they retorne from captiue after thre score and ten yeres. He propheseth the destruction of the kynge and of the people that remayned in Ierusalem. He sheweth two prophetes that seduced the people. The death of Sennacherib the he lympe is prophesied.

Hys is the copy of þe letter, that Jeremy the prophet sente from Ierusalem vnto the prysoners: the Senaoutes, pipers, prophetes

These wer the vessels that wer carryed awaye with Jeichonias.

De xxviii. d. Num. xvi. 8


Jer. xl. 8

Hananiah dyeth.

Wherby the letter Glasah the sonne of Saphan and Barniab the sonne of Belkias dyd beare, whom Sedechias the kyng of Iuda sente vnto Babylon to Nabuchodonosor the kyng of Babylon. These were the wordes of Ieremyes letter.

Ger. pub. c.

Zee. xlv. c.
I. pa. xxxvi.
A. deby ii. c.
Dani. ix. c.



11. 12. 13. 14.
15. 16. 17. 18.
19. 20. 21. 22.

6
Ter. p. 111 e

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for the good that I will do for this people, sayeth the Lord. For he hath preached falsely of the Lord.

The Notes of the xxix. Chapter.

(a) Such prophets as preached unto them the things which they were desirous of, by the great peace which was even after they came to Babylon. In the time of their captivity, as though they had been sent of the Lord, and yet were they in deed false prophets. But Ezechiel the true prophet of the Lord, which preached the contrary, they did persecute. By the false prophets they say: God hath sent us prophets: and they doctrine by the way and folowe. But the true prophete by the waye and laughe to scorn: and wolde nether beleue his doctrine, nor geue care vnto it.

The xxx. Chapter.

The retourne of the people from Babilon, God by his challenge sheweth that the people is sinful. The destruction of the enemies of Israel.

These are the wordes that the Lord shewed vnto Ieremie, saying: Thus sayeth the Lord God of Israel: Wyl ye diligently all the wordes that I haue spoken vnto the, in a booke. For loe, I tyme commed (sayeth the Lord) I will bring agayne the prisoners of my people of Israel and Iuda, sayeth the Lord: For I will restore them vnto the lande, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spake the Lord concerning Israel and Iuda: thus sayeth the Lord. We heare a terrible crye, feare and disquietnes. For what els doth this signifie, that I see? Namely that al strong men smyte euery man bys hande vpon his lopnes, as a woman in the payne of her trauaile. Who euer saue a man trauaile wchylde? Enquire the father, and se. Yea, all their faces are maruelous pale.

Iere. xlii. d.

W alas for this day, wherby is so breaddened all that none may be spoken vnto it: and alas for the tyme of Iacobs trouble, from the wherby he shall not be deliuered. For in that day, sayeth the Lord, I will take bys yoke from thy necke, and breake thy bondes. They shall no more serue strange gods vnder hym, but they shall do seruite vnto God theyr Lord and to Dauid theyr kynge, whom I will cause vp vnto them.

* And as for the, O my seruante Iacob, feare not (sayeth the Lord) be not afraied, O Israel. For so, I will helpe the also from far, and thy seede from the land of theyr captiuitie.

And Iacob shall turne agayne, he shall be in rest, and haue a prosperous life, and no man shall make hym afraied. For I am with the, to helpe the, sayeth the Lord. And though I shall destroye all the people amongs whiche I haue scattered the, yet will I not destroye the, but correcte the, and that with discretion. For I knowe that thou art in no wise without faule. Therefore thus sayeth the Lord: I am sorry for thy hurt and woundes. There is no man

Iere. x. d.
ero. xxxviii.
a.
Nahum. i. a

The xxx. Chapter.

to medle with thy cause, or to bynde by thy woundes: ther may no man helpe the.

All thy iouers haue forgotten the, and care nothinge for the. For I haue giuen the a cruel stroke, & chastened the roughly: and that for the multitude of thy misdeedes, for thy synnes haue had the ouerhande. Why makeste thou more for thy bawne? I my selfe haue ptey of thy sorow, but for the multitude of thy misdeedes and synnes, I haue doone thus vnto the.

Iere. xlii.

And therefore all they that denoure the, shall be deuoured, & all thine enemies shall be led into captiuitie. All they that make the wast shall be wast the selues: & all those that rob the, will I make also to be robbed. For I will geue the thy helth agayne and make thy woundes hole, sayeth the Lord: because they rentled the as one cast away and despised, O Sion.

Iere. li. a.
x. d.

For thus saith the Lord: behold, I will sette by Iacobs tentes agayne; and dwelende bys dwelling place. The cty shall be builded in her olde estate, and the houses shall haue their ryght foundation. And oute of them shall go thankesgeuinge and the voice of ioy.

Iu. xlii. a

I will multiply them, and they shall not mynyshe: I shall endue them with honoure, and no man shall subdue them. Their chyldezen shall be as a fowle tyme, and theyr congregation shall continue in my syghte. And al those that bere them, will I visite.

Mich. v. a

A captayne also shall come of them, and a prince shall springe oute from the myddell of them: hym will I challenge to my selfe, and he shall come vnto me. For what is he that greuch ouer bys heart to come vnto me, sayeth the Lord?

Iohn. vi. c.

Ye shall be my people also, and I will be your God. Beholde, on the other syde shall the wrath of the Lord breake oute as a storme water, as a myghty wynde: and shall fall vpon the heades of the vngodlye.

Iere. xlii. b.
xlii. b. u. l. f.
Iere. xlii. c.
and. xlv. b.

The terrible displeasure of the Lord shall not leane of, vntill he haue done and performed the intente of bys heart, wherby in the latter dayes ye shall vnderstand. At the same tyme, sayeth the Lord, shall I be the God of all the generacions of Israel, and they shall be my people.

Of p. l. a. t. e.
dayes what
they sygnifye
ye haue
in.

The xxxi. Chapter.

The propheth that the people of Israel shall be restored agayne vnto theyr prosperite. To be turned from synne is the gyfte of God. The birth of Christe is prophesied. All the wicked shall dye in theyr wickednes. The newe Testamente and couenaunte is prophesied. The Christen are taught and instructed of the Lord. Our synnes shall be remitted, that they shall not ones be thought on. God promyseth that he will caste of the Jewes. The byldinge agayne of Ierusalem.

Cap. ii. a.

Thus sayeth the Lord: The people of Israel, which escaped in the byldernesse from the sword, I haue founde grace to come into the rest.

Iu. iii. c.
ii. Cor. vi. b.
Iere. xli. b.

rest. And so shall the Lord now also ap-
peare unto me from hence, & saye: I loue
the with an everlasting loue, therefore do
I speake my mercie before the. I will re-
paye the agayne (O thou daughter of Is-
raell) that thou mayest be fast and sure.
Thou shalt take thy tabrettes agayne, &
goe forth with the that leade the daunce.

Thou shalt plante vines agayne upon
the hylls of Samaria, & the grape gather-
ers shalt plante and synge.

Cap. li. a.

And when it is tyme the watchmen
on the mount Ephraim shall crye: Arise,
let us go vnto Sion to oure Lord God,
for thus sayeth the Lord: I reioyce with
gladnesse, because of Jacob, cry vnto the
head of the Gentyles: speake oute, synge,
and say: The Lord shall deliuer his peo-
ple, the remnaite of Israell, and make the
hole. Beholde I will bringe them agayne
from out of the Assyriab, and gather the
from the endes of the world, with the blind
and lame that are amonge them, with the
women that be greete with childe, & such
as be also deliuered: and the companye of
them that come agayne, shall be greete.

They departed from hence in beueltie,
but with ioye will I bringe them byther
agayne. I will lede them by the ryuers of
water in a straight way, where they shall
not stumble: for I will be Israels father,
and Ephraim shall be my first borne.

Jer. xli. a.
Gen. xlviii. b.

Heare the wordes of the Lord, O
Gentyles, preache in þ Isles that Ie sake
of, and saye: he that hath scattered Israell,
shall gather hym to gether agayne, and shall
keepe hym as a shepheard dothe his flocke.
For the Lord shall redeme Jacob, and ryd
him from the hand of the vpoler. And they
shall come, and reioyce vpon the hyll of
Sion, and shall haue plentuousnes of
goodes, whiche the Lord shall geue the:
Wheat, wheat, wine, oyle, rousige shepe
and calves. And theyr conscience shall be as
a wel watered garden, for they shall no more
be hungry.

Then shall the make reioyce in þ dance,
yea bothe yonge and old folkes. For I will
turne theyr sorowe into gladnes, and will
comfort them, and make them ioyful, euen
from their vertes, I will poure plenteous-
nes vpon the vertes of the priestes, and my
people shall be satisfied with good thinges,
saith the Lord.

Jer. lli. c.
Ezech. iii. c.

Thus sayeth the Lord: * The voyce of
weeping, weeping and lamentacion came
into beauen: euen of Rachell mourninge
for her chyldren, and wolde not be comforted
because they were awaye.

But now sayeth the Lord: leave of
from weeping & crying, withholde thine
eyes from teares, for thy labour shall be
rewarded saith the Lord. And they shall
come agayne out of the land of theyr enne-
mies: Yea euen thy posterite shall haue
consolacion in thys (saith the Lord) that
thy chyldren shall come agayne into their

stone lande.

Agayne I heard Ephraim, that was
led awaye captiue, complayne on thys
manner: O Lord, thou hast correct me,
and thy chastenyng haue I receiued, as an
vnamed calfe.

Conuerter thou me, and I shall be con-
uerter, for thou arte my Lord God. Yea
as soone as thou turnest me, I shall re-
soure my selfe, and when I vnderstand,
I shall (a) smite vpon my thigh. For ver-
ily I haue committed shameful thynges.
O lette my yowthe beate thys reproche and
confusyon.

Vpon thys complayne, I thoughte
thus by my selfe, is not Ephraim my deare
sonne? As he not the childe, with whom
I hadde al myrthe and pastyme? For sence
the tyme that I spake conuined with hym,
I haue hym euer in remembrance: there-
fore my vter beere byuerth me vnto hym,
gladly and loupngly will I haue mercie
vpon hym, saith the Lord. Set þ watch-
men, prouide teachers for the, set thine
deceit vpon the ryght waye, that thou shalt
best walke, & turne agayne (O thou daug-
ter of Israell) turne agayne to these cry-
es of thine. Some longe wilt thou go
astraye, O thou synners daughter?
For the Lord will worke a newe thinge
vpon earthe. (b) A woman shall compas
a man.

For thus sayeth the Lord of hostes the
God of Israell: It will come thereto, that
when I haue brought Iuda out of capti-
uities, these wordes shall be heard in the
lande, and in byscopies: The Lord, whiche
is the saye bydegrome of ryghteous-
nes, make the fruteful, O thou holp vil:
And they shall dwel Iuda, and all her cy-
ties, the shepherdes and husbende men:
For I shall feede the hungry soule, and
refreche all sapne vertes. When I hearde
thys, I came agayne to my selfe, and mus-
sed, lyke as I had bene waked oute of a
sweete slepe.

Beholde (saith the Lord) the dayes
come, that I will sowe the house of Is-
raell & the house of Iuda, with men, and
with cattel. Yea it shall come thereto, þ
lyke as I haue gone about in tymes past
to roote them out, to scatter the, to breake
them down, to destroy the, and chaunge the:
Euen so will I also go diligently about
to bulde them by again, and to plante the
saith the Lord.

Then shall it no more be sayed: the fa-
thers haue eaten a sowte grape, and the
chyldrens teeth are set on edge, for euery
one shall die for his owne misdeed: so that
who so eateth a soure grape, his teeth shall
be set on edge.

Beholde, the dayes come (saith the
Lord) that I will make a newe couenant
with the house of Israell, & with the house
of Iuda: not after the couenant þ I made
with their fathers, when I toke them by
the

Cap. li. a.

Cap. li. b.

Cap. li. c.

Ezech. xlii. a.

Jer. lli. c.
Ezech. xlii. b.
Jer. xlii. c.
Jer. xlii. d.

the hand and led them out of the lande of Egypte, wherbye couenaunte they brake, wherfore I punished them sore, sayeth the Lord: But thus shall be the couenaunte that I will make with the house of Israel, after those dayes, sayeth the Lord: I will plante my lawe in the inward partes of the, and write it in theyr hertes, and they shall be theyr God, and they shall be my people.

And from thence forth shall no man teach his neyghbour or his brother, and saie, knowe the Lord: But they shall all knowe me, from the lowest unto the highest, sayeth the Lord. For I will forgive theyr iniquities, and will neuer remember theyr sinnes any more.

Genes. 12. 5.

Thus sayeth the Lord wherbye he gaue the sunne to be a light for the daye, and the moone and sterres to shyne in the nyght: wherbye he moueth the sea, so that the floudes thereof were scarce: his name is the Lord of Hostes. Like as thy ordinance shall neuer be take out of my sight, sayeth the Lord: So shall the seede of Israel neuer cease, but alway be a people before me.

Moreover, thus sayeth the Lord: lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneath may not be sought out: So will I also not cast out the hole seede of Israel, for that they haue committed, sayeth the Lord. Behold the dayes come sayeth the Lord, that the Cytie of the Lord shall be enlarged fro the towne of Manasse, unto the gate of the corner wal.

II. Cor. 11. 14. a
Iach. 1. 11. b.

From thence shall the right measure be take before her unto the hill top of Garb, and shall come aboute Garb, and the hole valey of the dead carcasses, and of the ashes, and all Ceremoch unto the broke of Cedron: and from thence unto the corner of the horsgate toward the East, wher as the Sanctuary of the Lord also shall be set. And when it is nowe buylded and set vp of thyrs sathron, it shall neuer be broken, nor cast downe any more.

The Notes of the xxxi. Chapter.

- (a) To smite upon the thigh is a token of grief. He meaneth that when the Lord giveth him vnderstanding, he shall come to repentance, and forgiue his euyl conuersation.
- (b) Thus do they commonly expound of the redemption of Israel, by the similitude of a woman, seducing her husband. As though the Prophete had sayd: The people of Israel after they haue of long tyme forsake thy spouse, God, shall yet at the last returne & embrace him with the armes of faith, charity and obedience. ac. Some expounds of the virgin Marye. And some of the church the spouse of Christ.

The xxxii. Chapter.

Jeremy is cast into prison, because he prophesied that the cytie shoulde be taken of the kynge of Babylon. By the fable that Jeremie bought at the commaundement of the Lord, signified, that the people shoulde come agayne to their own possession. The people of God are his seruantes, and he is their Lord. To feare God, is Goddes gift: to thynke that sinnes may be elyged.

These wordes spake the Lord vnto Jeremy, in the tenth yere of Sedechias kynge of Iuda, wherbye was the tenth yere of Nabuchodonosor, wher tyme as the kynge of Babylons Hoste layed siege vnto Ierusalem. But Jeremy the Prophet laye bounde in the court of prison, which was in the kynge of Iudas house: wher Sedechias the kynge of Iuda caused him to be layed, because he hadde prophesied of this maner: Thus sayeth the Lord: Behold, I will deliuer this cyty into the handes of the kynge of Babylon wherbye shall take it. As for Sedechias the kynge of Iuda, he shall not be able to escape the Chaldees but surely he shall come into the handes of the kynge of Babylon: wherbye shall speke with hym mouth to mouth and one of the shall take an othe in the face.

Jer. xxiii. 1. a
xxv. 1. a. and
xxvi. 1. a.

And Sedechias shall be caried vnto Babylon, and ther shall he be vntill the tyme that I visit hym, sayeth the Lord. But if thou takest in hande to fighte against the Chaldees, thou shalt not prosper.

And Jeremy sayd: Thus hath the Lord spoken vnto me: Behold Hananeell the sonne of Selum thyne vncles sonne, shall come vnto the, and requyre the to redeme thy land, that lyeth in Anathoth vnto thy selfe: for by reaso of kinred it is thy part to redeme it, and to bye it oute.

Jer. 32. 8. a
Jer. 32. 10. a
Jer. 32. 11. a.

And so Hananeell myne vncles sonne came to me in the court of the prison (according to the worde of the Lord) and sayed vnto me: Byme land (I pray the) that lyeth in Anathoth in the countrey of Ben Iamin: for by herptage thou hast righte to loose it oute for thy selfe, therefore redeme it. Then I perceiued, that this was the commaundement of the Lord, and so I losed the land from Hananeell of Anathoth myne vncles sonne, and weyed hym ther the mony euen seuen sicles, and ten siluer pens.

I caused hym also to make me a tynge and to seale it, and called recorde therby, and weyed hym ther the mony vpon the waighes.

So I toke the euidence with the copp (when it was ordeilye sealed and red ouer) & I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasab, in the sight of Hananeell my cosen, and in the presence of the wytnesses, that he named in the euidence & before al the Iemes that wer therby, in the court of the prison.

I charged Baruch also before them, saying: the Lord of Hostes the God of Israel commaundet the, to take this sealed euidence with the coppe, and to lay it in an ethen vessel, that it may long continue.

For the Lord of Hostes the God of Israel hath determined, that houses, feldees and vineyardes shall be possessed agayne in thy lande.

Nowe when I hadde deliuered the euidence vnto Baruch the sonne of Neriah,

clab,

erab, I besoughte the Lorde, sayinge: O Lorde God, It is thou that haste made heauen and earth wth thy great power and hyge arme, and there is nothyng to hard for the. Thou shewest mercey vpon thousandes, thou recouerest the wyckednes of the fathers, into the bosome of the chyldren that come after them.

Thou arte the grete and myghty god, whose name is the Lorde of Hostes: great in counsell, and infinite in thoughte.

Thyne eyes loke vpon all the wayes of mennes chyldren, to rewarde euery one after hys way, & accordyng to the frutes of hys inuencions.

Thou haste done grete tokens & wonders in the lande of Egypt (as wth thyss hape) vpon the people of Israell and vpon those men: to make thy name great as it is come to passe this day.

Thou hast brought thy people of Israell out of the lande of Egypt wth tokens, wth wonders, wth a myghty hand, wth a stretched oute arme, & wth grete receybles: and hast giuen them this lande, like as thou hadst promised vnto theyr fathers, Namely þ thou woldest giue them a lande, that floweth wth mylke and hony.

Howe when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedst the to doo, that haue they not done, & therfore come all these plagues vpon them.

Beholde, there are bulwokes made nowe agaynst the cytye, to take it: and it shall be won of the Chaldees that besiege it, wth sword, wth hunger and death, and loke what thou haste spoken, þ same shall come vpon them.

For loo, all thynges are presente vnto þ: Yet sayest thou vnto me (O Lorde God) and commaundest me, þ I shall lose a piece of lande vnto my selfe, and take wytnesses thereto: and yet in the meane season the cytye is deliuered into the power of the Caldees.

Then came the word of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all fleshe: is ther any thyng that to hard for me? Therfore thus sayde the Lorde: beholde, I shall deliuer this cytye in to the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shall take it. For the Caldees shall come and wyne this cytye, and set fire vpon it, and burne it: wth the gorgeous houses, in whose parlours they haue made sacrifice vnto Baall, and poured dymke offeringes vnto straunge goddes to prouoke me vnto wrath.

For seynge the chyldren of Israell, and the chyldren of Iuda, haue wrought wyckednes before me euer from their yowth, what haue they elles done, but prouoked me wth the workes of theyr owne handes?

sayeth the Lorde.

O what hath this cytye ben els but a prouokynge of my wrath, euer sence the daye that I buylded it vnto this houre? Wherin I cast it oute of my sight, because of the grete blasphemys of þ chyldren of Israell & Iuda, whiche they haue done to prouoke me: yea they, theyr prophets, hole Iuda, and all the crytzens of Ierusalem.

When I spake by earlye, and taughte them, & instructed them, they turned theyr backs to me, and not theyr faces: They wolde not heare, to be reformed and corrected. They haue sette theyr goddes in þ house that is halowed vnto my name, to desyle it. They haue buylded hyge places for Baall in the valley of the chyldren of Ierusalem, to bowe theyr soules & dough-tees vnto Moloch, whiche I neuer comaunded them, neyther came it euer in my thoughte, to make Iuda sin wth such abhominacion.

Moreouer thus hath the Lorde God of Israell spoken, concernynge this cytye, whiche (as ye poure selues confesse) shall be deliuered into the hande of the kynge of Babylon, when it is wonne wth the swerde, wth hunger, and wth pestilence. Beholde, I will gather them to gether from all landes, wherein I haue scattered them in my wrath, in my fearfull and great displeasure: and wil bring the agayne vnto this place, wher they shall dwell safely. And they shall be my people, and I will be theyr God.

And I will giue them one herte and one waye, that they may feare me al the dayes of theyr lyfe, that they and theyr chyldren after them maye prosper. And I will sette vp an euerlastynge couenant wth them, Namely: that I will neuer cease to doo them good, and that I will put my feare in theyr hertes, so that they shall not run away from me.

Yea I will haue a luste and pleasure to doo them good, and faithfully to plant them in this lande wth my whole herte, and wth al my soule.

For thus sayeth the Lorde: lyke as I haue brought all this grete plage vpon this people: so will I also brynge vpon them all the good, that I haue promysed them. And men shall haue theyr possessions in this lande, wherof ye scape nowe, that it shall neyther be inhabited of people ne of cattell, but be deliuered into the handes of the Caldees: Yea lades shall be boughte for monye, and euidences made therevpon and sealed before wytnesses in þ countrey of Ben Hamin, and round about Ierusalem: in the cytyes of Iuda, in the cytyes that are vpon the mountaynes, & in them that lye beneth, yea and in the cytyes that are in the deserte. For I will brynge theyr prisoners byther agayne, sayeth the Lorde.

The xxxiii. Chapter.

Abt

xxxiii. a

Rom. ii. a.

ero. vii. vnto þ. xxx. ch.

Iere. ii. b.

ier vii. a. b.

iii. Re. xxi.

a.

Deut. i. x. d.

Ezech. xl. e.

Isa. lxi. a.

Iere. xv. d. and. xxx. b.

The. xxxiii. Chapter.

The prophete is monished of the Lord, to praye for the deliuerance of þe people, which the Lord promisseth. God forgiveeth synnes, and doeth graciously to the people, for his owne renowe. Of the byrth of Chynde. The kyngdome of Chynde in the church shall neuer be ended.

Q Discover the word of the Lord came
unto Hieremie on this manner, whē
he was yet bound in the court of p
pylson: Thus saith the Lord, which
fulfillerh the thinge that he speaketh, the
Lorde whiche persourmeth the thinge
he taketh in hande: euen he, whose name is
the Lord: thou hast * cryed vnto me, and
I haue hearde the, I haue shewed greare
and bygge thinges, which were unknow-
en vnto you.

Thus (I saye) spake the Lord God of Israel, concerninge the houses of this cite, and the houses of the kynges of Iuda, that they shall be broken thorow the ordynance and weapons, when the Chaldees come to besiege them: and they shall be fylled wth the dead carcasses of men, whome I wpll slaye in my wrath and displeasure: when I tourne my face frome this cite because of all her wyckednesse. Beholde, (sayeth the Lord) I wpll heale theyr woundes and make theim hole, I wil open the treasure of peace and truth.

And I wyl retorne the captiuitie of Iu-
da and Iſtaell: and wyl ſet them by a-
gayne as they were afore. From all myſ-
dedes (wherin they haue offended againſt
me) I wyl clenſe them: And al they blaſ-
phemes whiche they haue done agaynſt
me, when they regarded me not, I wyl
forgyue them.

B And thus shall get me a name, a prayse
and honoure, amonge all people of the
earth, whiche shall heare all the good, &
I will shewe vnto them: yea they shall be
afraid and astonished at all the good deedes
and benefytes, that I will do for them.

Wherouer thus sayth the Lorde: in this place (whereof ye say that it shal be a wilderness, wheriu neyther people ne cattell shal dwell: in like maner in the ctytes of Iuda and wythoute Iherusalem whiche also shal be so wyde that neyther people ne cattel shal dwell there) shal the voyce of gladnes be herd agayne, the voyce of the hydegrome and of the hyde, the voyce of them that shal spunge: Prayse the Lorde of Hostes, for he is louing and his mercye endureth for euer, And the voyce of them that shal offer by gifts in the house of the Lord. For I wyll restore the captiuitie of this land, as it was afore, sayeth the Lorde.

Thus sayth the Lorde of hostes: At shall come per cherto, that in thys land, whiche is nowd from men and catel, and in all the cities of the land, ther shall be set vp shepe herdes cotages: in the cities vpon the most rapnes, and in the cyties that lye vpon the playne, and in the descrete.

The prophecy

In the lande of Ben Iamin, in the fieldes of Ierusalem, & in the cityes of Iuda shall the shepe be nũbred againe, vnder the hand of hym that collecth them, sayeth the Lorde: Beholde, the tyme cometh saith the Lorde, þ I wyl perfourme þ good thyng, wherof I haue promysed vnto the house of Iſrael, and to the house of Iuda. In those dayes, and at the same tyme, I wyl byng forth vnto Dauid the byaunche of ryghteousnes, and he shall do equytie and ryghteousnes in the lande. In those dayes shall Iuda be helpe, and Ierusalem shall dwel safe, & he that shall cal her, is euen God our ryghteous maker. For thus the Lorde promyseth: Dauid shall neuer want one to syt vpon the stole of the house of Iſrael: neyther shall the prestes and Leuites wante one to offer alway befoze me burnt offerings, to kyndle the meat offerings, and to prepare the sacrifices.

And the worde of the Lorde came vnto D
 Jeeremy after this maner: Thus saith the Gen. viii. 2
 Lorde: As for the couenaunt wherch I haue Ier. xxi. 2
 made wpth day and nyght be broken, that
 there shoulde not be day and nyght in due
 season: When may my couenaunte also be
 broken wherche I made wpth Dauid my
 seruaunte, and so he not to haue a sonne to
 reigne in vps throne. So Wal also the prie-
 stes and Leuites neuer sayle, but serue me.
 For lyke as the sterres of heauen may not Gene. xv. 5.
 be numbred, neyther the sande of the sea and. xxi. 2
 mesured: so wyl I multiplye the seds of
 Dauid my seruaunt, and of the Leuytes
 my mynisters.

Moreover, the worde of the Lorde came to Ieremye, sayinge: Considerest thou not what this people speaketh. Two kinges (saye they) had the Lorde chosen, and those same two haue he caste awaye. For so farre is my people come, that they haue no hope to come together anye more, and to be one people agayne. Therefore thus sayeth the Lorde: If I haue made no covenante wyth daue and nyght, and gyue no statute vnto heauen and earth, then wyll I also caste awaye the sede of Dauid my seruance: so that I wil take no more oute of dys sede, to rule the posteritie of Abraham, Isaac and Iacob. But yet I wyll turne agayne theyr captiuitie, and be mercyfull vnto them.

Exerciii. Chapter.

¶ He threteneth þe the cite, and kynge Bedechias also, that be giuen into the handes of the kynge of Babilon, he rebuketh the þe brought such of their bretheren into captiuitie, that were pardoned to go at therr libertie.

These are the wordes whych the Lord
spake vnto Ieremy, what tyme as
Nabuchodonosor the kynge of Babil-
lon, & al hys hostes (oute of all the king-
domes that were vnder hys power) and al
hys people, soughte agaynst Ierusalem,
and all the cyties therof. Thus sayth the
Lorde God of Israell: Wo, and speake to
Sedechias

Sedechias the king of Iuda, and tel him: The Lord sendeth the this word: Behold, I will deliuer this cite into the hand of the kynge of Babilon, he shall burne it, & thou shalt not escape his hands, but shalt be led away prisoner, & deliuered into his power: Thou shalt see the kynge of Babilon in the face, and he shall speake wth thee, mouthe to mouth, then shalt thou go to Babilon. Yet heare þ word of the Lord, O Sedechias thou kynge of Iuda: Thus saith the Lord vnto the: Thou shalt not be slain wth the sword, but shalt dye in peace: Like as thy forefathers the kynge, thy progenyours were brenne, so shalt þ be brennt also, & in the moynynge they shall saie: Oh Lord. For thus haue I determy-
ned, saith the Lord.

When spake Ieremye the prophete all these wordes vnto Sedechias kynge of Iuda in Ierusalem, what tyme as þ king of Babilons hoste besieged Ierusalem, & the remnant of the cyties: Namely, Achis and Azecah, whiche yet remayned the strong defended cyties of Iuda.

These are the wordes that the Lord spake vnto Ieremye the prophete, when Sedechias was agreed wth all the people at Ierusalem, that there should be proclaimed a libertie: so that euery man shoulde sette his seruante and hande-
mayde goo free, Debire and Debure, and no Iewe to holde his brother as a bondma. Now as they had consented, eue so they were obedient, and let the go free. But after ward they repented, and toke agayne the seruantes and handemaydes, in whom they had let go free, and so made them bonde agayne.

For the whiche cause the worde of the Lord came vnto Ieremye from the Lord hym selfe, sayinge: Thus saith the Lord God of Israel: * I made a couenaunte wth your fathers, when I brought the out of Egypt (þ they shoulde no more be bond men) sayinge: When scrues peres are out, euery man shall let his boughte seruante an Hebire go free, if he haue serued hym sixe peres. But your fathers obeyed me not, and bekened not vnto me. As for you, ye wer now turned, & did right before me, in þ ye proclaimed euery mā to let his neighbour goo free, & in þ ye made a couenaunt before me in the temple that beareth my name: But yet ye haue turned your selues agayne and blasphemed my name, In this, that euery man hath required his seruante and handemayden agayne, in whom ye had let goe quyte and free, and compelled them to serue you agayne, and to be your bond men. And therfore thus saith the Lord: ye haue not obeyed me, euery man to proclaim freedom vnto his brother and neighbour: wherefore I will call you vnto a fredome, saith the Lord: euen vnto the sword, to the pestilence, & to hunger, and will make you to be plagued

in all the kyngdomes of the earth. Ye those men that haue broke my couenaunte and not kept the wordes of the appoyntment, which they made before me: whiche they hewed the calfe in twa, and whiche they wete thorow the two halles therof: The Princes of Iuda, the Princes of Ierusalem, the gelded men, the Dykes and all the people of the lande, whiche mente thorow the two sides of the calfe, Those men will I gyue into the power of their enemyes, and into the handes of them that folowe vpon their spurs.

And their dead bodies shall be meate for the foules of the ayre, and bestes of the fildes. As for Sedechias the kynge of Iuda and his Princes, I will deliuer the into the power of their enemyes, and of the that desyre to slaye them, and into the hande of the kynge of Babilons hoste, whiche nowe is departed from you: But thorow my commaundement (saith the Lord) they shall come agayne before this cite, they shall fight agaynst it, wyne it, and burne it. Moreover I will lay the cyties of Iuda so waste, that no man shall dwell therein.

The. xxxv. Chapter.

The propoundeth the obedyence of the Rechabites, and thereby confoundeth the pride of the Jewes. Also commaundement of Ionadab, the father of the Rechabites. He threteneth punishment vnto the rebellious Jewes. He promyseth prosperite vnto the Rechabites, for their obedyence vnto their father.

The wordes whiche the Lord spake vnto Ieremye, in the tynge of Ahasin the sonne of Josiah king of Iuda, are these: Goo vnto the house of the Rechabites, and call them oute, and bringe them to the house of the Lord in some commodious place, and gyue the wyne to drynke. Then toke I Ionadab the sonne of Ieremye, the sonne of Sabarimab, and his brethren, and all his sonnes, and the hole housholde of the Rechabites: and broughte the to the house of the Lord, in to the closet of the chyldren of Baan the sonne of Jegedapah the mā of God: whiche was by the closet of the Princes, that is aboute the closet of Maasiah the sonne of Selum, whiche is the chiefe of the treasure. And before the sonnes of the kyned of the Rechabites, I sette portes full of wyne, and cuppes, and sayde vnto them: Drynke wyne. But they sayed: we drynke no wyne, for Ionadab the sonne of Rechab our father commaunded vs, sayinge: ye & your sonnes shall neuer drynke wine, buyde no houses, sowe no seede, plant no vines, pea ye shall haue no vineyardes, but for all your tyme ye shall dwell in tentes, that ye maye lue long in the land wherewith ye be strangers.

Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father: in all that he hath charged vs.

I. xlv. 2b. a
Exod. xxi. a

Ier. xlv. d.

The xxxvi. Chapter.

vs, and so we drinke no wyne all our lyfe longe: we nor our wyues, our sonnes, and our daughters. Neyther buyde we any house to dwel therein, we haue also amongs vs neyther vineyardes, ne corne lande to sowe: but we dwell in tentes, we obey, & do accordynge vnto all that Jonadab our father commaunded vs.

E But now when Nabuchodonosor the kynge of Babylon came vnto the land, we sayed: come, let vs go to Ierusalem, that we may escape the hote of the Chaldees and the Assirians: and so we dwell now at Ierusalem. Then came the worde of the Lorde vnto Jeremie, saying: thus sayeth the Lorde of Hostes the God of Israel: Goo and tell hole Juda and all the inhabitants of Ierusalem: Wyl ye not be resourmed to obey my wordes? saith the Lorde. The wordes whiche Jonadab the sonne of Rechab commaunded his sonnes, that they shoulde drinke no wyne, are false and surely kepte: for vnto this day they drinke no wyne, but obeye theyr fathers commaundemente. But as for me I haue stande by cacko, I haue spoken vnto you, and geue you earnest warnyng, and yet haue ye not bene obedyente vnto me.

Yea I haue sente my seruauntes all the prophetes vnto you, I rolc vp early, and sente you worde, sayinge: O tourne you, euerye man from his wycked way: amende your lyues, and goo not after straunge gods, to worshyp them: that ye maye continue in this land, whiche I haue gyuen vnto you & your fathers, but ye wolde neyther heare me, ne folowe me.

D The childre of Jonadab Rechabs sonne, haue stedfastly kepte their fathers commaundement that he gaue them, but this people is not obedyent vnto me. And therfore thus sayeth the Lorde of Hostes the God of Israel: Scholde, I wyl bringe vpon Juda, and vpon euerye one that dwelleth in Ierusalem, all the trouble that I haue deuysed agaynst them. For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuertheless they wolde geue me no answer. Jeremie also spake vnto the householde of the Rechabites: Thus sayeth the Lorde of Hostes, the God of Israel: For so muche as ye haue obeyed the commaundemente of Jonadab your father, and kepte all his precepces, & done accordyng vnto all that he hath bydden you: Therefore thus sayeth the Lorde of Hostes, the God of Israel, Jonadab the sonne of Rechab hath not sayle, but haue one oute of his stocke, to stand alway before me.

The xxxvii. Chapter.

Baruch wryteth as Jeremie sayeth the booke of the curses agaynst Juda and Irael. He is sente wth the booke vnto the people, & readeth it before them all. He is called before the rulers, and readeth it before them also. The rulers shewe vnto the kynge the wordes of the

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booke. Jehudy taketh the booke, and readeth a lytle of it, and after casteth it in the fyre. There is an other wrytten at the commaundemente of the Lorde.

In the full peate of Ioaquin the sonne of Iosaph kynge of Juda, came the worde of the Lorde vnto Jeremie, sayinge: Take a booke and wryte therein all the wordes that I haue spoken to the, to Israel, to Juda, and to all the people from the tyme that I beganne for to speake vnto the (in the daye of Iosiah) vnto this daye. That wyl the house of Juda beate of the plague whiche I haue deuysed for them, they may peradventure turne euerye manne fro his wycked waye, that I maye forgue theyr offences and synnes. Then dnd Jeremie call Baruche the sonne of Neriah, and Baruche wrote in the booke at the mouthe of Jeremie, all the wordes of the Lorde, whiche he had spoken vnto hym. And Jeremie commaunded Baruche, sayinge: I am in prison, so that I may not come into the house of the Lorde, therfore go thou: brother, and reade the booke, that thou hast wrytten at my mouth. Namely, the wordes of the Lorde, and reade the in the Lordes house vpon the fastynge daye: that the people, hole Juda, and all they that come oute of the cypres maye heare. peradventure they wil pray mekely before the face of the Lorde, and turne euerye one from his wycked way. For great is the wrath and dyspleasure, that the Lorde hath taken agaynst this people.

So Baruche the sonne of Neriah dnd accordyng vnto all that Jeremie the prophete commaunded hym, readeinge the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyfte yere of Ioaquin the sonne of Iosiah kynge of Juda, in the nyenth month whiche it was commaunded that all the people of Ierusalem shoulde faste before the Lorde, and they also that were come from the cypres of Juda vnto Ierusalem.

Then red Baruch the wordes of Jeremie oute of the booke wrytten in the house of the Lorde, out of the treasure of Samaria the summe of Sapha the scribe, whiche is besyde the hygher losse of the doore of the Lordes house: that all the people myght heare. Nowe when Gycheah the son of Samaryah the son of Saphan had heard all the wordes of the Lorde oute of the booke, he wente downe to the kynges palace into the scribes chabre, for there all the princes were set: Elisama the scribe, Dalayah the sonne of Semey, Elnathan the sonne of Achaboy, Samaria the son of Sapha, Sedechyas the son of Hananiah, wth all the princes. And Gycheah told the all the wordes that he heard Baruch reade out of the booke before the people.

Then all the princes sente Iehudo the sonne of Bathaiab, the sonne of Selemlah

Jer. xlii. a.
and. xv. a.

Jer. l. c.
Esa. lv. b.
Jer. vii. b.

Jer. xxxvii. c.

Jer. xxx. a.

Jer. xlii. a.

Jer. xli. a.

Jer. xli. a.

Jer. xli. b.

vpon set vpon þ throne of Dauid. His dead
 carse shal be cast out þ the heat of the day
 and the frost of the nyght may come vpon
 hym: And I wyll visit the wyckednes of
 his sede, and of hys seruantes. Moreover
 all the curll that I haue promysed them
 (though they heard me not) wyll I bring
 vpon them, vpon the inhabitantes of Je-
 rusalem, and vpon all Iuda. Then toke Je-
 reme an oþer booke, & gaue it Baruch
 the scribe, the sonne of Neriah, whiche
 wrote therein out of þ mowthe of Jereme.
 All the sermons þ were in the fyrste boke,
 whiche Ioaquin the kynge of Iuda dyd
 burne. And there were added vnto them
 many mo sermons then before.

The xxvii. Chapter.

13 Sedechias liuet deeth Cononiah, he sen-
deeth vnto Ieremye to praye for hym. Ieremye
goynge into the lande of Ben Jamin, is taken.
he is beaten, and put in prison. he is deliuered
by kynge Sedechias.

Sedechias the son of Josiah, whiche was made kyng thowm Nabuchodonosor kyng of Babilon, reigned in the lande of Iuda, in the tyme of Cononiah the son of Hoakym. But neither he, nor his seruantes, ne the people in the land wold obey the wordes of the Lorde, whiche he spake by þe prophet Jeremy. Neuertheles Sedechias the kyng sent Ichual the son of Selemiah, and Sophontah the son of Maasiab priest, to the prophet Jeremy, saying: We praye thou vnto the Lorde our God for vs. Nowe Jeremy walked fre amonge the people at that tyme, & was not put in prison as yet. Whataos host also was come oute of Egypte, whiche when the Caldees that besieged Ierusalem perceyued, they departed from thence.

[illegible]

Then came the worde of the Lorde vnto
Jeremy the prophet, sayinge: Thus sayth
the Lorde God of Israell, thys answere
shal ye geue to the kyng of Iuda, that sent
you vnto me for counsell: Beholde, Isha-
raos hoste wherhe is come forth to helpe
you, shall retorne to Egypte, into hys owne
lande: but the Caldees shall come agayne,
and fryghte agaynst thys Cytie, & wynn
it, and set fyre vpon it. For thus sayth the
Lorde: * Discerne not youre owne myn-
des, thynkyng on thys maner. For the Cal-
dees go now their way fro vs. &c. So they
shall not go theryn waye. For though ye
had slayn the hole host of the Caldees, that
besiege you, & euerye one of the slayne laye
in hys tent, yet shulde they stande vp, and
set fyre vpon thys cytie.

Exc. 111. b.

And tell Ioaquym the kynge of Iuda: thus sayeth the Lorde: thou hast brent the booke and thoughteste wpythin thy selfe: Why haste thou wyrtten therein, that the kynge of Babilon shall come, and make thys land wast, so that he shall make both people and cattel to be out of it. Therefore thus the Lord saith to Ioaquym the kynge of Iuda: There shall none of hys genera-

Nowe when the hoste of the Caldees
was broken up from Ierusalem for feare
of the Egyptians armye, Ieremy wente
out of Ierusalem toward the lande of Ben
Iamin, to do (a) eccetive busines there a-
monge the people. And when he came un-
der Ben Iamins porte, ther was a porter
called Ieriah son of Selemiah, son of
19.ii. Hananiah.

Some
reade, liste
not by your
affections,
layinge:
The whole
Dee, &c.

iii. Neg.
publ. b.

The xxxviii. Chapter.

Sananias, which fel spk hym, & toke him sayinge: thy mynd is set on to the Caldees.

E Then sayde Jeremey: It is not so, I go not to the Caldees. Reuerchelesse Jeremey wold not beleue hym, but broughte Jeremey bound before the princes. Wherefore the princes were angry wth Jeremey, causing hym to be beaten, & to be layd in prison in the house of Jonathan the scribe, for he was the ruler of the prison. Thus was Jeremey put in the dungeon and prison, and so lay there a longe tyme. Then Sedechias the kynge sent for hym, and called him, and asked hym quietly in his own house, sayinge: I praye the for thy busynesse (that now is in hande) cometh of the Lord? Jeremey answered: yea that it doth, and thou (sayd he) shalt be deliuered into the hande of the kynge of Babylons power.

Moreouer Jeremey said vnto kynge Sedechias: what haue I offended agaynst the, agaynst thy seruantes, or agaynst thy people, that ye haue caused me to be put in prison? What are your prophetes which haue prophesied vnto you, & said that the kynge of Babylon shoulde not come agaynst you and this land?

And therfore heare now, O my Lorde the kynge: let my prayer be accept before the, & send me no more into the house of Jonathan the scribe, that I dye not there.

Then Sedechias the kynge commaunded to put Jeremey in the fore entry of the prison, and darly to be gyven hym a cake of bread, and els no dyght meate, but all the (b) breade in the cypre was eaten vp. Thus Jeremey remayned in the fore entry of the prison.

The Notes of the xxxviii. Chapter.

(a) Some reade: to deuyde the possession in the myddest of the people. They vnderstand hereby the deuyision of certayne landes, wth his kynnes folkes at Anathoth. Other reade: to separate (vnderstande hym selfe) because he was in the myddest of his people: that is, to shew that he departed fro the of the myddeste of his people. They thynke that he would haue fled, for feare of persecution.

(b) Of this wante and scarcenes, whyche was in the eleventh yere of sedechias vnto the .ix. day of the fourth moneth, ye reade after in the .xlii. and .lii. Reg. .xv. a.

The xxxviii. Chapter.

By the motion of the rulers Jeremey is put into a dungeon. At the request of Abedmelech the Chamberlayne, the kynge commaundeth Jeremey to be broughte forth of the dungeon. Jeremey sheweth the kynge howe he myght escape death.

Saphatiah the sonne of Marhan, Boshiah the sonne of Shashur, the son of Selemlah, and Shashur the sonne of Melchiah perceyued the wordes that Jeremey had spokē vnto al the people: namelye on this maner: Thus sayth the Lord: Who so remayneth in this ctye, shall perishe, either wth the sword, wth hunger, or wth pestilence: But who so shall go vnto

The Prophecy

the Caldees, shall escape & mynynge his soule for a praye, and shall loue. For thus sayth the Lord, This ctye (no doubt) must be deliuered into the power of the kynge of Babylon, and he also shall wynn it. The sayd the princes vnto the kynge: Syr, we beseech you lette this man be put to death. For thus he discourageth the handes of the souldyers that be in this ctye, and the handes of all the people, when he speaketh such wordes vnto them.

This man verily labourerth not for the peace of the people, but myscheyfe. Sedechias the kynge answered and sayd: lo, he is in your handes, for the kynge may benye you nothyng. Then toke they Jeremey and cast hym into the dongen of Melchias the sonne of Hamelach, that dwelleth in the fore entry of the prison. And they let downe Jeremey wth cordes into a dungeon, where ther was no water, but myre: So Jeremey stode fast in the myre.

Nowe when Abedmelech the Chamarayn beyng a Chamberlayne in the kynges court, vnderstode that they had caste Jeremey into the dungeon: he wente out of the kynges house, and spake to the kynge, (whyche then sat vnder the port of Beniamin) these wordes: O my Lorde the kynge, what as these men meble wth Jeremey the prophet, they do hym wronge: Name lye in that they haue put hym in prison, ther to dye of hunger, for ther is no more bread in the ctye.

Then the kynge commaunded Abedmelech the Chamarayn, and sayd: Take from hence .xxx. men whom thou wilt, & drawe vp Jeremey the prophet out of the dungeon before he dye. So Abedmelech toke the men wth hym, and went to the house of Amalech, and there vnder an almyrpe he gat old ragges, and woine cloutes, and let them downe by a corde into the dungeon to Jeremey.

And Abedmelech the Chamarayn sayd vnto the prophet Jeremey: O put these ragges & cloutes vnder thyne arme holes, betwixt them and the cordes: and Jeremey did so. So they drew vp Jeremey wth cordes, and toke hym out of the dongen, & he remained in the fore entry of the prison. Then Sedechias the kynge sent & caused Jeremey the prophet to be called vnto hym out of the chyd entry that was by the house of the Lorde. And the kynge sayd vnto Jeremey: I will aske the some what, but hyde no thyng from me. The Jeremey answered Sedechias: Yf I be plaine vnto the, thou wylt cause me suffer death: if I geue the counsel, thou wylt not folow me. So the kynge swore an othe secretly vnto Jeremey, sayinge: As truly as the Lorde lyueth, I made vs these soules, I will not see the, ne geue the into the handes of the that seeke after thy lyfe. Then sayd Jeremey vnto Sedechias: thus sayth the Lorde of hostes the God of Israel: Yf case be that thou wilt go furth vnto the

Jer. xlviii. b.

king of Babylons princes, thou shalt save thy life, and the city shall not be burnt: for both thou and thy household shall escape with your lives. But if ye will not go forth to the king of Babylons princes, the king shall say to the king of the Chaldees, wherewithal shall I set fire upon it, & thou shalt not be able to escape thence. And Sedechias sayde unto Jeremey: I am afraid for the Chaldees that are fled unto the Caldees lest I come in their hands, and so they to have me in derision. But Jeremey answered: No, they shall not betray thee: I have heard the voice of the Lord (I beseech thee) which I speake unto thee: so shalt thou be well, & save thy life. But if thou wilt not go forth, the Lord hath tolde me thy plaine: Beholde, all the women that are left in the king of Judas house, shall go out to the king of Babylons princes. For they shalke, that thou art deceived: and that the men in whose house thou dydest put thy trust, have mastered thee, & set thy feet fast in the mire, & gone theyre way from thee. Therefore all thy wives with theyre children shall be unto the Chaldees, and thou shalt not escape theyre handes, but shalt be the king of Babylons prisoner, & thy city shall be burnt.

When sayd Sedechias unto Jeremey: Loke that no body knowe of these wordes, and thou shalt not dye. But if the princes perceiue that I haue talked with thee, and come vnto the saying: O speake, what sayd the kyng to thee? hyde it not from vs: & we will not put thee to death: Tell vs (we praye thee) what sayd the kyng to thee? He thou giue them thy answer: I haue humbly besought the kyng, that he will let me lye no more in Jonathas house, that I dye not there. Then came all the princes vnto Jeremey, & asked him. And he tolde them after the manner as the kyng had hym. The they held their peace, for they perceiued nothing. So Jeremey abode still in the fore entree of the prison, vntill the day that Ierusalem was wonne.

The xxxix. Chapter.

Abu hadonofor besieged Ierusalem, Sedechias flyeth. He is take of the Chaldees. His sonnes are slain. His eyes are shutte out. Jeremey is prouided for. Abedmelech is deliuered from captiuitie, because of the confidence that he hath in God.

Jer. xlii. b.
iii. re. xlv. a.
Jer. lli. a.

¶ One when the city of Ierusalem was taken (for in the ninth yere of Sedechias kyng of Iuda, in the tenth moneth, came Nabuchodonosor the kyng of Babylon and all his host, and beseged Ierusalem, and in the eleuenth yere of Sedechias, in the fourth moneth in the nyntieth daye of the moneth he brake into the city.) The all the princes of the kyng of Babylon

came in, and sat them downe vnder the port: Netegell, Sarezar, Samegarnabo, Sarfachym, Rabfarys, Netchel, Sarezar, Rabmag, with all the other princes of the kyng of Babylon. And when Sedechias the kyng of Iuda, with his souldiers sawe them, they fled, and departed out of the city by nyght thowme the kynges garde, and thowme the porte that is betwene the two walles, and so they went toward the wylderneffe.

But the Chaldees hoste folowed faste & asiet them, and toke Sedechias in the fildes of Iericho, and broughte hym prisoner to Nabuchodonosor the kyng of Babylon vnto Reblath that lyeth in the lande of Bemeb, wher he gaue iudgement vpon hym. So the kyng of Babylon caused the chyldren of Sedechias, and all the nobles of Iuda to be slayn before his face at Reblath. And made Sedechias eyes to be put out & bounde hym with chaynes, and sente hym to Babylon.

Moreover the Chaldees burnt by the kyngs palace, with the other houses of the people, and brake downe the walles of Ierusalem. As for the remnant of the people that were in the city, and such as were come to help them (whatsoever was left of the common sort) Nabuzardan the chiefe captaine carped them to Babylon. But Nabuzardan the chiefe captaine let the Iasak people, (and those that had nothing) dwell still in the land of Iuda, and gaue them vineyardes and corne felde, at the same tyme. Nabuchodonosor also the kyng of Babylon, gaue Nabuzardan the chiefe captaine a charge concerning Jeremey, sayinge: Take and cherishe hym, and make muche of hym: for thou do hym no harme, but entreat hym after his own desire. So Nabuzardan the chiefe captaine, rapue, Nabufathan the chiefe chamberlaine, Netgalsarzer the treasurer, and all the kyng of Babylons lordes, sente for Jeremey, and caused hym to be set out of the fore entree of the prison, and committed hym vnto Godoliah the sonne of Abpkam, the sonne of Saphan: that he shoulde carpe hym home, and so he dwelt amonge the people.

¶ Nowe whyle Jeremey laye yet bounde in the fore entree of the prison, the worde of the Lord came vnto hym, sayinge: Go and tell Abedmelech the Chaldean: Thus sayeth the Lord of hostes the God of Israel. Beholde, the cruell and sharpe plague that I haue deuised for this city, will I bringe vpon them, that thou shalt see it, but I will deliuer thee (sayeth the Lord) and thou shalt not come in the handes of those men whom thou fearest. For doubtlesse I will saue thee so that thou shalt not see the sword, but thy life shall be saued, and that because thou hast put thy trust in me, sayeth the Lord.

The xl. Chapter.

19. lli.

Jeremie

The .xl. Chapter.

¶ Jeremie hath licence to go whither he will. He dwelleth with the people that remaineth at Jerusalem, over whom Godoliah ruleth. Johanan propheseth death vnto Godoliah.

Jer. xlii. a.
Ezek. xlii. b.

Thus is the maner how the Lord entreated Jeremie, when Nabuzardan the chiefe captayne had let hym go fre fro Babilon, whither he had led hym bounde among all the prysoners, that were caried from Jerusalem and Juda vnto Babilon. The chiefe Capitaine called for Jeremie, & sayde vnto hym. The Lord thy God spake myghtily before of the mystery vpon this place. Now the Lord hath sent it, & performed it as he had promised, for ye haue spurned against the Lord, and haue not ben obedient vnto his voice, therefore commeth this plague vpon you. Behold, I loose þe bondes from thy handes this day: if thou wilt go with me vnto Babilon, vpon this for I will be to the, and prouide for the: But if þe wilt not go with me to Babilon, then remaine here. Behold, all the lande is at thy will, loke wher thou thinkest conueniente and good for the to abyde, there dwell. If thou canst not be content to dwell alone, the remaine with Godoliah the sonne of Abicam the sonne of Saphan: whome the kynge of Babilon hath made gouernoure ouer the cityes of Juda, and dwell with hym among the people, or remayne where soeuer it please the. So the chiefe Capitaine gaue hym his expenses with a reward, and let him go. Then went Jeremie vnto Godoliah the sonne of Abicam to Gazphah, and dwelt thert with hym among þe people that were left in the land.

Gen. xlii. b.
Ezek. i. b.

Wis. ix. xv. b.

Jer. xlii. c.

¶ Now wher the Capitaines of the host of Juda (whych w their felowes were scattered abode on euery side in the land) vnder stood þe kynge of Babilon had made Godoliah the sonne of Abicam gouernour in the land, and that man, wyse, & chylde, yea and the poore men in the land (that were not led captiue to Babilon) holde be vnder his iurisdiction: They came to Godoliah vnto Gazphah. Namely Ismaell the sonne of Nathaniah, Johanan, and Jonathan the sonnes of Careah, & Careah the sonne of Ithanomer, & sonnes of Ophay the Acrophatyte, Iesaias the sonne of Asachay with their companions.

Wis. ix. xv. b.

And Godoliah the sonne of Abicam, the sonne of Saphan swore vnto them and their felowes on this manner: Be not afraid to serue the Chaldees, dwell in the land, and doo the kynge of Babilon seruice, so shall ye prosper. Behold, I dwell at Gazphah to be an officer in the Chaldees behalfe, and to satisfie suche as come to vs. Therefore gather you wyne, come and oyle, and kepe them in your ware houses, and dwell in your cyties that ye haue in keepynge.

¶ Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea,

The Prophecy

and in all the countreys, when they herd that the kynge of Babilon hadde made Godoliah the sonne of Abicam, the sonne of Saphan, gouernoure vpon them that were left in Juda: All the Jewes (I say) returned out of all places wher they were fled vnto: and came into the lande of Juda to Godoliah vnto Gazphah, and gathered wyne and other frutes, and that verie muche. Moreover Johanan the son of Careah and all the capitaynes of the hostes, that were scattered on euery side in the land, came to Godoliah in Gazphah, and sayde vnto hym: knowest thou not that Baalam kynge of the Ammonites hath sente Ismael the sonne of Nathaniah to sle the? But Godoliah the sonne of Abicam beleued the not. The sayd Johanan the sonne of Careah vnto Godoliah in Gazphah, these wordes secretly: let me go I praye the, & I will see Ismael the sonne of Nathaniah, so that no bodye shal knowe it. Wherefore will he sle the, that all the Jewes whych reioyce vnto the myght be scattered, and the remnant in Juda preyshe? Then sayd Godoliah the sonne of Abicam to Johanan the sonne of Careah: Thou shalt not do it, for they are but lyes, that men saye of Ismaell.

The .xli. Chapter.

¶ Ismaell kylleth Godoliah secretly, and many other with hym. Johanan followeth after Ismaell.

But in the seventh moneth it happeneth that Ismaell the sonne of Nathaniah, the sonne of Elisama (one of the kynge's bloud) came with them that was greatest about the kynge, and ten men that were sworn with hym vnto Godoliah the sonne of Abicam to Gazphah, & eat ther togyther. And Ismaell the sonne of Nathaniah, with those .x. men þe were sworn to hym, stode vp and smote Godoliah the sonne of Abicam, the sonne of Saphan with the sword, and slew hym, whome the kynge of Babilon had made gouernoure of the land. Ismaell also slew all the Jewes þe were with Godoliah at Gazphah, and all the Caldees that he found there wayfynge vpon hym.

The next day after that he had slayne Godoliah (the matter was yet vnknewen) there came certeine men from Sichem, from Sylo, and Samaria, to the number of fourscore, whych had shaven their beardes, rent their clothes, and were all beaup, bringynge meat offeringes, and incense in their handes, to offer it in the house of the Lord. And Ismaell the sonne of Nathaniah wente forth of Gazphah wepyng to meete them. Now when he met them, he sayd: Wo yow way to Godoliah the sonne of Abicam. And when they came in the myddell of the cite, Ismaell the sonne of Nathaniah (with them þe were sworn vnto hym) slew them euen at the myddell of the cite.

E Among these four score men that were
ten that said unto Ismael: O hea vs not
for we haue yet a great treasure in þe
of wheat, barley, oyle and honny. So he spa-
red them, and lette them not with they
brethren. Now the pit wherin Ismael hid
all the dead bodies of the men (whom he
knew because of Godoliah) had kyng Aia
caused to be made, for feare of Baasa the
kyng of Israell, and the same pyt dyd Is-
mael fyl with slayne men. As for the rem-
nant of the people, the kyngs daughters, &
all the people that were yet left at Ma-
zaphah, vpon whom Nabuzardan the cheife
Captayne had made Godoliah the sonne
of Abiech gouernour, Ismael the sonne of
Nathaniah caried them away prysoners
towards the Ammonites. But when Jo-
hanan the son of Kareah and al they which
had bene captaynes ouer the kynges host
with hym, heard of al the wickednes that
Ismael the sonne of Nathaniah had done,
they took thei companions and wente
out for to fight with Ismael the sonne of
Nathaniah, and found him by the waters
of Rabim Gaboon. Now when al the peo-
ple whom Ismael led captiue saw Joha-
nan the sonne of Kareah, and all the other
captaynes of the host, they wer glad. So
al þe people that Ismael had caried away
from Mazaphah wer brought agayne.

Gen. xlii. c.
1. Re. xxx. d.

D And when they returned, they came to
Johanan the sonne of Kareah. But Isma-
el the sonne of Nathaniah fled from Joha-
nan with eight of his swayne companions,
& went to the Ammonites. Then Johana
the sonne of Kareah, and al the captaynes
of the host that were with hym, took the
remnant of the people, to whom Ismael
the sonne of Nathaniah hadde led awaye
(when he had slayne Godoliah the sonne
of Abiech) whom they hadde also rescued
from him: syghing men, women and chil-
dren, and gelded men, whom they brought
agayne from Gaboon, and wente from
thence, and came the doirne at Beth Le-
maam, to which theyr helyde Bethleem, that
they myght go into Egypt for feare of the
Caldees: of whom they were afrayed, be-
cause that Ismael the sonne of Nathaniah
had slayne Godoliah Abiechs sonne
whom the kyng of Babylon had made go-
uernour in the land.

Jer. xl. a.

The. xlii. Chapter.

The Captaynes toke counsell of Jeremij
what they ought to do. Jeremij monethed the
rest of the people not to go into Egypt.

So al the rulers, and Johanan the sonne
of Kareah, Jezoniah the sonne of Osi-
ab came with all the people from the
least unto the most, and sayd vnto Jeremij
the prophet: hear our petition, that thou
maiest pray for vs vnto the Lord thy God,
and for the rest wherof ther be very fewe
left of many, as thou seest vs: that þe Lord
thy God may shew vs a way to go in, and
tell vs what we should do. Then Jeremij

Jer. xli. a.
Jer. xxxviii. a.

the prophet said vnto them: I haue heard
you. Behold, I wyl pray vnto God your
Lorde, as ye haue requyred me: and looke
what answer the Lord giueth you, I shal
certifye you thereof, and keepe nothinge
backe from you. And they sayde vnto Je-
remij: The Lord of truth and faithfulness
be our record that we wyl doo al that the
Lord thy God commaundeth vs, whether
it be good or euill. We wyl hearken vnto
the voyce of our Lord God, to whome we
send the, that we may prosper, when we
haue folowed þe voyce of the Lord our god.

Josua. i. c.
1. Mac. ii. d.
Jer. xlii. a.

And after ten dayes came the worde of
the Lord vnto Jeremij. Then called he Jo-
hanan the sonne of Kareah, and all the Ca-
pitaynes of the people that were with him,
and al the people from the least to the
most, and said vnto them. Thus sayth the
Lord god of Israell, vnto whom ye sent me
to say for you prayers before hym. I
ye wyl dwell in this land, I shal buyld you
vp and not breake you down, I shal plant
you, and not roote you out, for I am paci-
fyed as concerninge the trouble that I
haue done to you. Feare not the kynges of
Babylon, of whom ye stande in awe: O be
not afrayed of hym sayeth the Lord, for I
wyl be with you to helpe you, and deliuer
you from his hand. I wyl pardon you, I
wyl haue mercy vpon you, and bring you
agayne into your owne land.

Nevertheless, if ye purpose not to dwell
in this land, nor to folow the voyce of the
Lord your God, but wyl say thus: we wyl
not dwell here, but go into Egypt, where
we shal neither see war, heare the noyse of
battel, ne suffer hunger, ther wyl we dwell.
Wherefore heare now the word of the Lord,
O ye remnant of Juda. Thus sayeth the
Lord of hosts the God of Israell: If ye be
holly purposed to go into Egypt and to be
ther as straungers, the sword that ye fear
shal ouertake you in Egypt, and the hun-
ger wherof ye be here afrayed, shal hang
vpon you into Egypt, and there ye shal
dye. For al they that of set purpose vnder-
take to go into Egypt, there to ease them-
selues of theyr mysery, shal perishe with
the sword, with hunger, and pestilence:
not one of them shal remaine, there shal
none escape the plage, that I wyl bring
vpon them.

For thus saith the Lord of hosts the god
of Israell, I like as my wrath and indig-
nation is come vpon the inhabitants of Je-
rusalem, so shal my displeasure go forth
vpon you also, if ye go into Egypt: For there
ye shal be reuelled, abhorred, brought to
shame and confusio, and as for this place
ye shal neuer see it more. The Lord for-
downdeth you, O ye remnant of Juda, that ye
shal not go into Egypt.

And forget not that I haue warned you
earnestly this day, els shal ye begyle your
selues. For ye sent me vnto the Lord your
God, and sayed: O praye thou the Lord
for vs.

ps. lxxviii. oute

our god for vs: and loke what answer the Lord our God geueth the, that bring vs againe, and we shal doo thereafter. Nowe haue I shewed and declared vnto you the voyce of the Lord your God, for the which cause he hath set me to you. If ye wyl not folow it, be sure that ye shal perishe wth the sword, wth hunger, and pestilence, euē in the same place, wher your lust was to go and dwell.

The. xlii. Chapter.

Johanan carpieth the remnant of the people into Egypt contrary to the mynde of Jeremie. Jeremie prophesieth the destruction of Egypt.

NOWE when Jeremie had ended all the wordes of the Lord God vnto the people (for their sakes to whom god had sent him) Azarab the sonne of Oshai, and Johanan the sonne of Kareah, wth all the proude persons, sayed vnto Jeremie: Thou liest, the Lord our God hath not sente the to speake vnto vs, that wee should not go into Egypt, and dwell ther. But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght bring vs into captivity of the Caldees, that they myght slea and carie vs away prisoners vnto Babylon.

13 So Johanan the sonne of Kareah, and all the Captaynes of the host, and all the people folowed not the commaundement of the Lord. Namely to dwell in the lande of Iuda. But Johanan the sonne of Kareah, and all the Captaynes of the host, caried away all the remnant in Iuda, that were come togerther agayne from the Barchan, (among whom they had ben scattered) to dwell in the land of Iuda: men, women, children, the wyues daughters: all those that Nabuzardan the chiefe Captayne hadde lefte wth Godoliah the sonne of Ahikam. They caried away also the prophet Jeremie, Baruch the sonne of Neriah, and so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

14 And in Taphnis the word of the Lord happened vnto Jeremie, sayinge: Take great stones in thine hand, and hide them in the bricke wal, vnder the doore of Ithabars house in Taphnis, that all the men of Iuda may see, and saye vnto the: Thus sayeth the Lord of hostes the God of Israel: Behold, I wyl send and call for Nabuchodonosor the kynge of Babylon my seruant, and for all his souldiers vpon the stones that I haue hidde, and he shal slea and breke ouer them.

15 And when he cometh he shal smyte the land of Egypt wth slaughter, wth prisonment, and wth the sword. He shal sette vpon the temples of the Egipcians gods, and burne them by, and take them selues prisoners. Moreover he shal aray himself wth the land of Egypt, like as a shepheard putteth on his robe, and shal departe bys way from thence in peace. The pylers

also of the temple of the sunne that is in Egypt, shal be breake in pieces, and burne the temples of the Egipcians gods.

The. xliii. Chapter.

He reproveth the people for theyr idolitp: they that let light by the threathinge of the Lord are chastened. The destruction of Egypt and the Jewes therein, is prophesied.

THIS is the word that was shewed to Jeremie concerninge al the Jewes, which dwelt in Egypt, at Migdal, at Taphnis, at Memphis, and in the land of Satures. Thus sayth the Lord of hostes the God of Israel: ye haue sene al the miserie that I haue brought vpon Ierusalem, and vpon al the cities of Iuda, so that theyr day theyr day is desolate, and no man dwelling therein: and that because of the great blasphemies wherby they committed, to prouoke me vnto anger: In that they wente backe to do sacrifice and worshippe vnto strange gods: whom neither they nor ye, nor your fathers haue knowen. Nowe be it sent vnto them my seruantes all the prophets: I rose vpearely, and sent vnto them, and gaue them warnyng: I doo no suche abhominable thynges, and thynges that I hate. But they woulde not folowe, ne hearken, to turne from theyr wickednesse, and to doo no more sacrifice vnto strange gods.

Wherefore myne indignacion & wrath was kindled, and burnt vpon cities of Iuda, the felowes wth the streets of Ierusalem, so that they were made waste and desolate, as it is come to pass this day. Nowe therefore thus sayth the Lord of hostes, the God of Israel: Howe happeneth it that ye do so great euill vnto your owne soules, thus to destroy the men and women, children and babes of Iuda? so that none of you is lefte, because ye prouoke me to wrath wth the workes of your own handes: when ye offer vnto strange gods in the land of Egypt, wher as ye begunne to dwell: That ye myght utterly perishe, and that ye myght be reupled, and shamefully intreated of al nations. Why haue ye nowe forgotten the wickednes of your fore fathers, the wickednes of the kinges of Iuda, and theyr wyues, the wickednes that ye your selues and your wyues haue done in the land of Iuda, in the city, and in the land of Ierusalem?

Yet are ye not sorry this day, ye fear not neyther walke ye in my law, and in my commaundementes that I haue geuen vnto you and your fore fathers.

Wherefore thus sayth the Lord of hostes, the god of Israel: I am deadlyly aduised and determined to punishe you, and to rote out al Iuda. As for the remnant of Iuda that purposely went into Egypt, there to ease them of theyr misery, I wyl take the, and they shal al be destroyed. In the lande of Egypt shal they perishe by the consurmed wth the swerde and wth hunger. For from the least vnto the most they shal

perishe

Jer. xli. perish with the sword, and with hunger. Moreover they shall be reupled, abhorred, shamed and confounded. For I will visit them that dwell in Egypt, as I have visited Jerusalem: with the sword, with hunger, and with pestilence: so that none of the remnant of Juda, which are gone to dwell in Egypt shall be left to come againe into the land of Juda, although they thinke to come thither againe, and to dwell there. For none shall come againe, but such as are fledde away.

Jer. xlii. **D** And al the men which knew that they wyles had offered unto strange gods, and a great sorte of wyles that stode ther, yea and al the people that dwelt ther in Egypt in the city of Patmos, answered Jeremij and sayd: as for the wordes that thou hast spoken unto vs in the name of the Lord, we will in no wise heare them: but whatsoeuer goeth out of our own mouth, that will we do. We will do sacrifice, and offer oblations unto the Quene of heauen, lyke as we and our forefathers, our kynges and our heades haue done in the cities of Iuda, and in the stetes and fieldes of Jerusalem. For then had we plenteousnes of vittalles, then were we in prosperitee, and no misfortune came vpon vs.

Jer. xlii. **E** But since we left to offer and to do sacrifice unto the Quene of heauen, we haue had scarcenes of all thyng, and perished with the sword and hunger. All of all when wee women had sacrifice and offered unto the Quene of heauen, did we make bet cakes, and poure vnto her drinke offerings, to doo her scrupce, withoute our husbandes wylles?

Jer. xliii. **T**hen said Jeremij vnto al the people, to the men, to the women, and al the folke which had giuen hym that answer: **Jer. xliii.** **Y**pd not the Lord remember the sacrifices that ye, your forefathers, your kynges and rulers (with al the people) haue offered in the cities of Iuda, in the stetes and land of Jerusalem, and hath he not considered this in his mynde? In so much that the Lord myght no longer suffer the wickednes of your inuencions, and the abominable thinges which ye doo? Is not your land desolate and voyde, yea and abhorred, so that no man dwelleth therein any more, as it is come to passe this daye?

Jer. xliii. **Y**pd not all this happen vnto you because ye made such sacrifice, and sinned against the Lord? ye haue not followed his voyce, to walke in his lawe, in his ordynances and statutes.

Jer. xliii. **Y**ea this is the cause that al misfortune happened vnto you, as it is come to passe this daye: moreover, Jeremij spake vnto al the people, and to al the women: Heare the word of the Lord al Iuda, ye that be in the land of Egypt: thus saith the Lord of hostes the God of Israel: Ye, & your wyles haue spoken with your owne mouth the thyng that ye haue fulfilled in dede.

Jer. xliii. **Y**ea thus haue ye said: We will not do sacrifice, and your cett, ink offering to the Quene of heauen. **Jer. xliii.** **Y**ea ye set up your own good meanings, & haue ly haue ye fulfilled your own intent. And therefore heare the word of the Lord al Iuda, ye that dwell in the land of Egypt.

Jer. xliii. **B**ehold, I haue sworn by my greete name saith the Lord, that my name shall not be rehearsed thow any mans mouth of Iuda, in al the land of Egypt, to saye the Lord God lyerth, for I will walke to plague them, and not for theyr wealthe. And al the men of Iuda that be in the land of Egypt, shall perishe with the sword, and with hunger, until they be utterly destroyed.

Jer. xliii. **N**euertheless those that fled away for the sword, shall come againe into the land of Iuda, but they shall be very few of them. And al the remnant of Iuda, that are gone into Egypt, that to dwell, shall know whose wordes shall be found true: theyrs or mine. Take this for a token that I will visit you in this place, saith the Lord, and that ye may know how that I (without doubt) will personme my purpose vpon you to punish you. **Jer. xliii.** **B**ehold saith the Lord, I will deliuer Ishmael Nophca kyng of Egypt into the handes of his enemies, that seek after his lyfe: euen as I gaue Sedechias the kyng of Iuda into the handes of Nabuchodonosor kyng of Babylon, which sought after his lyfe.

The. xlv. Chapter.

Baruch is rejoyced of Jeremij.

Jer. xlv. **T**hese are the wordes that Jeremij the prophet spake vnto Baruch the son of Neriah, after he had written these sermons into a booke at the mouth of Jeremij in the fourth yere of Iosiah the son of Josiah kyng of Iuda.

Jer. xlv. **T**hus saith the Lord God of Israel vnto the, o Baruch: In so much as I thought thus, when thou wast weeping. **Jer. xlv.** **W**oe is me, the Lord hath geuen me paine for my trouble: I haue wept myself with sighing, and I shall sende no rest: therefore tel hym, o Jeremij, that the Lord saye thus: Behold, the thyng that I haue builded, will I breake downe againe, and roote out the thyng that I haue plantid, yea this hole land. And seek thou yet promotion? Loke not for it, and desyre it not. For I will bring a miserable plage vpon al the sayth the Lord. But thy lyfe will I giue the for a praye whersoever thou goest.

The. xlv. Chapter.

The prophetieth the destruction of Egypt. Deluyraunce is promised to Israel.

Jer. xlv. **H**ere foloweth the wordes of the Lord to the prophet Jeremij, which he spake vnto the Gentils. These wordes folowing reached he to the Egipcians concerning Pharaoh Necho kyng of Egypt, when he was in Charbainis beside the water of Euphrates: what tyme

Gen. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

as Nabuchodonosor the king of Babylon
drem hym, in the fourth yere of Josiah
the sonne of Josiah king of Juda.

Ye make readye buckler and shilde, ye
goe forth to fyghte: Ye harness your
horses and set your selues vpon them: Ye
sette your salets fast on, ye bringe forth
speares, ye scoute your swordes and put on
your breast plates.

But alas, how happeneth it. I see you
so afrayed: why shynke ye backe: wher-
fore at your worthies shapne: yea they run
so fast away, that none of them looketh be-
hinde him. Fearfulness is fallen vpon eu-
ery one of them saith the Lord. The lightest
of foote shal flee awape, and the worthies
shall not escape.

B Toward the North by the water of Eu-
phrates, they shal stumbe & fall. But what
is he thys that swelleth up as it were a
floude, roaring and raging lyke the strea-
mes of water? It is Egypt that ryleth up
lyke the floude, and casteth out the waters
wth so great noyse.

For they say: We wil go vp and wyl co-
uer the earth: we wyl destroye the cityes,
wth them that dwell therein. Set you to
boysebacke, roule forth the charetes, come
forth ye worthies, ye Morians, ye Libians
wth your buklers, ye Libeans with your
bowes: So shal thys day be vnto the Lord
God of hostes, a daye of vengeance, that
he may auenge hym of hys enemies. The
sword shal deuour, it shalbe satisfied and

E bathed in their blud: (a) For the Lord god
of hostes shal haue a daye of offeringe to-
ward his North, by the water of Euphrates.
Go vp (O Galaad) and bringe teptacle vn-
to the daughter of Egypte: But in vapour
shalt thou go to surgerie, for thy wounde
shal not be stopped: The heathen shal hear
of thy shame, and the land shalbe ful of thy
confusion: for one strong man shal stumbe
vpon an other, how then shoulde they not
fall both together. These are the wordes

D that the Lord spake to the Prophet Jere-
my, concerning the host of Nabuchodonosor
the kyng of Babylon, whych was sente to
destroye the land of Egypt: Preach out vnto
the land of Egypt, & cause it to be pro-
claimed at Magdol, Memphis and Taph-
nis, and say: Stand up, make the reb, for
the sword shal consume the round about.
How happeneth it that thy myghty wor-
thies are fallen: why shode they not stand?
Even because the Lord thurst them down.
The daughter was great, for one fell euer
vpon an other. One cried vpon another:
Up, let vs go agayne to our owne people,
and to our owne naturall countrey, from
the sword of our enemye. Lye even there:

E O Pharaon kyng of Egypte the tyme wyl
bringe sedition. As truly as I lyue (saith
the kyng, whose name is the Lord of hostes)
it shal come as the mount of Thabor, and
as Libanus, if it stode in the sea. O thou
daughter of Egypt make readye thy geare

to flyt. For Memphis shalbe holde and de-
solate, so that no man shal dwell therein. (b)

The land of Egypt is lyke a goodly fayre
calfe, but one shal come out of the North
to pyck her forward. (c) Her waged soule
diets that be wth her, are like fat calves.

They also shal flye away together, and
not abyde: for the daye of their daughter
and the tyme of their vpspyracon shal come
vpon them.

The crye of their enemyes shal make
a noyse, as the blast of a trompet. For they
shall enter in wth their boote, and come
wth axes, as it were hewers downe of
wood. And they shal cut downe her wood,
saith the Lord, wthout any dyscrecyon.
For they shal be mo in number then the
Greshoppers, so that no manne shal be
able to tell them. The daughter of Egypt
shal be confounded, when she shal be de-
lyuered into the handes of the people of
the North.

Moreouer thus saith the Lord of hostes
the God of Israel: Beholde I wyl vylce
that restless people of Alexandria, Pharaon
and Egypt, yea both their gods and their
kings: euen Pharaon, and al them that put
their trust in hym. Yea I wyl deliuer the
into the hands of those that seke after their
lives. Namely into the power of Nabu-
chodonosor the kyng of Babylon, and into
the power of hys seruantes. And after al
these thynges it shalbe inhabited as afore
tyme, saith the Lord.

B But be not thou afrayed (O my seruaut
Jacob) feare not thou, O Israel. For loo,
I wyl helpe the from far, and thy sede scd
the land of thy captivity: Jacob also shal
come agayne, and be in rest: he shalbe rich,
and no man shal do him harme. Feare thou
not (O Jacob my seruaut) saith the Lord,
for I am wth the: and wyl destroye al na-
tions, amonges whome I haue scattered
the. Reuerence I wyl not consume the,
but chasten the and correct the: yea & that
wth dyscrecyon: neither wyl I spare the as
one that were faultles.

The Notes of the .xlii. Chapter.

(a) The Chaldees kyled the Egyptians, at
the floude of Euphrates, whiche was toward
the North: wher as yet their hoste was wonde-
rous great, and their horses and charetes many.
But the greater their host was, the more cruell
was their slaughter, so vnto the Lord punyde
their wickednes, geuinge them into the handes
of the Chaldees: and therefore called the Pro-
phete the daye of their slaughter the daye of the
Lords vengeance, and them a daye of offering
of the Lord.

(b) As though he sayd: Hither to (O Egypt)
hast thou bene as a goodly fayre calfe, for thine
aboundaunce of riches. Therefore as bullockes
and oien are stonge wth hynnates, and pyck-
ed forward wth goddes: or as some call them
wth gaddes, so shall the Babylonians, synge
and pycke the, and dyue thee to flyghte and ou-
erthrowe thee. By hym that shoulde come
out of the North is vnderstande the kyng of
Babylon and hys host.

(c) Her

(c) He waged soulpyres. i.e. The murtherers
is, that the hyed host of the Egyptians gathered
of y^e coasts that bordered theron, should be
fearful and weak, and more deperre and ma-
licious, then strong and manful: as me fastened
lyke shal fed oren, so that they shoulde also lye
wth the Egyptians, when they myssepe bywe
we, and when the daye of theyr byltaycon and
punishment shoulde come.

The. xlviii. Chapter.

The word of the Lorde agaynst the
Philistines.

These are the wordes that the Lorde
spake vnto Jeremy the prophete a-
gaynst the Philistines, befor that
Ishmael smote the cty of Azab. Thus say-
eth the Lorde: Beholde, ther shall water g-
auncle out of the North, and shal growe to
a greete floude, runnyng ouer, and coue-
ryng the lande, the ctyes, and them that
dwell therein.

And the men shal crye, and all they that
dwell in the lande shal mourne at y^e noyse
and stamping of theyr strong barbed ho-
ses, at the shakynge of theyr charretts, and at
the rombling of the wheles. The satyers
shal not looke to theyr children, so feable a
toer shal theyr bads be. At the same time
when he shal be ther, to destroy the whole
lad of the Philistines, he shal make waste
both Tyus, Serdon and al other that are
sworne vnto them.

For the Lorde wil destroy al Palestina,
and the other Isles, that be heuyded from
the countrey. Baldness is come vpon A-
zab, A scalon wth her other valleyes shal
keepe her peace.

How long wilt thou sit, O thou sword
of the Lorde? Turne againe into thy sheath,
rest and leaue of. But home can it cease,
when the Lorde hym selfe hath geuen hym
a charge agaynst Ascalon, and caried it up
agaynst the ctyes of the sea coast.

The. xlviii. Chapter.

The word of the Lorde agaynst the
Moabites.

Thus saith the Lorde of hostes the
God of Israel agaynst Moab: wo be
to the cty of Abo. for it shal be lai-
ed waste, brought to confusion, and taken.
Yea the strong cty of Mariathaim shal
be brought to shame and ashaied: Moab
shal no more be had in honoure: Wicked
counsell shal be taken vpon Serdon. Come
(shal they say) let vs route them oute, that
they may be no more amyg the number of
the Gentyls, yea that they maye no more
be thought vpon: Thus the swerde shal
persecute the. A voyce shal crye from Do-
conaim: With great weeping and desola-
tion is Moab made desolate.

And this crye shal be herd in all her cy-
ties. At the goynge up into Lutha ther shal
arise a lamentation: and downe towarde
Doronaim, ther shal be herd a euell and a
deadly crye: Ser you away, saue poure ly-
ues, and be lyke vnto the deach in the wild-

deserte. For because thou hast trusted in
thy strong holdes and treasure, thou shalt
be taken. * Chamea wyl byspye us and
prynces shal goe away into captiuitie.

The breyter shal come vpon al the cy-
ties, none shal escape. The valleyes shal be
destroyed, and the hilles shal be laid waste
lyke as the Lorde hath decreed.

* Make a rebreue to Moab, that she get
her away speedely: for her ctyes shal be
made so desolate, that no man shal dwell
therin. (c) Cursed be he that both y^e worke
of the Lorde neglygeth, and cursed be
he that keepeth backe his swerde from
shedding of blood.

Moab hath bene ryche and care-
les from her yowth up, she hath synned and
take her ease wth her treasure. She was
neuer yet put out of one vessel into ano-
ther (that is) she neuer wete away into cap-
tiuitie, therfore her case remayneth, & her
sauour is not yet chaunged.

But lo, the tyme cometh sayth the lord,
that I shal sende her trusters to truste her
up, to viue and season her vessels: yea
her tankers carrell and shalke to and fro.
And Moab shal be ashaied of Chamos,
lyke as Israel is ashaied of Bethel,
wherin they put her trust.

Wherfore do ye think thus: we are migh-
ty, and strong men of war: Moab shal be
destroyed, and her ctyes brente vpp: her
chosen young men shal be slaine, sayeth the
kyng. whose name is the Lorde of hostes.
The destruction of Moab cometh on a
pace, and her fall is at hand.

Al her neyghbours shal mouene for her,
and al they that know her name, shal say:
O how happeneth it that the strong staffe
and the goodly rodde is thus broken? And
thou daughter Dibon, come downe from
thy glory and sit in pouerthe. For he that
destroyed Moab, shal come vnto the also,
and breake downe thy strong holdes.

And thou that dwellest in Aroer, get thee
to a strete and looke about the: aske them
that are fled and escaped, and saye: what
thyng is happened? O Moab is confu-
ded and ouercome.

Mourne and cry, tel it oute at Aclon, y^e
Moab is destroyed. And misery shal come
vpon the same land: y^e Lamich, y^e Beldi,
and Jahazab: vpon Gephath and Dibon,
vpon Abo and the house of Deblathaim,
vpon Mariathaim and Bethgamul, vpon
Bethmaon and Carsoth, vpon Bozrah and
al the ctyes in the land of Moab, wherher
they lye far or nere.

The horn of Moab shal be smited down,
and her arme broke, sayth the Lorde. Make
her drunken, for she magnified her selfe, as
boue the Lorde, that men maye clay their ha-
des at her vomit, and that she also may be
laughed to scorn. O Israel, shalt thou not
laughe hym to scorn, when he is taken a-
mong rebukes? Yea because of the nescies
that thou hast spoken agaynst Ipm, thou
shalt

Chamos is y^e
name of the
idols & god
of the Mo-
abites.

From read-
gine a flow-
er of wild-
gins.

1. Re. xlv. 5

Esa. xlv. 2.

Esa. xv. 2.
Jer. xlv. 2.
Jer. xlv. 2.
Jer. xlv. 2.

Esa. xlv. 2.

The. lviij. Chap.

shall be dyuen away. Ye Moabites shall leave the cities & dwell in rockes of stone, and become lyke doves, that make theyr nestes in holes.

E As for Moabs pynde, we haue heard of it, he is very hye mynde, I knowe her stoutnes, her boastyng, her arrogancye, and the pynde of her stomacke, sayth the Lord. For her furtaunes may neyther upholde her wryth strengthe ne dede. Therefore shall there mourninge be made for Moab, and euery man shall crye for Moabs sake: a lamentation shall be made to the menne that stand vpon the wal: So wil I mourne for the also, O Hazer, and for the, O thou vine yerde of Sabamah. The wyne & ianches shall come ouer the sea, and the bryanches of Hazer but vnto the sea: the destroyer shall breake into thy vauens and grape garthcyng: Assyrie and chere shall be taken away from the tymbre spelde, and from the whole lande of Moab. There shall be no swete wyne in the presse, the reader shall haue no stomacke to crye, yea there shall be none to cry vnto hym: whiche afore tyme were hearde from Hesbon to Eleale and Abaz, whiche lyfted vp theyr voyce from zoar vnto Hozonaim, that Bullocke of thie peare old. The waters also of Aem-
E tim shall be dyed vp.

E Moreover I will make Moab cease (sayth the Lord) from the off. cing & censur that she hath made vnto her gods in hygh places. Wherefore my heart mourneth for Moab, like a croude playng an deup song: and for the mē's sake of the bypke wal my hearte mourneth also, euen as a pyper that ppyeth a doleful song: for they shall be very fewe, and destroyed. Al heades shall be shauen, and al berdes clipped of: al hands bound, and al fornes gyrded aboute wryth sackcloth. Vpon all the house toppes, and flettes of Moab, there shall be mourning: For I wyl breake Moab lyke an vnprofitable vessel sayth the Lord. O how fearful is he? O how mourneth he? O how doth Moab hang down her heade, and is ashamed? Thus shall Moab be a laughtynge stocke, and had in derision of al them, that be tolde about her. For thus sayth the Lord: Behold, the enemy shall come flying as an eagle, and spread his wynges vpon Moab. He shall clyme ouer the wals, and wpy the strong holdes. Then the myghty mē's bettes in Moab shall be lyke the harte of a woman trauelyng wryth chylde.

E And Moab shall be made so desolate that she shall no more be a people, because she hath sette vpon her selfe agaynst the Lord. Fear, it, and snare shall come vpon the (O Moab) sayth the Lord. Who so escapeth the feare, shall fall in the pytte: and who so getteth out of the pytt, shall be taken in the snare. For I wyl byng a yere of vyltacion vpon Moab, sayth the Lord. They that are able to spe, shall stande vnder the shadow of Hesbon. For they shall go a pye

The Prophecy

out of Hesbon, and a flame from Sid, and shall burne vpon that proud people of Moab, both before and behynde.

Wo be vnto the (O Moab,) for thou people of Edamos shalt perishe: Yea thy sonnes and doughters shall be led away captiue. Yet at the last wyl I byng Moab oute of captiuitie agayne, sayth the Lord. Thus far of the plage of Moab.

The Notes of the. lviij. Chapter.

(a) The Hebrewes expound thus of the. lviij. chaps, that they shoulde haue to destroy the whole kyngdome of the Moabites: as though the text shoulde meane thus muche: Cursed be he that negligently perfourmeth the vengeance of the Lord, that spareth thise most wy. hed Moabites, and that withholdeth hys sword from the vyng of theyr bloods.

The. xliij. Chapter.

The wynde of the Lord agaynst the Ammonites, agaynst, Idumea, Damascus, Cedar and Elam.

A S concerning the Ammonites, thus sayth the Lord: Hath I haue no chyl-
A dien or is he without an heyr? Wyl he hath your kyng then taken Gad: wyl hee soe doth hys people dwell in hys cities? Behold therefore, the tyme cometh (sayth the Lord) that I wyl byng a noyse of warre into Rabath of the Ammonites. Ra-
A bel shall be desolate, and her cryes byene vnto the Isrealites shall be howles ouer those that had them in poss. Much afore, sayth the Lord. Hesbon shall mourne, for it shall be rooted out of the ground sayth the Lord. The cities of Rabab shall crye oute, and gird them selues wryth sackcloth: they shall mourne, and run about the wals: for theyr kyng shall be led away prisoner: yea hys priestes and prynces wryth hym.

Wherefore trustest thou in the water streames that flowe to and fro, O thou leaue doughter: and thyngest thou art so safe (by reason of thy treasure) that no mā shall come to the.

Behold, I wyl byng a feare vpon the, sayth the Lord God of hosts, from al those that be about the: so that ye shall be scattered euery man from an other, and no man shall gather them together agayne that be fled. But after that, I wyl byng the Ammonites also oute of captiuitie agayne.

Vpon the Edomites hath the Lord of Hostes spoken on this maner: Is there no more wysedome in Edoman? Is there no more good counsell among hys people? Is theyr wysedome then turned cleane to nought? Gette you hence, tourne poure backs, creepe downe into the deepe, O ye crytzens of Dedan. For I wyl byng destruction vpon Elam yea and the bare of hys vyltacion. If the grape gatherers came vpon the, shoulde they not leaue some grapes? If the upghit robbers came vpon the, shoulde they not take so muche as they thought wyte ynough.

But

A
Ecc. xviij. d.
and. xxv. a.
Amos. i. a.

Ecc. xviij. d.
Amos. i. a.

De. xviij. c.
Amos. i. a.

Ecc. xviij. c.

Ecc. xviij. c.

Ecc. xviij. b.
Ecc. xviij. b.
xx. c. and
xxv. a

C But I will make Esau hate, and discom-
uet his secretes, so that he shall not be able
to hyde them. His seed shall be wasted a-
way, yea his brethren and his neighbours
and he byn selfe shall not be lesse bewynde.

Jer. xlv. b
Ezech. xlv. b
Isa. lxxviii. c
Thou shalt leaue thy fatherles children
behinde thee, and I will kepe them, and thy
widowes shall take theyr comforte in me.

For thus hath the Lord spoken: Beholde,
they that men thoughte were unmeet to
drinke of the cup, haue drunken with the
sprynge: and thou shalt thou then to be free?

So no: thou shalt neyther be quyte nor
free, but thou muste drinke also: For why,
I haue sworne by my selfe (saith the Lord)
that Bozrah shall become a wilderness, an
open shame, a laughing stocke and cursing:
and her cyties shall be a continual deserte.

Abd. i. c.
Esa. xlviii. b
Jer. xlviii. a
For I am perfectly informed of the
Lord that he hath sent a message alectre
vnto the Heathen. Gather you together,
and go forth agaynst them: make you rea-
dy to the battaile: for lo, I will make the
but smal among the Heathen, and litle re-
garded among men.

The high stomacke and the pride of thy
heart haue disceyued thee, because thou wilt
dwel in the holes of stony rockes and haue
the hygge mountaynes in possession. Ne-
uertheless though thy nest were as hygge
as the eagles, yet wilt I cast thee downe,
saith the Lord. Moreover Idumea shall
be a wilderness: who so goeth by it, shall be
abashed, and wonder at all her plagues.

Gene. xlv. e.
I pke as Sodome, Gomor, and the cyties
that lay there about, were turned vnto
downe (saith the Lord) so shall no bodye
dwel in Idumea, and no manne shall haue
his habytacion ther. Beholde, lyke as the
I upon cometh vnto the pleasaunt me-
dowes of Jordan vnto the grene pastures
of Idum, so wilt I dyscye hym, and make
hym runne agaynst her. What woe is the
Job. xli. a.
(a) yong man that I will ordeyne thereto?
Who is lyke vnto me? What is he that
will streyue with me? What shepherde may
stand in my handes?

Therefore heare the counsel of the Lord,
that he hath taken vpon Idumea and his
purpose that he hath deuised vpon the cy-
tizins of Idumea: The leaste of the stocke
shall teare the in peeces, and looke what
saye theynge they haue, they shall make it
waste, and them selues also. At the noyse of
their fall, the earthe shall quake, the crye of
theyr voice shall be heard vnto the read sea.
Behold, the enemye shall come and spe vpon
hyther, lyke as it were an eagle, and spied
his wyngs vpon Bozrah. Then shall the
bertes of the worthyes in Idome be as the
bert of a woman trauelyng of child. Vnto
Damascus, Hama and Arpad shall come
confusion, for they shall heare euery thing:
they shall be tolled to and fro, lyke the sea
that can not stand still. Damascus shall be
fore a frayd, and shall spe, tremblyng shall
come vpon her. Sorow and payne shall be

verteke her as a woman trauelyng of child
: But how should so worshipful and gla-
rious a city be forsaken? Heare therefore:
theyr yong men that sal in the stretes, and al
her men of trece shall be taken away in that
tyme, saith the Lord of hostes. I will kindle
a fyre in the walles of Damascus, whiche
shall consume the palace of Benhadad.

As for Cedar, and the kingdome of Ba-
zai, whom Nabuchodonozor the kynge of
Babylon smote downe, the Lord hath spo-
ken thus vpon them: Arise and get you vp
vnto Cedar, and destroye people toward
the East. Theyr tentes and theyr flockes
shall they take awaye, yea theyr hangings
and theyr vessel. Theyr Camels also shall
they carie awaye with them. They shall
come aboute them on euery syde with a
fearefull crye.

Also, get you soone awaye crept into ca-
ues, that ye maye dwell there, ye inha-
bitantes of Hazor: saith the Lord: for
Nabuchodonozor the kynge of Babylon
hath holden a counsell concernynge you,
and concluded bys deuysie agaynst you. Ar-
ise, and get you vp agaynst yonder syde
and carles people (saith the Lord) which
haue neyther gates nor doore battes, and
that dwell not together. Theyr Camelles
shall be stolen, and the droues of theyr cat-
tyle dyscye awaye.

Moreover, these that be shaven wilt I
scatter toward al the wyndes, and bringe
them to destruction: yea and that thow
theyr owne samiters, saith the Lord. Ba-
zor also shall be a dwellinge for dragons,
and an euerylastyng wilderness: so that no
body shall dwell ther, and no man shall haue
ther his habytacion.

These are the words, that the Lord spake
to the prophet Jeremy concerning Elam,
in the beginning of the raigne of Sedechi
as king of Iuda. Thus saith the Lord of
hostes: Behold, I will (b) breake the bowe
of Elam, and take awaye theyr strenght, &
vpon Elam, I will bringe the. iiii. wyndes
from the four quarters of heauē, and will
scatter them agaynst the same four wynd-
des. And ther shall be no people, but some
of Elam shall spe vnto them.

For I will cause Elam to be a frayd of
theyr enemyes, and of the that seke their
lyues: and will bringe vpon them the
indignacion of my wrath, saith the
Lord. And I will persecute them with
the sword so longe tyl I haue broughte
them to noughte, I will see (c) my steele
in Elam, I will destroye bothe the kynge
and the prynces from thence saith the
Lord. But in proceste of tyme, I will bringe
Elam oute of captiuitie agayne, saith
the Lord.

The Notes of the .xlix. Chapter.

(a) By this yong man, do some vnderstande
Alexander the grete conqueror, whiche ouer-
came al landes.

(b) The Elamites were good bowmen in bat-
telle: and therefore is theyr bowe prophesied to be
broken.

22. 1. broken

broken &c. by which is meant that they should be overcome in battle of their enemies, & scattered abroad unto the four coastes of the earth.

The .I. Chapter.
The prophecy of the destruction of Babylon, and the deliverance of Israel, which was in captivite.

The words of the Lord spake unto the Prophet Jeremy, concerning Babylon, and land of the Caldees: preach among the Gentils, let your voice be heard: make a token, cry out, keep no silence, but say: Babylon shall be won, Bel shall be confounded, and Merodach shall be overcome. Yes their gods shall be brought to shame, and their images shall stand in feare. For out of the North they shall come a people against her, which shall make her land so waste that nobody shall dwell therein, neither man nor beast, for they shall flye and departe from thence.

(a) In those dayes and at that time saith the Lord, the children of Israel shall come, they & the children of Juda, weeping and making haile, and shall see the Lord their God. They shall aske the way to Sion, thither shall they turne their faces, and come and haue upon the, in a couenaunt that neuer shall be broken.

My people hath bene a loste flocke, my shepherdes haue deceyued them, & haue made them go astray upon the hylls. They haue gone from the mountaine to the hyll, and forgotten their fold. All they that came vnto the, haue deuoured them: & their enemies sayed: We haue made no faulte against them for they haue displeased the Lord, yea even the Lord whiche is the beuty of their cyghtuousnes, and that befedded their fathers. Yet shall ye fly from Babylon and departe out of the lande of the Caldees, and ye shall be as the cammes that goo before the flocke. For loo, I will make up an host of people from the Northland, and bring them vpon Babilon: these shall lay siege to it, and win it. Their arrows shall not misse, lyke as a cunning archer shooteth not wrong. And the Caldees shall be spoiled, and all they that spoile them, shall be satisfied sayeth the Lord. because ye were so cheafull and glad to tread downe myne heritage, and fulfilled your pleasures, as the calves in the graffe: and triumphed ouer them lyke the buls, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the least set by among the nations, void, wast and dried vp. No man shall be able to dwell ther, for the feare of the Lord, but he shall be whole desolate. All they that go by Babylon, shall stand still, and be abashed, and shall wonder at their plagues.

So forth in your aray against Babylon round about, al ye that can handle bowes

and shot at her, spare no arrows, for she hath synned against the Lord. Crye out: vpon her, vpon her, against her rounde about: she shall yelde her selfe, her foundacions shall fall, and her walls shall come down for it shall be the vengeance of the Lord. Yes vengeance shall be taken of her, and as she hath done, so shall she be dealt with: they shall scoote out the sower from Babylon, and hym that handled the syckle in earnest. For feare of the sword of the enemy, euery man shall get hym to his owne people, and euery man shall sic to his owne land. Israel is a scattered flocke, the lions haue disperced them. Syria the kynge of the Assyrians deuoured them, Iasse of all the Babuchodonozor king of Babylon hath brused all their bones.

Therefore thus sayth the Lord of hostes the God of Israel: Behold I will visite the king of Babilon and his kingdom, as I haue visyted the king of the Assyrians, & will bring Israel agayne to his pleasaunt pasture, that he may fede vpon Chammell and Basan, and be satisfied vpon the moose of Ephraim and Galaad. In those dayes and at the same tyme (sayeth the Lord) if the offence of Israel be sought for, there shall none be founde. If men enquire for the synne of Juda, it shall be none: for I will be mercifull vnto them, whom I suffer to remayne ouer.

Go downe (O thou auenger) into the enemies land, and vset the that dwell therein: downe with them, and smyte them vpon the backes saith the Lord: do according to all that I haue commaunded the. There is gone about the land a crye of slaughter and great murder, namely on this manner: Some happeneth it that the hammer of the whole world is thus broken & brused in sonder: how chaunceth it, that Babylon is become a wyldernes amonge the heathen on this manner? I myself haue layed wayte for the, and thou art take: vnwares art thou trapped and snared: for why, thou hast prouoked the Lord vnto anger. The Lord hath opened his house of ordynance, and brought forth the weapons of his wrath. For the thyng that is done in the lande of the Caldees, it is the Lord of hostes worke.

These thynges shall come vpon her at the laste, they shall breake into her pryue chambers, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destoye her, that nothinge shall be left.

They shall slaye all their myghtye soules dyers, and put them to dearthe. Who be vnto them, for the day and tyme of their visitacion is at hand. Oe thyng I heare already a cry, of them that be fled and escaped out of the land of Babylon, whiche shewe in upon the vengeance of his temple: yea a voyce of them that cry agaynst

Ero. xli. b.
Le. xlii. b.
Joel. iii. b.

Isa. xl. b.
Esa. xli. b.
Isa. xl. b.

Isa. xl. b.
Esa. xli. b.
Isa. xl. b.

Jerem. i. g.

Esa. xlii. a

E

Ba

Babylon: Cal upon al the archers against Babylon, pitey your tentes round about her, that none escape. Accompence her, as she hath defetued: and accordynge as she hath done, so deale wth her agayne: for she hath set up her scilic agaynst the Lord, agaynst the holpe one of Israel. Therefore shall her pong men fall downe in the streets, and al her men of war shall be rooted oute in that day saith the Lord. Behold I speake vnto the (O thou proude sayr the Lorde God of hosts: for thy day shall come, euen the tyme of thy visitacion. And the proude shall foble and fall, & no man shall help hym vp, I wyl burne up bys city wth fyre, and it shall consume al that is round about hym.

Thus saith the Lord of hosts: The children of Israel and Juda suffer violence together. All they that haue them in captiuitie, kepe them fast, and wyl not let the go: but they: aunger & redemer is myghty, whose name is the Lord of hostes. he shall maptrape they: cause, he shall make the land shake, and iudge them that dwel therein one with an other. The sword shall com vpon the Caldces, saith the Lord, vpon them that dwel in Babylon. vpon they: princes, and vpon they: wyse menne: the sword vpon they: Southsayers: as for those, they shall become fooles. The sword vpon they: worthies so that they shall fall stand in feare: The sword vpon they: horsemen and charrets and vpon al the chymen people that dwel vnder them: so that they shall al become like womē: the sword vpon they: treasure, for that it shall be stolen away. The sword vpon they: waters so that they shall be dryed vp: For the land worshippeth Images and belyleth in straunge wonderfull thynges. Therefore shall wyld beastes, Ayes, and Ectyres dwell therein: for they shall neuer man dwell there, neyther shall any man haue bys habitation there for euermore. Lyke as God destroyed Sodom and Gomorre with the cypres that laye there aboute, saith the Lord: So shall no manne dwell there also: neyther shall any manne haue ther bys habitation. Beholde, there shall come a people from the Northe, wth a grete bond of mē, & many kynge shall stand vpon the endes of the earth: they bear bowes and bucklets, cruel are they and vnmerryful.

They: voyce toyleth lyke the raging sea, they: crye vpon hoyses, and come weapened to fyght agaynst thee, O Babylon. As soone as the kynge of Babylon heareth tel of them, bys handes shall waxe feble. Sorow, and heynes shall come vpon hym as a woman traualing wth chylde. Behold lyke as the Iren cometh vp from the pleasaunte medowes of Iordan vnto the greene pastures of Urban, so wyl I dryue them forth, and make them tunne agaynst her. But whome shall I abuse out and ordayne to such a thyng? For who is lyke me, or who wyl stryue wth me: or

what they beate mape & agaynst me: Therefore beate the counsel that the Lorde hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Caldces. The least among the people shall teate them in pieces, and looke what please saunt thyng they haue: they shall laye it waste. The noyse at the wyning of Babylon shall moue the earth, and the cry shall be heard among the Gentyls.

The Notes of the li. Chapter.

(a) Here reprophreth he the commynge agayne of the people from the captiuitie of Babylon, after the general lyence geuen them of kynge Cyrus li. Para. xxvi. g. and. i. & lvi. i. a. (b) Which crye out in tyme of they: traualing.

The li. Chapter.

How Babylon should be euertrowen. Jeremij geueth bys booke to Bariab.

Thus hath the Lord sayed: beholde I wyl raise up a perillous tynd agaynst Babylon and her citizens that beate euyl wyl agaynst me. I wyl send also into Babylon, famneto, to (a) famne her oute and to destroy her lande: for in the daye of her trouble they shall be about her on euery syde: Moreover the Lord hath sayd vnto the bowemen, and to them that clyme ouer the wals in dycast places: Ye shall not spare her younge men: kyll downe all her host. Thus the sayre shall fall downe in the lande of the Caldces, and the wounded in the streets. As for Israel and Juda, they shall not be forsaken of they: God, of the Lord of hostes, of the holy one of Israel: no though they haue spyled all they: lande ful of spynne. Flye away from Babylon, & uery man saue bys wyfe. Let no man holde bys tounge to her wickednes, for the tyme of the Lordes vengeance is come, yea he shall rewarde her agayne. Babylon hath bene in the Lordes hande a golden cuppe, that maketh all landes dronken: Other wyne haue all people dronken, therefore are they out of they: wytres. But sod: in lyte is Babylon fallen & destroyed. Mourn for her, drynge plasters for her woundes, if she may peraduenture be lealed again. We woulde haue made Babylon indole (say they) but she is not recouered. Therefore wyl we kette her alone, and go euery manne into bys owne countrey. For her iudgemente is come into beauch, and is gene vp to the clouds. And therefore come on, we wyl shewe syon the woork of the Lorde our God.

Make sharpe the arrowes, and fyl f quet: B uers: for the Lord shall raise up the spurre of the kynge of the Medes, wherby hath already a desyre to destroy Babylon. This shall be the vengeance of the Lord, and the vengeance of bys temple.

Set vp tokens vpon the walles of Babylon make your watch trewe. Set your watchmenne in a taye, yea holde your watchmen: and yet for al that shall the Lord goo forth wth the drupe wherby he hath

Q. li. take

Gene xli. c
Jerem. li. b
De. xxviii. c

Jer. xli. c

Job. xli. a.

Jer. xli. b

Q.

Jerem. li. b

Ec. xlii. d

Jer. xli. c

Isa. xli. b
Ap. xviii. a.
and. xlii. b.

Jud. ii. e
iii. Re. xi. c.

The.ii.Chap.

taken vpon them that dwel in Babylon.

A thou that dwellest by the great waters, **A** thou that hast so great treasure & riches, thyne ende is come: and the reckning of thy winnings. The Lord of hostes hath sworn by hym selfe, that he will ouerwhelme the wyth men lyke greshoppers in number, wyth the wyth a courage shall cry, Alarum Alarum agaynst the. Yea eue the Lord of hostes, that wyth his power made the earth, wyth his wysedome prepared the round world, and wyth his dycrecion sprede oute the heauens. As soone as he lettesth his voyce be heard the waters in the ayre were scarce: he draweth vp the cloudes from the endes of the earth. he turneth the lightnyngs to rain, he byngeth the wyndes oute of the secret places. By the reason of wysdom al men are become fooles. Confounded be al the casters of ymages: For the chynge that they make, is but dyscrete, and hath no breathe: Wapne is it, and worthy to be laughed at: and in the tyme of vsytacion, it shall perishe.

Reuert belesse the porcyon of Jacob is none suche: but he that made all, whose name is the Lord of hostes, is the robbe of his inheritance. Thou breakest my weapons of war, and yet thou wote the I haue scattered the nacjons and kyngdomes. Thou wote the I haue scattered horse and horsemen, yea the charretes, and suche as fate vpon them: Thou wote the I haue scattered man and woman, old and yonge, bachelor and mayden.

Thou wote the I haue scattered the shepherds, and his flocke, the husband man, and his cattell, the wyntes and the rulers. Therefore wyl I reward the city of Babylon, and al her cytezens the Caldees, wyth all the euill whiche they haue done vnto Syon: yea, that ye your selues shall see it, sayeth the Lord. Behold, I come vpon the, thou nor some (b) byll, sayeth the Lord: thou that destroyest all landes, I wyl stretch out my hand ouer the, and cast the downe from the stony rockes: and wyl make the a brynt byll, so that neyther corner stones, nor pyrnacles, nor foundation stones shall be taken any more oute of thee, but waste and desolate shalt thou lye for evermore, sayth the Lord.

Set vp a token in the lande, blowe the trumpets amonge the Heathen, prouoke the nacjons agaynst her: call the kyngdomes of Acharat, Mennu, and Acanes agaynst her: number out Taphsat agaynst her: bynge as greatesorte of hostes agaynst her, as if they were greshoppers. Prepare agaynst them the people of the Meedes, wyth the kyngs, wyntes, and all the chynge rulers, yea and the whole land that is vnder them.

The land also shall shake and be a fraied when the deuyce of the Lord shall come forth agaynst Babylon, to make the sonde of

The Prophecy

Babylon so waste, that no man shall dwell any more therein. The worthies of Babil shall leaue the battayle, and keepe them selues in strong holds, their strength hath fayled them, they shall be like women. Their dwelling places shall be brynte vp, theyr bars shall be broken. One pursuauur shall mete an other, yea one post shall come by a nother to byng the kyng of Babylon tydings that his city is taken on euery side, the fordes occupied, the reues bryt vp, and the souldiers sore a fraied.

For thus sayth the Lord of Hostes the God of Israell: the daughter of Babylon hath bene in her tyme lyke as a chieshyng floore, but shortly shall her haruest come. Nabuchodonozor the kyng of Babylon hath deuoured and destroyed me, he hath made me an empty vessel, he hath walmed me wylke a draggon, and fylled his belly wyth my delicates: he hath cast me oute, he hath taken my substance awaye, and the thyng that was left me, hath he caried vnto Babylon sayeth the daughter that dwelleth in Syon: yea and my blonde also vnto the Caldees, sayth Jerusalem. Therefore thus sayth the Lord: Behold I will defend thy cause, & avenge the: I will drynke vp her sea, and dry vp her water sprynges.

Babil shall become an heape of stones, a dwelling place for dragons, a fearfulnes and wondryng, because no man dwelleth ther. They shall rose together lyke lions, and as the yong Lyons when they be angry, so shall they bondethem selues. In theyr beate I shall set drynke before them, and they shall be drunken for ioy: they shall they slepe an euerlastyng sleepe, and neuer wake, sayth the Lord. I shall carie them downe to be slayne lyke sheepe, lyke weathers and goates.

How was Sefach won? How was the glory of the whole land taken? How happeneth it that Babilon is so wondred at amonge the Heathen? The sea is ryfen ouer Babylon, and hath couered her with his greates waues. Her cytyes are layed waste, the land lyeth vnbuyded and void: it is a lande where no man dwelleth, and where no man traualyth thorow. More ouer I wyl vsyt Bel at Babilon: and the thyng that he hath swallowed vp, I shall pluck out of his mouth. The gents also shall run no more vnto Hym: yea and the wals of Babylon shall fall.

My people, come out of Babil, that euerye man maye saue his lyfe, from the feareful wyrd of the Lord. Be not faine berred, and fear not at euery rumour that shall be heard in the land: for euerye yere byngeth new tydings, yea a straunge wickednes and lordshyppe. And loo, the tyme cometh that I wyl vsyt the Images of Babylon, and the whole lande shall be confounded, yea and her dayne shall lye in the myddest of her. Heant and earth with al that is therein, shall reioyse ouer Babil

to be

Amos vi. c.
Jer. xxi. a.

Jerem. x. b.

pl. cxxv. b.

Esai. xlii. c.
Baru. vi. a.

Esai. xxi. c.

Jerem. li. a.

Jerem. l. a.
Esai. cxi. a.
Da. xii. a.

when the destruction shall come vpon her from the North, saith the Lord.

Jeremy. i. c. Like as Babylon hath beaten downe and slayne many of Israel, so shall they fall manye and be slayne in al her kyngdome. Ye that haue escaped the sword, haste you, stand not still, remember the Lord a farre off: and thynke vpon Jerusalem, for mee were ashamed to heare the blasphemers: out faces were couered with shame, because the strange alleaunters came in to the Sanctuary of the Lord. Wherefore beholde (saith the Lord) the tyme cometh that I will vpspyre the Images of Babylon, and thowme the whole lande they shall moue and fall. Though Babylon climed vp into heauen and kepte her power on hye, yet shall I send her destructions saith the Lord.

A piteous crye shall be heard from Babylon, and greate myserye from the lande of the Caldees: when the Lord destructione shall come vpon her, and when he shall drye out the hye flowes, and make and proude boastynge, wherewith they haue bene as furpous as the waues of greate water floudes, and made greate crakes with theyr wordes. For the destructions shall come vpon her, (even vpon Babylon) wherewith shall take her wordes, and breake theyr covenants: for God is dysposed to avenge hym selfe vpon them, and sufficiently to recompence them. Yea (saith the Lord) I will make theyr princes, their wise men, theyr chiefe rulers, and al their wordes, drunken: so that they shall sleepe an euerslapyng sleepe, and neuer wake: Thus saith the kyng whose name is the Lord of hostes.

B Moreover, thus saith the Lord of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be brente vp. And the thing that the Gentyles and the people haue wrought with great trauaile and labour, shall come to nought, and be consumed in the fyre.

Thys is the charge that Jeremy gaue vnto Saraiab the sonne of Ieriah, the son of Maasab, when he went toward Babylon with Sedechias the kyng of Iuda, in the fourth yere of his reigne. Now this Saraiab was a peaceable prince. Jeremy wrote in a booke al the myserye that should come vpon Babylon, yea and al these sermons that he wryten agaynst Babylon, and gaue Saraiab thys charge: When thou comest vnto Babylon, se that thou rede al these wordes and say: O Lord thou art determined to roote out this place, so that neyther people nor cattel shall dwel there any more, but to lie waste for ever: and when thou hast red out the booke, hynde a stone to it, & cast it in the myddell of Euphrates, and say: Even thus shall Babylon synke, & be thurst downe with the burthen of trouble that I will bring vpon her: so that she shall neuer come vp agayne. Thus are the preachynge of Jeremy.

The Notes of the. li. Chapter.

(a) Even as menne saune come when it is threashed.

(b) By thys noisome hyl is vnderstand Babylon. Why Babylon is called an hyl, is before shewed in Jeremy. xlii. a.

(c) Bowes for strength, as in Psal. lvi. b. Wher he calleth the strengthes of men of warre the bowes of Israel.

The. lii. Chapter.

He repeateth the sayng of Sedechias. Jerusalem is take of the Chaldees, sedechias sonnes are kylled before his face, and his eyes put out. The city is burned. The temple is spoiled and robbed. They that were left in Jerusalem, are carryed to Babilon. Kyng Ichoakim is brought forth of prison, and set free a kyng.

Sedechias was. xxi. yere old when he was made kyng, and he reigned eleuen yere in Jerusalem. His mothers name was Hamutal, Jeremies daughter of Iobnah. He lyued wretchedly before the Lord even as Ihoakim dyd. Wherefore the Lord was angry at Jerusalem and Iuda so long, til he had cast them out of his presence. And Sedechias fel from the kyng of Babilon. But in .v. yere of his reigne, in the .x. moneth, the .x. daye of the moneth, he had yced that Nabuchodonozor the kyng of Babylon with al his host came before Jerusalem, and besieged it, and made bulworkes round about it. And thys besieging of the city endured vnto the cleuerth yere of kyng Sedechias.

And in the. llii. moneth, the xiiii. daye of the moneth, ther was so greate hunger in the city, that ther wer no more vittails for the people of the lande. So al the foules dyed brake away, and fled out of the city by nyght thow the way of the porte betwene the two wals by the kyngs garde. Now the Caldees had compassed the city round about, yet wylt these men their way toward the wyldernes.

And so the Caldees folowed vpon them and tooke Sedechias the kyng in the field of Iericho, when his hoste was run from hym. So they caried the kyng away prisoner vnto Ieribab vnto the kyng of Babylon in the lande of Demah, where he gaue iudgement vpon hym.

The kyng of Babylon also caused Sedechias sonnes to be slain before his face, yea and putte al the princes of Iuda to death at Ieribab. Moreover he put out the eyes of Sedechias, caused hym to be bound with chynes, to be caried vnto Babylon: and let hym lye in prison tyl he dyed.

Now the .x. daye of the fyfte moneth in the .x. yere of Nabuchodonozor kyng of Babylon, Nabuzardan the chiefe captain and the kyng of Babilons seruantes came vnto Jerusalem, & brent the house of the Lord. He brent also the kyngs palace, al the houses & al the gorgious buildings in Jerusalem. And the whole host of the Caldees & were with the chiefe capitayne, brake downe the wals of Jerusalem round about.

As. lii. As

when the destroyers shall come vpon her from the North, saith the Lord.

I Like as Babylon hath beaten downe and slayne many of Israel, so shall they fall manye and be slayne in al her kyngdome. Ye that haue escaped the sword, haste you, stand not still, remember the Lord a farre off: and thynke vpon Jerusalem, for mee were ashamed to heare the blasphemers: out faces were couered with shame, because the strange alleaunters came in to the Sanctuary of the Lord. Wherefore beholde (saith the Lord) the tyme cometh that I will vpspyre the Images of Babylon, and thowme the whole lande they shall moune and fall. Though Babylon climed vp into heauen and kepte her power on hye, yet shall I send her destroyers saith the Lord.

Jer. xlii. d

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Jer. xxi. a
Jer. xxi. b
Jer. xxi. c

And in the. llii. moneth, the nynti daye of the moneth, ther was so greate hunger in the city, that ther wer no more vittails for the people of the lande. So al the fouler dyers brake away, and fled out of the cite by nyght thorow the way of the porte betwene the two wals by the kyngs garde. Now the Caldees had compassed the city round about, yet wist these men their way toward the wyldernes.

And so the Caldees folowed vpon them and tooke Sedechias the kyng in the field of Iericho, when his hoste was run from hym. So they caried the kyng away prisoner vnto Ieribab vnto the kyng of Babylon in the lande of Demah, where he gaue iudgement vpon hym.

Jer. xxxix. b

The kyng of Babylon also caused Sedechias sonnes to be slain before his face, yea and putte al the princes of Iuda to death at Ieribab. Moreover he put out the eyes of Sedechias, caused hym to be bound with chynes, to be caried vnto Babylon: and let hym lye in prison tyl he dyed.

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As. lii. As

The. lii. Chapter.

D As for the poore people, and such folke as per was left in the city, which also wer fallen to the kyng of Babylon, yea, and what people as per remayned, Nabuzardan the chiefe Capytayne carped them away prisoners.

But the poore people of the countrey dyd Nabuzardan the chiefe Capytayne leane in the land to occupy the vineyards and feldes.

The Altars also brake the brasen pyl- lers that wer in the house of the Lord, yea the seate and the brasen Lauer that was in the house of the Lord: and carped al the metal of them vnto Babylon.

They tooke away also the Cauldrons Shouls, flesh hookes, spynklers, Spones and al the brasen vessel that was occupied in the seruyce: with the basens, colepans, spynklers, portes, candelstykkes, spoues, and cypres: whereof some were of gold, and some of syluer.

E The chiefe Capytayne toke also the two pylers, the lauer, the twelue brasen bul- lockes that stode vnder the seate, whiche kyng Salomon made in the house of the Lord: and al the vessel conueyned so muche metal that it might not be weied. For eue- ry piler was cyghren cubites hie, and þe rope that went aboute it, was twelue cu- bites, and foure syngers thicke and cold: Now vpon the rope wer brasen knops, and euery knop was .v. cubites hie: and vpon the knops were hopes and pomgranates round about of cleue bras.

After this maner were both the pylers factored with the pomgranates, whereof ther wer an hundred, foure score and syx- tene, which hanged vpon the hopes round about. The chiefe Capytayne also tooke Saraiab the hie pyeste, and Sophoniah that was chiefe next him, and the thre ke- pers of the treasury. He tooke out of the ci- ty a chamberlayne whiche was a captain of the souldiers, and seven men that were the kyngs seruaunts, which were sold in þe city: and Saphera a capytaine that vsed to make the men of war: with .ix. men of the countrey that were taken in the ctye. These Nabuzardan the chiefe Capytayne tooke and caried them to the kyng of Ba- bilon vnto Babel: and the kyng of Ba- bylon caused them to be put to dwelle at Babel in the land of Demath. And thus Juda was led away captiue out of hys own lande. This is the sum of the people, whiche Nabuchodonosor led away captiue.

In the .vii. yere of hys reigne, he caried away of the Jewes, .lii. .iii. .and. .xxii. In the .xviii. yere Nabuchodonosor carped away from Jerusalem, .viii. .c. and two and thyrty persons. In the thre and twen- ty yere of Nabuchodonosor, Nabuzar- dan the chiefe Capytayne toke away seven hundred and .xlv. Jewes prisoners. The whole sum of al the prisoners, is .liii. thou- sand and syxe hundred.

The Prophecy

In the .xxxviii. yere after that Ioachim the kyng of Juda was carped away, in the .xv. day of the .xii. moneth, Evilmerodach king of Babylon (the same yere that he reigned) gaue Ioachim the king of Ju- da his pardon, and set hym out of prison, & spake lounge to hym, & set his throne about the thrones of the other kings that were with hym in Babylon. He chaunged also the clothes of hys prison, yea he eate with hym al hys lyfe longe. And he had a continuall luyng geuen hym of the kyng of Babylon, euery daye a certayne thyng allowed hym al the dayes of hys lyfe vntill he dyed.

The ende of the booke of the Prophec Jerem.

The Lamentations of Jerem.

It happened after Israel was brought into captiuitie, and Jerusalem destroyed: that Jerem the Prophecete sawe weep- yng and sorrowfully bewailed Jerusalem: and syghinge and howling with an veyr and woful heart, sayde:

The fyfte Chapter.

Alph.



How sorely the city is so desolate, that sometime it was full of people? How is she become like a widow, which was a ladye of al nations? How is she brought vnder tribute & ruled al landes.

With

She weepeth sore in the nyght, so that þe teares run downe her cheekes: for among al her louers, ther is none that geueth her any comfort: yea her next frendes abhorre her, and at become her enemyes.

Bebel.

Juda is taken prisoner, because she was defiled: and for seruing so manie straunge gods, she dwelled now among þe heathen. She spaketh no rest, al they that persecut- ed her,ooke her, and so she dwelleth a- mong her enemyes.

Dalad

The Gates of Sion mourne because no man cometh any more to þe solemne feasts. Al her gates are desolate, her pylers make lamentaciō, her matōes are careful, & she her selfe is in great deuines.

He.

Her enemyes are fallen vpon her heade, and haue put her to shame: because þe Lord hath chastened her for her greare wyched- nes: her children are led away captiue be fore they enemy.

Uau.

Al the beute of the daughter Syon is away, her prynces are become like wea- thers that fynde no pasture. They are dy- uen away before they enemy: so that they haue no more power.

Zafu.

Howe dothe Jerusalem remember the fyre

These wor- des are read in the .lxx. interpreted but not in the Hebrew.

xi, We. vii

The. lii. Chapter.

D As for the poore people, and such folke as per was left in the city, which also wer fallen to the kyng of Babylon, yea, and what people as per remayned, Nabuzardan the chiefe Capytayne carped them away prisoners.

But the poore people of the countrey dyd Nabuzardan the chiefe Capytayne leane in the land to occupy the vineyards and feldes.

The goldes also brake the brasen pyl- lers that wer in the house of the Lord, yea the seate and the brasen Lauer that was in the house of the Lord: and carped al the metal of them vnto Babylon.

They tooke away also the Cauldrons Shouls, flesh hookes, synnklers, Spones and al the brasen vessel that was occupied in the seruyce: with the basens, colepans, synnklers, portes, candellstokes, spoues, and cypres: whereof some were of gold, and some of syluer.

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Dalch

The Grekes of Sion mourne because no man cometh any more to þe solemne feasts. Al her gates are desolate, her pylers make lamentaciō, her matthes are careful, & she her selfe is in great deuines.

He.

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Uau.

Al the beute of the daughter Syon is away, her prynces are become like wea- thers that fynde no pasture. They are dy- uen away before they enemy: so that they haue no more power.

zafu.

Nowe do the Jerusalem remember the tyme

These wor- des are read in the .lxx. interpreted but not in the Hebrew.

xi, We. vii

Jer. xli. e

Of Jeremij.

tyne of her mysery and disobedyence, yea the top and pleasure that she hath had in tymes past: sepage her people is brought downe chozowe the power of theyr enemies mye, and ther is no man for to helpe her: her ennemyes stande loyng at her, and laugh her Saborh dayes to scorne.

Herh.

Jerusalem synned euery more and more, therfore is she come in decap. Al they that had her in honoure, despyse her: for they haue sene her frithynesse. Yea she spggeth and is a Hamd of her selfe.

Yeth.

Her Chyrites are despyed, she remembered not what wolde folow: therfore is her fall so great, & ther is no man to comfort her. O Lord consider my trouble, for myne enemy hath the upper hand.

Jed.

D The enemy hath put his hand to all the precious thynges that she had, yea euen before her eyes came the Deachen in, & out of the Sanctuarie, whom thou (neuerthelesse) haste forproben to come wryth in thy congregacion.

Laph.

Al her people seke theyr bread with besynesse, and loke what precious thyng euer man hath, that geueth he for meat to saue his lyfe. Consyder, O Lord, and se, how vyle I am become.

Lamed.

O ye all that go fore by, beholde and se, if ther be any sorow like vnto myne, toher wryth the Lord hath troubled me in the daye of his fearful wrath.

Mem.

F From aboue hath he sent downe a spie into my bones and chakened me: he hath layde a net for my fete, and throwen me wyde open: he hath made me desolate, so that I must euer be mourninge.

Nun.

The poke of my transgression is come at the last, whys hand hath he taken it vp and put it about my necke. My strength is gone: the Lord hath deliuered me into those handes, from whych I cannot quite my selfe.

Samech.

The Lord hath destroyed all the myghty men that were in me. He hath proclaymed a feast, to slaughter al my best men. The Lord hath troden downe the doughter of Iuda, lyke as it were a wine presse.

Pin.

Therfore do I wepe, and myne eyes geue oute water: for the comforter that should quicken me, is far from me. My chyl dren are dyspayd away, for whyp: the enemy hath gotten the ouer hand.

Qin.

Syon casteth oute her handes, and ther is no man to comfort her. The Lord hath laied the ennemyes rounde aboute Iacob and Jerusalem as it were a mensu-

The.ii. Chapter. Fo. xliii.

ous woman in the myddest of them.

zade.

The Lord is vnghtous, for I haue prouoked hym * comtenuance vnto anger. O take hede all ye people, & consyder my bysynesse: My maydens and my yonge men are led away into captiuytpe.

Isoph.

I called for my louers, but they begg: led me: for my pyres & counsellors, but they perished: euen while they sought for meat to saue theyr lyues.

Res.

Consyder (O Lord) howe I am trou- bled, my wombe is disquieted, my bette turneth aboute in me, and I am full of besynesse. The sword butteth me wrythoute, and wrythin I am lyke vnto deary.

Sin.

They heare my mourning, but ther is none that wyll comforte me. All myne enemies haue herd of my trouble, and are glad therof, because thou haste done it. But thou shalt byngge for the tyme, when they also shalbe lyke vnto me.

Tau.

From the Hall come al theyre aduersi- ty, thou shalt plucke the awaye, euen as thou haste plucked me bycause of all my wpychednes. For my sorowe is very great, and my bette is beure.

The.ii. Chapter.

Aleph.

As how hath the Lord darkened the doughter of Syon so sore in his wrath: As for the honoure of I- sacel he hath casten it downe from heauen: Howe happeneth it, that he remembered not his owne sore stole, when he was angry.

Chir.ii.ii.

Beith.

The Lord hath cast downe al the glory of Iacob without any fauour: al the strong places of the doughter Iuda hath he broken in his wrath, and throwen the downe to the ground: her kyngedome and her prynce hath he suspended.

Gmel.

In the wrath of his indignation he hath broken all the * borne of Irael: he hath wrythdrawen his ryghte hande fro the enemy: yea, a flame of fyre is kind- led in Iacob, and hath consumed up all counte aboute.

Daleth.

He hath bent his bowe lyke an ene- mye, he hath fastened his ryghte hande as an aduersary: and euery thyng that was pleasaunte to se, he hath smitten it downe. He hath poured oute his wrath lyke a fyre, in to the tabernacle of his doughter of Syon.

He.

The Lord is become lyke as it were an enemy, he hath caste downe Irael, and all his places: yea all his strong holdes hath he destroyed, & fylled the dought-

AM.iii. ter

Some
rende, com-
maundment.
It is in the
huc, mouly
his laying
of aduice.

Mothe here
signifieth
strength
power, no-
bilitie, and
dominion.

13

The.iii. Chapter.

ter of Iuda with much more sorrowe and heauines.

Uan.

Her tabernacle (whych was lyke a gar-
denc of pleasure) hath he destroyed: her
hye solemne feastes hath he put downe.
The Lorde hath brought it so to pass, that
the hye solemne feastes and Sabotes in
Sion, are cleane forgotten. In hye deap
displeasure hath he made the kyng and
prynces to be despyed.

zain.

The Lorde hath forsaken hye owne
altare, and is wroth with hye owne San-
ctuary, and hath giuen the walles of theyr
stronges into the handes of the enemye.
The enemyes made a noyse in the
house of the Lorde, as it had bene in a so-
lemne feast daye.

Ueth.

C The Lorde thoughte to breake downe
the walles of the daughter Sion: he spredde
oute hye (a) lyne, and drewe not in hye
hande, tyll he had destroyed them. Ther-
fore mouene the currettes and the broken
walles together.

Ueth.

Her portes are casten down to the ground,
her bays are broken and smytten in son-
der: her kyng and prynces are carped
away to the Gentyles. They haue hey-
ther lawe no prophetes, nor yet any vision
from the Lord.

Job.

C (b) The Senatours of the daughter Sy-
on sate vpon the ground in silence: they haue
strowed ashes vpon theyr heades, and gy-
ded them selues with sackloth. The may-
dens of Ierusalem haue downe theyr heades
to the grounde.

Caph.

D Myne eyes begyn to sayle me thorow
weppynge, my body is disquyeted, my spuer
is pouted vpon the earth, for the greate
hurt of my people, seinge the childre & ba-
bes dyed downe in the stretes of the cty.

Lamed.

Then whē they spake to theyr mothers:
wher is meat and drynke? for whyle they
so sayd, they fel downe in the stretes of the
cty lyke as they had bene wounded, and
some dyed in theyr mothers bosome.

Mem.

E What shal I say of the, O thou dought-
er Ierusalem, to whome shall I lyken the?
To whome shall I compare the, O thou
daughter Syon, to comfort the wythall?
Thy burte is lyke a mayne sea, who may
heale the?

Fun.

Thy prophetes haue looked oute vayne
and folysh thynges for the, they haue not
shewed the of thy wyckednes, to kepe the
from captiuitie: but haue ouerladen the,
with thowse falsed scattered the abode.

Samech.

All they that go by the, clap theyr handes

The Lamentatyons

at the: bissing and wagging their heades
vpon the daughter Ierusalem, and saye:
is this the ctye that men call so sayre,
wher in the hole land reioyseth?

Am.

All thyne enemyes gape vpon the, whis-
pering and biting their teethe, saying: let
vs deuour, for the tyme that we looked for
is come: we haue found and sene it.

Uhe.

The Lorde hath fulfilled the thynges that
he was purposed to do: and performed that
he had deuised long ago: he hath destroy-
ed and not spared. He hath caused thyne
aduersarye to triumphe ouer the, and set
vp the hoine of thyne enemye.

zade.

Let thyne herte cry vnto the Lorde, O
thou ctye of the daughter of Syon, let thy
teares run downe lyke a riuier, day and
nyght: rest not, & let not the apple of thyne
eye leaue of.

Uoph.

Stand vp and make thy prayer in the
first watche of the nyght, poure out thyne
herte lyke water before the Lorde, lift vp
thyne handes for the spues of thy pynge
chylde that dye of hangre in the stretes.

Res.

Beholde, O Lorde, & conspyde, whyr hast
thou gathered me vp so cleue? Shall the
women then eate theyr owne frute, euen
chylde of a span longe? Shal the prynces
and prophetes be gaue thus in the San-
ctuarye of the Lorde?

Am.

Yonge and olde lye behynde the stretes
vpon the grounde, my maydens & yonge
men are slayne with the swerde, whome
thou in the daye of thy wrathful indigna-
cion hast put to deathe: yea, euen thou hast
put to deathe, and not spared them.

Uau.

Myne neighbours that are round about
me, hast thou called, as it were a feast day,
so that in the daye of the Lordes wrath none
escaped neyther was any lette behynde.
Those that I had brought vp and nouri-
shed, hath myne enemy destroyed.

The Notes of the.ii. Chapter.

(a) As carpenters spyed out their lines to build
walles, houses and other thynges: so had God
spredde oute hye lyne to destroye Ierusalem and
Iewrye: and to bringe them to perfect subiec-
tion. For that signifieth the spyedynge oute of
the lyne as it is sayd. ii. Reg. viii. 8. It is a dis-
similitude borrowed of carpenters.

(b) Wher the iudges of Ierusalem were wont
to sit honorablye and gorgeously vpon goodly
seates, and geue sentence in the gates, now lye
they vpon the grounde slayne and in the gates
is nothyng but silence, and bylmes.

The.iii. Chapter.

Aleph.

I Am the man, that (thorow the rod of
hye wrath) haue experience of misery.
He dyed me forth, and led me: yea
into

into darcknesse, but not into syghte.

Agaynst the only be turner bys hand,
and layeth it eue vpon me.

Verb.

My fleshe and my skyn hath he made
olde, and my bones hath he broked.

Sal for sor- rowfulnes He hath buylded rounde about me, and
closed me in wyth * gal and trauaile.

He hath set me in darcknesse, as they
that be dead for euer.

Simel.

He hath so bedged me in, & I canot get
out, and hath laied heavy lynches vpon me.

Though I cry & cal piteously, yet hear-
eth he not my prayer.

He hath stopped by my wayes w four-
squared stones, & made my pathes croked.

Dalet.

He layeth wayt for me lyke a Beare, &
as a Lyon in a hole.

He hath marred my wayes, and broke
me in pieces, he hath layed me waste alto-
gyther.

He hath bent bys bowe, and made me
as it were a marcke to shoute at.

He.

The arrowes of bys quiter hath he shot
euen vnto my repues.

I am laughed to scorne of all my peo-
ple, they make songes byd me, all the daye
longe.

He hath filled me wyth bytternes and
gyuen me wormwood to drynke.

Can.

He hath smitten my teth in pieces, and
rolled me in the daffe.

He hath put my soule out of rest, I for-
get al good thynges,

I thought in my selfe: I am vndone,
ther is no hope for me in the Lorde.

Gain.

O remembre yet my mysery & my trou-
ble, the wormwood and the gall.

Yea thou shalt remembre the, for my soule
melteth awaye in me.

Whyle I confide these thynges in my
herte I get a hope agayne.

Verb.

Remember, that the mercyes of the Lorde
are not cleane gone, and that bys lounge
kyndnes ceaseth not.

Bys faythfulnes is greute, and renueth
it selfe as the morninge.

The Lorde is my port, saith my soule,
therfore wyl I hope in hym.

Eeth.

O howe good is the Lorde vnto them &
put theyr trust in hym, & to the soule that
seeketh after hym?

O howe good is it w splanesse to wayt,
and ray for the belch of the Lorde?

O howe good is it for man, to take the
yocke vpon hym from his yowth by.

Job.

He sitteth alone, he holdeth hym still, &
dwelleth quietly by hym selfe.

He layeth bys face vpon the earth, if

percase ther happen to be any hope.

He offereth bys cheke to & smyter, he wyl
be content wyth repones.

Laph.

For the Lorde wyl not forsake for euer.

But though he do cast of, yet accordyng
to the multytude of bys mercies, he recey-
ueth to grace agayne.

For he doeth not plage, and cast out the
thyldren of men from bys herte.

Lamed.

To tread all the pypsoners of the earth
vnder bys fete.

To moue the iudgemente of man before
the moste hyghesse.

To condemne a man in bys cause: The
Lorde hath no pleasure in suche thynges.

Mem.

(a) What is he the that saith: ther shuld
somerthyng be done wythoute the Lorde
commaundemente?

Out of the mouth of the most hyghest
goeth not euel and good.

Wherfore then murmureth the linge
man: let hym murmur at bys owne spyt.

Run.

Let vs loke wel vpon our owne wayes,
and remembre our selues & tourne agayne
to the Lorde.

Let vs lyse by our vertes wyth our han-
des vnto the Lorde that is in heauen.

We haue bene dyssemblers, and haue
offended, wylt thou therfore not be in-
treated?

Samech.

Thou haste couered vs in thy wrath, &
persecuted vs, thou haste layed vs wyth-
out any saloute.

Thou hast byd thy selfe in a cloud, that
our prayer shulde not go thorowe.

Thou hast made vs outcastes, and to
be despyed amonge the heathen.

Aln.

Al our enemyes gape vpon vs.

Fear and snare is come vpon vs, yea
despyte and destruction.

Hole riuers of water gush out of myne
eyes, for the greute hurte of my people.

She.

Myne eyes runne, and cannot cease, for
ther is no resse.

O Lorde when wylt thou loke downe
from heauen, and consyder?

Myne eye breaketh my herte, because of
al the daughters of my crye.

Zade.

Myne enemyes hunted me out sharply,
lyke a byrd, yea and that wythout a cause.

They haue put downe my lyte into a
pyt, and layed a stone vpon me.

They poured water vpon my heade,
then thought I: now am I vndon.

Koph.

I called vpon thy name, O Lorde, oute
of the depe pytte.

Thou haste herde my voyce, and haste
not turned away thine eares fro my sigh-
inge

The.iii. Chapter.

inge and crying.

Thou haste enclined thy selfe vnto me, when I called vpon the, and hast sayed: feare not.

Yes.

G Thou (O Lorde) haste mainteyned the cause of my soule & hast redeemed my lyfe.

O Lorde, thou haste sene my blasphemies, take thou my cause vpon the.

Thou hast well considered howe they go about to do me harme, & that all theyr counsels are agaynst me.

Stu.

Thou haste hearde theyr dyspytefull wordes (O Lorde) yea and all theyr inuynations agaynst me.

The lppes of myne enemies, & their deuices that they take agaynst me, all the daye longe.

Thou seest also theyre siterunge down & theyr clynging by, they make theyr songes of norbyng but of me.

Thau.

Rebward them (O Lorde) accordyng to the workes of theyr handes.

Spue them the thing that theyr owne herte is astraped of: euen thy curse.

Persecute them (O Lorde) wth thine indignation, and rote them out from vnder the heauen.

The Notes of the.iii. Chapter.

(a) By this it is manifest that all aduersitye (which is cal. evil) is sente of God: althoughe he suffer no such euil as we cal it but by which he knoweth to be necessarye and needfull, and wherout he sucketh some good thinge. That can be only so, which onely is thowowly wple & perfect good. As the saying is therein. Amos. iii. b. Cometh ther any plage in cyte. &c.

The.iii. Chapter.

Alap.

O Howe is þe golde become so dimme? How is the goodly coloure of it so soye chaunged? and the stones of the Sanctuary thus scattered in the corners of euery strete?

Beth.

The chyldren of Sion that wer alway in honour, & clothed wth the most prepyous gold: howe are they now become lyke the earthen vessels, whiche he made wth the potters hande.

Spinel.

The Lampes gve theyr younge ones sucke wth bare brestes: But the doughter of my people is cruell, and dwelleth in þe wyldernes, lyke the Aspyches.

Dalet.

The tonges of the suckynge chyldren cleue to the rose of theyr mouthes for very thurst. The younge chyldren aske bread, but there is no man that geueth it them.

De.

They that were wont to fare delpeately, perpehem in the stretes: they that afore were brought by in purple, make nowe muche of donge.

The Lamentatyons

Uau.

The syn of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, & not taken wth handes.

zain.

Her abseyners (or Nazares) were whiter then the snawe or mylke: their coloure was frethe, red as the Corall, theyr beawtye lyke the Saphir.

Beth.

But now theyr faces are verpe blacke: in so much that thou shuldest not knowe them in the stretes. Theyr skyn cleueth to theyr bones, it is wythered, and become lyke a drye stocke.

Beth.

They that be slayne wth the swerde, are happier then suche as dye of hongert, and perpehe awape, samphynge for the scutes of the felde.

Job.

The women (whiche of nature are piteful) haue sodden their owne chyldren wth their handes, that they myghte be theyre meate in the miserable destruction of the doughter of my people.

ben. rebtil. c. liii. re. vi. l. The. ii. c.

Laph.

The Lorde hath perfourmed his beape wrauche: he hath poured oure the furiousnes of his dyspleasure. He hath kyndled a fyre in syon, wherby hath consumed the foundations therof.

Lamed.

Neither the kings of the earth, ne all þe inhabitants of the world, wold haue beleued þe enemye & aduersary shoulde haue come in at þe gates of þe cite of Ierusal.

Mem.

Wherby neuertheles is come to passe for the synnes of her prophetes, and for the wyckednes of her pypstes þe haue shed innocentes bloude wthyn her.

Run.

So that these blynde men went stompyng in the stretes, and stayned them selues w bloude, whiche els wolde touche no bloudy cloth.

Samet.

But they cryed vnto euery man: He the stayninge, away, get you hence, touche it not. Yea (sayd they) ye must be byente, ye must dwell amonge the Gentiles, & bide no longer here.

Alin.

The countenance of the Lord hath bayshed them, and shal neuer loke more vpon them: for they the selues neyther regarded þe pypstes, nor pittied their elders.

De.

Wherfore yet our eyes sayle vs, whyle we looke for dayne helpe: seynge we be euer waytynge vpon a people that canne do vs no good.

zade.

They saie so sharpe waite for vs, that we can not go safe vpon the stretes: for once

sub

ende is come, our dayes are fulfilled: our ende is here.

Loph
Our persecutors are swifter then the Eagles of the ayre, they folowed vpon vs ouer the mostaynes, and lapde wayte for vs in the wyldernes.

Res.
The very bryth of our mouthe, euen þ anoynted Lord him selfe shall be taken in our synnes, of whom we saue: Under his shadowe we shall be persecuted among the heathen.

Str.
And thou (O daughter Edom) that dwellest in the lande of Buz, be glad and reioyce, for the cup that come vnto þ also, to bryche when thou suppest of, thou shalt be drunken.

Thau.
Thy sune is well punished (O thou daughter Sion) he shall not suffer the to be caried awaye any more. But thy wickednes (O daughter Edom) shall he vspite, & for thy synnes sake, he shall leade the in to captiuitie.

The .v. Chapter.
The prayer of Jeremie.
All to remembrance (O Lord) what we haue suffered, consider and se our confusion. Our inheritance is turned to the strangers, and our houses to the alehouses. We are become carefull and fatherlesse, and our mothers are as þ widowes. We are fayne to dyne our own water for money, and our own wood must we bye with money. Our neckes are vnder persecutiõ, we are merpe, and haue no reste.

Before tyme we yelded our selues to the Egyptians, and now to the Assyrians, but lye that we myght haue bread inoughe.
Jer. xxxi. a.
Jer. xxxi. a. Our fathers (whiche nowe are gone) haue synned, and we must beare theþ wickednesse. Seruauntes haue the rule of vs, and no manue deliuereth vs out of theþ handes. Wee must gette our liuing with the perill of our synes, because of the mouth of the wyldernes.

Curel synne is as it had ben dynte in an ouen, for very sore hunger: the wyues are rauyned in Sion, and the maydens in the cities of Iuda. The wynces are hanged vpon the hand of the enemyes, they haue not spared þ old sage men, they haue taken yonge mens synes from them, and the boyes are hanged vpon trees. The elders spt nomore vnder the gates, and þ yonge men vse nomore playng of musike. The ioye of our hert is gone, our merpe quiet, is turned in to mourning. The garlande of our head is falle: alas, that euer we synned so sore.

DTherefore our herte is full of heauines, and our eyes dimme, because of the byl of Syon that is destroyed. In so much that the foxes run vpon it. But thou, O Lord,

that remarest for euermore, & thy state mayde without ende, Wherefore wylte thou still forget vs, & forsake vs so long? O Lord, turn thou vs vnto the, and so shall we be turned. Renew our dayes as in olde tymes, for thou hast banysed vs now lōg enough, & haste bene sore displeased at vs.

The ende of the Lamentacions of the Prophet Jeremie.

The booke of the Prophet

Ezechiel.
The tyme wherein ezechiel prophesied, & in what place. His offsprynge and offyce. The visyon of the four beasts. The visyon of the wheels. The visyon of the throne, and of the ymage about the throne.

The .i. Chapter.



I chaunced in the thyrtye & tye yere the fyfth daye of the fourth moneth, þ I was amonge the prysoners by the ryuer of Cobar: (a) wher þ heauens opened, and I saw a visyon of God. Nowe the fyfth day of the month made out the fyfth yere of king Ihoacims captiuitie. At the same tyme came the worde of the Lord vnto ezechiel the sonne of Buz the priest, in the land of the Caldees by the water of Cobar, wher the hand of the Lord came vpon hym.

And I looked, and behold a stormy wynd came out of þ North, with a great cloude full of fyre, whiche wpth dys gylster lightened all roundabout. And in the myddest of the fyre it was al cleare, and as it were the lphenes of four beasts whiche were fashioned lyke a man: sauynge, that euerp one had four faces and four wynges.

Their legges were streighte, but theþ feete were lyke bullockes feete, and theþ gylstered, as it had ben late scoured metal. Under theþ wynges vpon all the four corners theþ had mens handes. Theþ faces and theþ wynges were towarde the four corners: yet were the wynges so, that one euer touched on other. When they wlt they turned them not about: but echone went straight forward.

Vpon the righte syde of these four, theþre faces were lyke the face of a man, and the face of a Lyon: But vpon the left side, they had the face of an ore, and the face of an Eagle. Theþ faces also & theþ wynges were spred out aboue: so þ. ii. wynges of one touched euer. ii. wynges of an other, & wth þ other they covered theþ body. Euerp one when it wente, it wente straight forward. Wher as the spirit led them theþ bet they wente, and turned not about in theþ goynge.

The fashion and countenance of the beasts was lyke hore coles of fyre, euen as though burning cressettes hadde bene amonge

ende is come, our dayes are fulfilled: our ende is here.

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The .b. Chapter.
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The fashion and countenance of the beasts was lyke hore coles of fyre, euen as though burning cressettes hadde bene amonge

The.ii. Chapter.

amonge the beastes: and the fire gaue a
glosse, and oute of the fyre there wente
lyghtenynge. When the beastes wente
forwarde and backward, one wold haue
thoughte it hadde lyghtened. I sawe whē
I hadde well considered the beastes, I
sawe a worke of wheles vpon the earth,
wylthoute faces also lyke the beastes.

The fashyon and worke of the wheles
was lyke the sea. The foure wheles wer
topned and made (to lōke vpon) as it had
bene one whele in an other. When one
wente forwarde, they wente all fourē, and
turned them not aboute in theyr goynge.
They were large, greete and horrible to
loke vpon. Theyr bodys were ful of eyes
tōwnde aboute them all fourē. When the
beastes wente, the wheles wōte also wylth
them: And when the beastes lyst them sel-
ues vp from the earth, the wheles wer līft
vp also. Wherther soeuer (b) spryde wōt,
thither wente they also, & the wheles were
lyfte vp, and folowed the: for the spryde of
lyfe was in the wheles.

When the beastes wente forth, stode
styll, or lyfte them selues vp fro the earth,
then the wheles also wente, stode styll, and
were lyfte vp, for the brette of lyfe was in
the wheles.

Above ouer þe heades of the beastes ther
was a spymament, wherby was fashyoned
as it had ben of the most pure Chrystal &
þe was spred oute aboute vnder the heades:
vnder the same spymament were theyr win-
ges laped abrode, one towarde an other,
and two wynges couered the body of euery
type beaste. And when they wente forth, I
hearde the noyse of theyre wynges, lyke
the noyse of greete waters, as it had ben
the voyce of the great God, & a rushynge
together as it were of an host of men.
And when they stode styll, they let down
theyre wynges.

Nowe when they stode styll, and had
letten downe theyre wynges, it thounded
in the spymamente that was aboute theyr
heades. Above the spymament that was
ouer theyre heades, there was the fashyon
of a seate, as it hadde bene made of Sa-
phyr. Vpon the seate ther sat one lyke a mā.
I behelde hym, and he was lyke a cleare
lyghte, as it had ben all of fyre wylthyn fro
hys loynes vpwarde.

And beneeth when I loked vpon hym
vnder the loynes, me thoughte he was
lyke a shynynge fyre, that gredely syghre
on euery syde. Yea the hye and glos-
sere that lyghtened rounde aboute, was
lyke a capnebowe, wherby in a rapyne
dawe appeareth in the cloudes. Euen so
was the similitude, wherin the glorie of
the Lord appeared. When I sawe it, I fell
vnder my face, and harkened vnto the voyce
of hym that spake.

The Notes of the.ii. Chapter.

(a) wher the heauens were opened, that is, wher
there were mysteries opened fro heauen. Item

The Prophecy

also the first martyr sawe the heauens open and
Jesus standing on the right hand. sc. Act. ix. g.
So are the heauens open in the faith of þe be-
lieuer, that he seeth God in his glorie. The hea-
uens are couered in þe scripture to be open whē
a manifest vision, reuelacion, signe or token is
shewed of God vnto mā. Mar. iii. d. Mar. i. b.
(b) The holy ghost or spryde of God, after hys
manifold gyftes and opiracions, hath manye
names, he is called the spryde of the father, the
spryde of the sonne, the spryde of lyfe, the spryde
of truth, the spryde of sanctificacio, of promise,
of counsell, of strength. &c.

The.iii. Chapter.
The prophete is sente to call agayne the peo-
ple from their erreure.

And then sayed he vnto me: Stande
vpon the fyre (o thou sonne of mā)
and I will talke with the. And as he
was communynge wylth me, þe spryde came
into me and set me vpon my fyre: so þe
I marked the thing that he sayed vnto me
And he sayed: Beholde, thou sonne of mā
I wyl sende the to the children of Israel,
to those runnagates & obstinate peoples:
for they haue taken part agaynst me, and
are runne awaye from me: bothe they and
theyr forfathers vnto this day.

Yea I wyl sende the vnto a people that
haue rough bysages and stiff stomakes,
vnto whome thou shalt saye on this ma-
ner: Thus saith the Lord God hym selfe hath
spoken, that whether they be obedyent
or no (for it is a froward household) they
may knowe yet þe ther hath bene a pro-
phete amonge them.

Therefore (thou sonne of mā) feare
them not, neyther be afrayed of theyre
wordes: for they shal rebel agaynst the, &
despyse the.

Yea thou shalt dwell amonge scorpys
ons: but feare not theyre wordes, be not
abashed at theyr lookes, for it is a frow-
warde household.

Se that thou speake my wordes vnto
them, whether they be obedyent or not, for
they are obstinate. Therefore thou sonne of
mā, obey thou all thynges, þe I saye vnto
the, & be not thou dysobeyed, lyke as they
are a dysobeyed household. Open thy
mouth and eate that I gyue the.

So as I was lokynge vp, beholde, ther
was sente vnto me an hande, wherin was
a closed booke: and the hand opened it be-
fore me, and it was wyrtten wylthyn, and
wylthout, ful of carefull mournynge: Al-
las, and wo.

The.iii. Chapter.

The prophete beynge fedde with the word
of God, wherby the constant boldnesse of the spyre
is sent vnto the people that were in captiuitie.
The punishment of a carat that sheweth not
the people theyr synnes.

After this sayed he vnto me: Thou
sonne of mā, eate that whatsoeuer
is be-yea eate that closed booke and
go thy way, and speke vnto the chyldren of
Israel. So I opened my mouth, and he
geue me þe booke for to eat, & sayd vnto me:

Each. lii. d

Exo. xlii. a.

Jer. i. a.

Apo. v. a.

Apo. x. b.
Jer. xv. c.

But thou Walte Ape vpon thy letter
 fynde, and lay the fynde of the house of Ape
 153.4. 153.4.

rael upon the. Certayne dayes apoynted, thou shalt lye upon thy side, & beate theyr synnes. Nevertheless, I will ap-
 poynte the a tyme (to put out theyr synnes) and the numbre of the dayes: Thie butt-
 bress and .xc. dayes must thou beate the
 wyckednes of the house of Israel. When
 thou hast fulfilled these dayes, lye down a
 gaine, & lye vpon thy right side .xl. dayes,
 and beate the synnes of the house of Juda.

An. xlii. e A day for a yere, a day (I say) for a yere,
 I will I euer lye upon the. Therefore set
 thou thy face agaynst that besieged Je-
 rusalem, and discover thyne arme, that thou
 mayest prophesye agaynst it.

Beholde, I will lye charynes vpon
 the, that thou shalt not turne the from
 one side to another, till thou hast ended
 the dayes of thy siege.

Wherefore take vnto the wheate, barley,
 beanes, growell seede, Milium & fitches:
 and put these together in a vessel, & make
 the loaves of bread thereof accordynge to
 the nūbre of the dayes that thou must lye
 vpon thy side: that thou mayest haue bread
 to eat, for thre hundred, and .xc. dayes.
 And the meate that thou eatest, shall haue
 a certayne wayght apoynted: namelpe
 twenty sicles euery daye. This apoynted
 meate shalt thou eate dayly from the be-
 gynnynge to the ende.

Thou shalt drinke also a certayne
 measure of water, namelpe, the fyrte parte
 of an Hin shalt thou drinke daylye from
 the begynnynge vnto the ende. Wch
 eates shalt thou eate, yet shalt thou syt
 steeke them ouer with mans donge, that
 they maye se it. And word that sayed the
 Lorde: Euen thus shall the chyldren of
 Israel eate thre despyled breade in the
 capde of the Gentyles, among whome
 I will scatter them.

Then sayd I: O Lord God, Beholde,
 my soule was per neuer flapped: for fro
 my yowthe vnto this houre, I dyd ne-
 ver eate of a dead cathe, or of that whiche
 was layne of wyld beasts, neyther
 came there euer any vnclensse in my
 mouth. Wherunto he answered me, & said
 Wel then, I wil graunte the to take cowes
 dong, for the dong of mā, and to steeke the
 bread ouer withal before them.

And he sayed vnto me: Beholde thou
 sonne of man, I will mynthe al the por-
 tion of bread in Jerusalem, so þ they shall
 kepe their breade, and eate it with scarce-
 nesse. But as for water, they shall haue
 a better litle measure thereof to drinke.
 And whē they haue no more bread ne wa-
 ter, one shall be destroyed wth another, &
 sampe a waye for their wyckednesse.

The Notes of the. iiii. Chapter.

(a) This is a prophesye done by an outwarde
 signe, as in Jeremy. iiii. a. Whē the people are
 unworthy of the word of God, then are the
 prophetes commaunded to do such visible signes,
 as here to paynte out Jerusalem and the besie-
 ging thereof in a tyle stone.

The yddole of the herres, by which is sig-
 nified the destruction of the people. The cause
 of the anger of God toward the people. The
 Lorde discovereth the yddole of the herres.

Thou sonne of man, take the then a
 sharp kisse, namelpe a rasour. Take
 that and shawe the herre of thy head
 and berd: Then take the scales and
 mathe, & deuyde the herre a sūder. And
 burne the thirde part thereof in the fyre in þ
 myddest of the cytie, & cut the other thirde
 parte in peces wth a knyfe. As for the
 thirde parte that remaineth, cast it in the
 wynde, and then shewe the bare knyfe.

Yet afterwarde take a litle of the same
 and bynde it in thy cote lappe. Then take
 a curres of it, and cast it in the myddeste
 of the fyre, and burne it in the fyre. Dure
 of the same fyre shall there go a flame vpon
 the hole house of Israel.

Moreover, thus sayed the Lorde God:
 Thus same is Jerusalem, I set her in the
 myddest of the Heathen and nations that
 are rounde about her: but she hath despyled
 my iudgements more then the Gentyles
 themselves, and broken my commaunde-
 ments more then the nations that I
 tolde about her: For they haue cast out my
 ordinaunces, & not walked in my lawes.
 Therefore thus sayeth the Lorde God: For
 so muche as ye wth your wyckednesse
 have exceded the Heathen that dwel round
 aboute you: (For ye haue not walked in
 my lawes, neyther haue ye kept myne ordi-
 nances.) Therefore thus sayeth the Lorde God.

I will also come vpon the, for in the
 myddest of the, will I syt in iudgemente,
 in the sight of the Heathen, and will
 handle the of suche a faction as I neuer
 dyd before, and as I neuer will doo from
 that tyme forth, and that because of all
 thyne abhominacions. For in the, fathers
 shall be sayne to eate theyr owne sonnes,
 and the sonnes theyr owne fathers. Such
 a courtte will I kepe in the, & all the whole
 remnant wil I scatter into all the wynds.

Wherefore as trulpe as I lyue (sayeth
 the Lorde God) seyng thou hast despyled
 my Sanctuarpe wth al maner abhomi-
 nations, and wth all thy shamefull offen-
 ces, for thys cause will I also destroy
 the. Myne eye shall not ouersee the, ney-
 ther will I spare the.

One thirde parte wthin the, shall dye
 of the pestilence and of hunger: Another
 thirde parte shall be slayne downe round a-
 bout the, wth the sword: The other thirde
 parte that remaineth wil I scatter abrode
 toward the al the wynds, and drawe out the
 sword after them. Thus I will performe
 my indignacy, and set my wrath agaynst
 them, & ease my self. So that when I haue
 fulfilled myne anger agaynst them, they
 shall knowe that I am the Lorde, whiche
 wth a seruente gelousye haue spoken it.

Moys:

2.1.372

Le. xlii. b.

Dr. xlii. e
 The iiii. e
 iii. cc. xli. e

Ezech. v. b
 Ezech. iiii. b
 iii. cc. xli. e
 a.

Moreover I will make the waste and
abhorred before all the Heathen that dwell
about thee, and in the sight of all them
that go by thee: so that when I punish
thee in my wrath, in my anger and
with the plague of my hate displeasure,
thou shalt be a very abomination, shame,
a gazing and wondering spectacle among
the Heathen that are about thee.

Ezech. iiii. e
Eze. xiii. d

Then I the Lord have spoken it, and
it shall come to pass, when I shall smite
among them the pernicious parties of hunger,
which shall be but death: Yea, therefore
shall I smite them because I will destroy
you, I will increase hunger, and multiply
all the provision of bread among you.

Plagues and miserie will I send you,
yea and will be beasts also to destroy
you. Pestilence and bloody plague shall
come upon you, and the sword will I bring
over you. Then I the Lord have said it.

The. vi. Chapter.

He sheweth that the people shall be plagued
for the synne of Idolatry. He prophesieth the
repentance of the remnant of the people, and
their deliverance. The destruction of the for-
warde is prophesied.

Eze. xxi. e

And the worde of the Lord came un-
to me, saying: Thou sonne of man
turne thy face to the mountaynes
of Israel, that thou mayest prophesy unto
them, and say: Heare the worde of the
Lord God, o ye mountaynes of Israel:
Thus hath the Lord God spoken to the
mountaynes, hilles, valleys and dales.

Beholde, I will bring a sword over
you, and destroy your high places: I will
cast downe your altars, & brake downe
your temples. Your high men will I
lay before your gods, and the dead car-
kasses of the children of Israel will I
cast before their images: your bones will
I destroy rounde about your altars, and
dwelling places.

B The cytys shall be desolate, the hill
chapels layed waste: your altars destroy-
ed, and broken: your goddes cast downe
and taken away, your temples layed e-
uen with the ground, your workes clene
rooted out.

Baruc. iii. e

Your high men shall lie among you,
that ye may learne to knowe howe that I
am the Lord. Those that amonges you
have escaped the sword, will I leave a-
monge the Gentyles: for I will scatter
you among the nations. And they that es-
cape I will send you that they may knowe me among
the Heathen, where they shall be in captivity.

As for that booyse and unfaithfull
heart of theirs, wherewith they run away
from me, I will break it: yea, and put out
those eyes of theirs, that commit fornication
with their idols.

Then shall they be ashamed, and dis-
pleased with their selues. for the wicked-
nes and abominations which they have
done, and shall learne to knowe howe that

it is not in hayne that I the Lord spake
to bring such misery upon them.

The Lord sayed moreover unto me:
Gather thyne handes together, & stamp
with thy feet, and say: Wo worth all the
abominations and wickednesses of the
house of Israel, for because of them they
shall perishe with the sword, with hun-
ger, and with pestilence. Whoso is farre
of, shall dye of the pestilence: he that is neere
at hand, shall perishe with the sword, & the
other that be besieged, shall dye of hunger.

Thus will I satisfy my wrathfull dis-
pleasure upon them. And so shall ye learne
to knowe that I am the Lord, when your
high men lie among your gods, and a-
bout your altars upon all your hilles, and
toppes of mountaynes, amonge all grene
trees, amonge all thycke oaks: even in the
places where they dyd sacrifice to all their
idols. I will stretch my hande out upon
them, and will make the lande waste: so
that it shall lie desolate and voyde, from
the wilderness of Beblathard forth, thor-
owhe all their habitacions, to learne them
for to knowe that I am the Lord.

The. vii. Chapter.

The ende of all the lande of Israel shall
be as a desolate. The cause of the destruction thereof.
The prophete is commaunded to shew the summe
of the synnes that are at hande.

The worde of the Lord came unto me
in this maner: Thus I call a thou-
sonne of man. Thus sayeth the Lord
God unto the lande of Israel: The end com-
meth, yea verily the end cometh upon all
the four corners of the earth. But now
shall the end come upon thee: for I will send
my wrath upon thee, & will punish thee ac-
cording to thy wayes, and reward thee ac-
cording to thy abominations. Myne eye shall
not overse thee, neyther will I spare thee,
but reward thee according to thy wayes,
& declare thy abominations. Then shall
ye knowe that I am the Lord.

Thus sayeth the Lord God: beholde, I
one miserie and plague shall come after
an other: the ende is here. The ende (I
saye) that waiteth for thee, is come alrea-
dy, the houre is come agaynst thee, that
dwellest in the lande.

The tyme is at hande, the daye of sedi-
tion is hard by, and no glad tidings be
on the mountains. Therefore will I shortly
pouze out my sore displeasure upon thee,
and fulfill my wrath upon thee. I will
judge thee after thy wayes, and recompence
thee after thy abominations.

Myne eye shall not overse thee, neyther
will I spare thee: but reward thee after
thy wayes, and shew thy abominations
to learne you for to knowe howe that I am
the Lord that smyeth. Behold, the daye
is here, the daye is come, the houre is run
oute, the * robbe dooeth, wilfulnesse
waiteth grene, malicious violence is grow-
en up, & the vngodly waxen to a floure.

Baruc.

Yet

D

Eze. vii. d
and. ix. e

Eze. vii. d
and. ix. e

This rod
signifyeth
the king of
Babylon

The. vii. Chapter.

Yet shall there no complaine be made for them, nor for the trouble that shall come of these thynges.

D The tyme cometh, the day draweth nye: Whoso byeth, let hym not reioyce: he that selleth, let hym not be sorowful, for wher trouble shall come in the myddeste of all erthe: so that the seller shall not come again to the byer, for neyther of them both shall lyue.

For the vision shall come so greatly ouer all, that it shall not be hid: No man also with his wyckednes shall be able to saue his own lyfe. The trumpets shall ye blow and make you all redye, but no man shall go to þe batell, for I am with you al the hole multitude.

E The sword shall be without, pestilence and hunger within: so that who so is in the fylde, shall be slayne with the sword: & he that is in the cite shall perishe with hunger and pestilence.

And such as escape and flee frome amonge them, shall be upon the wyllows, lyke as the bones in the feld: euery one shall be afrayed because of his owne wyckednes.

All handes shall be let downe, and all knes shall be weake as þe water: they shall gybe them selues with sacke cloth, feare shall fall upon them. Theyr faces shall be cofounded, & and theyr heades bald: thei shall be as thei were in the fildes, & theyr golde shall be despoiled: & Yea theyr syluer & gold maye not helpe them in the day of the fearefull wrath of the Lord.

Cap. xv. d.
Jer. xlviii.
b.
Ezechiel. i. d.
Ezechiel. v. d.
Jer. lvi. d.

They shall not saye theyr hunger, neyther fyll theyr empty bellies therewith: for it is become theyr owne decaye thow theyr wyckednesse: because they made therof not only costly iewels for theyr pompe and pryde, but also abhominable Images and Idoles: for this cause will I make them to be abhored.

Wherefore I will geue it into the handes of the straungers to be spoyled, and to the wycked for to be robbed, and they shall destroye it. My face will I turne from the, my treasury shall be despoiled: for the theues shall go in to it, and suspend it. I will make cleue the abundance, for the lande is hole despoiled with vntygheous judgement of innocent bloude, & the cite is full of abominacions. Wherefore I will bynge the moste cruell tyrantes frome amonge the heathen, to take theyr houses in possession. I will make the pope of the prynces to cease, and they shall take in theyr Sanctuaries. When this trouble cometh, they shall seeke peace but they shall haue none. One myschance and sorow shall folowe an other, and one rumoure shall come after an other. Then shall they seeke byspions in vayne at theyr Prophetes.

The lawe shall be gone frome the pryests, and wysdome frome the elders. The kynge shall mouene, the prynces shall be clothed in heynesse, and the handes of the

The Prophecy

people in the land shall tremble for feare. I will do vnto the after theyr own wayes and accordyng to theyr own iudgements will I iudge them: to learne them for to know that I am the Lord.

The. viii. Chapter.

An appareance of the sun litude of Ezechiel is brought vnto Iherusalem in the spere. The Lord sheweth the Prophecie the Idolatries of the house of Israel, and chesely of the pyetes.

It happened that in the sixt yere, the first day of þe first moneth, I sate in my house and the Lordes of the counsell of Iuda were with me, and the hand of the Lord God fel euen there vpon me. And as I looked vp, I sawe as it were a lykenes of spere from his lopnes downwarde, & fro his lopnes upward it shyned maruelous clere. This similitude stretched out an hand, toke me by the herry lockes of my head, & the spirit lyfte me vp betwixt heauen and earth: and God brought me in a vision to Iherusalem, into the cite of the (a) inner port that lyeth toward þe north: there stode an image, with which he that hath all thynges in his power, was very wythe. And behold, the gloire of the God of Israel was in the same place: euen as I had sene it afore in the fylde. And he sayde vnto me: Thou sonne of man, lyft vp thyne eyes, & loke toward the north. Then lyft I vp myne eyes toward the north, & beholde beynde the port northwarde, ther was an altare made vnto the image of prouocation in þe very entreng in. And he sayd further: more vnto me: Thou sonne of man, see thou what these do?

Seest thou the great abhominacions þe house of Israel comyt in this place, whiche ought not to be done in my Sanctuaries? But turne the aboute, and thou shalt see yet greater abhominacions. And with þe brought he me to the courte gates and when I looked, beholde, there was an hole in the wal. The said he vnto me: thou sonne of man, byg thowme the wall: And when I had bygged thowme the wall, beholde there was a doore. And he sayd vnto me: Go thy way in, and looke what wycked abhominacions they do there. So I went in and sawe, and beholde, ther wet all maner Images of wyrmes & beastes, all Idoles and abhominacions of the house of Israel painted euery one round aboute the wall. There stode also before the Images the score & ten Lordes of the counsel of the house of Israel: and in the myddes of the stode Jaazanyah þe sonne of Sapha: And euery one of the had a censoure in his hand, & out of the incense ther wet a smoke, as it had ben a cloud. The sayde he vnto me: Thou sonne of man, hast thou sene what þe senators of the house of Israel do secretly, euery one in his chabre? For they say, cuse þe Lord seeth vs not, þe Lord regat-

bery

hath not the word. And he said unto me, Turne the yet againe, and thou shalt see great abominations that they do. And tophedat he brought me to the dore of the porte of the Lordes house towards the North. And behold they saw women mounting for (a) Shamus. Then sayd he unto me: hast thou sene this thou son of man? Turne the aboute, & thou shalt see yet greater abominations.

And so he brought me into the inward courte of the Lordes house: and beholde at the porte of the Lordes house, betwixt the fortytye and the aulter, there were frue, & twenty men that tourned therr backs upon the temple of the Lord, and they faced toward the East, & they worshipped the sunne.

And he sayd unto me: hast thou sene this thou sonne of man? & I answered the house of Israel that it is but a temple, to do these abominations here? & should they fill the land full of wickednesse, and undertake to prouoke me unto anger? Yea, and purpose to set up therr noses against me? Therefore wyl I also do some thinge in my wrathful displeasure, so that mine eye shall not see them, neither wyl I spare them. Yea, and though they cry in mine eares with loud voyce, yet wyl I not heare them.

The Notes of the viii. Chapter.

(a) The hyt Hion was walled round aboute, & that wall wherthe compassed it was called the outwarde wall: About the temple was there another wall, that was called the inward wall, whiche although it were outward from the temple, yet was it inward from the wall wherthe compassed it. The space betwene the inward wall & the temple, was called the inner court. Therein were many portes, and in the north porte therof was a cherubim set, for that place was holy, and therein dyd they use to worship God: but in the fithynes of his hateful ymage of Baal whych the Prophet here calleth a ymage of prouocation, because it prouoked the Lord to vengeance, had they despyled it, as superstitious doerh commonly despyle euen the most holiest thinges, and such as appeare in most holy st. (b) That is, after Horner byerome, Idonides Amalrus, whych was a man of great loner, and whych is faied to haue risen from death to lyfe, whiche talle the women of Jewry dyd celebrate and holde solempne both with mythe and carres. Some saye that it was an ymage, whych was made to wepe by craft. Before this ymage dyd women also bewep the therr separation from therr louers, and reioyced when they obtained them againe.

The ix. Chapter.

The destruction of Idolaters, and the destruction of the eyghteous. They that shall be saved are marked. They that are vnmarched, are damned. A complaint of the Prophet for the destruction of the people.

He cryed also with a loud voyce in myne eares, sayinge: Come here ye rulers of the city, euerie man with his weaponed hand to the slaughter. And

came ther six men out of the flete of the upper: one toward the North, and euerie man a weapon in his hand to the slaughter. Ther was one amongest the that had on hym a lynnen tarmen, and a byrters pynckorne by his syde.

These went in and stode beside the byrters aulter, for the glory of the Lord was gone awaye from the cherub, and was come downe to the cheyng of the house, and he called the man that had the lynnen tarmen upon hym, and the byrters pynckorne by his syde, and the Lord sayd vnto him: So thy way thou shalt the ctye of Jerusalem, and set his marke, I haue, upon the foreheades of them that mouene and are some for all the abominacions that be done therein. And to the other he sayd that I might heare: So ye after therr thowghthe ctye, save ouerle none, spare none, hyll and dill, nor borne olde men and yonge maydens, children and wyues.

But as for those that haue this marke, I haue, upon them, so that ye touche them not, and begeth at my Sanctuare. Then they began at the elders whiche were in the temple, for ye had sayd vnto them when I came downe, the temple and fel led the court with the fire, then go youre waye furthe. So they wente out, and I wente downe thowgh the ctye. Somewhaten they had done the slaughter, and I yet escaped, I fel downe upon my face, and cryed, sayinge: O Lord wyte thou, then destroye all the residue of Israel in thy fure displeasure, that thou haste poured upon Jerusalem? Then sayd he vnto me: the wickednes of the house of Israel and Juda is verie greete, so that the land is full of bloude, and the ctye full of vnfaithfulness. For they saye: Euen the Lord regardeth not the cacthy, he seeth he not.

Therefore wyl I upon them, myne eye shall not see them, neither wyl I spare them, but wyl recompence their wickednesse upon therr heades. And beholde, the man that had the lynnen tarmen upon hym, and the byrters pynckorne by his syde, tolde all the matier howe it happened, and sayd: Lord, as thou haste commaunded me, so haue I done.

The x. Chapter.

Of the man that toke hore burninge coles out of the mydle of the wheles and of the Cherubyn, in token of the burning of Jerusalem. A cherubim of the vision of the wheles, or the beades, and of the Cherubyns.

And as I looked, beholde in the firmament that was above the Cherubyns ther appered the spynnyng of a hole of Saphire upon them. Then sayd he that sat therein to hym that had the lynnen tarmen upon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne haude full of hore coles oute frome betwene the wheles, and cast them toward the city.

Exod. xl. c. Name ix. c. iii. c. viii. b

Exo. xli. c. Apoc. viii. b

Jer. xli. b and. c. b i. Det. iii. b

Job. xli. b i. c. xli. b i. c. viii. a

Ezech. ix. b

The. xi. Chapter.

Cherubyns, and caste them ouer the cite.
And he crepte in that I myght se.

u. pa. vii. a.

Nowe the Cherubyns stode vpon the
ryghte syde of the house, when the man
wente in, and the cloude spyled the inner:
most court. But the gloire of the Lorde
remoued from the Cherubyns, & came
vpon the threshold of the house, so that the
temple was full of cloude, and the court
was full of the shyne of the Lordes gloire.
Yea and the sound of the Cherubins win-
ges was herde into the loie court, like as
it had ben the voyce of the almyghty God
when he speaketh.

B

Now when he had byddē the man that
was clothed in linen, to go and take the
hot coles from the myddell of the wheles
whiche were vnder the Cherubyns, he
went and stode besyde the wheles. Then
the one Cherub reached for the hys hande
from vnder the Cherubins, vnto the spere
he was bidden & Cherubins, & toke thereof,
and gaue it vnto hym that had on the lyn-
nen cayment, in his hand: whych toke it, &
went ouer.

And vnder the wynges of the Cheru-
bynys ther appered the likenesse of a mans
hande: I sawe also foure wheles besyde
the cherubyns, so that by euery Cherub ther
stode a whele. And the wheles were (to loke
vpon) after the facis of the precious stone
of Iherusalem: vnto the syght they were
facioned & lyke as if one whele had ben
in an other.

C

When they wente forth, they went all
foure together, not tournynge aboute in
theyr goynge: But wher the first wente
thither went they after also, so that they
toured not about in theyr goynge. Theyr
hole bodies, theyr backes, theyr handes
and wynges, yea and the wheles also were
all ful of eyes round about them all foure.
And I herde him call the wheles Galgal (he
is) a rounde boule. Euery one of the had
foure faces, so that the one face was the face
of a Cherub, the second of a man, the thyrde
of a lion, the fourth of an Eagle, and they
were lyfted vp aboue. This is the beast
that I sawe at the water of Cobar. Now
when the Cherubyns wente, the wheles
wente with them, and when the Cheru-
bynys shoke theyr wynges to lyfte the fel-
ues vp wache, the wheles remayned not
behind, but were with them also. Shortly
whē they stode, these stode also: And when
they were lyfted vp, the wheles were lyft
vp also with them, for the spirite of lyfe
was in the wheles.

D

Then the gloire of the Lorde was lyft
up from the thre hold of the temple, & re-
mayned vpon the Cherubyns: And the Che-
rubyns lacked with theyr wynges, and
lyfte the felues vp from the earth: so that
I saw when they wente, and the wheles
went with them. And they stode at the east syde
of the porte that is in the house of the Lorde.
So the gloire of the Lorde was vpon the.

Exch. xi. d.
v. xiii. a.

The Prophecy

This is the beast that I sawe vnder the
God of Israell, by the water of Cobar. And
I perceyued that it was the Cherubyns.
Euery one had foure faces, & euery one
foure wynges, and vnder the wynges as
if were mens handes. Nowe the figure of
theyr faces was, even as I had seene them
by the water of Cobar, and so was the coun-
tenance of the: Euery one in hys goynge
went straight forwarde.

The. xi. Chapter.

Who they were that made the people of Is-
rael to leaue. I gaue the thei propheth,
Mewynge them howe they shall be byperple
abode. The renynge of the herte cometh of
God, other wyse ca we not walse in hys com-
maundementes. He threatneth them that leane
vnto thei owne counsailes.

Moreover the spirite of the Lorde lyft
me vp, & brought me vnto the East
porte of the Lordes house. And be-
hold there were. xlv. men vnder the doore,
amonge whiche I sawe Jaasaniab the sonne
of Azur, & Belshiah the sonne of Bananiab,
the rulers of the people. The Lord & Lorde
vnto me: thou sonne of mā. these men ima-
gyn mischepse, & a wycked counsell sake
they in this cite. sayinge: thus ther is
no destruccio at hande, let vs buyld houses:
this Iherusalem is the cauldron, and we be
the fleshe. Therefore shalt thou prophesy
vnto them, yea prophesy shalt thou vnto
the sonne of man. And wyth what sel the
spirit of the Lorde vpon me, and sayd vnto
me: Speake, thus sayeth the Lorde.

On this maner haue ye spoken (O ye
house of Israell) and I knowe the ymagi-
nacions of your hertes. Many one haue ye
murthered in this cite, & filled the streets
full of the dead. Therefore thus sayeth the
Lorde God: The daye men that ye haue
layed on the ground in this cite, are the
fleshe, and this cite is the cauldron. But
I will bring you out of it: ye haue dyed
en oute the swarde, even so will I also
bring a swerd ouer you, sayeth the Lorde
God. I will dyue you oute of this cy-
tye, and deliuer you into your enemies
hande, and will condemne you. Ye shall be
daye in al the coastes of Israell, I will be
auged of you: to learne you for to knowe,
that I am the Lorde.

This cite shall be your cauldron, ney-
ther shall ye be the fleshe therein: but in the
coastes of Israell will I punishe you, that
ye maye knowe, that I am the Lorde: in
whose commaundementes, ye haue not
walked, ne kepte hys lawes: but haue
done after the customs of the Heathen that
lye rounde aboute you.

Now when I preached, & Belshiah the
sonne of Bananiab dyed, the fell I downe
vnto my face, and cryed with a loud voyce:
O Lorde God, wilt thou then utterly de-
stroye all the remnaunce in Israell? And
so the worde of the Lorde came to me on
this maner: thou sonne of man, thy bre-
thren

Exe. xlii. a
math. xxvi.

lea. xlii. a.
Deu. xii. v.

thien, thy kynsfolke, and the whole house of Juda, which dwell at Jerusalem save: they be gone far from the lord, but, the land is given us in possession. Therefore tel them, thus sayeth the lord God: I will send you far of among the Gentyles, and scatter you among the nations, and I will bring you but a little in places where ye shall come.

Tel them also, thus saith the lord God: I will gather you againe out of the nations, and bringe you from the countreys where ye be scattered, and will give you the land of Israel againe: and whether shall ye come. And as for all impediments, and all your abominations, I will take the away.

D And I will give you one hearte, and I will plant a new spirit within your bowels. That your heart will I take out of your body, and give you a new heart: that ye may walke in my commandments, and kepe myne ordynances and doo them, that ye may be my people, & I your God. But looke whose hearts are disposed to follow their abomination, and wicked things, those mens bodies will I bringe upon their own heads saith the lord God.

After this by the Cherubims lyke up theyr wynges, and the wheles went with them, and the glory of the lord was upon them. So the glory of the lord wente up from the myddell of the cytpe, and roode upon the mount of the cytpe, toward the east. But the wynde took me up, and in a vision (which came by the spirit of God) it brought me againe into Caldea among the prisoners. Then the vision that I had seen, vanished away from me. So I spake unto the prisoners all the wordes of the lord which he had shewed me.

The xii. Chapter.

The parable of the vessels of the captivity. The expolition of the parable, by which is signified of hunger Gedechias is signified. In other parable whereby the distress of hunger and thirst is signified.

In the wordes of the lord came unto me saying: Thou sonne of man, thou dwellest in the myddell of a scoward household which haue eyes to see, and yet see not: eares haue they to heare, and yet heare they not: for they are a stubborne household. Therefore (O thou sonne of man) make thy gers ready to flye, and go forth by saye day lyght that they maye see: Yea, even in theyr sight shalt thou go from thy place to another place: if peradventure they will consider that they be an vnable dyent household.

Thy gear that thou hast made ready to flye withal, shalt thou beate out by saye day light, that they see: & thou thy self shalt go forth also at even in theyr sight, as a man doth when he flyeth. Dye thou the wal, that they maye see, and beate thou it the same thing that thou tokest up in theyr sight. As for thy selfe, thou shalt go forth in the darcke. Dye thy face that

thou see not the earth, for I have made the a shewe token unto the house of Israel. Now as the lord commaunded me, so I dyd: the gear that I had made ready, brought I out by daye. At even I brake downe an hole thorow the wal with my hand: and when it was darcke I tooke the gear upon my shoulders and bare the out in theyr sight.

And in the morning came the worde of the lord unto me, saying: Thou sonne of man, I have said that scoward household shal be and say: what dost thou ther? The tel them, thus sayth the lord God: This punishment toucheth the chiefe rulers at Jerusalem, and all the house of Israel that dwell among them. Tel them I am your shewe token: lyke as I have done, so shal it happen unto you. Flytte shall ye also, and go into captivity. The chiefe that is amonge you, shal load vpon shoulders in the darcke, and get hym away. He shal breake downe the wal to eate stuffe ther thorow. He shal couer vpon face that he see not the ground with vpon eyes.

Applyne will I spreade out vpon hym, and catch hym in my net and carry hym to Babilon, in the land of the Caldees, whither he shal not see, and yet shal he dye there: as for all his helpers, and all vpon vpon that be about hym. I will scatter them toward all the wyndes, and bringe out a sword after them. So when I have scattered them among the heathen, & strowed them in the lands, they shal know that I am the lord.

But I will leaue a lytle number of them from the sword, hunger, and pestilence, to tel al theyr abominations among the heathen, wher they come, that they maye know how that I am the lord.

Moreover the word of the lord came unto me, saying: Thou sonne of man, with a scardal remembrance shalt thou eate thy bread, with carefulnes and sorow shalt thou drynke thy water. And unto the people of the land, speake thou on this maner. Thus sayth the lord God to them that dwell in Jerusalem, and to the lande of Israel. Ye shal eat your bread with sorow, & drynke your water with heupnes: Yea, the lande with the fulnes therof shal be laid waste, for the wyckednes of them that dwell ther in. And the cities that now be wel occupied, shal be voide, and the land desolate, that ye may know how that I am the lord.

Yet came the word of the lord unto me againe, saying: Thou sonne of man, what maner of bemoord is that wherby ye vse in the land of Israel, saying: We, sernge that the dates are so lacke in coming, al the visions are of none effect. Tel the therfore thus sayth the lord God: I will make that by worde to cease, so that it shal no more be commonly used in Israel.

But say this vnto them: The dates are at hand, that euery thing which hath ben prophesied, shal be fulfilled. Ther shal no

byson be in vayne, neither any prophete sayle among the chyldren of Israel: for it is I the Lord that speake it, and what soeuer I the Lord speake, shalbe performed and not be slacke in commyng.

Yea euen in your dayes (O ye from ward of household) wil I deuise something, & bring it to passe sayeth the Lord God. And the worde of the Lord came vnto me, sayinge: Behold thou sonne of mā, the house of Israel sayth in this maner. Thus as for þe byson that he hath sene, it wyl be manys a day or it come to passe: It is far of yet, the thyng that he prophetieth. Therefore saye vnto them: Thus sayth the Lord God. All my wordes shal no more be slacke: looke what I speake, that same shal come to passe, sayth the Lord.

The. xlii. Chapter.

The wordes of the Lord agaynst false Prophetes, which teache the people counsels of theyr owne hertes.

The word of the Lord came vnto me sayinge: Thou sonne of man, Speake, Prophecy agaynst those Prophetes that preach in Israel: and saye thou vnto them that prophete out of theyr owne hertes: Heare the word of the Lord: Thus sayth the Lord god: Wo be vnto those falsch Prophets that solow theyr own spirit, and speake where they se nothyng, O Israel, (a) thep prophets are like the foxes vpon the drye field: For they stande not in the gappes, neyther make they an hedge for the house of Israel, that men myghte shpde the peryll in the daye of the Lord. Vayne thynges they see: and tell lyes to mayntayne theyr preachynges wrythall. The Lord (say they) hath spoken it, when in very dede the Lord hath not sent them. Vayne byspons haue ye sene, and spoken false prophecies, when ye saye: the Lord hath spoken it, wher as I neuer sayd it.

Therefore thus sayth the Lord God: Wylt cause your wordes be vayne, and ye seeke out lyes: Behold, I wyl vpon you, sayeth the Lord. Agayne vnto you the Prophets that looke out vayne thynges, and preach lyes: they shal not be in þe counsel of my people, nor wrytten in the booke of the house of Israel, neither shal they come in the lande of Israel: that ye maye know how that I am the Lord God. And that for this cause, they haue dysceyued my people, and told them of peace, wher no peace was. One setteth vp a wall, and theyr hande it wryth loose clay. Therefore tel the which hande it wryth vntempered mortar, that it shal fall. For ther shal come a great howre of rayne, great stones shal fall vpon it, and a sore storme of winde shal breake it, so that the wall come downe.

Shal it not then be said vnto you: wher is now the mortar, that ye dawbed it wrythall? Therefore thus sayth the Lord God: I wyl breake oute my wrathful dyspleasure wryth a stormy wynde, so that in my

anger, ther shal come a myghtye howre of rayne, and hapstones in my wrath to destore wrythall.

As for þe wall that ye haue dawbed wryth vntempered mortar, I wyl breake it downe, make it euen wryth the ground, so that the foundation therof shal remoue, and it shal fall, yea and ye your selues shal perishe in the myddest thereof, to learne you for to know that I am the Lord.

Thus wyl I performe my wrath vpon this wall, and vpon the that haue dawbed it wryth vntempered mortar, and then I say vnto you: The wall is gone, and thep dawbers are away. These are þe Prophetes of Israel, wryth the prophecye vnto the city of Ierusalem, and looke out visyons of peace for them, wher as no peace is, sayth the Lord God.

Wherefore (O thou sonne of mā) set thy face agaynst the boughtens of thy people, wryth prophecy out of theyr own hertes, and speake thou, prophecy agaynst them, and say: Thus sayeth the Lord God. Wo be vnto you that some pyllowes vnder all arme holes, and bolsters vnder the heades, both of yong and old, to catch soules wrythall. For when ye haue gotten the soules of my people in your captiuitie, ye promysed them lye, and dyshonoure me to my people, for an hand ful of barley, and for a pice of bread, when ye kil the soules of the that dye not, and promysed lye to them that lyue not: thus ye dyssemble wryth my people that beleuech your lyes.

Wherefore thus sayth the Lord god: Behold, I wyl also vpon the pyllowes wher wryth ye catch the soules in stringe, them wyl I take from your armes, and let the soules go, that ye catch in stringe.

Your bolsters also wyl I teare in pteces, and helpe out my people oute of your hande, so that they shal come no more in your bands, to be spoiled, and ye shal know that I am the Lord.

Seyng that wryth your lyes ye dyscomfort the hearte of the ryghteous whom I haue not dyscomforted. Agayne, for so much as ye contrage the hande of the wrythted, so that he maye not turne from his wrythted way, and lye. Therefore shal ye lye oute no more vayne, nor prophete your owne gessynges, for I wyl helpe out my people out of your hand, that ye maye know how that I am the Lord.

The Notes of the. xlii. Chapter.

(a) The preachers of mens traditions doth the Prophet compare vnto foxes, which keene a scrupes of God, and increase lye monyes, and teache a waye to please God by suche woordes as they enrichte them selues wryth. By the hedge here ye maye vnderstande prayer done in saythe.

The. xliii. Chapter.

The Lord denyth his word to the people for theyr franes sake. The dyspayers of the word doth the Lord sometyme decepte by false

Falsch Prophecie.

Eccl. vi. e. Mich. vi. b

Jer. viii. b.

Mat. vii. c.

Eccl. viii. d

Prophecie. A comfort of them that fled into Babylon.

Ezech. xii. a. **T**hen resorted vnto me certayne of the elders of Israel, and sat down by me: Then came the word of the Lord vnto me, sayinge: Thou sonne of man, these men beate they: I dole in they: hearts, and go purposefully vpon the stonelyng blocke of they: owne wyckednes: how dare they then aske counsell at me? Therfore speake vnto them and say: thus sayeth the Lord God: Euerie man of the house of Israel that beareth hys I dole in hys herte, purposing to stumple in hys owne wyckednes, and cometh to a prophet to enquire any thyng at me by hym: vnto that man wyl I the Lord my selfe geue answer, accordyng to the multitude of hys I doles: that the house of Israel may be snared in their owne hearts, because they be cleane gone from me, for they: I doles sakes.

Wherfore, tel the house of Israel: thus sayth the Lord god: We conuerced, forsake your I doles, and turne your faces from all your abominations. For euerie man (whether he be of the house of Israel or a stranger, that sojourneth in Israel) which departeth from me, and carrieth I dolles in hys herte purposing to go styll stumbling in his owne wyckednes, and cometh to a prophet, to aske counsell at me: I do so to hym: vnto that man wyl I the Lord geue answer by myne owne selfe. I wyl set my face agaynst that man, and wyl make hym to be an example for other, pena and a comyn byword: and wyl roote him out of my people, that he may know that I am the lord.

ill. re. xlii. d. Job .xlii. c.

Ezech. xlii. a.

And if that prophet be deceyued when he telleth hym a worde: then I the Lord my selfe haue deceyued that prophete, and wyl stretch forth myne hand vpon him, to roote hym out of my people of Israel: and they both shalbe punished for they: wyckednes. Accordyng to the synne of hym that askerth, shall the synne of the prophete be: that the house of Israel be led no more from me: nor in error. And be no more despised in they: wyckednes: but that they may be my people, and I they: God sayth the Lord God. And the word of the Lord came vnto me, saying. Thou sonne of man, when the land synneth agaynst me, and goeth forth in wyckednes, I wyl stretch myne hand vpon it, and destroye all they: prouision of they: bread, and send dearthe vpon them to destroye man and beast in the land. And though Noe, Daniel, and Job, these thy: men were among them, yet shal they in they: ryghtuousnes deliuer but they: owne soules, sayth the Lord God. If I bring noysome beastes into the land, to waste it by, and it be desolate; that no man may go therein for beasts: if these thy: men also were in the land, as trulpe as I spue (sayth the Lord God) they shal saue neyther sonnes nor daughters, but be onely deliuered them selues: and as for the land,

Ezech. iiii. d.

Ezech. iiii. d. and. iii. d.

Jer. xv. a.

it shal be waste.

it shal be waste.

Or if I bring a sword into the land, and charge it to go thorow the land: so that I slay downe man and beast in it, and if these thy: men were therein: as trulpe as I spue (sayth the Lord God) they shal deliuer neyther sonnes nor daughters, but onely be saued them selues. If I send a pestilence into the land, and poure out my sore indignacion vpon it in bloude, so that I roote out of it both man and beast, and if Noe, Daniel, and Job, were therein: as trulpe as I spue (sayth the Lord God) they shal deliuer neyther sonnes nor daughters, but saue they: owne soules in they: ryghtuousnes. Moreover thus sayth the Lord God: Though I send my. iiii. troublous plagues vpon Ierusalem: the sword, hunger, peccolous beastes and pestilence, to destroy man and beast out of it: yet shal there be a remnant saued therein, which shal bring forth they: sonnes and daughters. Behold they shal come forth vnto you, and ye shal see they: waye, and what they take in hande, and ye shalbe comforted, as touchyng all the plagues that I haue brought vpon Ierusalem. They shal comfort you, when ye see they: waye and works: and ye shal know how that it is not without a cause that I haue done so agaynst Ierusalem, as I did, sayth the Lord God. The .xv. Chapter.

Jer. xlii. d.

As the vnprofitable woodde of the vine tree is cast into the fyre, so (sayth he) that Ierusalem shalbe byent.

The word of the Lord came vnto me sayinge: Thou sonne of man, what cometh of the vine among al other trees: and of the vine stocke among al other tymber of the groue? Women take of it, to make any worke therof: or make ther a nayle be made of it, to hange any thyng vpon: Beholde, it is cast in the fyre to be byente, the fyre consumeth bothe the endes of it, the myddell is byent to ashes: Is it mete then for any worke? No.

Seynge then that it was mete for no worke being whole, much lesse may there any thyng be made of it, whil the fyre hath consumed and byent it. And therfore thus sayth the Lord God: Like as I caste the vine into the fyre for to be byent, as other trees of the wood: Euen so wyl I do with them that dwell in Ierusalem, and set my face agaynst them, they shal go oute from the fyre, and yet the fyre shal consume the. When shal ye knowe that I am the Lord, when I set my face agaynst the, and make the land waste: because they haue so sore offended, sayth the Lord God.

The .xvi. Chapter.

The prophete intendyng to speake of the abominacions of Ierusalem: both by. i. the benedictes of God toward it. Ierusalem is reproued of unkindnes, for her fornicacion with ydolles. He iustifieth the wyckednes of other people in comparacion of the synnes of Ierusalem. The cause of the abominacions into which the Goddynes fell. Every is promysed to the

repta

repentaunte.

A Sayne, the worde of the Lord spake vnto me, saying: Thou sonne of man, heve the cyrpe of Ierusalem theyr abhominacions, and saye: thus sayeth the Lord God vnto Ierusalem: Thy progeny and kynred came out of the land of Canaan, thy father was an Amorite, thy mother a Canite. In the daye of thy birthe when thou wast borne, the (a) string of thy navel was not cutte of, thou wast not bathed in water to make the cleane, thou wast neyther rubbed with salt, nor swadled in cloutes. No man regarded the so much, as to do any of these thynges for thee, or to shewe the such sauour, but thou wast utterly cast out vpon the feld, yea dyspyled wast thou in the day of thy byrth.

Then came I by the, and saw the trode downe in thine owne bloud, and said vnto the, thou shalt be purged from thine owne bloud from thine own bloud (I say) shalt thou be clensed. So I planted the, as the blossome of the field, thou art growen vp, and waken great, thou hast gotten a marvellous pleasaunt beutye, thy breastes are come vp, thy bette is goodly growen, wher as thou wast naked and bare afoze.

Now when I went by the, and looked vpon the, beholde thy tyme was come, yea such the tyme to vowe the. When spied I my clothes ouer the, to couer thy dishonesty, yea I made an oth vnto the, I married my self wth the (saith the Lord God) and so thou becamest myne own. When washed I thee wth water, and purged the bloud from the. I anointed the wth oyle, I gaue the change of rayment, I made the shoes of Exus leather: I girded the aboute wth whyte sylke, I clothed thee wth ketchers, I decked the wth costly apparel, I put rynges vpon thy fingers: a chayne aboute thy necke, spanges vpon thy foreheade, earetynges vpon thine eares, and set a beautifull crowne vpon thine heade. Thus wast thou deckt wth syluer and golde, and thy rayment was of fyne whyte sylke, of needlewoorde, and of dyuerse coloures.

Thou dyddest eat nothyng but stinuels, bonye, and oyle: marvellous goodlye wast thou and beautifull, yea even a very Quene wast thou. In so much that thy (b) beauty was spoken of among the heathen, for thou wast excellent in my beuty, whych I put vpon the, sayeth the Lord God.

But thou hast put confidence in thine own beauty, and played the harlot, when thou haddest gotten the a name. Thou hast committed whoredome, wth all that was by the, and hast fulfilled theyr desires: yea thou hast taken thy garments of dyuerse coloures, and deckt thine altars therewith, wherupon thou myghtest fulfyl thy whoredome, of suche a fashion, as neuer was done nor shalbe. The goodly ornaments and Jewelles, whych I gaue thee of

myne owne gold and syluer, hast thou taken, and made the mens ymages thereof, and committed to whoredome thyself.

Thy garments of diuerse coloures hast thou taken and dect them therewith, mine oyle and sacense hast thou set before them.

My meate whych I gaue thee, as stinuels, oyle, and bouy (to feede the thyself) that hast thou set before them, for a sweete sauour. And thus came also to passe sayeth the Lord God: Thou hast taken thine owne sonnes and donghters, whome thou hadst begotten vnto me: and these hast thou offered vp vnto them, to be theyr meate. Is this but a smal whoredome of thine (thinkest thou) that thou hast my chyldren, & geuest them ouer, to be byene vnto them? And yet in al thy abominacions & whoredome, thou hast not remembred the daies of thy youth, how naked & bare thou wast at that tyme, and troden downe in thine own bloud. After al these thy wyckednesses (two thou vnto the sayeth the Lord) thou hast buylded thy stowes and bydel houses in euery place: yea at the heade of euery strete hast thou buylded thee an altar. Thou hast made thy beuty to be abhoyred, thou hast layd out thy legges to euery one that came by, and multiplied thine whoredome. Thou hast committed fornicacion wth the Egypciens thy neyghbours, which had much flesh, and thus hast thou bled thine whoredome, to anger me.

Behold, I wyl stretch out my hand ouer thee, and wyl mynish thy stowe of foode, and destruyt the ouer into the myls of the whyllynes thine enemyes, whych are ashamed of thy abhominable way. Thou hast played the whore also wth the Assyrians, whych myght not satisfye thee: Yea thou hast played & harlot, and not had enough. Thus hast thou syl committed thy fornicacion from the land of Canaan vnto the Caldees, & yet thy lust not satisfied. Howe should I circumcise thine bette (sayeth the Lord God) seying thou doest al these thynges, thou precious whore: buyldynge thy stowes at the head of euery strete, and thy bydel houses in al places?

Thou hast not bene as another whore, that maketh boast of her wyning, but as a wyfe that breaketh wedlocke, and taketh order in stede of her housband. Gifts are geuen to al other whores, but thou giuest rewardes vnto all thy louers, and offerest them gyfts, to come vnto the oute of al places, and to commit fornicacion wth thee: It is come to passe wth thee in thy whoredoms contrarie to the vse of other women: yea ther hath no such fornicacion bene committed after the, seying that thou proferest gyfts vnto other, & no reward is giuen the: this is a contrary thyng.

Therefore heare the worde of the Lord, O thou harlot, thus sayeth the Lord God. For so much as thou hast spent thy mony, and dyscouered thy shame, thowise thy whore

to heredom with al thy louers, and with al the idols of thy abominacions in the blood of thy chyldren, whom thou hast geuen them: Behold th. th. I wyl gather together al thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou sauest, and euerpe one that thou hatest: and wyl dyscouer thy shame before them, that they al may se thy synnes. Moreover, I wil iudge the as a breaker of thy wedlocke, and a murderer, and recompence the thine owne blood in warre and gelousy. I wyl geue the ouer into theyr power, þ. I shall breake downe thy steeles. and destroy thy brodel houses: they shall strip the out of thy clothes, al thy fayre and beutiful Jewels that they take from the, and so let the sit naked and bare: yea they shall byrge the common people vpon the, which shall stone the, and lay the downe with theyr weardes. They shall burne vp houses, & punysh the in the sight of manie women. Thus wyl I make thy whoredome to cease, so that thou shalt geue out no more rewardes.

Shoulde I make my wrath to be still, take my gelousye from thee, be contente, and no more to be displeased, seynge thou remembrest not the daies of thy youth, but hast prouoked me to wrath in al these thynges: Beholde therfore, I wyl byrge thynne owne wapes vpon thynne head, sayeth the Lord God: how be it I neuer drye vnto thee accordyng to thy wyckednesse and all thy abominacions. Beholde, all they that vse common prouerbes, shall vse this prouerbe also agaynst the: such a mother, such a daughter.

Thou art euē thy motheres own daughter, that hath cast of her husband and her chyldren. Yea thou art the sister of thy sisters, which forsooke theyr husbandes and theyr chyldren. Your mother is a Libite, and your father an Amorite. Thine eldest sister is Samaria, she and her daughters that dwell vpon thy left hand.

But thy yongest sister that dwelleth on thy ryght hand, is Sodoma and her daughters. Yet hast thou not walked after their wates, nor don after theyr abominacions, but in al thy wapes thou hast bene more corrupt then they. As truly as I lyue, sayeth the Lord god: Sodoma thy sister with her daughters, haue not done so euill, as thou and thy daughters. Behold the syns of thy sister Sodoma were these: wynde, fulnes of meate, aboundaunce and ydleness: these thynges had she and her daughters. Besides that, they reached not their hand to the poore and needye, but were proude, and byd abhominable thynges before me: therfore I rooke awaye, when I had sene it. Reprehendest thou Samaria done halfe of thy synnes, yea thou hast exceeded them in wyckednes: In so much that in comparyson of al the abominacions which þ. I haue done, thou hast made thy selfe

ters good women.

As for theyr captiuitie, namely the captiuitie of Sodoma and her daughters: the captiuitie of Samaria and her daughters I wyl byrge them agayne, so wyl I also byrge agayne thy captiuitie amonge them: that thou mayest take thynne owne confusion vpon thee; and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her daughters; Samaria and her daughters, with thy selfe and thy daughters; shall be brought agayne to your owne estate.

When thou wast in thy pryde, and before thy wyckednes came to the lyghte, thou wouldest not heare speake of thy sister Sodoma, vntill the time that the Sennas with al theyr towne, and the Philistines with al that lye round about them, brought the to shame and confusion, that thou myghtest beare thynne owne synnes and abominacion, sayeth the Lord.

For thus sayeth the Lord God: I shoulde (by ryght) deale with thee, as thou hast done. Thou hast despised the oth, and broken the couenaunt. Neuertheless, I wyl remember the couenaunt that I made with thee in thy youth, in so muche that I shall make an euerlastyng couenaunt: so that thou also remember thy wapes, and be ashamed of them: then shalt thou recetur of me thy elder and younger sisters to whom I wyl make thy daughters, and that befynde thy couenaunt. And so I wyl renew my couenaunt with thee, that thou mayest knowe that I am the Lord: that thou mayest synke vpon it, be ashamed, and excuse thynne owne confusion no more: whil I haue forgouen the al that thou hast done, sayeth the Lord God.

The Notes of the xlii. Chapter.

(a) Haniel may signify the despayre and delectacions of man, which are healed by þ. word and feare of God: as it is sayd. ps. lxxviii. But feare the Lord and departe from euill, so shall thy Haniel be whole, &c. The learned expounde this whole sentence of the tribulacion that Israel suffered in Egypte, and after amonge the Caldrees. After the death of Joseph, whil þ. had no knowe them not. Exo. i. were they most abjecte and vyle, and no man had compassyon on them. Then was the day of theyr byrth. And in lyke case after the destruction of Ierusalem and in theyr imprisonment at Babylon. At both these tymes were they motherles and helpeles, concernyng theyr owne strengthes: but were cared for of God, and receyued by his merce. The prophet borroweth this fashyon of speakeyng of the manner of mothers, after the byrthe of theyr chyldren, which speake of thei. Haniel and washe them with salte, and then was ble them, &c. Much helpe hadde Israel none in theyr aduersities in Egypt and Babylon: but lay ouerwhelmed in theyr synnes and myseryes, and were regarded as bastards and vnmotherly intreated of al men. There was no man but onely God that rooke thought for them or holpe them: and that byd he only of his merce, without any of theyr deservynges.

(b) By thys beautye are signified the gyftes and graces that shal be geuen to his people, which neuer theles was an idolater and worshipped other gods, or worshipped God after an other manner and was then he had committed them, which thing is signified by thys figuratioun, as in Esa. lvi. b. & after in the. xlii. g.

The. xvi. Chapter.

The parable of the wood. Eagles signified that redoubted, which contrary to his other had forsaken the friendship of Nabuchodonosor, returned him selfe to the king of Egypt, and the fore persued. In explication of the parable. A prophete of Egypt.

The word of the Lord came unto me, saying: Thou soune of man, put forth a parke speaking and a parable vnto the house of Israel, and say: Thus sayeth the Lord God, There came a greate Eagle with greate wynges, vca wyth myghty long wynges, and ful of feathers of diverse coloures, vpon the mount of Libanus and took a bryanch from a Cedar tree, and brake of the top of hys terryng, and carryed it vnto the lande of Canaan, and set it in a step of man, vnto the. He took also a bryanch of the lande, and planted it in a fruitful ground, he brought it vnto great waters, and set it as a willow tre therby.

By thys Eagle, vnder stande the kynge of Babylon.

It did not grow, and was a greene vyne thicke, but low by the ground: thus there came of it a vine, and it brought forth blossoms, and spread out bryanches.

But there was an other Eagle, a greate one, which had greate wynges and many feathers, and behold, the rootes of thys vyne had an vnyng after hym, and spread out hys bryanches toward hym, so that hys frutes. Therefore it was planted vpon a good ground beside greate waters, so that (by reason) it shoulde haue broughte oute bryanches and frutes, and haue bene a good ly vyne. Speake thou therefore: thus sayeth the Lord God. Shal this vine prosper, shal not hys rootes be pluckt out, hys frutes be broken of, hys greene bryanches wyther and fade away? can myrthout cyther stand agayne or manye people, shal it be plucked vp by the rootes. Behold, it was planted: shal it prosper therfore? shal it not be dried vp and wythered, yea, even in the thootyng out of hys blossoms, as soone as the east wynde bloweth?

Moreover, the word of the Lord came vnto me, saying: Speake to that toward household: know ye not, what these things do signyfy? Tel them: beholde, the king of Babylon came to Ierusalem, and toke the kynge & his princes, and led thē to Babilō.

He took of the kynge's seide, and made a couenaunt with hym, and toke an othe of hym: The wynges of the land toke he wyth hym also, that the land might be holden in subiection, and not rebel, but keepe the couenaunt, and fulfill it. But he fel from hym, and sent hys Embassadors into Egypt that he myght haue horses and much people. Shoulde that prosper? Shoulde

Couenaunt breakers.

he be kept safe, that both such thynges? Shoulde he escape that breaketh hys couenaunt? As true as I lyue, sayth the Lord God, I shal dye at Babilō in the place, wher the kynge dwelleth, that made hym kynge: whose othe he hath broken, and whose couenaunt he hath broken. Therefore shal I shew to hys grete heuyl and multitude of people many sayne by myn the. He shal be cast vpon pyches, and set vpon bulmarkes to destroy much people. For sayng he hath despised the oth, and broke the couenaunt (wher as he pergaue hys hand therupon) and hath done all these thynges, he shal not escape.

Therefore thus saith the Lord God: As true as I lyue, I wil bring mine oth, that he hath despised, and my couenaunt that he hath broken, vpon hys owne heade, I wil make my net about hym, & catch hym in my patne. To Babilō wil I carry hym, there wil I punyssh hym, because of the grete offence that he made me.

Ezech. xii. b. and. xxxii. a.

As for those that shal come from him out of the host, they shal be slayne wyth the sword. The residue shal be scattered toward all the wyndes: and ye shal know, that I the Lord haue spoken it.

Thus sayth the Lord God: I wil also take of a bryanche from an hye Cedar tree, and wil set it, and take the vppermost twig that yet is but tender, and plant it vpon an hye hyll: I wil plant it: that it maye bring forth wynges, and geue scutle and be a grete Cedar tree: so that all maner of soules maye byde in it, & make theire nestes vnder the shadowe of hys bryanches. And all the trees of the field shal knowe that I the Lord haue brought down the hye tree, and set the lowe tre by: that I haue dyed vpon the grene tre, and made the dry tre to flourish: Euen I the Lord that speake it, haue also brought it to passe.

The. xvii. Chapter.

(a) By thys bryanche vnto stand our lady, and by the hye Cedar tree the tribe of Iuda of which she came: the vppermost twig is vnderstanded Christ, & by the hil of S. b. is figured the church.

The. xviii. Chapter.

He sheweth that euery man shal beare hys owne synne. To him that remembereth is the promise. Death is prophesied to the ryghteous, which turneth backe from the right way.

The word of the Lord came vnto me out of the mannet: what meane ye by this common prouerbe, that ye vse in the lande of Israel, saying: The farbers haue eaten soure grapes, and the chyldren that are set on edge? As true as I lyue, sayth the Lord God, ye shal vse thys byword no more in Israel.

Esa. lviii. b. Mat. xxv. c.

Behold, all soules are myne. Like as the farber is myne, so is the soune myne also. The sonne that synneth, shal dye. If a man be good, and do the thyng that is equall and ryght, he eateth not vpon the byls: he lyfeth not hys eyes vpon the Idoles of Israel: he despyeth not hys neyghbours

Wise, he medleth wth no men^{ti}ous
w^ork, he geueth no body, he geueth bys
better bys pledge agayne, he taketh none
other mans good by v^olence: he parteth
bys meate wth the honger, he clotheth
the naked, he lendeth nothing vpon vsury,
he taketh not byng ouer, he w^orketh a w^ork
bys hand from doyn^g w^orong, he handleth
saythfully betwixt man and man, he wal-
keth in my commaundem^{en}tes, and kepeth
my lawes, and persounereth them sayth-
fully. This is a ryghteous man, he shall
surely lyue sayth the Lord God.

E If he now get a sonne, that is a muthe-
ter, a shedder of blood, if he do one of these
thynges (though he do not all) he eateth
vpon the bys, he defyleth bys neighbours
w^ork, he geueth the poore and needye, he
robbereth and spoyleth; he geueth not the
better bys pledge agayne; he lyfeth vpon
bys eyes vnto ydoles, and medleth wth
the abhominable thyng, he lendeth vpon
vsury, and taketh more ouer. Shall this
man lyue? He shall not lyue. Seing he hath
done al these abominacions, he shall dye:
bys blood shall be vpon hym.

Now if this man get a sonne also, that
feareth all bys fatheres synnes, w^herhe he
hath done, and feareth, neyther doth suche
lyke, I amely he eateth not vpon the
mountaines, he lyfeth not bys eyes vpon
the ydoles of Israell, he defyleth not bys
neighbours w^ork, he vereth no man, he
kepeth no mans pledge, he neyther spoyleth
no; robbereth any man, he dealeth bys
meate wth the honger, he clotheth the
naked, he oppresseth not the poore, he re-
ceyueth no vsury, no; any thyng ouer, he
kepeth my lawes and walketh in my com-
maundem^{en}tes, This man shall not dye in
bys fatheres synne, but shall lyue w^orthout
fayle. As for his father, because he oppres-
sed and spoiled bys brother, and byd w^ork-
ed among bys people: so, he is deade in
his owne synne. And yet say ye. Wherefore
thou shouldest not this sonne deare bys fa-
theres synne? Therefore, because the sonne
hath done equity and right, hath kepte all
my commaundem^{en}tes, and done them:
therefore shall he lyue in deede. The same
soule that synneth, shall die. The sonne shall
not deare the fatheres offence, neyther shall
the father deare the sonnes offence. The
ryghteousnes of the ryghteous shall be vpon
him, and the wickednes of the wicked shall
be vpon hym selfe also. But if the vngod-
ly w^oll turne away from all bys synnes
that he hath done, and kepe all my com-
maundem^{en}tes, and do the thyng that is
equal and righte: doubtles he shall lyue,
and not dye. As for all his synnes that he
d^oed before (a) they shall not be thought
vpon: but in his ryghteousnes that he hath
done he shall lyue. For haue I any pleasure
in the deathe of a synner, sayeth the Lord
God, but rather that he conuert, and lyue?
Againe, if the righteous turne away from

bys ryghteousnes, and do iniquity, accor-
dyng to all the abominacions that the
wicked man doth, shall he lyue? Al the rygh-
tiousnes that he hath done, shall not be
thought vpon, but in the fault that he hath
done, he shall dye.

And yet ye say: Truly, the way of the Lord
is not indifferent. Heare therfore ye house
of Israell: is not my way ryght? Or at not
poure waies rather wicked? When a rygh-
tious man toucheth away from his rygh-
tiousnes, and medleth wth vngodlynes,
he must dye therein: yea for the vnrigh-
tousnes that he hath done, must he dye. A-
gayne, when the wicked man turneth a-
way from bys wickednes & he hath done,
and doth the thyng which is equal & right
he shall saue his soule aliv^e. For in so much
as he remembereth hym selfe, and turneth
hym from al the vngodlynes that he hath
bled, he shall lyue and not dye.

And yet saith the house of Israell, Truly
the way of the Lord is not equal. Are my
wayes vnrigh^t, O ye house of Israell? Are
not poure wayes rather vnequal? As for
me, I w^oll iudge every man, accor^ding to
bys wayes, O ye house of Israell, sayeth
the Lord God.

Wherfore be conuerted, and turne your
eleane from al poure wickednesse, so shall
ther no syn do you harme. Cast awaye fe^r
you al your vngodlynes, that ye haue don,
make you new hearts and a newe spirite.
Wherefore w^oll ye dye, O ye house of Isra-
el: seing I haue no pleasure in the deathe
of hym that breth, sayeth the Lord God.
Turne you then, and ye shall lyue.

The Notes of the xviii. Chapter.

(a) What not be thought vpon. The sophis-
ters haue a proper solution for this scite and
such lyke wherby testify that God so forgetteth,
that he w^oll not after cal againe his forgettens
and punishment. True it is (say they) God for-
getteth the synne, but not the punishment due
vnto the synne. Heuen peaces punishment as
they praye, must we abyde in purgatory for eue-
ry synne, when it is forgotten. Yf this be not so
moche w^ork w^ork God and bys holy wo^ord, I wote
not wheris mocheage, Yf God can, & do. as they
aspyne geue me punishment due vnto my syn,
so that he neyther geue me so muche no; to lyke
payne therfore, and yet not once thynke on my
synne, surely he hath a wonderful remembraunce.
And that he w^oll not thynke on it, the text doth
here openly aspyne. By this sophistyr myghte
the kyng geue a man bys pardon for the fi, and
after hang hym vpon. For he myghte say: I for-
gaue you your theft, but not your badg^e which
is due vnto your theft. Such pardon wold they
be loth to haue that first p^{ro}magnd it. Yf the
king which is but a man be moze saythful, the
to deale so w^ork bys prisoners whom he forges
with: how wold God then wherby is our hea-
uenly father, and which is euen gooder to selfe,
haue such a litle, fained, and imperfect forgue-
nes, that shuld after punish. But herect w^oll I
now speake no moze, leaue ye shoulde happye
smell that this solutyon were p^{ro}magnd to
p^{ro}phemes p^{ro}phes, thowme shall p^{ro}phes,
byrge Groaters, Trentalles, p^{ro}phes, mo-
geth myndes, &c.

The. xix. Chapter.

The. xix. Chapter.

The captivity of Jehoahaz & of Jehoash is signified by the Lyons whelpes, and by the lion. He setteth out the prosperity of the city of Jerusalem that is past, and the misery thereof that is present.

A Bile mount thou for the princes of Israel, and saye: Wherefore laye thy mother that Lyones among the Lyons, and noy when her yong among the lions whelpes? One of her whelpes she brought vp, and it became a Lyon: it learned to spyle, and to deuoure folke. The heathen hearde of hym, and tooke hym in theyr nets, and broughte hym in chaynes vnto the land of Egypt.

B Now when the dam sawe that all her hope and comfort was away, she tooke another of her whelpes, and made a Lyon of hym: whych went among the Lyons, and became a leaue Lyon: learned to spyle and to deuoure folke: he destroyed their palaces, and made theyr ciities waste. In so much that the whole land and euery thing therein, were utterly desolate thowt the very voyce of hys roaring.

Then came the Heathen together ouer euery syde out of all countreys against him, layed theyr nets for hym, and tooke hym in theyr pytte. So they bounde hym with chaynes, and broughte hym to the kyng of Babylon: whych put hym in prison, that hys voyce should no more be heard vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy blood, planted by the water syde: her frutes and braches are growen out of many waters, her stalkes were so strong that men myghte haue made staves therof for officers, she grew so high in her stalkes.

C So when men sawe that she excedded the height and multitude of her braches, she was rooted oute in dyspleasure, and cast downe to the ground.

D The East wynde dried by her frute, her strong stalkes were broken of, withered and bent in the fyre. But now she is planted in the wyldernes, in a dry and thurly ground. And ther is a fyre gone out of her stalkes, which hath bent by her braches and her frute: so that she hath no more strong stalkes, to be staves for officers. Whys is a perillous and miserable thyng.

The. xx. Chapter.

The Lord denieth that he wyl answer them when they praye, for the offence of unauarice whych he here objecteth. He promyseth that his people shall returne from captivity. By the wood that should be bent, is signified the burning of Jerusalem.

A In the. xlii. yere the. x. day of the. iij. moneth, it happened that certayne of the elders of Israel came vnto me, for to aske counsel at the Lorde, and sette them downe by me. Then came the worde of the Lord vnto me on this maner: Thou sonne of man speake vnto the elders of Israel,

The Prophecy

and say vnto them. Thus sayth the Lorde God: As ye come to aske any thing at me? As truly as I lyue (sayth the Lord) I wyl geue you no answer. Whyce thou not reprove them? (I sonne of man) wilt thou not reprove them? Shew them the abhominacions of theyr forefathers, and tel the. Thus sayth the Lord God: In the daye when I chose Israel, and lyft vp myne hand vpon the seede of the house of Jacob, and shewed my self vnto them in the land of Egypt: yea when I lyft vp myne hand ouer them, and sayed I am the Lord your God; euen in the day that I lyft vp myne hande ouer them, to bring them out of the land of Egypt, into a lande that I had promised for them, which I sowed with mylke and honny, and is a pleasaunt land among all other: Then sayd I vnto them: Cast away euery man the abhominacions that he hath before hym, and defile not your selues with the ydols of Egypt, for I am I Lord your god.

But they rebelled against me, and wold not follow me: to cast away euery man the abhominacions of his ries, and to forsake the ydols of Egypt. Then I made me to pour my indignacion ouer them, and to satisfy my wrath vpon them: yea euen in the myddell of the land of Egypt. But I wold not do it, for my names sake, that it should not be vnhalowed before the Heathen, amonges whom I shewed my self vnto the. That I would bring them out of the lande of Egypt. Now when I had carred them out of the land of Egypt, and brought the into the wyldernes, I gaue them my commandementes, and shewed the my lawes, whych who so keepeth, shall lue in them. I gaue the also my holy daies to be a token betwixt me and the, and therby to knowe that I am the Lord whych haloweth the. And yet the house of Israel rebelled against me in the wyldernes, they wold not walk in my commandementes, they haue caste away my lawes (whych who so keepeth should lue in them) and my sabboth daies haue they greatly vnhalowed.

Then I made me to pour out my indignacion vpon them, and to consume them in the wyldernes. Yet I wold not do it, for my names sake, lest it should be dishonored before the Heathen, from the which I had carred them away. But I swore vnto them in the wyldernes, that I woulde not bring them into the lande, whych I gaue them, a land that I sowed with mylke and honny, and is a pleasure of all landes: that because they refused my lawes, and walked not in my commandementes, but had vnhalowed my Sabothes, for theyr heart was gone after theyr ydols.

Neuertheless myne eye spared them, so that I wold not utterly slay them, and consume them in the wyldernes. Moreouer I sayd vnto theyr sonnes in the wyldernes: walke not in the statutes of your fore

Exod. xii. v.

Deut. xii. a

B

Exo. x. xxi and. xxi. Deut. xii. b Gala. iii. b Lea. xvii. a Exod. xxi. c xxxi. c.

An. xlii. b. Exod. xvi. f

C

Ex. xvi. b Exod. xvi. c xlii. c.

forefathers, kepe not theyr ordynauces,
and defyle not your felues wth theyr p-
dols, for I am the Lorde your God. But
traike in my statutes, kepe my laws, and
do th^e m^e, halow my Saboths, for they are
a token betw^{ixt} me and you, that ye may
know how that I am the Lorde.

Le. xij. a.

De. xlii. a.

Esa. iii. b.

Roma. i. a.

Not wthstanding theyr sonnes rebel-
led against me also: they walked not in my
statutes, they kept not my lawes to fulfil
them (w^hch he that doth shal lue in th^e)
neither halowed they my Saboth daies.
When I made me agayne to poure out my
indignacion ouer them, and to satisfy my
wroth v^{pp} them in the wilderness. Where
theles I wthholde my hand for my names
sake, lest it shoulde be vnhalowed among
the heathen, before whom I had brought
them forth. I lyft vp myne hand ouer th^e
also in the wilderness, that I wold scatter
them among the heathen, and strow them
among the nations: because they had not
kept my laws, but cast asyde my command-
gements, vnhalowed my Saboths, and
lyft vp theyr eyes to theyr fathers pdols.

Exo. xlii. a.

Wherefore I gaue them also command-
ments not good, and lawes wherwth the
w^hch they shoulde not lue, and vnhalo-
wed them in theyr owne gyftes (when I
appointed for my selfe al th^eir fitt bozne)
to make them desolate: that they myghte
know, how that I am the Lorde.

Therefore (O thou sonne of man) tel the
house of Israel, thus sayth the Lorde God.
Besyde al thys, your forefathers haue yet
blasphemed me more, and greatly offend-
ed against me: for after I had broughte th^e
into the land, that I promised to giue th^e
when they saw euery dyke hyl, and all the
thynke trees: they made there theyr offe-
ryngs, and prouoked me wth theyr obla-
tions, making swete saours ther, & pou-
red out theyr drink offerynges. When I
asked them: what haue ye to do wth hall,
that ye go thither? And therefore it is cal-
led the hye place vnto this day.

Wherefore speake vnto the house of Is-
rael: Thus sayth the Lorde God: ye are eu^{er}
as vncleane as your forefathers: and com-
myt whoredom also wth theyr abhomy-
nacions. In al your Idols, wherunto ye
bryng your oblations, & to whose honour
ye burne your chyldren: ye defile your sel-
ues, eu^{er} to this day: how dare ye the come,
and aske question at me O ye house hold of
Israel: As truly as I lue, I sayth the Lorde
God, ye get no answer of me: as for the
thing that ye go about, it shal not come to
passe, w^het as ye say: we will be as the hea-
then, and do as the other people in y^e land,
wood, and stowe wth me wth hyl.

As truly as I lue, I sayth the Lorde God:
I my selfe w^{ill} rule you wth a myghtye
hand, wth a stretched out arme, & wth
indignacion poured out ouer you and wil
bring you oute of the nations and landes,
wherewith ye are scattered, and gather you

together wth a myghtye hande, wth a
stretched out arme, and wth indignacion
poured out vpon you, & wil bring you into
the wilderness of y^e people, and ther I w^{ill}
reason wth you face to face. Like as I pu-
nished your forefathers in y^e wilderness, so
w^{ill} I punish you also sayth the Lorde God.
I wil bring you vnder my iurisdiction,
& vnder the bond of y^e couenaunte. The for-
sakers also & the trasgressours wil I take
from among you, and bryng them oute of
the land of your habitation: as for the lad
of Israel, he shal not come in it, that they
may know how that I am the Lorde.

So now then (sayth the Lorde God) ye
house of Israel, cast away and destroy eu^{er}
y^e m^ans pdols, the wh^{ch} ye heare me, and
no more blasphem me my holre name wth
your offerynges, and pdols. But vpon my
holp hyl, euen the hie dyl of Israel shal all
the house of Israel, and al that is in y^e land,
worship me: and in the same place w^{ill} I
saue them, and ther wil I require your
heave offerynges, and the fulfillyngs of your
oblations, wth al your holy thynges.

Esaie xl. c.
and .xxx. d.

I w^{ill} accept your swete saueur, when
I bring you from the nations, and gather
you together out of the landes, wher in ye
be scattered: that I maye be halowed in
you before the heathen, and that ye maye
know that I am the Lorde, wherby I haue
brought you into the lande of Israel: yea
into the same lande that I swore to geue
vnto your forefathers. Ther shal ye cal to
remembraunce your owne wayes, and al
your imaginacions wher in ye haue bene
despyled: and ye shal be dyspleased wth
your owne felues, for al your wyckednesse
wherby ye haue done.

And ye shal knowe howe that I am the
Lorde, when I intreat you after my name:
not after your wycked wayes, nor accord-
yng to your corrupt wykes, O ye house
of Israel, sayth the Lorde.

Jer. viii. a
xlii. a. xxx.

Moreover, the word of the Lorde came
vnto me, sayyng: O thou sonne of man, set
thy face toward the South, and speake to
the South wynde, and say to the wood to-
ward the South. Heare the word of the
Lorde, thus sayth the Lorde God. Behold, I
w^{ill} kindle a fyre in the, that shal consume
the (a) grene trees wth the dype. No man
shalbe able to quench y^e flame, but al that
looketh from the South to the North
shalbe bytten: and al flesh shal fe that
I the Lorde haue kindled it so that no m^an
may quench it. Then sayd I, O Lorde, they
w^{ill} saye of me, These they are but fables
that be tolled.

That is
from Jeru
said to W
ylon.

The Notes of the. xx. Chapter.
(a) By the grene trees vnderstand the sapientes
and holpe ones, and by the dype, synners: so that
y^e godly shal by death escape captiuitie, and the
wycked be sent into euertlastyng payne.

The. xxi. Chapter.

He threatneth the sword, that is to say, the
strucke to the city of Jerusalem. He threatneth
the fall of kynge iedechias. Iste est cuius nomen
est.

De. xl. c.

Jer. xix. a.

Deut. xlii. b.

and. xlii. b.

Esec xvi. c.

and. xlii. b.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

and. xlii. a.

The. xxi. Chap.

to prophesie the destruction of the chylidren of Ammon After the slaughter of other, at the last the Lord theareth bech unto Nabuchodonozor hym selfe

The word of the Lord came to me saying: Thou sonne of man set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophesy agaynst the land of Israel, saye to the land of Israel: Thus sayth the Lord God. Behold I wyl vpon the, and wyl draw my swerde out of the sheath, and roote out of the both thy righteouse, and the wycked. Sepnge thou that I wyl roote out of the both thyghtous and wycked, therefore shal my swerd go oute of bys sheath agaynst al flesh, from the North to the South: that al flesh may knowe howe that I the Lord haue drawen my swerd out of the sheath, and it shal not be put in againe.

Outne therefore (O thou sonne of man) that thy loines crack with al, pea mouthe bytterly for them: And if they say, wherefore mourest thou? Then tel them: for the thyngs that cometh, at the wyche all hertes shal melt, al handes shal be litten downe, al stomackes shal faint, al knees shal ware feable. Behold, it cometh, and shalbe fulfilled, sayth the Lord God.

Again, the word of the Lord came vnto me, saying: Thou sonne of man, prophesye and speake: Thus sayeth the Lord God: speake, the swerd is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be dryght, (a) O the destroying staffe of my sonne shal bring downe al wood. He hath put bys swerd to the dryghting, that good hold maye be taken of it. Thy swerd is sharpened and dryght that it maye be geuen into the hande of the manslayer.

Thy (O thou sonne of man) and house, for thy swerde shal smyte my people, and al the culers in Israel, wyche wyth my people shalbe slayne downe to the ground thowth this swerd. Smite thou vpon thy thigh, for wherfore shoulde not the plage and staffe of iudgement come? I prophesye thou sonne of man and smyte thine hands together: make the swerd two edged, pea make it thre edged, that manslayers swerd, that swerd of the great slaughter, wyche shal smyte them, euen in theyr priuy chambers to make them abashed and faine at the hertes, and in al gates to make some of them fall. O dryght and sharpe it is, howe wel dyght, and mete for the slaughter. Bet thee to some place alone, eyther vpon the right hand or vpon the left, whither soeuer thy face turneth. I wyl smyte my handes together also, and satisfy my wrathful indignacion. Euen I the Lord haue sayd it.

The word of the Lord came yet vnto me agayne, sayinge: Thou sonne of man, make the two streetes, that the swerde of the kynge of Babylon maye come. Worthe these streetes shal gooe oute of one lande. He shal set hym up a place, at the head of

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the streetes shal be chose hym out a corner. Make the a streete that the two maye come toh at Babylon of the inhabitants, and to the strong city of Jerusalem.

For the king of Babylon shal cast the turning of the way, at the head of the streetes, to aske counsel at the southsayers, castinge the lots with his atomes to aske counsel at the ydols, & to loken in the spuer.

But the southsaying shal porne to the ryghte side vpon Jerusalem, that pe maye set men of war to smyte it, wyth a greete noise to cry out alarum, to see battell camys agaynst the gates, to graue by ditches, and to make bulwarkes.

Nevertheless, as for southsayinge they shal hold it but for vanite, euen as though a tell were tolde them: pea, and they them selues remember theyr wickednes, so that by ryght they muste be taken and monne. Therefore sayeth the Lord God: For so muche as pe poure selues shewe poure offence, and haue opened poure wyckednes, so that in al poure moorkes men maye see your sinnes: pea in so muche (I say) that pe poure selues haue made mencion therof, pe shalbe taken by violence.

O thou shamefull wycked guide of Israel whose day is come, euen the tyme that wyckednes shal haue an ende. Thus sayeth the Lord God, take awaye the mytre, and put of the crowne, and so is it at a myte: the humble is exalted, & the proud brought low. Punyshe punyshe, pea punyshe them wil I, and destroye them: and that shal not be fulfilled vntill he come, to whome the iudgemente belongeth, and to whome I haue gyuen it.

And thou (O sonne of man) prophesye and speake: Thus sayth the Lord God to the chylidren of Ammon, and to theyr blasphemers: I saye to the: The swerd is drawen forth already to the slaughter, and scoured that it glistereth (because thou hast loked the out vanities, & prophesied lies) that it maye come vpon thy neck, like as vpon the other bugodlye, wyche be slayne: whose daye came, when theyr wyckednes was ful.

Though it wer put by agayne into the sheath, yet wyl I punyshe the in the lande wher thou wast nourtshed and borne, and pour my indignacion vpon thee, and wyl blowe vpon the in the fyze of my wrath, and deliuer the vnto cruel people, wyche are deliuered to destroye. Thou shalt fede the fyze, and thy blood shalbe shed in the land, that thou maiest be put out of remembrysance. Euen I the Lord haue spoken it.

The Notes of the. xxi. Chapter.

(a) Some read: Shal we reioyce our selues? He despiseth the staffe of my sonne, and al woodde. The Caldees readeth the trybe of my sonne: that is to saye, the trybe of Juda. O shal the staffe of my sonne despise al woodde? That is, shal the trybe of Juda despise al the other.

The. xxii. Chapter.

The

The word of the Lord against Jerusalem for man slaughter, and denying due honour to they fathers and mothers, and other wicked doings. Of the wicked doctrine of the false prophets and priests, and of they insatiable covetousness. The tyranny of rulers. The unkindness of the people.

Moreover the word of the Lord came unto me and sayed: thou sonne of manne wilt thou not reprove theys bloud theys cry? Shewe them theys abominacions and tel them: Thus sayeth the Lord God. O thou cryste that shearest bloud in the myddest of the, that thy time may come also, and make the ydolles to despyle the wyrtball. Thou hast made thy selfe gyfte in the bloude that thou hast shed; and despyled the in the ydols whiche thou hast made.

Thou hast caused thy dates to draw nie, and made the tyme of thy peaces to come. Therefore wilt I make the to be confounded among the Heathen, and to be despyled in al the landes, whether they be nie or far from the: they shal laugh the to scorne, thou that hast gotten the so foule a name, and art ful of myschiese. Beholde, the rulers of Israel have brought euery mā bys power, to shed bloude in the. In the haue they despyled father and mother, in the haue they oppressed the straunger, in the haue they viced the myddow and the fetherles. Thou hast despyled my sanctuary and unhallowed my Saboth. Murderers are ther in the, that shed bloud and eat vp the vylls, and in the they vse unhappyness. In the haue they discovered they fathers shame, in the haue they viced women in theyr sickenes. Euery man hath deale shamefully with his neighbours wyfe, and abominably defiled bys daughter in law. In the hath euery man forced bys owne syster, euen bys fathers doughter: peas giftes haue bene receiued in the to shed bloud. Thou hast taken vsury and eucrease, thou hast oppressed thy neighbours by extorsion and forgotten me, sayth the Lord God.

Behold, I haue smitten my bands vpon thy countenances that thou hast vsed, and vpon the bloude whych hath bene shed in the. As thy bett able to endure it, or maye thy hands defend them selues in the tyme that I shall bring vpon the: Euen I the Lord that speake it, wilt bring it to passe. I wil scatter thy selfe amonge the Heathen and strow the about in the landes: and wil cause thy fylchpulle to cease out of thee: yea and I wil haue the in possession in the syghte of the Heathen, that thou mayest know that I am the Lord.

And the word of the Lord came vnto me sayinge: Thou sonne of man, the house of Israel is turned to brasse. All they that should be brasse, tyrr, yron, and leade, are in the fyre become bras. Therefore thus sayeth the Lord God: For so much as ye al are turned into brasse, beholde, I wilt bringe you

together vnto Jerusalem lyke as syluer, brasse, yron, tin, and leade are put together in the furnace, and the fyre blowen there vnder to melt them: Euen so wilt I gather you, put you in together, and melte you in my wyath and indignacion. I wilt bringe you together, and kindle the fyre of my cruel dyspleasure vnder you, that ye maye be melted therin. Like as the syluer is melted in the fyre, so shal ye also be melted therein, that ye may know how that I the Lord haue poured my wyath vpon you.

And the word of the Lord came vnto me, sayinge. Thou sonne of man, reher: Thou art an vnclene land, whych is not capned vpon in the dape of thy cruell wyathe: the prophets that are in the, are sworne together to deuoure soules, lyke as a roaring Lion that lyueth by his pray.

They receyue ryches and good, & make many widowes in the. Thy priests breake my law, and defile my Sanctuary. They put no difference betwene the holy and unholy, neither discern betwene the cleane and vnclene: they turne theys eyes from my faborbes, & I am unhallowed among the. Thy rulers in the are lyke rauishing wolues to shed blud, to destroy soules for theyr owne couetous lucre. As for thy prophets, theye dawe with vntempered clape, theye vanities, and prophete lyres vnto the, sayinge: the Lord God sayth so, whiche as the Lord hath not spoken. The people in the land vse wicked extorsion and robbery. They were poor and needy, and expressed the straunger against right.

And I sought in the land for a mā that would make vp the bedge, and set him self in the gap before me, in the lands behalf, that I shoulde not bitterly destroy it, but I could fynde none. Therefore wilt I poute out my cruel dyspleasure vpon them, and burne them in the fyre of my wyath: theyr own waies will I receyue vpon theyr heades, sayth the Lord God.

The. xliii. Chapter.
Of the fornicacion, meaninge the Idolatrye of Samaria and Jerusalem, vnder the names of Wholab and Wholibab. In comparyson of Samaria he sheweth that the fornicacion of Jerusalem is the filthier. The destruction of Jerusalem is propheted. The atouryng of bothe the whores is found out. Theyr destruction.

The word of the Lord came vnto me sayng: thou son of mā ther wer. ii. womē that had one mother: These (whiche ther wer young) began to play the harlots in Egypt. Ther wer their breasts brosed, & they payd of theyr maidenhead destroyed. The eldest of the was called Wholab, & her yonger syster Wholibab. These. ii. wer mine, & bare sons & daughters, their names were Samaria, & she was Wholab: & Jerusalem was Wholibab. As for Wholab, she began to goe whoring, whiche I had take her to me. She was set on fyre vpon her leuers the Sunne and Moone, which had to do with her: euen the princes and Lords that wer dect in cosynage.

SS. iii. saye

De. v. c. xv

Deut. xlii.
Leuit. xviii.

Jerem. v. 8

Isaiah. lvi. v
Soph. i. v
Ezech. xlii. v

B

Ezech. xi. a.

* That is, the tabernacle of her is not belongyng to me. * Ther is, my tabernacle is her.

The. xlii. Chapter.

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That is I
dwel in her
as in my ho
ly place.

B lisse pong men lusty ryders of horses.
Thus thowow her whoredom, she cleued
vnto al the young men of Assiria: Yea she
was mad vpon them, and defyled her selfe
wyth al theyr ydolles. For she ceased she
from the soynycap on that she used wyth
the Egipcians: for in her pouth they laye
wyth her, they brysed the brestes of her
maidenhead, and poured theyr whoredom
vpon her. Wherefore I deliuered her into
the hands of her louers, euen the Assirians
whom she so loued. These dyscouered her
shame, tooke her sonnes and daughters, &
sette her wyth the sword. An euyl name
gat she of al people, and they punished her.
Her sister Sodom saw this, and de-
stroyed her selfe with inordinate loue, more
then she, and excused her sister in whoore-
dome, she loued the Assirians (whych also
lay wyth her) namely the princes & great
Lords, that were clothed wyth al maner
of gorgious apparel, al lusty horsmen, and
faire pong persons. Then I saw that they
both were defyled alike.

Ecc. xlii. e.

C But she encreased still in whoredom: for
when she saw men paynted vpon the wal,
the ymages of the Caldees set forth wyth
fresh coloures, wyth lisse gyrdels about
them, and goodly bonets vpon theyr hea-
des, looking al lyke princes (after the ma-
ner of the Babylonians and Chaldees in
theyr owne land, wher they be borne) im-
mediately as soone as she saw this, she brye
in loue vpon them, and sent messengers for
them into the land of the Caldees.

Nowe when the Babylonians came to
her they lay wyth her, and defyled her with
their whoredome, and so was she polluted
with them. And when her lust was abated
from them, her whoredome and shame
was dyscouered and sene, then my hearte
forsooke her, lyke as my hearte was gone
from her sister also.

Pla. xlii. a
Psal. li. d.
Ecc. xlii. e.

Neuertheles, she used her whoredome
euer the longer the more, and remembered
p dayes of her youth, wherin she had play-
ed the harlot in the land of Egypt, she brye
in lust vpon them, whose flesh was like the
flesh of asses, and theyr seede lyke the seede
of horses. Thus thou haste renued the syl-
thynges of thy youth, when thy louers brye-
sed thy pappes, and married thy brestes in
Egypt. Therefore (o Sodom) thus sayth
the Lord God, I will rayse vp thy louers
(with whch thou hast satisfied thy lust) a-
gainst the, and gather the together round
about the: namely the Babylonians, & all
p Caldees: Decob, Schoa and Coa, wyth
al the Assirians, al pong and faire louers,
princes and lords, knyghtes and gentlemen
which be al good horsmen: these shal come
vpon the with horses, charrets, and a great
multitude of people, which shal be harnes-
sed about on euer side, with breastplates,
sheldes & helmes, & wil punish the before
the, yea they them selues shal punish thee,
according to their owne iudgement. I will

put my gelousy vpon the, so that they shal
deale cruelly with the. They shal cutte of
thy nose and thine eares, and p remnant
shal fall thowow the sword. They shal car-
away thy sonnes and daughters, and the
residue shal be dyent in the fyre. They shal
strypp the out of thy clothes, and carpe thy
costly Jewels away wyth them.

Thus wyl I make an end of thy sylthy-
nes & whoredom, which thou hast brought
out of the land of Egypt, that thou shalt
turne thine eyes no more after them, and
cast thy mynde vpon Egypt. For thus say-
eth the Lord, behold, I wyl deliuer thee
into the hands of them, to whom thou has-
test: yea, euen into the hands of the, wyth
whom thou hast fulfilled thy lust, whiche
shal deale cruelly wyth the. Al thy laboure
shal they take wyth them, and leue thee na-
ked and bare: and thus the shame of thy
sylthy whoredome, shal come to lycht. All
these thynges shal vappẽ vnto the, because
of thy whoredom, which thou hast used a-
mong the Gentyles wyth whose ydolles
thou hast defiled thy selfe. Thou hast wal-
ked in the way of thy sister, therefore wyl I
geue the her cup in thy hand.

Thus sayth the Lord God. Thou shalt
drynke of thy sisters cup, howe deepe and
far fouet it be to the botom. Thou shalt
be laughed to scoone, and had as greatlye
in derision, as is possible. Thou shalt be
ful of dyonhennes and sorowe: for the cup
of thy sister Samaria, is a cup of destruc-
cion and mayng: the same shalt p drynke
and sup it out, euen to the dregg: yea thou
shalt eate vp the broken peces of it, and so
teate thine own brestes: For euen I haue
spoken it sayth the Lord God.

Her sore thus sayth the Lord God: For
so much as thou hast forgotten me, and cast
me asyde, so beate now thine own sylthy-
nes and whoredome.

The Lord said moreouer vnto me, thou
sonne of man, wylt thou not reprove Sodo-
m, and Sodom? Shew the theyr abo-
minations: namely that they haue broken
theyr treadlocks, and stayned theyr handes
wyth bloud: yea euen with theyr ydolles
haue they committed adoutry, and offer-
red them theyr own chyldren (to be deuou-
red) whom they had borne vnto me.

Eccl. xlii. a
Ecc. xlii. e.

Yea and this haue they done vnto me, al
for they haue defiled my sanctuary, in that
same day, and haue unhallowed my Sab-
bath. For when they had slaine theyr chy-
ldren for their ydols they came p same day
in my sanctuary to defyle it. For thus haue
they done in my house.

Beside al this, thou hast sent thy mes-
sengers for men out of far countreys: & when
they came, thou hast barbed, trimmed and
set forth thy selfe of the best facion: thou
sattest vpo a goodly bed, and a table spread
before the, wher vpo thou hadst set mine in-
cense and myne ople.

Ecc. xlii. a

Then was there greete chere with her,
and

and the men that were sent from far countries over the desert, unto these they gave bracelets upon their hands, and set glorious crownes upon theyr heades: then thought I: no doubt these will use theyr harlotrye also with ponder olde whore. And they went into her, as one into a chamber harlot. Even so will they also to Dholiab and Dholibab those filthy women.

Gen. xii. 6.
Ezec. xli. d
O ye all that loue vertue and rightousnes iudge them, and punyssh them: as adulterers & murderers ought to be iudged and punysshed. For they are breakers of wedlock, & the blood is in their handes. Wherefore thus saith the Lord god: Bying a great multitude of people upon them, & make them be scattered & spoyled: these shall stoneth, and gore them with theyr swordes. They shall slea theyr sonnes and daughters, & burn vp their houses with fyre. Thus will I destroye all suche fylthynges out of the lande, that all women may learne, not to doo after poure vnclennes. And so they shall laye your fylthynges upon your owne selues, & ye shall be punysshed for the synnes that ye haue committed with your ydolles, and ye shall knowe that I am the Lord.

The. xlii. Chapter.

The prouery the spying of Jerusalem by a parable of a seething pot. The parable of Ezechiel's wyfe beeyng dead whiche he after erpoundeth.

Ezec. xlii. a
Ezech. xl. b
In the ninth yere, in the tenth moneth, the tenth day of the moneth, came the word of the Lord vnto me, saying: O thou sone of man write vnto the name of this day, yea, even the houre of this present daye, when the kynge of Babylon set hym self agaynst Jerusalem. Shewe that subbytill house: shoulde a parable, and speake vnto them. Thus saith the Lord God. Get the a pot, set it on, & poure water into it, put all the peces together in it, al the good peces, the loine & the shoulder, and fill it with the best dou: s. Take one of the best shepe, and an heape of bones with all, let it boyle wel, and let the bones seeth wel therein.

With that sayd the Lord God on this manner: Wo be vnto the bloudy cup of the pot, wherupon the ruyynes hangeth, and is not yet scourged awaye. Take out the peces that are in it, one after an other, there neede no fors be cast therfore, for the blood is yet in it. Upon a plaine dry stone hath he poured it, & not vpon the ground that it myght be couered with dust. And therfore haue I leet her poure her bloud vpon a plaine dry stony rocke, because it should not be hyd, & that I myght bringe my wrathful indignacion & vengeance vpon her. Wherefore thus saith the Lord god: Wo be vnto that bloud thirteyneye, for whom I will prepare a heape of woodde: heate thou the bones together, kindle thou the fyre, seeth the flesh, let all be well sodden, that the bones maye be sucked out.

Moreover let the porte emptye vpon the coales that it maye be warme, and the metall hote, that the fylche and ruyynes maye be consumed.

But it will not goo of, there is so much of it: the ruyne muste be brenne oute. Thy fylthynges is abhominable, for I woulde haue clenched the, but thou woldest not be clenched. Thou canst not be pouged from thyne vnclennesse, yea I haue poured my wrathful indignacion vpon the. Euen I the Lord haue so deuyled: Yea it is come vnto already that I will doo it. I will not go backe, I will not spare, I will not be increased: but accordyng to thynges & ymaginacions thou shalt be punished sayeth the Lord God.

And the woorde of the Lord came vnto me saying: Thou sonne of man, beholde: I will take awaye the pleasure of thine eyes with a plague: yet shalt thou neyther mourne nor wepe, ne water thy chekes therfore: thou mayest mourne by thy selfe alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shoes vpon thy feete, couer not thy face, and eate no mourners breade. So I spake vnto the people by tymes in the mourning, and at euen my wyfe dyed: then vpon the next morning I did as I was commaunded. And the people sayd vnto me: wilt thou not tel vs what that signified whiche thou dost?

I answered them, the word of the Lord came vnto me, saying: Tell the house of Israel, thus sayth the Lord God: behold I will suspende my Sanctuarye, euen the glorie of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and daughters whom ye haue left, shall fall thorow the sword. Like as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eate no mourners breade: your bonnettes shall ye haue vpon your heades, & shoes vpon your feete.

Ye shall neyther mourne nor wepe, but in your fynes ye shall be sorrowfull, and one repent with an other. Thus Ezechiel is your shew token. For like as he hath done, so when this cometh ye shall doo also: that ye maye learne to knowe that I am the Lord God. But beholde, O thou sonne of man: In the daye when I take from them theyr power, theyr toy and honoure, the luste of theyr eyes, the burthen of theyr bodies: namely theyr sonnes and daughters. Then shall there one escape, and come vnto the: for to shewe the. In that daye shall thy mouth be opened to hym whiche is escaped, that thou mayest speake, and be no more dumme: Yea, and thou shalt be theyr shew token, that they may knowe howe that I am the Lord.

The. xlii. Chapter.

The woode of the Lord vpon the sonnes of Ammon, which reioyced at the fall of Jerusalem. Agaynst Moab and Beth. Agaynst Idumea, agaynst the Philistines.

The. xxv. Chapter.

Exe. xlii. d.
Jer. xlii. a

The word of the Lord came unto me, saying: thou sonne of mā, set thy face agaynst the Ammonites: prophesye upon thē, & say vnto the Ammonites, heare the wordes of the Lord God. Thus sayth the Lord God. For so muche as thou speakest ouer my Sanctuary, a ha, I trow it be now suspended: & ouer the lāde of Israel, I trowe it be now desolate, yea & ouer the house of Iuda, I trowe they be now ledde awaye prisoners. Beholde, I wyl deliuer the to the people of the East, that they may haue the in possession: these shal set theyr castels & houses in the. They shal eate the fruyte and dryncke by thy mylke. As for Rabath, I wyl make of it a stal for camelles, and of Pimmon a shepe folde, & ye shal know that I am the Lord.

W: For thus sayeth the Lord God: In so much as thou hast clapped with thine handes & stamped with thy fete, yea reioysed in thine heart ouer the land of Israel with despyte, beholde, I wyl stretch out myne hand ouer the also, & deliuer the to the spoiler of the Heathē, & scoote the oute from among the people, & cause the to be destroyed out of all landes: yea I wyl make the be laped waste, that thou mayest knowe that I am the Lord.

Esa. xlv. xvi.
Esa. xlv. d.
Doph. ii. d.

Thus sayeth the Lord God: For so muche as Moab and Seir do saye: As for the house of Iuda, it is but like as all other Gentyles be, therefore beholde I will make & cyles of Moab weaponles. & I will take awaye them: strength their cities and chiefe coastes of their lande, which are the pleasures of the cōstrey: As namelie Bethesimoth, Baalmeon, and Cariathaim, these wyl I open vnto them of the East, that they may sal vpon the Ammonites, & I wyl geue it them in possession, so that the Ammonites shal no more be had in remembrance amonge the Heathen. Euen thus wyl I punishe Moab also, that they may knowe howe that I am the Lord.

Euen thus sayeth the Lord God, because that Edom hath auerged and esied hym self vpon the house of Iuda, therefore thus sayth the Lord, I will reach out mine hand vpon Edom, & take awaye man and beast out of it. I trowe I will make it desolate, they shal be laine with the sword. Therefore my people of Israel wyl I avenge me agayne vpon Edom: they shal handle him accordinge to my wrath & indignacion, so that they shal knowe my vengeance, sayth the Lord God.

D Thus sayeth the Lord God. For so muche as the Philistines haue done this, namelie taken vengeance with dyspreefull Romackes, and of an olde cūll wyl I set them selues to destroy. Therefore thus sayeth the Lord God. Beholde, I wyl stretch out mine hande ouer the Philistines, and destroy the destroyer, & cause al the remnant of the sea coste to perishe. A great vengeance wyl I take vpon them,

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and punishe them cruelly, that they maye knowe howe that I am the Lord, which haue auenged me of them.

The. xxvi. Chapter.

The prophete sheweth that Tyre shal be utterly shewen, because it reioysed at the destruction of Ierusalem. The wondering & astonishment of the marchauntes, for the desolation of Tyre.

It happened that in the. xi. yere the first day of the moneth, the word of the Lord came vnto me, saying. Thou sonne of mā, because that Tyre hath spoken vpon Ierusalem. A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my helpe full.

Yea, therefore sayeth the Lord God: Beholde, O Tyre, I wyl bring a great multitude of people agaynst the, lyke as wher the sea is seth with his waues. These shal breake the walles of Tyre, and cast downe her towres: I wyl scrape the grounde from her, and make her a bare stone: yea as the dryng place where the fyshers hange vpon the nettes by the sea syde. Euen I haue spoken it, sayeth the Lord God. The Gentyles shal spole her, her daughters vpon the selde shal perishe with the sword, that they maye knowe howe that I am the Lord.

For thus sayeth the Lord God: behold, I wyl bringe byther Nabuchodonosor (which is the king of Babylon, and a king of kinges) with the host vpon Tyre, with horses, charrettes, horsemen, & with a great multitude of people. Thy daughters that are in the lāde, shal be sle with the sword: but agaynst the be shal make bulwokes, and graue by dyches aboute the, and I wyl by his sholde agaynst the. His kinges and battell rammes shal be prepare for thy walles & with his weapons breake downe thy towres. The dust of his horses shal couer the, they shal be so many: thy walles shal make at the noyse of the horsemen, charrettes, and wheles, when he cometh to thy portes, as men doo into an open cisteyne. With the hooves of his horse fete, shal he treade downe all thy strees.

He shal sle thy people with the sword, & breake downe the pylers of thy strength. They shal waste awaye thy riches, & spole thy marchaundys. Thy walles shal they breake downe, and destroye thy houses of pleasure. Thy stones, thy timbre and foundations, shal they cast in the water. Thus wyl I bringe the melodye of thy songes, and the voyce of thy minstrelsy to an end, so that they shal no more be heard. I wyl make a bare stone of it, yea a dryng place for nettes, & shal neuer be builded agayne. For euen I the Lord haue spoken it, sayth the Lord God. Thus hath the Lord God spoken concernynge Tyre: The fies shal be moued at the noyse of the fall, and at the crye of the flayne that shal be murdered in the. All kinges of the sea shal come downe

Esa. xlii. a
Jer. xlii. b
Esa. xlii. a

Jer. xli. d.

downe frome their seates regall: they shall laye away robes, & put of their costlye clothyng: Yea with tremblyng shall they be clothed, they shall sette vpon the ground: they shall be asrayed at thy soden fall, and be abashed at the.

E They shall mourne for the, and saye vnto the: O thou noble cyte that hast bene so greatly occupied of oide, thou that hast bene the strongest vpon the sea with thine inhabitauntes, of whom al mē shode in feare: howe art thou now so vterly desctroyed. Howe at the tyme of thy fall the inhabitauntes of thy yles, yea and the ples them selues shall stande in feare at thyne ende. For thus sayth the Lord God: when I make the a desolate cyte (as other cytes be, that no mā dwelleth in) & when I byng the deepe vpon the, that great waters may couer the, Then wyll I call the downe vnto them that descende into the pyt: to a people that hath bene long dead, and set the in a lande that is benerb, lyke the olde wyldernes. With them I wyll go downe to these graues, so that no mā shall dwell moze in the. And I wyll make the to be no moze in honour in the land of the lyf upg. I wyll make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermoze, sayeth the Lord God.

The xxvii. Chapter.

The Prophet is moued to bewaile the desolation of Tyre, he setteth oute the prayse of Tyre for the hauntyng of marchauntes thereto.

The worde of the Lord came vnto me, saying: O thou sonne of man, make a lamentable complaine vpon Tyre, and say vpon Tyre, which is a poore of the sea that occupieth with much people and many ples: Thus speaketh the Lord God. O Tyre, thou hast said: What? I am a noble cyte: Thy borders are in the myddest of the sea, and thy builders haue made the merueylous goodly, all thy tables haue they made of Cypre trees of the mount of Sante. Fed Libanus haue they taken Cedre trees to make the mastes: & the okes of Basan to make the towers.

Thy borders haue they made of puerp, & costly wood out of yle of Serchim. Thy sayle was of white small nedle worke out of the lande of Egipte, to hange vpon thy mast: and thy hangynges of yelow silk puerple, oute of the ples of Elysad. They of Sidon and Arad were thy mariners, and the wplest in Tyre were thy shipmasters. The closest & wplest at Gedall were they that meubed and stopped thy shippes. All shippes of the sea wyth theyr shippmen occupied theyr marchaundes in thee. The Perces, Libians, & Libians, were in thine hoste, & helped the to fight: these hanged vpon theyr shieldes and helmettes wyth the, these set forth thy beaurie. They of Arad were wyth thyne hoste rounde about

thy walles, and were thy watchmen vpon thy towres, these hanged vpon theyr shieldes rounde aboute thy walles, and made the maculous goodly. Tharhis occupied in the in all maner of wares, in spluct, yron, tinne, and lead, & made thy market great. Tavan, Tubal, & Mesech were thy marchauntes, which brought the men and ornaments of metall for occuppyng. They of the house of Togarma, brought vnto the at the tyme of thy marre, horse, horsemen and mules. They of Dedan were thy marchauntes: and manye other ples that occupied with the, brought the wetters, Elephant bones, & peccokes for a preser. The Sicians occupied with the, because of thy diuers workes, & increased thy marchaundys, with Smaragdes, wyth scarlet, wyth nedle worke, wyth wyte linnen cloth, with silke and wyth Christall.

Juda and the lande of Isreal occupied wyth the, and brought into thy markettes, wheate, balme, honp, oyle, & trespale. Damascus also vld marchaundys with the, in the best wine and white wolle: because thy occuppyng was so geate, and thy wares so manye. Dan, Tavan, and Mesecall, haue brought vnto thy markettes, yron readye made, wyth Cassia and Calamus, according to thyne occuppyng. Dedan occupied wyth the, in sayre tapestye worke & shophyngs. Arabia, & al the pyruces of Cedar haue occupied with the, in shepe, wetters & goates. The marchauntes of Seba & Kena, haue occupied also wyth thee, in costly spexes, in al precious stones, & gold, wyth they brought vnto thy markettes. Bazar, Chene, and Eden: the marchauntes of Saba, Afficia and Chelmad, were all doers wyth the, & occupied wyth the: in costly payment, of yelow silk and nedle worke (wyth precious, and therefore packe and bounde togyther wyth ropes.) Yea and in Cedre woode, at the tyme of thy markettes. The shippes of Tharhis were the chiefe of thy occuppyng.

Thus thou art full, and in worshyppe even in the myddest of the sea. Thus marchauntes were euery daye vnto the oute of many waters. But the East wynde shall ouerbeat the into the myddest of the sea: so that thy wares, thy marchaundys, thy ryches, thy mariners, thy shipmasters, thy helpers, thy occupiers (that brought the thynges necessary) the men of warre that are in the: yea and all thy commens shall perishe in the myddest of the sea, in the day of thy fall. The suburbs that shake at the loude crye of thy shippmen. Al wherry men, & al mariners vpon the sea, shall leape out of theyr bores, and set them selues vpon the lande. They shall lyfte vp il crye voyce because of the, and make a lamentable cry. They shall cast dust vpon theyr heades, and lye downe in the ashes. They shall haue them selues, & put sacke cloth vpon them for thy sake.

They

The xxviii. Chapter.

Why shall mourne for the wyth hurtful
sorrowe, and heauylamentation, yea they:
chyldeyn also shall weep for thee. Alas,
what tittle hath bene destroyed in the
sea, as Tyre is? Why thy wares and mar-
chaundise came from the seas, thou gauest
all people ynowgh. The kynges of the
earth haue thou made ryche, thowowe the
muletrude of thy wares and occuppyng.

But thou art now cast downe into the
depe sea, all thy resorte of people is per-
shed wyth thee. All they that dwell in the
Isles are abashed at the, & al they kynges
are afeared, yea they faces haue chaiged
coloure. The marchauntes of the nations
wonder at the. In that thou art so cleane
brought to nought, & comest no more vp.

The xxviii. Chapter.

The woorde of God agaynst the kyng of
Tyre for his pryde. Danyell the prophete is
moued to bewaile the kyng of Tyre. The
woorde of the Lorde agaynst Tydon. The Lorde
promyseth to gather together the chyldeyn of
Israell.

Ezech. xxi.
In the word of the Lorde came vnto me,
sayinge: Thou sonne of man, tell the
prynces of Tyre. Thus sayeth the Lorde
God: because thou hast a proude heart, &
hast sayd: I am a God, I haue my seate in
the myddell of the sea, lyke a God: wher as
thou art but a man and not God, and yet
standest in thyne owne conceit, that thou
art God: Beholde, thou thyngest thy selfe
wyth the Daniel, that there is no secretes
hidd from thee.

Dani. xi.

Wyth thy wysedome and thy vberstas-
hyng, thou hast gotten the great wealthe:
nestle and gathered treasure of syluer, and
golde: Wyth thy great wysedome and oc-
cuppyng hast thou increased thy power,
and because of thy great ryches, thy heart
is proude. Therefore thus sayeth the Lorde
God: For so much as thou hast lyst vp
thyne heart, as though thou were God, be-
hold, I wyll bring enemyes vpon the, such
the tyrantes of the Heathen: these shall
draw out their swerdes vpon thy beauty
and wysdome, and shall despoyle thy glory.
They shall cast the downe to the pyre, so
that thou shalt dye in the myddell of the
sea as they that be slayne. Lettise, if thou
wylt saye then (before them that slaye
the) I am God: wher as thou art but a
man and not God, in the handes of them
that slay the, Dye shalt thou, such as the
vntreumelled in the handes of the ene-
myes: for I my selfe haue spoken it sayeth
the Lorde God. Agayn the woorde of the
Lorde came vnto me sayinge: Thou sonne of
man make a lamentable complaine ouer þ
kyng of Tyre, & tel hym: Thus sayeth the
Lorde God: Thou art a scale of, a lykenes,
full of wysdome & excellent beauty. Thou
hast bene in the plesaunt garden of God:
thou art decre wyth all maner of pcyous
stones: with Ruby, Topas, Chrystal, Ja-
cynth, Onix, Jaspis, Saphir, Smaradge,

The Prophecy

Carbuncle, and Golde. Thy beauty and the
holes that be in thee, were set forth in the
daye of thy creation. Thou arte a sayre
Cherub, stretched wyde oute for to couer.

I haue set the vpon the holy mounte of
God: ther hast thou bene, & walked among
the sayre glysteryng stones. From the
tyme of thy creation thou hast bene ryche
excellent, tyll wyckednesse was founde in
thee. Because of thy marchaundise, thy
heart is full of wyckednesse, and thou hast
offended. Therefore wil I cast the from the
mount of God (where thou couering Cherub)
and destroye the amonge the glysteryng
stones. Thy heart was proude in thy sayre
beauty, & thowowe thy beauty, thou hast
destroyed thy wysdome, I wyll cast the
downe to the grounde, and that in the
syght of kynges.

Ezech. xl.

Thou hast despoiled thy Sanctuary, &
wyth the greates wyckednesse of thy un-
ryghteous occuppyng. I wyll bringe a
fyrre from the myddell of the, to consume
thee: and wyll make the to ashes, in þ sight
of all they that loke vpon the. All they that
haue bene acquainted wyth the amonges
the Heathen, shall be abashed at the: for
ynge thou art so cleane brought to nought,
and comest no more vp.

And the woorde of the Lorde came vnto
me sayinge: Thou sonne of man, sette
thy face agaynst Tydon. Prophecie vp
on it, and speake. Thus sayeth the Lorde
God: Beholde I Tydon, I wyll vpon the,
and gett me honoure in the: that it maye
be knowen, howe that I am the Lorde
when I punyssh the, & gett me honoure in
the. For I wyll sende pestylence & bloud
shedding in thy streets, so that those which
be slayne wyth the swerde, shall lye rounde
aboute in the myddell of the: and they
shall knowe that I am the Lorde. She
shall no more be a pryde thorne, and
an buttynge byt vnto the house of Isra-
ell, nor vnto them that lye rounde aboute
the: and they shall knowe
that I am the Lorde.

Joel. iiii.
Jach. ii.

Thus sayeth the Lorde God: when I
gather the household of Israell together
agayne from the nations amonge whom
they be scattered: then shall I be sanctify-
ed in them in the syght of the Gentyls,
and they shall dwell in the lande, that I
gaue to my seruante Jacob. They shall
dwell safely therein, buylde houses and
plante vineyardes: yea safely shall they
dwell therein, when I haue punysshed all
those that despoyle them rounde aboute,
and then shall they knowe, that I am the
Lorde theyr God.

The xxix. Chapter.

The prophecie agaynst Tydon. The pro-
phete sheweth the desolation of Egypt, & the spars-
lyng abode of the Egyptians. The Lorde pro-
myseth that he wyll restore Egypt agayne after
forty yeres. Egypt is the reward of kynges
Nabuchodonosor for the laboure which he toke
agaynst Tyre.

In the

Jer. xlvi. a.
Ezechiel. xlii.
Jer. xlii.

In the tenth yeare, upon the twelfth day of the tenth month, the word of the Lord came unto me saying: Thou sonne of man, set now thy face against Pharaos the king of Egypt, prophesie against him, & against the whole lande of Egypt: Speake and tell him, thus saith the Lord God: beholde, O Pharaos thou king of Egypt, I wil vpon the, thou greate (a) dragon that liest in the waters: thou that sayest: the water is myne, I haue made it my selfe. I wil put an hook in thy chawes, and hange all the fysh in thy waters vpon thy scales: after that I wil drawe the oute of thy waters: Yea and all the fysh of thy waters that hange vpon thy scales. I wil caste the oute vpon the drye lande wth the fysh of thy waters, so that thou shalt lye vpon the felde. Thou shalt not be gathered nor taken vp, but shalt be meate for the beastes of the felde, and for the foules of the ayre: that all they whiche dwel in Egypt, may knowe, that I am the Lord: because thou hast bene a staffe of reede to the house of Israel. When they took hold of the wryth theyr handes thou brakest and prickedst them on euery syde: & if they leaned vpon the, thou brakest & buttest the reynes of theyr backes. Therefore, thus saith the Lord God: beholde I wil bringe a swerde vpon the, and roote out of the both man and beast. Yea the lande of Egypt shall be desolate and waste, & they shall knowe that I am the Lord: Because he sayd: that water is myne, I my selfe haue made it: Beholde therefore, I wil vpon the, and vpon thy waters: I will make the lande of Egypt waste & desolate, fro the towne of Syenes, vnto the borders of the Morians lande, so that in xl. yeres there shall no foote of man make there, neyther foote of cattell goe there, neyther shall it be inhabited. I wil make the lande of Egypt to be desolate, as monges other waste countreys, and her citres to lye vopde. xl. yeres, amonge other vopde citres: And I wil scatter the Egyptians among the Heathen & nations.

Alt. Reg.
xxviii. a.
Ezech. xlii. a
Jer. xlvi. a, xxxv. a.

Jer. xlvi. c

Agayne, thus saith the Lord God: When the xl. yeres are expired, I wil gather the Egyptians together agayne, out of the nations, amonges whome they were scattered, and wil bringe the prisoners of Egypt agayne into the lande of Pathures their owne native cuntry, that they may be ther a litle smal kingdome: yea they shall be the smallest among other kingdoms, lest they exalte them selues aboue the Heathen: for I wil so multiply the, that they shall no more rule the Heathen.

Then shall no more be an hope vnto the house of Israel, neither prouoke them any more to wickednes, to cause them turne backe and to folowe them: and they shall knowe that I am the Lord God. In the xxvi. yeare, the first daye of the first month, came the woorde of the Lord vnto

me, saying: Thou sonne of man, Nabuchodonosor the kyng of Babylon hath made bys hoste, wth greate trouple & laboure to come before Tyre: that euery head may be balde, & euery shoulder bare. Yet vnto Tyre giuen neyther bym nor bys doct any rewarde, for the greate trouple that he hath taken there.

Therefore thus saith the Lord God: beholde I wil geue the lande of Egypt vnto Nabuchodonosor the kyng of Babylon, that he maye take awaye all her substance, rob her robberies, and spoyle her spoyles, to pay bys doct their wages wthal. I wil geue him the land of Egypt for his laboure that he toke for me before Tyre. At the same tyme wil I cause the * home of the house of Israel to growe forth, & open thy mouthe agayne amonge them: that they may knowe, that I am the Lord.

Home for
glorie and
lower.

The Notes of the xxx. Chapter.

(a) The propriety of Dragons is in hant where aboundance of waters are: Therefore is the kyng of Egypt here called a Dragon, because of the aboundance of waters that are in Egypt, where he reigned. So is Ierusalem called a Snes, because of her haunting of Idolatry: as before in the. xv. c. d

The xxx. Chapter.

The destruction of Egypt and of hye eyres is dewypled.

The woorde of the Lord came mozeouer vnto me, saying: thou sonne of man, prophesie & speake: thus saith the Lord God: Mourne, woe wotbe thys day, for the day is here, the day of the Lord is come: the darke day of the Deathe, the houre is at hande, the swerde cometh vpon Egypt. When the wounded men fall downe in Egypt, when her people are taken away, and when her foundations are destroyed, the Morians lande shall be as feared yea the Morians lande, Libia and Idia, al their common people, and Chub, al that be confederate vnto them, shall fall wth them thorow the swerde.

Ezech. xlii.
xxx. c.

Thus saith the Lord: the marynerys of the lande of Egypt shall fall, the pride of her power shall come downe, & uen vnto the towne of Syenes shall they be lye downe wth the swerde, saith the Lord God: amonge other desolate countreys they shall be made desolate, and among other waste citres they shall be wasted. And they shall knowe, that I am the Lord, when I kinde a fire in Egypt, & when al her helpers are destroyed. At that tyme, shall their messengers goo forth from me, in ships, to make the carelesse Morians asfayed, & sorow shall come vpon them in the daye of Egypt, for doubtlesse it shall come.

Thus saith the Lord God: I will make an ende of the people of Egypt that to the hand of Nabuchodonosor kyng of Babylon. He and his people shall be wth him, yea and the cruel tyrantes of the Hea-

The. xxx. Chapter.

even shall be brought to destroy the lande. They shall draw out theyr swerdes vpon Egypt, and fill the lande full of slayne men, I will drye vpon theyr founteynes of water, and sell the lande into the handes of wycked people. The lande and all that is therein, will I destroye thowme the enemyes. Euen I the Lorde haue sayd it.

B And thus sayeth the Lorde God: I will destroye the Idolles, & bringe the Images of Asoph to an end. There shall no more be a prince of Egypt, and a fearfullnesse will I sende into the Egyptians lande. As for Isathures, I will make it desolate, and kindle a fire in soan, Alexandria will I punyssh, and poure my wrathful indignation vpon Sin, which is the strenght of Egypt. Al the substaunce of Alexandria will I destroye, and kindle a fire in Egypt.

E Sin shall be in great heauynesse, Alexandria shall be rooted oute, and Asoph shall haue dayly sorowe. The best men of Heliopolis and Bubaste shall be slaine with the sword, & carryed away captiue. At Raphis the day shall be darke, when I breake there the scepter of the lande of Egypt, & whiche the pompe of her power shall haue an ende. A cloude shall couer her, & her boughes shall be ledde awaye into captiuitie. Thus will I punyssh Egypt, that they may knowe, howe that I am the Lorde.

F It happened in the .xj. yere, vpon the seuenth daye of the first moneth, that the Lordes worde came vnto me, saying: Beholde thou sonne of man, I will breake the arme of pharaos kyng of Egypt: and loe it shall not be bounde vpon to be healed, neyther shall any playster be layde vpon it, for to ease it, or to make it so strong, as to holde a swerde. Therefore, thus sayeth the Lorde God: Beholde, I will vpon pharaos the kyng of Egypt, & brose his stronge arme (yet is it but a broken one) and will smyte the swerde out of his hande.

As for the Egyptians, I will scatter the among the Heathen, and drawe the in the landes about. Agayne I will strengthe the arme of the kyng of Babilon, and geue him my swerde in his hand: but I will breake pharaos arme, so that he shall holde it as loze hym pitcouly like a wounded man.

B Yea I will stablyshe the kyng of Babilons arme: and the armes of pharaos shall fall downe, that it may be knowen that I am the Lorde, whiche geue the kyng of Babilon my swerde in his hand, that he may drawe it out vpon the land of Egypt: & that when I scatter the Egyptians among the Gentyles, and drawe the in the landes about, they may know, that I am the Lorde.

The. xxxi. Chapter.

E A comparison of the prosperitie of pharaos, with the prosperitie of the Chirians. The prophet sheweth a lyke destruction vnto them both.

Moreouer, it happened in the .xj. yere the thirte daye of the third moneth that the word of the lord came vnto

The Prophecy

me, saying: Thou sonne of man, speake vnto pharaos kyng of Egypt, and to al his people: Whom art thou like in thy greatnesse? Beholde Asur was lyke a Cedre tree vpon the mount of Libanus. He saye by his branches: so thicke, that he gaue shadowes and shot out very hygh. His top reached vnto the cloudes. The waters made him great, and the depe set hym vpon an hygh. Rounde about the cotes of him ran there founteynes of water, he sent out his lyke cyuers vnto al the trees of the fildes. Therefore was he hygher then all the trees of the fildes, and thowme the multitude of waters that he sent from hym, he obtained many longe branches. All foules of the ayre made theyr nestes in his branches, vnder his boughes gedred al the beastes of the fildes, and vnder his shadowe dwelt all people. Fayre and beautiful was he in his greatnesse, and in the length of his branches, for his roote stode by the greace waters, no Cedre tree myght hyde hym.

E In the pleasaunt garden of God, there was no fayre tree lyke his branches, the playne trees were not lyke the boughes of hym. Al the trees in the garden of God myght not be compared vnto hym in his beaultie, so fayre and goodly had I made him with the multitude of his branches: In so muche that all the trees in the pleasaunt garden of God, had enuy at hym.

B Therefore thus sayeth the lord God: for so muche as he hath lyft vpon hym selfe so hygh, and stretched vpon toppe into the cloudes, and sayng vpon heart is proude in his hyghnesse: I will deliuer hym into the handes of the myghtyest amonges the Heathen, whiche shall roote hym out. According to his wyckednesse, will I caste hym away, the enemyes shall destroye hym, and the myghty men of the Heathen shall scatter hym, that his branches shall lyfe vpon al mountaynes and in al valleyes, his boughes shall be broken downe to the grounde thowme oute the lande. Then all the people of the lande shall goo from vnder his shadowe and forsake hym.

E When he is fallen, all the foules of the ayre shall lyfe vpon hym, & al wyld beastes of the fildes shall goo aboute amongs his branches: so that fro hence forth, no tree in the water shall attayne to his hyghnesse, nor deache his toppe vnto the cloudes, neyther shall any tree of the water stande so hygh, as he hath bene. For vnto heath shall they all be deliuered vnder the earth, and goo downe to the graue, lyke other men.

F Moreover, thus sayeth the Lorde God: In the daye when he goeth downe to the graue, I will cause a lamentacion to be made, I will couer the depe vpon hym, I will claunche his founteynes, and the greace waters shall be restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees of the fildes shall be smitten.

I will make the Heathen shake at the founteyne

Esa. xlii. c.
Eze. xxxii. c.

counte of his fall, when I cast him downe
to hell, with them that descende into the
pyt. All the trees of Eden, with all the cho-
sen & best trees of Libanus, yea & all they
that are planted upon the waters; shall
mourne with hym also in the lower habi-
tations: for they shall go downe to hel with
hym, vnto them that be slayne with the
sword which dwelt afore vnder the sha-
dowe of his arme among the Heathen.
To whom shalt thou be likened, that art
so glorious and greete, amonge the trees
of Eden: yet art thou cast downe vnder the
earth (amonges the trees of Eden) where
thou must lye amongest the vncircumcised,
with them that be slayne with the sword.
Euen thus is it with Pharao and all his
people, saith the Lord God.

The xxxii. Chapter.

The prophete is commaunded to bewaile
Pharao. He propheseth that destruction shall
come vnto Egypt through the kynge of Babilon.

In the xlii. yere, the fyrst day of the xlii.
moneth, the word of the Lord came vn-
to me, saying: Thou sonne of man, take

Ezech. xlii. c.
xxx. 8. xxxi.

vp a lamentacion vpon Pharao, kynge of E-
gypt, & say vnto him, Thou art counted as
a lion of the heathen, & as to haile fish in the
sea. Thou castest thy waters about the, &
troublest the waters with thy fere, & stamp-
est in their floudes. Thus saith the Lord
God: I will spread my net ouer the, namely a
great multitude of people: these shall drue
the into my pyne, for I will cast the vpon
the land, and let the lye vpon the field, that
all the soules of the ayre may fly vpon the:

Eze. xlii. b
and. p. vii. c

I will giue al the beastes of the field vnto
the. Thy felle wil I cast vpon the hills, &
fill the vallies with thy byghesse. I will
waite the lande with the abundance
of thy bloude, euen to the mountaynes,
and the halles shall be full of the. When
thou art put out, I will couer the heauen,
and make his starrs dimme. I will spread
a cloude ouer the Sunne, and the Moone
shall not geue her lyght. Al the lpgbres of
heauen wil I put out ouer the, and bring
darkenesse vpon thy land saith the Lord
God. I will trouble the vertes of manye
people, when I bringe thy destruction a-
monges the Heathen, and countries whom
thou knowest not. Yea I will make manye
people, with their kynge so afrayed the-
come the, that their vertes shall stande vp,
when I shalke my swerde at their faces.
So shal they be astonied, euerie
man in hym selfe, at the daye of thy falle:

Ezech. xlii. b
Joel. iii. c

For thus saith the Lord God: the king
of Babilons swerde shall come vpon the,
with the swerdes of the worthyes will
I smyte downe thy people. All they that
be myghtye amonge the Gentyles, shall
waite the proude pompe of Egypt, & bring
downe al her people. Al the cattell also of
Egypt wil I destroy, that they shall come
no more vpon the waters: so that neyther
mans fote, ne beastes claw, shall stee them

any more. Then wil I make these waters
cleare, and cause these floudes to runne
lyke oyle, saith the Lord God: when I
make the lande of Egypt desolate, and
when the countrie withal that is therein,
shall be layd wast: & when I smite all them
whiche dwell in it, that they may knowe,
that I am the Lord. This is the mour-
ning that the daughters of the Heathen
shall make: Yea a sorowe and lamentacion
shall they take vp, vpon Egypt and al her
people, saith the Lord God.

In the xlii. yere, the xlii. day of the mo-
neth came the worde of the Lord vnto me,
saying: Thou sonne of man, take vp a la-
mentacion vpon the people of Egypt, and
cast them downe, yea and the myghty peo-
ple of the Heathen also euen with the that
dwell beneath: & with them that go downe
into the graue. Downe (how saye so euer
thou be) and laye the with the vncircum-
cised. Amonges those that be slayne with
the swerde, shall they lye. The swerde is gi-
uen already, he shall be drawen forth and
al his people. The myghty worthyes & his
helpers, that be gone downe and lye with
the vncircumcised and with them that be
slaine with the swerde: shall speake to hym
out of the myddest of hell.

Esa. xlii. c.
Eze. xxxi. c

Quere is there also with his company; &
and their graues round about, which were
slayne and fell all with the swerde whose
graues lye besyde hym in the low pit. His
commons are buried rounde aboute his
grave, altogether wounded & slayne with
the swerde, which men afore tyme broughte
scare into the lande of the luyng.

There is also with all his peo-
ple, and their graues rounde about, which
all beynge wounded and slayne with the
swerde, are gone downe vncircumcised vn-
der the earth, which neuer theles sometime
brought scare vnto the land of the luyng:
for the whiche they beare the shame, with
the other that be gone downe to the graue.

Yere. lxi. c
Da. vii. a.

Their burial is giuen them and al their
people, amonges the that be slayne. For the
graues are rounde aboute al them which
be vncircumcised, and with them that be
slayne thorow the swerde: for sayng that
in times past they made the land of the luy-
ng afrayed, they must now beare their
owne shame, with them that go downe to
the pyt, and lye among them that be slaine.
There is also Mesek also and Tuball, & their
people and their graues rounde aboute.
These all are amonges the vncircumcised,
and them that be slayne with the swerde
because afore tyme they made the land of
the luyng afrayed. Should not they then
lve amonges the worthyes, and vncircum-
cised Brantes? why be they with their wea-
pons are gone downe to hel: whose swer-
des are layd vnder their heades, whose
wyckednesse is vpon their houses: because
that as worthyes, they haue broughte
scare into the lande of the luyng? Yea

Yea. amonges

The xxxiii. Chapter.

amonges the vncircumcised shalt thou be destroyed, and slepe wth them, that perished thorow the swerde.

15 There is the lande of Edom wth her kynges and prynces also, whiche in their strength are layd by them that wth the swerde, yea among the vncircumcised, and them which are gone downe into the pytte. Moreover, there be all the prynces of the North, wth all the Sidonians, which are gone downe to the flaine.

With thep^r feare and strenght they come to confusion, and lye there vncircumcised, amonges these that be slayne wth the swerde, and beare thei^r owne shame, wth them that be gone downe to the pytte.

Nowe when Isharao seeth this, he shall be comforted ouer all his people that is slayne wth the swerde: both Isharao and all his house, sayth the Lord God. For I haue giuen my feare in the lande of the liuyng. But Isharao and al his people shall lye amonges the vncircumcised, and amonges the that be slaine wth the swerde sayeth the Lord God.

The xxxiii. Chapter.

1 He setteth out the office of a preacher. He strengthneth them that despayre, and holdeneth them wth the promise of mercy. As for the former ryghteousnesse helpeth not the ryghteous, if he gyue him self againe to sinne: so the sinnes done before are not imputed to the wicked that amendeth. The woordes of the Lord agaynst the rest of the people. Agaynst the mothers of the woordes of the Prophete.

2 **A** Sayne the worde of the Lord came vnto me, saying: Thou sonne of man. Speake to the chyldren of thy people, and releeue them: When I sende a sword vpon a lande if the people of the land take a man of thep^r countrey, and set hym to be thep^r watchman: the same man (when he seeth the sword come vpon the lande) shall blowe the trompet, and warne the people. If a man nowe heare the noyse of the trompet and wyl not be warned, and the swerde come and take hym awaye, his blood shall be vpon his owne head: for he herde the sounde of the trompet, & woulde not take hede, therefore his blood be vpon him. But if he wil receyue warnynge, he shall saue his lyfe. Agayne, if the watchman see the swerde come, & shewe it not wth the trompet, so p^r the people is not warned: if the swerde come the, and take any man from amonges the, the same shall be taken awaye in his owne synne, but his bloude wyl I requyre at the watchmans hande.

13 **And now** (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that wher as thou hearest any thyng oute of my mouth, thou mayest warne them on my behalte. If I say vnto the wicked thou wicked, thou shalt surely dye, and thou gyuest hym not warnynge, that he may beware of the vngodly waye: when shall the wicked dye in his owne

The Prophecy

synne, but his bloude wyl I requyre of thy hande. Nevertheless if thou warne the wicked of his way, to turne from it, wher as yet he wyl not be turned from it, then shall he dye because of his synne, but thou hast deliuered thy soule.

Therefore (O thou sonne of man) speake vnto the house of Israel. Yea saye thus: Oure offences and synnes lye vpon vs, & we be corrupte in them. Howe shoulde we then be restored vnto lyfe? Tell them: As trulye as I lye sayeth the Lord God, I haue no pleasure in the death of the wicked, but muche rather that the wicked turne from his waye and lye. Turne you, turne you from your vngodly wayes, O ye house of Israel. Ob, wherfore wyl ye dye. Thou sonne of man, tell the chyldren of thy people: The ryghteousnesse of the ryghteous shall not saue hym, when so euer he turneth awaye vnsaydfully: Agayne, the wickednesse of the wicked shall not hurte him, when so euer he conuerteth from his vngodlynes.

And the ryghteousnesse of the ryghteous shall not saue his lyfe, when so euer he synneth. If I saye vnto the ryghteous, that he shall surely lye, and so he trust to his owne ryghteousnesse, & doo synne: then shall his ryghteousnesse be no more thought vpon, but in the wickednes that he hath done, he shall dye.

Agayne if I say vnto the wicked: Thou shalt surely dye, and so he turne from his synnes, and doo the thyng that is lawfull and ryght: In so much that the same wicked man geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commandementes of life, and doth no wronge: Then shall he surely lye, and not dye. Yea the synne that he hath done shall neuer be thought vpon.

For in so much as he doth now the thyng that is lawfull and ryght, he shall lye. And yet the chyldren of thy people saye: Thus, the waye of the Lord is not right, wher as thei^r owne waye is rather vngodly. When the righteous turneth from his ryghteousnesse, & doth the thyng that is wicked, he shall dye therefore. But if the wicked turneth from his wickednes, doing p^r the thyng that is lawfull & right, he shall lye therefore. Yet ye saye: the way of the Lord is not equall, O ye house of Israel, I wyl iudge euery one of you after his wayes.

In the twelues peare the .v. day of the .x. moneth of oure captiuitie, it happened, that one whiche was fled out of Ierusalem, came vnto me, and sayed: the cytie is destroyed. Nowe the hande of the Lord had bene vpon me the euening afore this man (whiche was escaped) came vnto me, and had opened my mouth, vntil the morning that he came to me: yea, he opened my mouth, so that I was no more daffe. Then came the worde of the Lord vnto me, and sayed:

sayd: Thou sonne of man, these that dwell in the wasted lande of Israel, say. Abrahā was but one man, and he had the lande in possession, now are we manye, and the lande is geuen vs to possesse also.

And therfore tell them: Thus sayeth the Lorde: In the blout haue ye eaten, poute eyes ye haue lyft vp to Idols, & haue shed blood: what ye the haue y^e lande in possession?

Ye leane vpon your swearthes, ye worke abominacions, euerye ont despylchys neyghboutes wyle: and shall ye then possesse y^e lande? Say thou these wordes vnto them: Thus sayeth the Lorde God: * As truly as I lyue, I lyue all ye that dwell in this wilderness, shall be slayne with the sword: what so euer is vpon the fildes, wil I geue vnto the beastes to bee deuoured: those that be in strong holdes and denues, shall dye of the pestilence. For I wyl make the lande so desolate and waste, & the pompe of her strength shall come to an ende. The mountaynes in Israel shall be so waste that no man shall trauaile theryn.

Then shall they leaue to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all theyr abominacions that they haue wroughte. And thou sonne of manne, the chyldren of thy people that talke of the, by the walles and in the doores of theyr houses, sayinge one to an other: Come let vs heare, what worde is gone forth from the Lorde: These come vnto the after the maner of a greete people: yea my people syt down before the and heare thy wordes, but they doo not heere after: for in theiromouthes they shew them selues, as though they were feruent, but thei^r deete goeth after thei^r owne concuctous lurre. And as a bassett that hath a sweete tune, and is pleasaunte to syng, so shall thou be vnto them: thy wordes shall they heare, but they wyl not do there after. When this cometh to passe (for loe, it cometh in dede) then shall they knowe that there hath ben a prophet among the.

The xxxiii. Chapter.

¶ I haue not Bishops and Curates that despoyle the flocke of Christ, and seke theyr owne. The Lorde sayeth that he wyl vylet his dysperpled flocke, and gather them together. He reponeth the malice of certayne of the flocke. He promyseth the true shepherde be Christ, and with hym pence.

¶ And the worde of the Lord came vnto me, sayinge: Thou sonne of man, prophesye agaynst the shepherdes of Israel, prophesye & speake vnto them. Thus sayeth the lord God. We be vnto the shepherdes of Israel that fede the selues. Shuld not y^e shepherdes fede the flockes? Ye haue eaten of the fatte, ye haue clothed you with the wolle: the best fed haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden vp, the sycke haue ye not healed, the broken haue ye not bounde togyther, the oute-

castes haue ye not broughte agayne, the lost haue ye not sought, but chauply, & cruelly haue ye ruled them. Thus are they scattered here & there without a shepheard, yea all the beastes of the fildes deuoure them, and they go astray.

¶ Now shepe goo wandyringe vpon all mountaynes, and vpon euerye hye hill. Yea they be scattered abroad in all fildes, and there is no man that careth for them, or seeketh after them. Therfore O ye shepherdes, heare the worde of the Lorde: Thus sayeth the Lorde God. As truly as I lyue, for as muche as my shepe are robbed, and deuoured of all the wyld beastes of the fildes, haunge no shepheardes: And seepinge there my shepherdes take no regarde of my shepe, but fede them selues onely and not my shepe, Therefore heare the worde of the Lorde, O ye shepherdes. Thus sayeth the Lorde God. Behold, I my self wyl vpon the shepherdes, and requyre my shepe from their handes, and make them cease from sedyringe of my shepe: yea the shepherdes shall fede them selues no more. For I wyl helpe my shepe out of theyr mouthes, so that they shal not deuoure them after this. For thus sayeth the Lorde God. Behold, I wyl looke to my shepe my selfe, and seke them. Lyke as a shepheard amonges the flocke, seeketh after the shepe that are scattered abroad, euen so wyl I seke after my shepe, and gather them togyther out of all places, where they haue bene scattered in the clowde & darke daye. I wyl byng them oute from all people, and gather them togyther out of all landes. I wyl byng them into thei^r owne lande, and fede them vpon the mountaynes of Israel by the spurs, and in all the places of the countrey. I wyl fede them in ryght good pastures, and vpon the hye mountaynes of Israel shall thei^r foldes be. There shall they lye in a good felde, and in a fatte pasture shall they fede: euen vpon the mountaynes of Israel. I wyl fede my shepe my selfe, and byng them to thei^r rest, sayeth the Lorde God. Suche as be lost, wyl I seke, suche as goo astray, wyl I byng agayne, suche as be wounded, wyl I bynde vp, suche as be weake, wyl I make stronge, suche as be fat and wel lykynge, those wyl I preferre, and fede them with the thyng that is lawfull. And as for you, O my shepe, sayeth the Lorde God: I wil put a difference amonge the shepe, amonges the wythers and the goates. Was it not ynoughe for you to eate of y^e good pasture, but ye must treade downe the residue of your pasture with your fete also? Was it not ynoughe for you to drynke cleere water, but ye must trouble y^e residue of your pasture also with your fete. Thus my shepe must be sayne to eate the thyng that ye haue troden downe with your fete, and to drynke it, that ye with your fete haue despyled. Therefore,

Job. xv.
Eccl. x. v. e
and. xlv. b.
L. xlv. i. - g

thus saith the Lord God unto them. Beholde, I will sever the fat shepe from the leane, for so muche as ye haue shotte the weake shepe wth the spydes and shoulers, and run upon them wth your hooves so longe tyll ye haue utterly scattered them abroad. I will helpe my shepe, so that they shall no more be spoyled: yea I will discern one shepe from an other, I will raise up vnto them one only shepewherde: and my seruant (a) David, he shall feed them, & he shall be their shepewherd. I & the Lord will be their God, and my seruant David shall be their prince: And I the Lord haue spoken it.

Moreover, I will make a covenante of peace wth them, and byue all euill beasts out of the lande, so that they may dwell safely in the wyldernes, & slepe in the woodes. Good fortune and prosperitee shall I giue the, & vnto al that be rounde aboute my hyll. A prosperous shewe and rayne shall I sende them in due season, that the trees in the woode maye bynge forth their frutes, and the ground bet increase. They shall be safe in their lande, and shall knowe that I am the Lord, whiche haue broken their yoke, & deliuered them out of the handes of those þe helde the in subiectiō.

They shall no more be spoyled of the Heathen, nor deuoured wth the beasts of the lande, but safelye shall they dwell, and no man shall feare them. I will set up an excellent plant for them, so that they shall suffer no more hunger in the land, neyther beare the reproche of the Heathen any more. Thus shall they vnderstande that I the Lord the Lord am wth them, and that they (eue the house of Israel) are my people, saith the Lord God: Ye men are my flocke, ye are the shepe of my pasture: and I am your God, saith the Lord God.

John. x. b
Eccl. x. a. b. c

The Notes of the xxxiii. Chapter.

(a) Christ here and in many other places is called David but in this he was looked for of the Jewes to sitte on the seate of David. xxxiii. l.

The xxxv. Chapter.

The destruction that shall come on the hyll Seir that is on the Ioumeans, because they troubled the people of the Lord.

Moreover, the woorde of the Lord came vnto me saying: Thou sonne of man, turne thy face toward the mount Seir, & prophesy vpon it, & saye vnto it: Thus saith the Lord God. Beholde, I will vpon thee. I will reache oute myne hande ouer thee, & thou shalt be waste and desolate wth I make thee. I will clype wth I breake downe, & thou shalt lye vnder, that thou mayest knowe howe that I am the Lord. For so muche as thou bearest an olde enmitye agaynst the children of Israel, and wth a cruell hande hast made them as a prey, what tyme as they were troubled and punished for their synne. Therefore as truly as I lye, saith the Lord God, I will prepare the way

to bloud, yea bloud shall folowe vpon thee: seying thou hast made waye for bloud, therefore shall bloud persecute thee. Thus wil I make the mount Seir desolate and waste, and byng to passe that there shall no man goe thither, ne come from thence. His mountaynes wil I fyl wth bys bayne men: thy hylls, dales, and vales, shall lye full of them that are bayne wth the swerde. I wil make thee a perpetual wyldernes, so that no man shall dwell in the cities: that ye may knowe howe that I am the Lord.

And because thou hast sayed: what, both these nations, and both these landes muste be myne, and I will haue them in possession, where as the Lord was there. Therefore, thus saith the Lord God: As truly as I lye, I will handle thee according to thy wrath & gelousy, lyke as thou hast dealt cruelly wth them: that I may be knowne among them, howe I haue punished thee. Yea, and that thou mayest be sure that I the Lord haue herde all thy dispitful wordes whiche thou hast spoken agaynst the mountaynes of Israel, saying: Doe, they are made waste, and giuen vs to deuoure. Thus wth your mouthes ye haue made your booke agaynst me, yea and multiplied your proude wordes agaynst me, whiche I haue herde altogether. Whereunto thus saith the Lord God: When the hole worlde is in wealch, then wil I make thee waste. And lyke as thou (O mount Seir) wast glad, because the heritage of the house of Israel was destroyed: euen so wil I do vnto thee also, that thou, and hole Idom shall be destroyed, and knowe that I am the Lord.

C

D

Eccl. xlv. b

The xxxvi. Chapter.

The promise of deliuerance from the Gentyles vnto Israel. The benedictions done vnto the Jewes are to be ascribed to the mercy of God, not vnto their deservynges. God reneweth our hearts þe we may walke in his commandmentes.

Thou sonne of man, prophesy vpon the mountaynes of Israel, and speake. Heare the woorde of the Lord, O ye mountaynes of Israel, Thus saith the Lord God: Because your enemy hath sayd vpon you. A ha, the hye everlasting places are now become outes. I prophesy therefore and speake, thus saith the Lord God. Seynge ye be wasted and troden downe on euery syde, and become a possession vnto the residue of the Gentyles, whiche haue broughte you into mennes mouthes, and vnto an ennyll name amonges the people. Therefore heare the woorde of the Lord God, O ye mountaynes of Israel: Thus saith the Lord God vnto þe mountaynes and hylls, vales & dales, to the wyldernes, and desolate cities, whiche are spoyled and had in derision on euery syde, amonge the residue of the Heathen: Yea, euen thus saith the Lord God: In the sye of my gelousye haue I taken a

Eccl. xl. b

B

deuoure

deuyt, agaynste the residue of the Gentyles, and agaynste all Edom: whiche haue taken in my lande vnto them selues for a possession, whiche also reioysed from their hole herte wth a despitfull stomacke to waste it and to spoyle it.

Eze. xxxv **D** I prophesie therfore vpon the land of Israel, speake vnto the mountaynes and hilles, to valleys & dales, thus saith the Lord God: Beholde, this haue I deuised in my gelousye and terrible wrath. For so much as ye haue suffered & professed of the Heathen: therfore thus saith the Lord God: I haue sworn that the Gentyles whiche lye aboute you, shall beat your confusion them selues. And as for you (O mountaynes of Israel) ye shall shoute out your brauities, and bringe forth your fruit to my people of Israel, for it is hard by that wyl come. Beholde, I come vnto you, and vnto you wyl I turne me, that ye maye be tyld and solent.

E I wyl sende you muche people, whiche shall be al of the house of Israel: the cyties shall be inhabited, and the decayed places shall be repayed agayne. I wyl multiplye you wth muche people and catel, whiche shall encrease and bringe forth fruit. I wyl restore you also to your olde estate, and I wyl make you more kyndnesse then euer ye hadde before, wherby ye shall knowe that I am the Lord. Yea people wyl I sende vnto you (O my folke of Israel) whiche shall haue the in possession, and thou shalt be their inheritance, so that thou shalt no more be without the. Agayne thus saith the Lord God: for so muche as they saue vnto you: thou art an eater vp of men, and a waster of thy people: therfore thou shalt eat no more men, neyther destroy the people any more, saith the Lord God. And I wyl not suffer the for to beate thyne owne confusion among the Gentyles from hence forth. Thou shalt not beate the reproche of the nations, nor caste out thyne owne people any more, saith the Lord God.

D Moreover, the worde of the Lord came vnto me, sayinge: O thou soune of man, when the house of Israel dwelt vpon their owne grounde, they despyled them selues wth their owne wayes and ymaginacions, so that in my sight they were was lyke the uncleannesse of a menstruous woman. Wherfore I poured my wrathful displeasure vpon them, because of the blood that they had shed in the lande, and because of their ydolles, wherewith they had despyled them selues. I scattered them also amonge the Heathen, so that they were strewed aboute in the landes. Accordyng to their wayes, & after their owne inuencions, so dyd I punyssh them.

E Nowe when they were gone vnto the Heathen, and come in amongest them, they (a) dishonoured my holre name: so that it was sayed of them: Are these the people of God, and must goo oute of them?

owne land? Then spared I my holre name whiche the house of Israel had dishonoured amonge the Gentyles, to whom they came. Therfore tell the house of Israel: Thus saith the Lord God: I doo not this for your sakes (O ye house of Israel) but for my holre names sake, which ye dishonoured amonge the Heathen, wher ye came to them. Therfore I wil haile my great name agayne, which amonge the Gentyles is full spoken of: for ye your selues haue dishonoured it amonge the. And the Gentyles shall knowe that I am the Lord, wher I am honoured in you before their eyes, saith the Lord God. As for you I wil take you from amonge the Heathen, and gather you together out of all countreys, & bring you agayne into your owne lande. Then will I poure cleare water vpon you, and ye shall be cleane: yea I will cleanse all your uncleannesse, and from al your ydols shall I cleanse you. A newe herte also wyl I geue you, and a newe spirit wyl I put into you: as for that stoupe herte, I wyl take it oute of your body, and geue you a fleshy herte. I wyl geue my spirit amonge you, and cause you to walke in my commaundementes, to kepe my lawes, and to fulfill them.

F And so ye shall dwell in the lande: that I gaue to your forefathers, and ye shall be my people, and I wyl be your God. I wil helpe you oute of all your uncleannesse. I wyl call for the corne, and wyl encrease it, and wyl let you haue no hunger. I will multiplye the fruites of the trees, and the encrease of the field for you, so that ye shall beate no more reproche of hunger amonge the Heathen. And shall ye remember your owne wycked wayes, and your imaginacions, which were not good: so that ye shall take displeasure at your owne selues by reason of your synnes & abominacions.

S But I wyl not doo this for your sakes (saith the Lord God) be ye sure of it. Therfore, O ye house of Israel be ashamed of your synnes. Moreover, thus saith the Lord God: what tyme as I shall cleanse you from all your offences, then wyl I make the cyties to be occupied agayne, & wyl repaye the places that be decayed. The desolate land shall be builded agayne, whiche afore tyme laye waste in the sight of al them, that went by: Then shall it be sayed: this waste lande is become lyke a garden of pleasure, and the wyche desolate and broken downe cyties are now strong and fenced agayne. When the residue of the Heathen that lye rounde about you, shall knowe that I am the Lord whiche repaye that was broken downe, and plant agayne that was made waste. Then I the Lord haue spokē it, and will doo it in dede. Thus saith the Lord God: I wil yet ones, be founde agayne of the house of Israel, and doo this for them: I shall encrease them as a flocke of men. Lyke as the holre flocke, & the flocke of Jerusalem are in the high so-

Chap. lxxxiii.
Eze. xlii. c.
Dan viii. v.

Eze. i. g.

lemne feastes: so that also þe wynde wasted
crys be fylled wryth rocks of men: and
they shall knowe that I am the Lorde.

The Notes of the xxxii. Chapter.

(a) To dishonoure the name of the Lorde is to
blaspheme the name of god among the unfaith-
full, as when we shewe an appaunce of god:
by hisse and teache good doctrine, and yett we
unfaithfully. Rom. ii. d

The xxxiii. Chapter.

þe prophesieth the byngynge agayne of
the people bringe in captiuitie. He sheweth the
union of the ten trybes with the two. This is
the kynge of the Chyrtten people alone, and the
only euerlastyng shepherde ther of.

The bande of the Lorde came vpon me,
and caried me out in the spirit of the
Lorde, and let me downe to a playne
felde, that lay full of bones, and he led me
round about by them: & beholde the bones
that lay vpon the felde were very many,
and merueylous dyre also. Then sayed he
vnto me: Thou sonne of man, shukelst thou
these bones may lyue agayne? I answered:
O Lorde God, thou knowest. And he
sayd vnto me: Prophecie thou vpon these
bones, & speake vnto them: Ye dyre bones,
heare the woorde of the Lorde. Thus say-
eth the Lorde God vnto these bones: Be-
holde I wyl put bryth into you, & ye may
lyue: I wyl geue you skynnes, and make
fleshe growe vpon you, and couer you ouer
wryth skyn, and so geue you bryth that ye
may lyue, and knowe that I am the Lorde.

Gene. ii. d.

1. Cor. xv. a

So I prophesied as he had commaun-
ded me. And as I was prophesying, there
came a noyse and a greate motion, so that
the bones ranne euere one to an other.

Nowe when I had looked, beholde, they
had synowes, and fleshe growe vpon them,
and aboue they were couered wryth skyn,
but there was no bryth in the: Then sayd
he vnto me: Thou sonne of man, prophecie
thou towarde the wynde, prophecie, and
speake to the wynde. Thus sayeth the Lorde
God: Come (O thou wynde) from the four
wyndes, and blowe vpon these flaine, that
they may be restored to lyfe. So I prophe-
sied, as he had commaunded me: then came
the bryth into them, and they receiued lyfe
and stode vp vpon theyr feete, a marueylous
greate sort.

Exe. xliii. d

Moreouer, he sayed vnto me. Thou sonne
of man, these bones are the hole house of
Israel. Beholde, they say: Our bones are
dried vp, our hope is gone, we are cleane
cut of. Therefore prophecie thou, & speake
vnto them: Thus sayeth the Lorde God:
Beholde I wyl open your graues (O my
people) & take you out of your sepulchres,
and byng you into the land of Israel a-
gayne. So shall ye knowe that I am the
Lorde, when I open your graues, & byng
you out of them. My spirit also wyl I put
in you, and ye shall lyue: I wyl set you a-
gayne in your owne lande, & ye shall knowe
that I am the Lorde, whyche haue sayed,

and fulfilled it in dede.

The worde of the Lorde came vnto me,
sayng: Thou sonne of man, take a sticke &
wryte vpon it: Vnto Juda and to the chyld-
ren of Israel his companions. Then take
an other sticke, and wryte vpon it: Vnto
Joseph the sticke of Ephraim, and to all
the householde of Israel his companions.
And the take both these together in thyne
bande, so shall there be one sticke thereof.
Nowe if the chyldren of thy people say vnto
the: Wylt thou now shew vs what thou
meaneest by these thyngs geue them this an-
swere: thus sayeth the Lorde God: beholde
I wyl take the sticke of Joseph, whyche is
in the lande of Ephraim, and of the trybes
of Israel his selowes, and wyl put them
to the sticke of Juda, and make the in one
stick, & they shall be one in my bande. And
the two stikes wherupon thou wrytest
shalte thou haue in thyne bande, that they
may see, and shalt saye vnto them.

Exe. i. d

Thus sayeth the Lorde God: beholde, I
wyl take away the chyldren of Israel frō
among the heathen, vnto whome they be
gone, and wyl gather them together ouer
euery syde, and bynge them agayne into
their owne land, yea I wyl make one peo-
ple of the in the land, vpon the mountaynes
of Israel, and they all shall haue but one
kynge. They shall no more be two peoples
from henceforth, neyther be deuyded into
two kyngdomes: they shall also desyle the
selues no more wryth their abhominacions,
ydoles, and all their myched dorynges. I
wyl helpe them out of all their dwellynge
places wher in they haue sinned, and wyl
so cleanse the, that they shall be my people,
and I their God.

Dauid my seruant shall be their kynge
and they all shall haue one shepherde one:
Ipe. They shall walke in my lawes, and my
commandementes shall they obserue kepe
and fulfyll. They shall dwell in the lande
that I gaue vnto Jacob my seruant wher
as your fathers also haue dwelt. Yea euē
in the same lande shall they, their chyldren,
and their chylders chyldren dwell for euer:
more: and my seruant Dauid shall be their
euerlastyng pryncce.

Exe. xliii. d

John. i. b

Moreouer I wyl make a bonde of
peace wryth them, which shall be vnto them
an euerlastyng couenaunte. I wyl set-
tle them also, and multiply the, my San-
ctuarie wyl I set amonge them for euer:
more. My dwellynge shall be wryth them:
yea I wyl be their God, and they shall be
my people. Thus the heathen also shall
knowe that I the Lorde am the holy ma-
ker of Israel: when my sanctuarie shall be
amonges them for euermore.

The xxxviii. Chapter.

þe prophesieth that Gog & Magog shall
come wryth an appointed host into the lande of
promyse. Their intente: He reherceth that the
commynge of Gog was before prophesied of the
Prophetes, The destruction of hym.

And

And the word of the Lord came unto me, saying: Thou sonne of man, turne thy face toward Babel in the land of Magog, which is chief prince at Mesech and Tubal. Prophecy agaynst hym, and saye: Thus sayeth the Lord God, O Babel thou chiefe prince of Mesech and Tubal, Behold, I will vpon the, and will tourne the about, and put a byt in thy charmes, I will bring the forth and all thyne host, both horse and horse men, which be all weaponed of the best sacron, a greate people, that handle altogether speares, sheldes, and sheathes, the perses, Assyrians, and with them the Lybyans, which all beare sheldes and helmers, Bomer and al his hostes, the house of Abogorma out of the North quarters, and al his hostes, yea and much people with the.

Eze. xxxix.

Apoc. xxi. c.

Therefore prepare thee, set thy selfe in a raze with al thy people that are come vnto the by beapes, and be thou their desce. After many dayes thou shalt be vpspyed, and in the latter peaces thou shalt come into the lād that hath bene destroyed with the swerde, and nowe is replenished agayne with diuerse people vpon the most capnes of Israel, which haue longe lpen waste. Yea, they be brought out of the nations, and dwell al safe.

Thou shalt come vp lyke a raimy weather to couer the land, & as it were a darke cloude, thou with al thyne hostes, and a great multitude of people with the.

Moreover, thus saith the Lord God: At the same tyme shal many thynges come in to thy mynde, so that thou shalt imagine myschance, and saye: I will vp to ponder ylarne land, seying they spt at ease, & dwell so safely (for they dwell all withoute anye wals, they haue neyther bars nor doores) to spoyle them, to rob them, to laye hande vpon they; so well inhabited wylbernes; agaynst that people that is gathered together from among the heathen, which haue gotten cattell and good, and dwell in the myddell of the land. Then shal Saba and Dedan, and the Marchauntes of Arabia with al they; worthies say vnto the: Art thou come to rob? Hast thou gathered thy people together, because thou wilt spoyle? To take siluer and gold, to carry away cattell and good, and to haue a great praye?

Therefore, O thou son of man, thou shalt prophecy, and saye thus vnto Babel: Thus sayth the Lord God: In that day thou shalt knowe that my people of Israel dwelleth safe, and shalt come from thy place out of the North partes: thou, and much people with the, which ride vpon horses, wherof ther is a great multitude, and an innumerable sort. Yea, thou shalt come vpon my people of Israel, as a cloude to couer the land. Thys shal come to passe in the latter dayes, I will bring the vp into my lād, that the Heathen maye knowe me, when

I gette me honour vpon the, O Babel, before they eyes.

Eze. xl. a.

Thus saith the Lord God: Thou art he of whome I haue spoken afore tyme, by my seruantes the Prophetes of Israel, which propheted in those dayes and peaces, that I would bring the vpon them. At the same tyme, when Babel cometh vp in to the land of Israel (saith the Lord God) shall my indignacion goe foorth in my wrath. For in my gelousye and hore displeasure I haue deured, that ther shalbe a greate trouble in the land of Israel at that tyme. The very fyshes in the sea, the soules of the ayre, the beastes of the feldes, and all the men that are vpon the earth, shal tremble for feare of me.

Mat. xxiii. Luke. xxi. c.

The hills also shalbe turned byside down, the stapies of stone shal fall, and al walles shal synke to the ground. I will call for a swerde vpon them in all my mountaynes, sayth the Lord God, so that euerye mans swerd shalbe vpon an other. With pestilence and bloude will I punysh them: for my rapne and havyle stones, fyre, and brim stone will I cause to rapne vpon hym, and all his heape: yea and vpon all the greate people that is with hym. Thus will I be magnified, honored, and knowne amongs the Heathen: that they maye be sure howe that I am the Lord.

The. xxxix. Chapter.

The metheth the destruction of Babel and Magog. The grace of Babel and of his hostes. The propheth that Babel and his company shalbe deuoured of bydes and beastes. Wherfore the house of Israel is wasted. The byngenge agayne from captiuitie is promysed.

Therefore, O thou sonne of man, prophecy agaynst Babel, & speake. Thus sayth the Lord God: Behold, O Babel thou chiefe prince at Mesech and Tubal: I will vpon the, and turne the about, and carry the forth, and lead the to the North partes, & bring the vp to the mountaynes of Israel. As for thy bowe I will smyte it out of thy left hande, and cast thyne arrowes out of thy right hand. Thou with al thine heape and al the people that is with the, must fall vpon the mountaynes of Israel. Then will I geue the vnto the soules and wylde beastes of the fælde, to be deuoured: there must thou lye vpon the feldes: for euen I the Lord haue spoken it, sayth the Lord God.

Eze. xxxix. c.

Apoc. xxi. c.

Into Magog, and amonge those that spt so cattles in the fies: wil I send a fyre, & they shal knowe that I am the Lord. I will make also the name of my holynes to be knowne amongs my people of Israel: and I will not let my holy name to be enuy spoken of any more: but the very heathen also shal knowe that I am the Lord, the holy one of Israel. Beholde it cometh and shalbe fulfilled in dede saith the Lord God. Thys is the day wherof I haue spoken: They that dwell in the cetyes of Israel

Am. iii. cact

Of the latter dayes, & what they signifye, ye haue in.

rael, shall go forth and set fire upon the weapons, and burne them: Mylles and speares, bowes and arrows, byls & clubs: seven yeares shall they be burning thereof, so that they shall els bring no riches from the field, neither haue neede to hew downe any out of the wood: For they shall haue weapons ynough to burne. They shall rob those that robbed them, and spoyle those that spoiled them, sayth the Lord God.

At the same tyme wil I giue vnto Gog a place to be buryed in, in Israel: euen the valey, wher thow men go from the East to the seaward. Those that trouble themselves shall aduoyce it: Ther shall Gog and all his people be buryed: and it shall be called the valley of the people of Gog. Seauen monethes long shall the house of Israel be burning of them, that they may cleanse the land. Yea al the people of the land shall bury them. It shall be a glorious day, when I get me that honour, sayth the Lord god. They shall ordeine men also to be dead buryers, euer going thow the land, and appoint them certayne places to bury those in whych remayne vpon the field, that the land be cleansed. From ende to ende shall they seeke, and that seuen monethes long. Now those that go thow the land wher they see a mans bone, they shall set vp a token by it, tyl the dead buryers haue buryed it also, in the valey of the people of Gog. And the name of the crye shall be called Hammonah: Thus shall they make the land to lene.

What is
resemblance.

Apoc. xix. v.

And thou soune of man, thus sayeth the Lord God: Speake vnto al the foules, and every bryd, yea and to al the wyld beasts of the field: heape you together and come, gather you round about vpon my daughter, that I haue a wyne for you: eue a great daughter vpon the mountaynes of Israel: eat flesch, and drinke bloud. Ye shall eat the flesh of the wyrtrees, and drinke the blud of the princes of the land: of the workers, of the lamber, of the goates, and of the oxen that be al slayne at Balan. Eate the fat yow belly full, and drinke blud til ye be drunken, of the daughter whych I haue slayne vnto you. As yow at my table, wyth horsemen and strong horsemen, wyth capitaines and al men of war, sayth the Lord God.

I haue my glory also amongs the Gentyls, that al the Heathen may see my iudgement that I haue kept, and my hand whych I haue laid vpon them: that the house of Israel maye knowe how that I am the Lord to euer God, fro that day forth. And the heathen shall know, that wher as the house of Israel wer led into captiuitie: it was for their wickednes sake, because they offended me. For the whych cause I hyde my face from them, and deliuered them into the hands of their enemyes, that they myght al be slayne wyth the swerde. Accordyng to their uncleannes, and vnfayrfull dealinge, so haue I entreated them, and hyde

my face from them. Therfore thus sayeth the Lord God: Now wil I bring agayne the captiues of Jacob, and haue mercye vpon the whole house of Israel, and be glorious for my holy names sake. At that confusion and offence that they haue done agaynst me, shall be taken away, and so safely shall they dwel in their land, that no man shall make them afraid. And when I haue brought them agayne from amonges the people, when I haue gathered them together out of their enemyes landes, and am praysed in them before many heathen: that they know that I am the Lord their God, whych suffered them to be led into captiuitie among the Heathen, but now haue brought them agayne into their owne land, and not left one of them yonder. After that wil I hide my face no more from them, but wil poure out my spirit vpon the house of Israel, sayth the Lord God.

The xl. Chapter.

The restoring of the city & of the temple that was to come, is shewed vnto the Prophet.

In the xxv. yere of our captiuitie, in the begynnyng of the yere, the tenth day of the moneth: that is the. xiiii. after that the city was smitten down, the same day came the hand of the Lord vpon me, and carryed me forth, euen into the lande of Israel brought he me in the vispons of God: and set me doune vpon a marueylous hye mountayne, wher vpon there was a burying (as it had bene of a city) toward the North. Whither he caried me: and behold ther was a manne, whose similitude was lyke brasse, whych had a threde of flaxe in his hand, and a meterod also. He stode in the doze and said vnto me: mark wel with thine eyes, harken to with thine ears, and fasten it in thine heart, what so euer I shall shew the, for to the extent that they might be shewed the, therfore art thou broughte hither, and whatsoeuer thou seest, thou shalt certify the house of Israel thereof.

Behold, ther was a wal on the outsyde round about the house: the meterod that he had in his hande was sixe cubits longe and a span. So he measured the bredth of the building, whych was a meterod, and the height also a meterod. Then came he vnto the East doze, and wnt vp the staires and measured the posts of the doze, wherof euery one was a meterod thicke. Euery chamber was a meterod long and brode, betwene the chambers was foure cubytes. The poste of the doore wythin the porche, was one meterod. He measured also the porch of the innermost doze, whiche conteyned a meterod. He measured be the entree of the doore that conteyned eyght cubytes, and his pylers two cubytes: and this entree stode inward.

The chambers of the doore Eastward, wer thye on euery side, alike brode and highe. The pylers also that stode of bothe the sydes wer of one measure. After this he meas

measured the wydenes of the doze, which was ten cubytes, and the heygthe of the doze thyrtyene cubytes. The edge before the chambers was one cubit brode vpon both the sydes, and the chambers fyve cubytes wyde of ether syde. He measured the doze fro the rydge of one chamber to another; whose wydenes was .xxv. cubytes, and one doze stode agaynst another. He made pyl- lers also thye scoze cubytes hie, rounde a- bout the court doze. Before the inward parte vnto the fore entry of the innermost doze, was fifty cubits. The chambers and they pyl- lers wythin, rounde about vnto the doze, had syde wyndowes: So had the fore entres also, whose wyndowes wente round aboute wythin. And vpon the pyl- lers ther stode date trees.

Then brought he me into the fore court wher as wer chambers and paved woork made in the fore court round about. .xx. chambers vpon one paved woork. Now the paved woork was a long beside the dozes, & that was the lower paved woork. After this he measured the bredthe from the lower doze vnto the innermost court of the out syde, whych had an hundred cu- bytes vpon the East and the North parte. And the doze in the uttermost court to- ward the North, measured he after the length and bredth, bys thye chambers al- so on ether syde, wyth his pyl- lers and fore entres, whych had euē the measure of the measure of the first doze. His heygth was fyfity cubytes, the bredth .xxv. cubytes: bys wyndowes and porches wyth bys date trees, had euē lyke measure as the doze toward the East, ther were seven steppes to go vp vpon, and they porch before the. Now the doze of the innermost court stode straight ouer agaynst the doze that was toward the North East. From one doze to an other he measured an hundred cubits. After that, he brought me to the South syde, wher ther stode a doze toward the South: whose pyl- lers and porches he mea- sured, these had þ first measure, and wyth they porch, they had wyndowes round about, lyke þ first wyndowes. The heygth was .l. cubytes, the bredth .xxv. wyth steps to go vp vpon: bys porch stode before him, wyth bys pyl- lers and date trees on ether syde. And the doze of the innermost court stode toward the South, and he measured from one doze to an other an hundred cu- bits. So he brought me into the innermost court byow the doze of the South syde, whych he measured, and it had the mea- sure afore sayd. In lyke maner bys cham- bers, pyl- lers, and fore entres, had euē the fore sayd measure also. And he had wyth bys porches round aboute wyndowes of fyfity cubytes heygth, and fyue and therty cubytes brode. The porches rounde about wer .xxv. cubytes long, and .v. cubits hie: and bys porch reached vnto the uttermost court: vpon bys pyl- lers ther wer date trees

and .viij. steps to go vp vpon.

He brought me also into þ innermost court vpon the East side, and measured the doze, accordyng to the measure afore sayd. Bys chambers, pyl- lers, and porches had euē the same measure as the first hadde: and wyth his porches he had wyndowes round about. The heygth was fyfity cubytes, the bredth .xxv. cubits: bys porches reached vnto the uttermost court: bys pyl- lers al- so had date trees on ether syde. and .viij. steppes to go vp vpon.

And he brought me to the North doze, and measured it, whych he also had the fore sayd measure. Bys chambers, pyl- lers and porches had wyndowes rounde aboute; whose heygth was .l. cubytes, and þ bredth .xxv. Bys pyl- lers stode toward the utter most court, and vpon them both wer date trees, and eight steps to go vp vpon. Ther stode a chamber also, whose intrance was at the doze pyl- lers, and ther the burnt of scrynges were washed.

In the doze porche, ther stode on ether syde two tables for the slaughteryng: to lay the brynt offerynges, frync offerynges and trespass offerynges there vpon. And on the outersyde as men goo forth to the North doze ther stode two tables. Foure tables stode on ether syde of the doze, that is, .viij. tables wher vpon they slaughtred. Four tables were of beuen stons for the burnt offerynges of a cubyte and a halfe long and brod, and one cubyt hygh: wher vpon wer laied the vessels and ornamen- tes which wer bled to the burnt and slain offerynges, when they wer slaughtred. And within there were hooks foure syngers bynde, fastened round about to hang flece vpon, and vpon the tables was laied cle of scryng flece. On the outersyde of the inner- most doze were the syngers chambers in þ inward court beside the North doze ouer agaynst the South. Ther stode one also, beside the East doze Northward.

And he sayd vnto me. This chamber on the South syde belongeth to the priestes that kepe the habitation, and this toward the North, is the priestes that warre vpon the aulter, whych be the sones of Sadach, that do seruite before the Lord in Acadē of the chyldren of Leui. So he measured the fore court, whych had in lengthe an hun- dred cubits, and as much in bredth by the four corners. Now the aulter stode before the house. And he brought me to the fore entry of the house, and measured the wals by the entry doze, whiche were .v. cubytes long on ether syde. The thynknes also of the doze on ether side, was .lii. cubytes. The length of the porche was .xx. cubytes, the bredth .ii. cubits, and vpon the steps went men vp to it, by the walles also were pyl- lers on ether syde one.

The .xli. Chapter.

The disposicion & deuise of building agaynst the temple, & of the other thinges ther to belönging.

After

After this he brought me to the temple and measured the postes, whereby were of both the sydes syre cubytes thicke, accordyng to the wydens of the tabernacle. The bredth of the doore, x. cubytes, and the walles of the doze on either syde, v. cubytes. He measured the length thereof, whereby contained. xl. cubytes, and the bredth. xx. Then went he in, and measured the doore postes, whereby were two cubytes thicke: but the doze it selfe was, vi. cubites, and the bredth of the doore was vii. cubites. He measured the length and bredth thereof, whereby were euery one, xx. cubytes before the temple.

And he sayd vnto me: this is the holp-
er of all. He measured also the wal of the house whereby was syre cubytes. The chambers that stode round aboute the house, were euery one, iiii. cubits wyde, and one stode hard vpon another, wherof ther were xxx. and thye. And ther stode postes beneth by the wals round about the house, to beate them vp: but in the wall of the house, they were not fastened. The side chambers were the hygher, the wyder, and had steps therto: to them round aboute the house. Thus was it wyder aboue, þ from the lowest till myghte go to the hyghest and myd chambers. I saw also that the house was, very hygh round about. The foundation of the syde chambers was a meterod (that is, vi. cubites) brode. The thynkeness of the syde wal wythout, conteyned, v. cubites, and so vnd the outwal of the chambers in the house. Betwene the chambers, was the wydens, xx. cubits round about þ house. The chamber doores stode ouer against the outwal, the one doze was toward þ north, the other toward the south: and the thynkeness of the outwal was syre cubites round about. Now the building that was separated toward the west, was thie score and ten cubites wyde: the wal of the building was, v. cubytes thicke round about, and the length fourescore cubites and ten. So he measured the house whereby was an. l. cubytes long, and the separated building wyth the wal was an. l. cubites long also. The wydens before the house, and offe that was separated toward the east, was an hundred cubytes.

And he measured the length of the building before and behynde whereby the chambers vpon both the sides: and it contained an. l. cubites. The innermost temple, þ porch of the fore court, the syde postes, these thie had syde wyndowes, and pylles, round about ouer against the postes, so the ground vp to the wyndowes.

The wyndowes them selues were filled ouer wyth boordes: and thus was it about the doze, vnto the innermost house, and wyth out also: þea the whole wal on euery syde both within and wythout was filled ouer wyth greute boordes.

There were Cherubins and date trees

made also, so that one date tree stode euery betwixt. ii. Cherubins: One Cherub had two faces, the face of a mā looking aside to ward the date tree, and a lions face on the other side. Thus was it made round about in al the house: Yea the Cherubins & date trees were made from the ground vp about the doze, and so stode they also vnd the wal of the temple.

The by postes of the temple were foure squared, & the house of the sanctuary was euery as it appeared vnto me afore in þ vision. The table was of wood, iiii. cubits hie, and, ii. cubits long: his corners, the legth and the wals were of wood.

And he sayd vnto me: This is the table that shal stand before the Lord. The temple and the holp-er of al had either of them ii. dozes, and euery doze had, ii. lytle wyndowes which were soldered in one vpon another, on euery syde. ii. And vpon the dozes of the temple ther were made Cherubins and date trees, lyke as vnd the wals: and a great thicke balke of wood was before on the outside of the porch. Vpon both the sydes of the wals of the porch, ther were made depe wyndowes and date trees, hauing balkes & beames, lyke as þ house had

The. xlii. Chapter.

Of the chambers of the temple for the pylles, and the holy thynges.

Then carped he me oute into the fore court toward the north, and brought me into the chamber that stode ouer against the backe building Northward, whiche had the legth of an. l. cubites, whose doze turned toward the North. The wide-nes conteyned, l. cubits: ouer against the xx. cubites of the innermost court, and against the paued woork that was in the fore court. Besyde al these, iii. there stode pylles one ouer against another: And before this chamber, there was a walkyng place of. x. cubits wide, and wythin was a way of one cubit wyde, and they doozes toward the North. Thus the hyghest chambers were alway nether then the lowest and mydlemost of the building: for they bare chamber vpon chamber, and stode, iii. together one vnd another, not hauing pylles like the fore court: therefore were they smaller then these beneth, and in þ myddest set aken from the ground vward.

The wal without that stode by the chambers toward the vtmost court vpon the forsyde of the chambers, was, l. cubites long: for the length of the vtmost chambers in the fore court was, l. cubites also, but þ length thereof before the temple was an. l. cubites. These chambers had vnder then an entrance of the east syde, whereby a man myghte go into them out of the fore court, thowhe the thicke wall of the fore court toward the east, tyght ouer against the separated building. Before the same building vpon this syde ther were chambers also whereby had a waye vnto them, lyke

lyke as the chambers on the North syde, of the same length and wydenes.

E They intrasice, fashyon and dozes were also of the same maner. Yea even lyke as the other chamber dozes were, so were also those of the South syde. And before I way toward the syngers steps on the east syde, ther stode a doze to go in at. Then sayd he unto me: The chambers toward the North and the South which stand before the back building, those be holy habytacions, wher in the prestes that doo seruyce before the Lord, muste eat the most holy offerings: and ther must they lay the most holy offerings: meat offerings, synne offerings, trespass offerings, for it is an holy place. When the prestes come therein, they shal not go out into the fore court: but (synge they be holy) they shal leaue the clothes of theyr ministracion and put on other garments, when they haue any thyng to do wyth the people.

Now when he had measured all the innermer house, he brought me forth thorow the East porte, and measured the same round aboute. He measured the East syde wyth the meeterod, which round aboute cōteyned. v. C. meeterodes. And the north syde measured he, which cōteined round aboute even so much. The other. ii. sydes also toward the South and the West (which he measured) cōteyned either of them. v. C. meeterodes. So he measured all the four sides wher ther went a wal round aboute v. C. meeterodes lōg, and as broad also, which separated the holy from the unholy.

The. xliii. Chapter.

The sixth gloz of God gorge into the temple, from whence it had before departed. He mentyoned the Idolatrye of the chyldeyn of Israel, for whiche they were consumed and brought to nought. He is commaunded to cal the agayne to repentance.

So he brought me to the doze, that turneth toward the east. Behold, ther cam the gloz of the God of Israel fro out of the east, whose voyce was lyke a great noyse of waters, and the earth was lycht ned wyth hys gloz. Hys syght to lōke vpon was lyke the fyr that I saw, when I went in, what tyme as the city shuld haue bene destroyed: and lyke the byspon that I saw by the water of Cobac. Then set I vpon my face, but the gloz of the Lord came into the house thorow the east dooze. So a wynde toke me vp, and brought me into the innermer court: and beholde, the house was ful of the gloz of the Lord.

I herd one speaking vnto me out of the house, and ther stode one by me, that sayde vnto me: O thou sonne of man, this count is my seate, and the place of my foote steps: wher as I wyl dwel among the chyldeyn of Israel for euermore, so that the house of Israel shal nomore desyle my holy name: neyther they, nor theyr synnes, thorow theyr whoredom, thorow theyr by places

and thorow the dead bodies of theyr kinges, which haue builded theyr thresholds in maner hard vpon my thresholds, & theyr postes almost at my postes: so that there is but a bare wal betwixt me and them.

Thus haue they desyled my holy name with theyr abominacions that they haue cōmited. Wherfore I haue destroyed the in my wrath. But now they shal put a wal theyr whoredome, and the dead bodies of theyr kinges out of my syght, that I maye dwel among them for euermore. Wherfore (O thou sonne of man) shew thou the house hold of Israel a temple, that they may be ashamed of theyr wickednes, and measure them selues an example therat. And wher they be ashamed of al theyr workes, then shew them the fourme and fashyon of the temple: the cōmmyng in, the goynge out, al the maner and descripcion thereof, yea al the vses and ordinaunces of it, that they may kepe and fulfyl all the fashyons and customes thereof.

Thus is the descripcion of the house: A boue vpon the mount round about all the corners, it shal be the holiest of al. Behold, that is the descripcion and fashyon of the house: Thus is the measure of the aulter (after the true cubyt: which is a span longer then an other cubyt) hys botom in the middell was a cubit longe and wyde, and the lōge that went round about it, was a span broad. This is the height of the aulter. From the ground to the lower steps, the length is two cubytes, and the bredth one cubyt, and from the lower steps to the higher are four cubits, and the bredth but one cubit. The aulter was four cubytes high, and from the aulter vponward stode four hoynes, and it was. xii. cubites long and. xii. cubites broad, vpon the. iiii. corners: the couering of the aulter was. xliii. cubites long, and broad vpon the four corners, and the ledge that went round about, had halfe a cubyt: and the bottome thereof round about one cubyt, hys steps stode toward the East.

And he sayd vnto me: O thou sonne of man, thus sayth the Lord God. These are the ordinaunces and lawes of the aulter, in the day when it is made to offer burnt offerings, and to spynkle blood there vpon. To the prestes, to the Leuytes that be of the seide of Sadoch, and treade before me, to do me seruice, sayth the Lord god: Vnto these geue thou a pong bullocke. for a synne offering: and take the blood of him & spynkle it vpon the four hoynes wythal, and the four corners of the aulter coueringe, wyth the ledge that goeth round about: heretwyth shalt thou cleanse it, and reconcile it. Thou shalt take the bullocke also of the sinne offering, and burne hym in a seuerall place wythout the Sanctuary.

The next day, take the goatbeuck with out blemyshe for a synne offering, to reconcile the aulter wythal: like as it was

second.

Ezech. i. a

Ezech. i. a

Ezech. i. a

Leui. vi. a

and i. vi. a

Apoc. xii. a

zach. ii. a

Ezech. xliii. a

Ezech. xliii. c

Leui. xvi. c

reconciled with the bullocke. Now when thou hast made it cleane, then offer a pong bullocke without blemish also. Offer the bullocke before the Lord, and let the priest cast salt therupon, and grue them so vnto the Lord for a burnt offering. Seven dayes shalt thou bring, euerye daye a goatebuoke. A pong bullocke a ramme of the flocke both without blemish) that they offer. Seven dayes that they reconsele and cleanse the altar, and offer vpon it. When these dayes are expyred, then vpon the viii. daye and so forth, the priestes shall offer theyr burnt offerings and health offerings vpon the altar: so wyl I be merciful vnto you sayeth the Lord God.

The xliii. Chapter.

¶ He sheweth what doze of the temple is that. He is commaunded to vphrayde the people with theyr offence. The vncircumcised in herte and in the flesh. Who are to be admittyd in the seruice of the temple, and who to be refused. He sheweth what priestes he would haue admitted the holy place, and also theyr offyce.

After this, he brought me agayne to the outward doore of the Sanctuare on the East syde, and that was that. Then said the Lord vnto me: This dooze shall be open, and not opened for any man to go thorow it, but onely for the Lord god of Israel: yea he shall go thorow it, els shall it be shut still. The prince vpon himselfe shall come thorow it, that he may eat breade before the Lord. At the porch shall he come in, and ther shall he go out again. Then brought he me to the doze, vpon the North syde of the house. And as I looked about me, behold, the glory of the Lord filled the house, and I fell downe vpon my face. So the Lord spake vnto me: O thou sonne of man, fasten this to thyne belt, be hold, and take diligent hede to all that I wyl say vnto the, concerning al the ordynaunces of the Lord, and al his lawes: p'serue wel with thine belt the commynge in of the house, and the goynge forth of the Sanctuare: and tel that obdurate household of Israel: Thus said the Lord god: O house of Israel ye haue now done prough with al your abominacions, sayng that ye haue brought into my Sanctuare strangers, hauing vncircumcised herts & flesh, where thorow my Sanctuare is defyled, when ye offer me bread, fat, and bloud.

¶ Thus with al your abominacions ye haue broken my couenaunt, and not kepte the holy ordynaunces of my Sanctuare: but set keepers of my Sanctuare, euen after your owne mynde. Therefore thus sayeth the Lord God: Of all the strangers that dwel among the chyldren of Israel, no stranger (whose belt and deffe is not circumcised) shall come withyn my Sanctuare: No, nor the Leuites that be gone backe to me, and haue dysceped the people of Israel with al errors, goynge after theyr ydols: but they shall beate theyr owne wyckednesse. Shoulde they be sette

And ordeyned to minister vnder the dozes of the house of my Sanctuare? And to doo seruice in the house: to lay burnt offerings and sacrifices for the people to stand before them, and to serue them: seeing the seruice that they do them, is before theyr Idols, and cause the house of Israel to shewle thorow theyr wyckednesse? For the whych cause I haue pluckt out myne hand ouer them (sayth the Lord) so that nowe they must beate theyr own iniquyte, and not to come nye me, to serue me with their priesthoode, in my Sanctuare, and most holpest of al: that they may beate their own shame and abominacions, whiche they haue done. Shoulde I vse them to be porters of the house, and to al the seruice that is done therein? But the priestes, the Leuites the sonnes of Sadoche, that kepte the holy ordynaunces of my Sanctuare, when the chyldren of Israel were gone from me, shall come to me, to do me seruice, to stand before me, and to offer me the fat and the bloud, sayth the Lord God.

¶ They shall go into my Sanctuare, and treade before my table, to do me seruice, & to waite vpon myne ordynaunces. Now when they go in at the doores of the inner mer cour, they shall put on linnen clothes, so that no wollen come vpon them: whyle they do seruice vnder the doores of the inner mer cour, and within. They shall haue saye linnen bonets vpon theyr heads, and linnen breeches vpon theyr loynes; whiche in theyr labour they shall not put aboute them: And when they go forth to the people into the outward court, they shall put of the clothes wherin they haue ministered & lay the in the habytacill of the Sanctuare, and put on other apparel, leaue theyr unhallowed to the people with theyr clothes.

¶ They shall not haue theyr beades, nor norishe the bush of theyr beate, but rounde theyr beades only. Al the priestes that go into the inmost court, shall drink no wyne. They shall mary no wydothe, neyther one that is put fro her husband: but a maide of the seide of the house of Israel, or a wydothe that hath had a priest before.

¶ They shall shew my people the differēce betweene the holy, and vnholy, betwixt the cleane and vncleane. If any dyscorde arys, they shall dysceane it, and grue sentence after my iudgements. My solenne scattes, my lawes and ordynaunces shall they kepe, and halowe Sabbathes. They shall come at no dead personne, to defyle theyr selues (excepte it be father or mother, sonne or daughter, brother or sister, that hath had yet no house) in such they may be defyled.

¶ And when he is clenfed, there shall be rebened vnto hym vii. dayes: and yf he goe into the Sanctuare agayne to do seruice, he shall bring a spynne offering sayeth the Lord God. They shall haue an herirage, yea I my selfe wyl be theyr herirage: els shall

iii. Re. ii. 2

priests. Eze. xlii. b. xliiii. b.

E

Le. xix. f. xli

Le. x. c. xli b. De. i. a. i. 1

E

De. xviii. a. Ru. xvi. c.

Joſu. xlii. b. That ye give them no poſſeſſion in Iſrael, for I am their poſſeſſion. The meate offering, ſpnofferinge, and treſpace offeringe that they eate, and every beſtycate thinge in Iſrael, ſhall be theirs. The ſpyllinges of al the ſpyll frutes, and al freewyll offerings ſhall be the priettes.

Exo. xlii. b. Ye ſhall give unto the prieſt alſo the ſpyll
Leu. xxi. a. llynges of your dome, that God may preſerue & reſidue. But no dead carke ſhall the prieſt eat, nor ſuch as is deuoured of wild beaſtes, foules or cattel.

The. xlv. Chapter.

Exo. xlii. b. Out of the land of promyſe are they ſeparate. iiii. portions, of which the ſpyll is given to the priettes and to the temple, the ſeconde to the Leuites, the thyrde to the epyre, the fourthe to the prince. In reſpect to the brade of Iſrael Of juſt waighte & meaſure, of firſt frute.

Ex. xlvii. b. **V**hen ye deuyde the land by the lot, ye ſhall put alſo one parte for the Lord, to be holy from other landes: namely. xxv. ell. meſetods long, and. x. m. byode. & bys ſhall be holy, as wyde as it is round about. Of this parte ſher ſhall belong unto the Sanctuary. v. ell. meſetods in al ſid. corners. and. l. cubits wide, rounde about to the ſuburbes. And from this meaſure, namely of. xxv. m. meſetods lōg and x. ell. byod thou ſhalt meaſure, wherin the Sanctuary and the holpeſt of al may ſtād. The reſidue of that holpe ground ſhall be the priettes, wherby ſerupe in the Sanctuary of the Lord, and goo in before the Lord to ſerue hym, that they maye haue towne to dwel in.

Ex. xlvii. b. As for the Sanctuary, it ſhall ſtande for it ſelfe; and to the Leuites that ſerue in the houſe, ſher ſhall be given. x. byod of the. xxv. ell. lēgth, and. x. ell. byed. ye ſhall give alſo unto the city a poſſeſſion of. v. ell. meſetods byode, and. x. m. long beſyde the parte of the Sanctuary: that ſhall be for ſ whole houſe of Iſrael. Upon both ſides of the Sanctuaries parte, and by the city, as far as reacheth weſtward & eaſtward: wherby ſhall be as long as one part. from the Weſt unto the Eaſt.

Ex. xlvii. b. This ſhall be bys owne lande in Iſrael, that my priettes be no moze chargeable unto my people. And ſuche as remaineth yet ouer in the land, ſhall be geuen to the houſe of Iſrael according to their tribes. Thus ſaith the Lord god: O ye priettes, ye haue now oppreſſed and deſtroyed ynough now leaue of, handle nowe accordyng to the thing that is equall and lawfull: and thruſt out my people nomore, ſaith ſ Lord God. Ye ſhall haue a true meyghte, a true

Ephah is a meaſure of dry things. & Bath is a meaſure of moſt thinges.

*Ephah, and a true *Bath. The Ephah and the Bath ſhall be alike. One Bath ſhall conteyne the tenth parte of an Homer, and ſo ſhall one Ephah be: theyr meaſure ſhall be after the Homer. One Sytle maketh. cc. Betas. (a) So twenty Sytles, and ſyue and twenty and ſyftene Sytles

make a pound. This is the beaue offering, that ye ſhall give to be beaue: namely, the xvi. part of an Ephah, out of an Homer of wheate: and the. xvi. parte of an Ephah, out of an Homer of barley. The ople ſhall be meaſured with the Bath: euē ſ tenth part of one Bath out of a *Loz.

Loz and ho mer are all

Ten Batches make one Homer: for one Homer ſpillet. x. Batches. And one lambe from two hundred ſheep out of the paſture of Iſrael, for a meat offering, burnes offering and bealtboffering, to reconcile them, ſaith the Lord God. Al the people of the land ſhall give bys beaue offeringe, with a ſce wpl. Againe, it ſhall be the prince's parte to offer burnt offerings, meate offerings, and drinke offerings unto the Lord, in the holpe dayes, newe moones, Saboths, and in all the byghe feaſtes of the houſe of Iſrael. The ſynne offeringe, meate offering, burnt offering, and bealtboffering ſhall be geue to reconcile the houſe of Iſrael. Thus ſaith the Lord God: I the ſpyll daye of the ſpyll moneth thou ſhalt take a pong bullocke without blemiſh, & cleaſe the Sanctuary. So the prieſte ſhall take of the bloud of the ſynne offering, and ſprinkle it vpon the poles of the houſe, and vpon the four corners of the auſter, with the dorpoſes of the innermet court. And thus thou ſhalt do alſo the ſeuenth daye of the moneth (for ſuche as haue ſynned of ygnorance, or beynge dyſcelued) to reconcile the houſe withal. Upon the ſouere daye of the ſpyll moneth ye ſhall kepe Eaſter. Seven dayes ſhall the feaſt conſpyue, wherein there ſhall be no ſower nor leuened breade be eaten.

Upon the ſame day ſhall the prince geue for him ſelfe and al the people of the land, a bullocke for a ſynne offering. And in the feaſt of the ſeuen dayes he ſhall offer euery day a bullocke and a ram, that are without blemiſh, for a burnt offering unto the Lord: and an he goate dayly for a ſynne offering. For the meate offerings, he ſhall geue euery an Ephah to a bullocke, an Ephah to a ram, and an Hin of oile to an Ephah. Upon the. xv. day of the ſeuenth moneth, he ſhall kepe the ſeuen dayes holy one after another, euē as the other ſeuen dayes with the ſynne offeringe, burnt offeringe, meate offering, and with the ople.

The Notes of the. xlv. Chapter.

(a) So. x. cycles, and. xv. and. x. make a pound. That is. l. cycles make a pound. Howbeit euery one of theſe numbers was wont to haue bys proper name alone.

The. xlv. Chapter.

The ſcryptures of the Saboth and of the new moones. Wherby whiche doores they ſhall go in, or come out of the Temple, &c.

Thus ſaith ſ Lord God: the doore of ſ innermet court toward the eaſt ſhall be ſhut the. vi. work dayes: but in the Saboth and in the day of the new moone

it ſhall

it shalbe open. When shal the prince come under the doze porch, and stand wylt wryth out by the doze cheke. So the pities shal offer hys burnt and bealtheofferings. And he shal worship at the doze post, and go his way sothe agayne: but the doze shal no more be shut tyl the evening.

On the same manner shal the people of the land also do thei worship before the Lorde without this doze upon the Sabbothes and newe Moones. This is nowe the burnt offering, that þ prince shal bring unto the Lorde upon the Saboth: vi. lambs without blemish, and a ram without blemish, and an Ephab for a meateoffering wryth the ram. As for the lambes, he may give as many meateofferings to them, as he wyl, and an Eyn of oyle to one Ephab. In the daye of the newe moneth, it shalbe a pong bullocke without blemish, vi. lambs and a ram also without blemish. Wryth the bullocke he shal give an Ephab, and wryth the ramme an Ephab also for a meateoffering: but to the lambes, what he may come by. And euer an Eyn of oyle to an Ephab. When the prince cometh he shal go under the doze of þ porch, and the depart sothe agayne. But when the people of the land come before the Lorde in the hygh solempne feast, as manye as come in by the North doze to do worship, shal go out agayne at the south doze. And they that come in at the South doze, shal go forth agayne at the north doze. There shal none go out at þ doze wher he came in, but shal go forth right out on the other syde, and the prince shal go in and out among them.

Upon the solempne and hygh feast dayes this shalbe the meateoffering: An Ephab to a bullock, and an Ephab to a ram, and to the Lambes as manye as he wyl, but euer an Eyn of oyle to an Ephab. Nowe when the prince bringeth a burnt offering or a bealtheoffering wryth a tree wyl unto the Lorde the East doze shalbe opened unto hym, that he maye do wryth hys burnt and bealtheofferings, as he doth upon the Sabboth, and when he goeth sothe, the doze shalbe shutt after hym agayne. He shal darly bring unto the Lorde a lambe of a yere old without blemish for a burnt offering. This shal he do euer morning. And for a meateoffering he shal give the first part of an Ephab, and the third part of an Eyn of oyle (to mingle wryth the cakes) euer morning. Yea this shal be a dayly meateoffering unto the Lorde, for an everlastyng ordynance: and thus shal the Lambe, the meateoffering and oyle be gyven euer morning, for a dayly burnt offering.

Moreover, thus sayeth the Lorde God: If the prince give a gift unto any of hys sonnes, then shal it be hys sonnes heretage perpetuall, that he maye possesse it. But if he wyl give one of hys seruantes some of hys heretage, it shal be hys to

the free yere, and then to retorne againe unto the prince: for hys heretage shal be hys sonnes onelye. The prince also shal take none of the peoples enheretage, nor put them from thei possession, but to hys owne sonnes shal he give his possid, that my people be not scattered abroad, but that euer man maye haue hys owne.

And he brought me thorow the intradce at the syde of the doze to the habitation of the Sanctuary, that belongeth to the pities, and stode toward the North, and behold ther was a place upon the West side, then sated he unto me: This is the place, wher the pities shal dryght the trespass, and synneofferings, and bake the meateofferings: that they nebe not beate them in to the outward court, and so to the veteremost court, round aboute al the four corners. Beholde, in euery corner of the fore court ther was yet a lytle court.

Yea in al the four corners of the court ther was a lytle court of. xl. cubytes long, and. xxx. cubytes broade: these four lytle courttes wer of one lyke measure, and ther went a rig wal round about them al four, under the whych there wer barthes made rounde aboute. Then sated he, unto me This is the kitchyn, wher the impurtyes of the house shal dryght the daye offeringes of the people,

The. xvii. Chapter.

The byson of the waters that come out of the temple. The coastes of the land of promyse, and the deuision therof by trybes.

After this he brought me agayne before the doze of the house: and behold ther gushyd out waters from under the postes of the house Eastwarde (for the house stode toward the East) that ran downe upon the ryght syde of the house, whychelpech to the altar Southwarde. Then carped he me out to the north doze, and brought me forth ther round about the veteremost doze that turneth eastward. Beholde, there came forth the water by on the ryght syde.

Nowe when the man that had the mete rodde in hys hande wente unto the East doze, he measured a thousande cubytes, and then he brought me thorow the water, euen to the ancles: so he measured per a. ccc. & brought me thorow the water agayne unto þ knees: yet measured he a. ccc., and brought me thorow the water unto the loines. After this he measured a. ccc. agayne, then was it such a tryet, that I myghte not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it myghte not be waded ouer. And he sated unto me: haste thou sene this, O thou sonne of man? and wryth that he brought me to the eluer bank agayne.

Nowe when I came there, there stode many trees upon cyther syde of the tryet bancke. Then sated he unto me: This water

water that floweth out toward the east
and runneth downe into the playne field,
commerth into the sea: and from the sea it
floweth out, and maketh the waters halc.
Yea, al that lyeue and moue wherunto this
spruce commerth, shall recourt. And wher
this water commerth, there shall be much
frysh. For all that commerth to this wa-
ter, shall be lusty and whole. By this spr-
uce shall the fryshers stand from Engaddi
vnto Eneglaim, and theye shal out the
nets: for theye shalbe great heapes of frysh,
lyke as in the mayne sea. As for his clap
of pyres, theye shal not be whole: for wher
it shalbe occupied for salt.

By this spruce vpon bothe the sydes of
the hoze, theye shal growe al maner of frut-
ful trees, whose leaues shall not fall of, nei-
ther shall their frut perishe: but euer be ripe
at theye monethes, for the water floweth
out of theye Sanctuary. His frut is good
to eate, and his leafe profitable for medi-
cine. Thus sayeth the Lord God: Let this
be the border, wherunto ye shall deuyde the
land vnto the xii. tribes of Israel, wyth
the lyne. Is it indifferent vnto one,
as vnto another: of the half the land I
swoie vnto your fathers, that it should fall
to you in prauence.

Gen. xxi. a. This is the border of the land vpon
the North syde, from the mayne sea, as
menne go to zadah: namelye Demath,
Berocha, Sabarim: from the borders of
Damascus and Demach vnto Hazer Et-
chon, and that lyeth vpon the coastes of

Daueraim. Thus the borders from the sea
forth, shall be Hazer Euan, the border
of Damascus the North, and the borders
of Demach that is the North part. The
East syde shall ye measure from Haze-
tan and Damascus, from Safad and the
land of Israel by Jordan and so forth,
from the sea coast that lyeth Eastward:
and this is the East part. The South syde
is from Hamath forth to the waters of
Ships vnto Lades, the spruce, to the maue
sea: and that is the South part. The west
part: namelye the greete sea fro the borders
therof, as a manne come vnto Demath:
this is the West parte. This lande shall
ye parte amonge you, accordynge to the
tribes of Israel, and deurde it to be an
heyrage for you, and for the strangers
that dwel amonge you, and beget chyldre.
For ye shall take them amonge the chy-
ldren of Israel, lyke as though theye were
of your owne householde and countrey:
and theye shall haue heyrage wyth you a-
monge the chyldre of Israel. Take in what
tribe the stranger dwelleth, in the same
tribe shall ye gyue hym his heyrage, say-
eth the Lord God.

The. lxxviii. Chapter.

The lottes of the seven tribes. The parts
of the possession of the priestes and of the tem-
ple, of the Leuites of the citty of the prouince, &c.
rehearsed. The lots of the other tribes. The
gates of the citty.

These are the names of the tribes that
lye vpon the North syde, by the waye of
of Herlon, til thou comest vnto Be-
math: and Haza Enam, the borders of
Damascus toward the North besyde Be-
math: Dan shal haue his porcion from the
East quarter vnto the West. Vpon the bor-
ders of Dan from the East syde vnto the
West, shal Aser haue his porcion. Vpon
the borders of Aser fro the East part vnto
the West, shal Naphtali haue his porcion.

Vpon the borders of Naphtali from
the east quarter vnto the West, shal Ma-
nasse haue his porcion. Vpon the borders of
Manasse fro the East syde vnto the West,
shal Ephraim haue his porcion. Vpon the
borders of Ephraim from the East parte
vnto the West, shal Ruben haue his porcion.
Vpon the borders of Ruben from the
east quarter vnto the West shal Juda haue
his porcion. Vpon the borders of Juda fro
the east part to the West, ye shall set asyde
one porcion of .xxv. .m. meteres long and
broad (lyke as an other porcion from the
East syde vnto the West) therein the Sanc-
tuarie shal stand.

As for the porcion that ye shal separate
out for the Lord, it shalbe .xxv. thousande
long, and .x. thousande broad. Whiche sepa-
rated holy porcion shal belong vnto these:
namelye to the priestes toward the North.
xxv. .m. and toward the West .x. .m. broad,
toward the East .x. .m. broad also, and to-
ward the South .xxv. .m. long, wher in the
Sanctuary of the Lord shal stand. Yea this
same place shalbe the pykes that are of the
chylde of Sadoch, and haue kepte my
holy ordynance, which went not astray
in the creout of the chyldren of Israel, like
as the Leuites are gone astray: and theye
separated piece that they haue of the land
shall be the most holy, darde vpon the bor-
ders of the Leuites.

And next vnto the priestes, shal the Leui-
tes haue .xxv. .m. longe, and .x. .m. broad.
This shalbe on euery syde .xxv. .m. longe,
and .x. .m. broad. Of this porcion theye shal
sel no thinge, nor make anye permutation
therof, lest the chiefe of the land fall vnto
other, for it is halowed vnto the Lord. The
other .v. .m. after the byrd that lyeth by
the .xxv. .m. shal be commeth shal belong
to the citty and to the subnches for habi-
tations, and the citty shal stand in the my-
ddel therof. Lette this be the measure to-
ward the North parte fyue hundred and
thre .m. toward the South part, fyue .c. &
foure .m. toward the East part .v. .c. and
foure .m. toward the West part .v. .c. and
foure thousande.

The subnches that vpon the citty, shall
haue toward the North .l. and two .c. to-
ward the South .lii. .c. toward the East,
l. and two .c. toward the West also fyve
and two .c. As for the respyde of the length
that lyeth darde, vpon the separated ho-
ly ground, namelye .x. .m. toward the
West.

Rom. ix. b.
Exod. xlii.

Strangers

Leuit. xix. g.
Deut. xx. b.
and, xxiii. c.

Ex. i. b. d.

Ex. i. b. d.
Ex. i. b. d.

water that floweth out toward the east
and runneth downe into the playne field,
commerth into the sea: and from the sea it
floweth out, and maketh the waters halc.
Yea, al that lyeue and moue wherunto this
spruce commerth, shall recourt. And wher
this water commerth, there shall be much
frye. For all that commerth to this wa-
ter, shall be lusty and whole. By this spr-
uce shall the fryers stand from Engaddi
vnto Eneglaim, and theye shal out the
nets: for theye shalbe great heapes of frye,
lyke as in the mayne sea. As for his clap
of pyres, theye shal not be whole: for wher
it shalbe occupied for salt.

By this spruce vpon bothe the sydes of
the hoze, theye shal growe al maner of frut-
ful trees, whose leaues shall not fall of, nei-
ther shall their frut perishe: but euer be ripe
at theye monethes, for the water floweth
out of theye Sanctuary. His frut is good
to eate, and his leafe profitable for medi-
cine. Thus sayeth the Lord God: Let this
be the bozder, wherunto ye shall deure the
land vnto the. xii. tribes of Israel, wher
the lyne. Isac is indifferent vnto one,
as vnto another: of the hylche land I
swore vnto your fathers, that it should fall
to you in prauence.

Gen. xxi. a. This is the bozder of the land vpon
the North syde, from the mayne sea, as
menne go to zabads: namelye Demath,
Berocha, Sabarim: from the borders of
Damascus and Demach vnto Hazer Et-
chon, and that lyeth vpon the coastes of
Daucaim. Thus the borders from the sea
forth, shall be Hazer Euan, the bozder
of Damascus the North, and the borders
of Demach that is the North part. The
East syde shall ye measure from Dauca-
tan and Damascus, from Gascad and the
land of Israel by Jordan and so forth,
from the sea coast that lyeth Eastward:
and this is the East part. The South syde
is from Hamat forth to the waters of
shyfe vnto Lades, the spruce, to the maue
sea: and that is the South part. The west
part: namelye the greete sea fro the borders
therof, as a manne come vnto Demath:
this is the West parte. This lande shall
ye parte amonge you, accordyng to the
tribes of Israel, and deure it to be an
heritage for you, and for the strangers
that dwel amonge you, and beget chyldre.
For ye shall take them amonge the chy-
ldren of Israel, lyke as though theye were
of your owne householde and countrey:
and theye shall haue heritage wyth you a-
monge the chyldre of Israel. Take in what
tribe the stranger dwelleth, in the same
tribe shall ye gyue hym his heritage, say-
eth the Lord God.

The. lxxviii. Chapter.

The lottes of the seven tribes. The parts
of the possession of the priestes and of the tem-
ple, of the Leuytes of the citty of the prouince, &c.
rehearsed. The lots of the other tribes. The
gates of the citty.

These are the names of the tribes that
lye vpon the North syde, by the waye of
of Herlon, til thou comest vnto Be-
math: and Haza Enam, the borders of
Damascus toward the North by the waye of Be-
math: Dan shal haue his porcion from the
East quarter vnto the West. Vpon the bor-
ders of Dan from the East syde vnto the
West, shal Aser haue his porcion. Vpon
the borders of Aser fro the East part vnto
the West, shal Naphtali haue his porcion.

Vpon the borders of Naphtali from
the east quarter vnto the West, shal Ma-
nasse haue his porcion. Vpon the borders of
Manasse fro the East syde vnto the West,
shal Ephraim haue his porcion. Vpon the
borders of Ephraim from the East parte
vnto the West, shal Ruben haue his porcion.
Vpon the borders of Ruben from the
east quarter vnto the West shal Iuda haue
his porcion. Vpon the borders of Iuda fro
the east part to the West, ye shall set asyde
one porcion of. xlv. myl. meteres long and
broad (lyke as an other porcion from the
East syde vnto the West) therein the Sanc-
tuarye shal stand.

As for the porcion that ye shal separate
out for the Lord, it shalbe. xlv. thousande
long, and. x. thousande broad. Whiche sepa-
rated holy porcion shal belong vnto these:
namelye to the priestes toward the North.
xlv. myl. and toward the West. x. myl. broad,
toward the East. x. myl. broad also, and to-
ward the South. xlv. myl. long, wher in the
Sanctuary of the Lord shal stand. Yea this
same place shalbe the pykes that are of the
chylzen of Sadoch, and haue kepte my
holy ordynance, which went not astray
in the creout of the chylzen of Israel, lyke
as the Leuytes are gone astray: and theye
separated piece that they haue of the land
shall be the most holy, vnto the boz-
ders of the Leuytes.

And next vnto the priestes, shal the Leu-
ites haue. xlv. myl. longe, and. x. myl. broad.
This shalbe on euery syde. xlv. myl. longe,
and. x. myl. broad. Of this porcion theye shal
sel nothyng, nor make anye permutacion
therof, lest the chylze of the land fall vnto
other, for it is halowed vnto the Lord. The
other. v. myl. after the byrd that lyeth by
the. xlv. myl. shal be commeth shal belong
to the citty and to the subnches for habi-
tacions, and the citty shal stand in the myd-
del therof. Lette this be the measure to-
ward the North parte fyue hundred and
thre. myl. toward the South part, fyue. l. &
four. myl. toward the East part. v. l. and
four. myl. toward the West part. v. l. and
four thousande.

The subnches that vpon the citty, shall
haue toward the North. l. and two. l. to-
ward the South. l. l. toward the East,
l. and two. l. toward the West also fyue
and two. l. As for the respyde of the length
that lyeth darde, vpon the separated ho-
ly ground, namelye. x. myl. toward the
West. l. l. East.

The. xlviii. Chap.

East. and. x. m. toward the west, unto the holy portion: and the increase thereof, shall serve for their meat: that labour in the city. They that labour for the wealth of the city, shall maintain them also, out of what they receive: they be in Israel. All that is separated of the. xlv. m. long, and xlv. m. broad, on the. iii. parties, that shall be put aside for the separated portion of the Sanctuary, and for the possession of the city. The residue upon both the sides of the Sanctuary, and possession of the city, shall belong to the prince, before the place of the. xlv. m. unto the east end, and before the place of the. xlv. m. westward unto the borders of the city: they shall be the princes' portions. This shall be the holy place, and the house of the Sanctuary shall stand in the midst. Moreover, from the Leuits and the cities' possession that lie in the midst of the prince's part, looke what remained betwixt the border of Juda, and the border of Ben Jamin, it shall be the prince's. Now of the other tribes.

From the East part unto the west shall Ben Jamin have his portion. Upon the borders of Ben Jamin from the East side unto the west, shall Simeon have his portion. Upon the borders of Simeon from the East part unto the West shall Issachar have his portion. Upon the border of Issachar from the East side unto the West, shall Zabulon have his portion. Upon the borders of Zabulon from the East part unto the West shall Gad have his portion. Upon the borders of Gad Southward, the coastes shall reach from Hamath foot to the waters of Ascle to Cabes, and to the floud. Then unto the mayne sea. This is the land with his portions whiche he shall distribute unto the tribes of Israel. I say the Lord God. Thus wyde shall the city reach: Upon the North parte. v. C. and. lxx. measures. The portes of the city shall have the names of the tribes of Israel. iii. portes of the North side one Ruben, an other Juda, the third Leui. Upon the east side. v. C. and. lxx. measures, with. iii. portes: The one Joseph an other Ben Jamin, the. iii. Dan. Upon the south side. v. C. and. lxx. measures, with the three portes: the one Simeon, an other Issachar, the third Zabulon. And vpon the West side. v. C. and. lxx. measures with the three portes also, the one Gad, an other Asael, the third Naphtali. Thus shall it have. xlviii. thousand measures

rounde as

about.

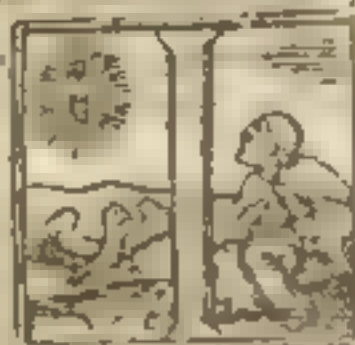
And set that tyme forth the name of the city shall be. The Lord is there.

The ende of the Prophecie of Ezechiel.

The booke of the prophet Daniel.

The first Chapter.

The Prophecie sheweth the captivite of Joakim king of Juda. At the tynys that was in captivite, The king commaunded to those whiche of them should be taught the learnynge and language of the Chaldees. They also, and the knyghtes byng, Daniel abstayneth fro the meate of the king of Babylon. The science and instruction of these chyldeyn.



At the tynys here of the captivite of Joakim king of Juda, came Nabuco-odonosor king of Babilonia unto Jerusalem, and besieged it: and the Lord delivered Joakim the king of Juda into his hand: with certain ornaments of the house of God: whiche he carried away unto the land of Sennar, to the house of his God: & there he brought them into his gods treasure. And the king spake unto Aschanaz the chiefe chamberlayne, that he should bring hym certayne of the children of Israel that were come of the kings seed, and of wisdom, prynces, goldsmiths, without any blemish, but say: and wel favoured, instruct in al wisdom, cunning and understanding, which were able to stand in the kings palace, to read, and to learne for to speake Chaldeish.

Unto these the kynge appoynted a certayne portion of his ordinarie food of the tyme, whiche he dranke hym self, so to nourish them the yere, that afterwarde they might stand before the king. Among these now were certayne of the children of Juda, namely Daniel, Ananias, Misael, and Azarias: Unto these the chiefe chamberlayne gave other names: & called Daniel Balthazar; Ananias Sidrach; Misael Mithras; Azarias Abednago. But Daniel was at a point with hym self, that he would not be defiled thow the kings meate, ne the wine whiche he dronk. And this he desired of the chiefe chamberlain, lest he shuld be defiled hymself. So god gave Daniel favour & grace before the chiefe chamberlayne: & he said unto him: I am afraid of my Lord the king, whiche he hath appointed you your meate & drinke, lest he sye your faces to be worse lykynge then the other chyldeyn of your age, and so he shall make me lose my head to the king.

Then Daniel answered agelatter, whiche the chiefe chamberlayne had set over Daniel, Ananias, Misael, and Azarias, and sayed: O prynces but ten dayes with thy servants, and let us have potage to eat, and water to drinke, then loke upon our faces, and they shall see that we are of the kings meate. And as thou seest, so deale with thy servants. So he consented to them in this matter, and prynced the ten dayes. And after the ten dayes their faces were better lykynge, and fatter then al the yonge chyldeyn.

Job vii. 1.
Dan. xiii.
and. v. a.

Gene. xlii. 1.
Jud. xli. 1.
Ezek. i. 1.

The. xlviii. Chap.

East. and. x. m. toward the west, unto the holy portion: and the increase thereof, shall serve for their meat: that labour in the city. They that labour for the wealth of the city, shall maintain them also, out of what they receive: they be in Israel. All that is separated of the. xlv. m. long, and xlv. m. broad, on the. iii. parties, that shall be put aside for the separated portion of the Sanctuary, and for the possession of the city. The residue upon both the sides of the Sanctuary, and possession of the city, shall belong to the prince, before the place of the. xlv. m. unto the east end, and before the place of the. xlv. m. westward unto the borders of the city: they shall be the princes' portions. This shall be the holy place, and the house of the Sanctuary shall stand in the midst. Moreover, from the Leuits and the cities' possession that lie in the midst of the prince's part, looke what remained betwixt the border of Juda, and the border of Ben Jamin, it shall be the prince's. Now of the other tribes.

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square measures

rounde as

about.

And set that tyme forth the name

of the city shall be. The Lord

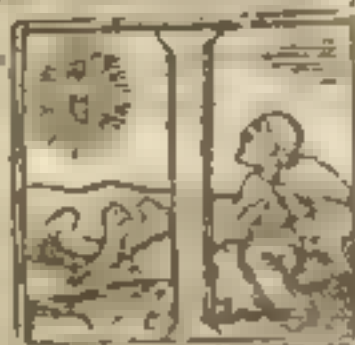
is there.

The ende of the Prophecie of Ezechiel.

The booke of the prophet Daniel.

The first Chapter.

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At the thirtieth yere of the reigne of Joakim king of Juda, came Nabucodonosor king of Babylon unto Jerusalem, and besieged it: and the Lord delivered Joakim the king of Juda into his hand: with certain ornaments of the house of God: whiche he carried away unto the land of Sennar, to the house of his God: & there he brought them into his gods treasure. And the king spake unto Asphanaz the chiefe chamberlayne, that he should bring hym certayne of the children of Israel that were come of the kings seide, and of wisdom, young men without any blemish, but say: and wel favoured, instruct in al wisdom, cunning and understanding, which were able to stand in the kings palace, to read, and to learne for to speake Chaldeish.

Unto these the kynge appoynted a certayne portion of his own meate, and of the wine, whiche he dranke hym self, so to nourish them the yere, that afterwarde they might stand before the king. Among these now were certayne of the children of Juda, namely Daniel, Ananias, Misael, and Azarias: Unto these the chiefe chamberlayne gave other names: & called Daniel Balthazar; Ananias Sidrach; Misael; and Azarias Abednago. But Daniel was at a point with hym self, that he would not be defyled thow the kings meate, ne the wine whiche he dronk. And this he desired of the chiefe chamberlain, lest he shuld be defiled hymself. So god gave Daniel fauour & grace before the chiefe chamberlayne: & he said vnto him: I am afraid of my Lord the king, whiche hath appointed you your meate & drinke, lest he sye your faces to be worse lykynge then the other young men of your age, and so he shall make me lose my head to the king.

Then Daniel answered agelatter, whiche the chiefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias, and sayed: O proue but ten dayes with thy seruantes, and let vs have potage to eat, and water to drinke, then loke vpon oure faces, and they that eat of the knyngs meate. And as thou seest, so deale with thy seruantes. So he consented to them in this matter, and proued the ten dayes. And after the ten dayes their faces were better lykynge, and fatter then all the yonge

Job vii. 1.
Dan. xiii.
and. v. a.

Gene. xlii. 1.
Jud. xli. 1.
Ezek. i. 1.

D Springolds which eat of the kings meate. Thus Belshazzar took away theyr meate and wyne, and gaue them potage, therfore God gaue not these four Springolds cunning and learning in al scripture & wysdome, but vnto Daniel specially he gaue vnderstandyng of al wysdoms and dreames. Now whē the tyme was expyred that the kynge hadde appoynted to dyngge in these younge Springoldes vnto hym: the chiefe chamberlaine brought them before Nabuchodonosor, and the king commaunched with them. But amonges them all wer founde none such as Daniel, Ananias, Misael, & Azarias. Therfore stood they before the king, whiche in al wisdom and matters of vnderstandyng that he enquired of them, found them. x. tymes better then all the soothsayers and charmers that were in al his realme. And Daniel abode still vnto the xij. yere of kynge Cyrus.

The.ii. Chapter.

The dreame of Nabuchodonosor: He calyth vnto hym soothsayers, and requyeth of them both the dreame and the interpretation thereof. They answer that they can not shew it. The kynge commaunched al the wyse men of Babylon to be slayne, Daniel requyeth tyme to solve the question. The Lorde openeth the myste: ry to Daniel. Daniel is brought vnto the king, and sheweth hym his dreame and the interpretation thereof. Of the euerlasting kingdom of Christ. - he sheweth Daniel is exalted and promoted of the kynge.

Job viii. b.
Dan. iii. a.
and. v. a.

In the second yere of the raigne of Nabuchodonosor, had Nabuchodonosor a dreame wher thowme his spirite was peryed, and his slepe brake from him. The king commaunched to call together all the soothsayers, charmers, witches & Caldees, for to shew the kynge his dreame. So they came and stode before the kynge. And the kynge said vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue cleane forgotten what I dreamed. Upon this the Caldees answered the kynge in the Syrians spech: O kynge, God saue thy lyfe for ever. Shew thy seruantes the dreame, and we shall shewe what it meaneth. The kynge gaue the Caldees their answer, & said: It is gone from me: I feare wil not make me vnderstand the dreame, with the interpretation thereof, ye shal dye, and your houses shalbe pyssed. But if ye tel me the dreame and the meaning thereof ye shal haue of me gyftes, rewardes, and great honour, only shewe me the dreame and the signification of it.

They answered againe and sayed: The king must shew his seruantes the dreame, and so shall we declare what it meaneth. Then the king answered, sayinge: I perswade of a truch, that ye do but prolong the tyme: for so much as ye se that the thing is gone from me. Therfore if ye wil not tel me the dreame, ye shal al haue one iudgemēt. But ye tairn and distoule with vain words, whiche ye speake before me, to put of the

tyme. Therfore tel me the dreame, and so shal I know if ye shew me what it meaneth. Upon this the Caldees gaue answer before the kynge, and said: there is no man vpon earth that can tel the thyng whiche the king speaketh of: Yea, ther is neyther king, prince nor Lord that euer asked such things at a soothsayer, charmer or Caldee, for it is a hard matter, that the king requyeth, neither is ther anye, that can certify the kynge thereof, excepte the gods: whose dwelling is not among the creatures.

For the which cause the king was wroth with great indignacion, and commaunded to destroye all the wyse men at Babylon, and the proclamation went forth, that the wyse men shoulde be slayne. They soughte also to slep Daniel with his companions. Then Daniel enquired Artoch the kynge's steward of the iudgemente and sentence, that was gone forth already to kill suche as were wyse at Babylon.

He answered and saied vnto Artoche being then the kings deputy: Why hath the king proclaimed so cruel a sentence? So Artoch told Daniel the matter. Upon this went Daniel vp, and desired the king that he might haue leasure to shewe the kynge the interpretation, and then came he home againe, and shewed the thing vnto Ananias, Misael, and Azarias his companions, that they shoulde beseeche the God of heauen for grace in this secret, that Daniel & his fellows, with other such as were wyse in Babylon, perished not. Then was the mistere shewed vnto Daniel in a vision by night. And Daniel praised the God of heauen. Daniel also cried loud, and sayed: O that the name of God myghte be praised for euer, for wysdome and strength at his owne, he chaungeth the times and ages: he putted down kings, he setted vp kings: he gyueth wysdome vnto, the wise, and vnderstanding to those that vnderstande: he openeth the depe secretes: he knoweth the thing that lyeth in darkness, for the light dwelleth with hym. I thank thee, and praye thee (O thou God of my fathers) that thou hast lent me wisdom & strength, and hast shewed me the thing that me desired of thee, for thou hast opened the kynge's matter vnto me.

Upon this went Daniel in vnto Artoche, whom the kynge had ordeyned to destroye the wyse at Babylon: he wente vnto hym and sayed: destroye not suche as are wyse in Babylon, but bringe me into the kynge, and I shal shew the kynge the interpretation. Then Artoch brought Daniel in to the kynge in all the haste, and sayed vnto hym. I haue founde a man amonges the prisoners of Iuda, that shal shewe the kynge, the interpretation. Then answered the kynge and sayed vnto Daniel, whose name was Belshazzar: Telle thou he that canste shewe me the dreame, whiche I haue sene, and the interpretation thereof.

Dan. vii. b.
I. i. c.
Job. xxi. d.
Jer. xlii. e.
Dan. iii. f.
Job. xxi. g.
I. i. h.

Gene. xlii. f.
Jud. xli. g.
Tobi. i. a.

The.ii.Chapter.

Interpretation thereof? Daniel answered the king to his face, and said: As for this secret, for the which the king maketh inquiry, it is neither by wyle, the soother, the charmer, nor the deuyll conuiter, that can decypher the king of it: O helpe God in heauen can open secretes, and be it is that sheweth the king Nabuchodonosor, what is for to come in the latter dayes.

Dan. xli. e

Thy dreame, and that which thou hast sene in thyne head, vpon thy bed, is this: O kinge thou dydest caste in thy mynde what should come hereafter. So be that is by opener of misteries, telleth thee what is for to come. As for me, this secret is not shewed me for any wysdome that I haue more then any other lurning: but only that I myght shew the kyng the interpretation, and that he might know the thoughtis of his owne heart. Thou king sayest, and behold, ther stood before the a great image whose spure was maruclous great, and his visage grim. The ymage head was of fyne golde, his breste and arme of syluer, his bodie and lynes were of copper, his legs were of yron, his sette were part of yron, and parte of earthe.

Dan. xli. e
Luce. xx. d.

Thou sayest, til the time (that without any handes) there was betwen of a stone, which smote the ymage vpon the sette, that were bothe of yron, and earthe, and brake them to powder: then was the yron, the earthe, the copper, the syluer and gold broken altogether in pteces: and became lyke the chaffe of corne, that by wynde bloweth away from the sommer doores, that they can no more be founde. But the stone that smote the ymage became a great mountayne, which fulfyllerth the whole earth: this is the dreame. And now wyl we shew before the kyng, what it meaneth.

Dan. v. d.

O king, thou art a kyng of kynges: For the God of heauen hath given the a kyngdome, strength, and magnetye: and hath deliuered the al thynges that are amongs the chyldren of men: the beastes of the field, and the foules vnder the heauen, and gyue the dominion ouer the al. Thou art that golden head. After the, there shal arysse an other kyngdome, whal be les then thyne. The thyrd kyngdome shal be like copper, and haue dominactio in al lands. The fourth kyngdome shal be as stronge as yron. For lyke as yron brooseth and breaketh al thyngs: Yes euen as yron beaterth euerye thyng downe, so shal it beate downe and destroy.

Wher as thou sawest the sette and toes part of earthe and parte of yron, that is a deuised kyngdome, which neuerthelesse shal haue some of yron ground myxt with it, for so much as thou hast sene the yron myxt with claye.

The toes of the sette that were part of yron and parte of claye, signifeth that it shal be a kyngdome partely stronge, and partely weak. And wher as thou sawest

The Prophecy

that Ieon myxt with claye, they shal mingle them selues with the seede of simple people, and yet not contynue one with another, lyke as yron wyl not be soulered with a potsherde.

Esap. li. b.

In the dayes of these kynges, shal the God of heauen set vp an euertlasting kyngdome which shal not perishe, and his kyngdome shal not be gyuen ouer to another people: yea the same shal breake and destroye all these kyngdomes, but it shal endure for euer.

Hebr. xli. e

And wher as thou sawest that without any handes ther was cutte out of the mount a stone, which brake the yron, the copper, the earthe, the syluer and golde in pteces: by that hath the great God shewed the kyng what wyl come after this. This is a true dreame, and the interpretation thereof is sure. Then the kyng Nabuchodonosor fell downe vpon his face, and bowed hym selfe vnto Daniel, and commaunded that they should offer meat offerenges, and sweete odoures vnto hym. The kyng answered Daniel, and said: yea of a truthe your God is a God aboue all gods, a Lord aboue all kynges, and an opener of secretes, seruing thou canst byscouer this mystery. So the kyng made Daniel a great man, and gaue him many and grete gyftes.

He made hym ruler of al the countreyes of Babilon, and Lord of al the nobles that were at Babilon. Now Daniel increased the kyng for Sidrach, Mysach, and Abednago, so that he made them rulers ouer al the officers in the lande of Babilon. But Daniel hym selfe remayned still in the court by the kyng.

The.iii.Chapter.
The kyng setteth vp a golden ymage, which he commaundeth to be worshipped. Sidrach, Mysach, and Abednago are accused, because they despyed the kyngs commaundement. They are brought vnto the kyng, and commaunded to worship the ymage. They refuse to doo it, and are put into a burning ouen. By helpe in God, they are deliuered from the fyre. Nabuchodonosor confesseth the power of God after the sight of the miracle.

Nabuchodonosor the kyng caused a golden ymage to be made, which was thre score cubytes hygh, and syre cubytes thicke. This he made to be sette vp in the felde of Dura in the land of Babilon, and sente out to gather together the Dukes, Lords, and Nobles, the iudges and officers, the debittes & shrikes with all the rulers of the lande, that they might come to the dedicactio of the ymage which Nabuchodonosor the kyng had set vp. So the Dukes, Lords, and nobles, the iudges and officers, beittes and shrikes, with all the rulers of the land gathered the together, and came vnto the dedycatynge of the ymage that Nabuchodonosor the kyng had set vp.

Nowe when they stood before the ymage which Nabuchodonosor set vp, the

After the Greke some read: in the felde that maye be inhabited: wherupon Josephus in the tenth booke of his antiquities the.iii.cha. sayeth: in a very grete felde.

bedel cryed oute with al his myght: O ye people, kintredes, and tinges, to you be it sayed: that when ye heare the noyse of the trompettes whiche shal be blowne, with the harpes, shawmes, psalterpes, symphonies, & all maner of musyke, ye fall downe and worshyp the golden ymage that Nabuchodonosor the kyng hath set vp. Who so the fallerh not downe, and boweth hym selfe, shal euen the same houre be cast into an hote burnynge ouen. Therfore, when al the folke hearde the noyse of the Trompettes that were blowne, with the Harpes, Shawmes, psalterpes, Symphonies, and all kynde of melodye, then all the people, kintredes and nations fell downe, & bowed them selues vnto the golden ymage that Nabuchodonosor the kyng had set vp.

Nowe were there certayne men of the Caldees that went euen then & accused the Jewes, and sayed vnto the kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beynge kyng, hast gyuen a commaundement that all men, when they heare the noyse of the trompettes, harpes, shawmes, psalterpes, Symphonies, and al the other melodyes, shal fall downe and bowe them selues towardes the golden ymage: who so the fel not downe and worshipped not, that he shoulde be cast into an hote burnynge ouen.

Dan. ii. 9

Nowe are there certayne Jewes, whom thou hast set ouer the offces of the lande of Babylon: namely Sidrach, Misach & Abednago. These men (O kyng) regarde not thy commaundemente, yea they wyll not serue thy gods, ne bowe them selues to the golden ymage that thou hast sette vp.

The Nabuchodonosor in a cruel wyche and dyspleasure, commaunded, that Sidrach, Misach, and Abednago shoulde be brought vnto hym. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayed: what? O Sidrach, Misach & Abednago, wyll not ye serue my gods? nor bowe your selues to the golden ymage that I haue set vp? well ye redye hereafter, when ye heare the noyse of the trompettes blowe with the Harpes, Shawmes, psalterpes, Symphonies, and al the other melodyes, that ye fall downe & worshyp the ymage whiche I haue made. But if ye worshyp it not, ye shall be caste immediatlye into an hote burnynge ouen. Let see, what God is there, that maye deliuer you oute of my handes? Sidrach, Misach, and Abednago answered the kyng, and sayed: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whome we serue, is able to kepe vs from the hote burnynge ouen (O kyng) and can ryght wel deliuer vs oute of thy handes. And though he wyll not, yet shalte thou knowe (O kyng) that we wyll not serue thy goddes nor do crouche to the ymage, whych thou hast set vp. Then was Nabu-

An. xvi. 9

chodonosor full of indignacion, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shoulde be made seuen times hotter than it was wont to be and spake vnto the strongest workmen that were in the hote, for to bind Sidrach, Misach and Abednago, and to cast them into the hote burnynge ouen. So these men were bounde in thei cotes, hose, shoes, with their other garmets, and cast into the hote burnynge ouen: for the kynges commaundement was so strait and the ouen was exceedynge hote. As for the men that put in Sidrach, Misach, and Abednago, the flame of the fyre destroyed them: And these thre men: Sidrach, Misach, and Abednago, fel downe in the hote burnynge ouen, beynge fast bounde.

Then Nabuchodonosor the kyng maruelled, and stode vp in al hast, he spake vnto his counsell and sayde: whyd ye not caste these thre men bounde into the fyre. They answered, and sayed vnto the kyng: Yea, O kyng. He answered and sayed: Loo for all that, yet doo I see foure men goynge loose in the myddell of the fyre, and nathynge corrupt, and the fourth is like an angell to looke vpon.

Esa. xliii. 9

Vpon this went Nabuchodonosor vnto the mowthe of the hote burnynge ouen: he spake also, and sayed: O Sidrach, Misach, and Abednago, ye seruautes of the hie God, goo forth, and come hither. And so Sidrach, Misach, and Abednago went oute of the fyre. When the dukes, lordes, and nobles, and the kynges counsell came together to see those men, vpon whom the fyre had no maner of power in thei bodies, In so muche that the beye herre of thei head was not burnt, and thei clothes vunchanged: Yea there was no smell of fyre felt vpon them.

D Actes. ix. 4
Dan. x. 6

Then spake Nabuchodonosor, & sayd: Blessed be the God of Sidrach, Misach, & Abednago, which hath sent his angell, & defended his seruautes, that put their trust in hym, that haue altered the kynges commaundemente, and leoparded thei bodies thereupon, rather then they would serue or worshyp any other God, except thei own God only. Therfore I wyll & commaunde, that al people, kintredes, and tinges, which spake any blasphemy agaynst the God of Sidrach, Misach, and Abednago, shall dye, and thei houses shall be pyld, because there is no God that maye saue us thys. So the kyng promoted Sidrach, Misach, and Abednago, in the lande of Babylon.

The.iii. Chapter.

Nabuchodonosor dreameth againe. Daniel interpreteth it. Nabuchodonosor is put oute of his realme and eateth with beastes. He confesseth the power of God, and is restored into his kyngdome.

Gen. xli.

Nabu-

The.iii. Chapter.

Nabuchodonosor kyng unto all people, kyngeddes & tinges that dwell vpon the whole earth peace be multiplied amonges you: I thought it good to shewe the tokens & marueylous workes, that the hye God hath wrought vpon me. O how great are hys tokes, and how myghty are his wonders? His kyngdome is an everlastyng kyngdome, & hys power lasteth for ever and ever. I Nabuchodonosor being at rest in myne house, & floureshyng in my palace, sawe a dreame, which made me asayde, & the thoughtes that I had vpon my bed, wth the visions of my head troubled me. Then sent I out a comynsion, that al they whych were of wysdome at Bablon should be brought before me, to tell me the interpretacion of the dreame. So there came & soursapers, charmers, Caldees and counters of deuils, to whiche I told the dreame, but what it betokened they coude not shew me: till at the last there came one Daniel (otherwyse called Balthasar) accordyng to the name of my God, whych hath the spirite of the holye goddes in hym: to whome I tolde the dreame, sayinge: O Balthasar, thou wynter of soursapers. For so muche as I know that thou hast the spirite of the holye god, and no secete is hid from the, tel me therfore what & visio of my dreame (that I haue sene) may signifie.

I sawe a visio in my head vpon my bed; and beholde there stood a tree vpon the grounde whych was verie hygh, greete, and myghty: the heigth reached vnto the heauen, and the bredth extended to all the endes of the earth, hys leues were saye, he had verie muche fruite, so that every man had enough to eat therein.

The beastes of the fild had shadowes vnder it, & the foules of the ayre dwelt in the bowes thereof. Shortly all creatures fed of it. I sawe in my head a visio vpon my bed, & beholde, a watcher came down from heauen, and cryed myghtily, sayinge. Hewe downe the tree, breake of his boughes, shake of hys leues, and scatter hys fruite abrode, that all the beastes may get them a waye from vnder hym, & the foules from hys boughes. Neuerthelesse, leaue the grounde of his roote vpl in the earth, and bynde him vpon the playne field, wth chynes of Iron and Steele. With the dewe of heauen shal he be wet, and he shal haue his parre in the herbes of the ground wth other wyld beastes. What mans bette of hys shal be taken from hym, and a beastes bette shal be gyven hym, till seven yeres be come and gone vpon hym.

This errande of the watcher, is a com-mandement grounded and fought out in the counsell of hym that is mooste holy: to learne meune for to vnderstande that the highest hath power ouer hys kyngdome of men, & gyuerth them to whom it lykerh hym, and byngeth the verpe out castes of

The Prophecy

men ouer them. This is the dreame that I kyng Nabuchodonosor haue sene: therfore, O Balthasar, tell thou me what it signifie: for so muche as all the wyse men of my kyngdome are not hable to shew me what it meaneth. But thou canst do it, for the spirite of the holye goddes is in the.

Then Daniel (whose name was Balthasar) belde hys peace by the space of an houre, and hys thoughtes scouled hym. So the kyng spake, and sayed: O Balthasar, let neyther the dreame ne & interpretacion thereof feare the. Balthasar answered, sayinge: O my Loide thys dreame happen to thine enuemies, and the interpretacion to thine aduersaries. As for the tree that thou sawest, which was so great, and myghty whose heigth reached vnto the heauen, & his bredth into al the world, whose leues were saye, and the fruite muche, vnder the whiche the beastes of the fild had their habitation, & vpon whose boughes the foules of the ayre dyd fyre. Euen thou (O kyng) art the tree, greete and stronge. Thy greatnesse encreaseth, and reacheth vnto the heauen, so doth thy power to & endes of the earth. But wheras the kyng sawe a watcher euen an holye angel, that came down from heauen, and sayd: hewe downe the tree, and destroy it: yet leaue the grounde of the roote in the earth, & bynde hym vpon the playne field, wth chynes of Iron and Steele. He shal be wet with the dewe of heauen, and his parre shal be with beastes of the fild, till seven yeres be come and gone vpon hym: This (O kyng) is the interpretacion, yea it is the verpe deuyce of hym that is byest of al, and it toucheth my Loide the kyng.

Thou shalt be cast out from men, and thy dwellynge shal be with the beastes of the fild, wth grasse shal thou be fed lyke an ore. Thou must be wet with the dewe of heauen: Yea, seven yeres shal come and go vpon the erl thou knowe the byest hath power vpon the kyngdome of men, and gyuerth them to whom he lyth. Moreover, wheras it was sayed that the roote of the tree should be left vpl in the ground, it betokeneth that thy kyngdom shal remayne hole vnto thee, after thou hast learned to knowe, that the power cometh fro heauen. Wherefore, O kyng be content wth my counsell, that thou mayest loose thy synnes wth righteousnesse, and thine offences wth merce to poore people, for suche thynges shal prolonge thy peace. Al these thynges touch the kyng Nabuchodonosor. So after & twelue monethes, the kyng walked vpon & dwelt in the palace of the kyngdome of Bablon, and sayed: This is the great cytie of Bablon, whych I myself (wth my power & strength) haue made a kynges court, for the honour of my maiesty. Whyle these wordes were yet in the kynges mouthe, there fell a voyce from heauen, sayinge: O kyng Nabuchodonosor

Cal. 12. 6.
Dan. 11. 1.
Luke. 1. 1.

That is an
angel, as
for the
hym.

Job. 11. 1.
Dan. 1. 1.

Dan. 11. 1.
Jer. 21. 1.

Luke. 11.
Job. 11. 1.

Abuchodonozor to the be it spoken: Thy kyngdom shal depart from the, thou shalt be cast out of mennes company: thy dwel-lyng shal be wyth the bestes of the field, so that thou shalt eat grasse lyke an oxe, & 7 seuen yeares be come & gone ouer thee, euen vntyll thou knowest that the best hath power vpon the kyngdomes of men, and that he maye geue them vnto whome it pleaseth hym. The very same houre was this matter fulfilled vpon Abuchodonozor, so that he was cast out of mens company, and eat grasse lyke an oxe.

His body was wet with the dewe of heauen, & his heres were lyke a great Eagles feathers, & his nayles lyke byrdes clawes.

When this tyme was past, I. Abuchodonozor lyst vp myne eyes vnto heauen, and myne vnderstandynge was restored vnto me agayne. Then gaue I thanks vnto the highest. I magnified and praysed hym that lyueth for euer moze, whose power endureth alwaye, and his kyngdome from one generacion to an other in comparison of whome al they that dwell vpon the earth, are to be reputed as nothyng.

Dan. iii. 28

He handleth accordynge to his wyll amonge the powers of heauen, and among the inhabitantes of the earth, and there is none that may resist his hande, or saye: what doest thou. At the same tyme was myne vnderstandynge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignitie, and to myne owne shape agayne. My great estates & prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worship. Then dyd I Abuchodonozor loue, magnify and prayse the kyng of heauen, for all his workes are true, and his wayes ryght. As for those that goe proude lyke, he is able to bring them downe.

Job. xii. 9

Job. xii. 9

The .v. Chapter.

Balthazar kyng of Babylon abusynge the vessels of the temple, seeth a hand wytyng in the wall. The soothsayers called of the kyng, can not expounde the wytyng. Daniel is called which readeth it, and interpreteth it also. Balthazar becometh layne, Darius succeedeth in his crowne.

2. pa. xxxv. c

Kyng Balthazar made a great banquet to his thousand lordes: with al these thousand he made great chere, & was drunken wyth wyne, he commaunded to bring him the golde and syluer vessels, whiche his father Abuchodonozor had taken out of the temple at Ierusalem: that the kyng and his lordes wyth his quene & concubines myght drynke therin. So they brought the golden vessel that was taken out of the temple of the lordes house at Ierusalem. Then the kyng and his lordes wyth his quene & concubines dronke of them. They dronke wyne, and praysed they: I vases of golde, syluer, copper, Iron, wood and stone.

W

In the very same houre there appeared

fyngers, as it had bene of a mannes hand wytyng ryght ouer agaynst the candel-lycke vpon the playn wall in the kynges palace: and the kyng saw the palme of the hand that wrote. Then chaiged the kyng his countenance, and his thoughtes troubled hym, so that the ioyntes of his bodye shoke, and his knees smote one agaynst the other. Wherefore the kyng cryed mightilye, that they should bring hym the charmers, Caldes and enchanters of deuils. The kyng spake also to the wyse men of Babylon, and sayed: Who so can rede this wytyng, and shewe me the playne meanynge therof: shal be clothed wyth purple, haue a chayne of golde aboute his necke, and rule the thirde parte of my kyngdome.

Iere. l. 9

Dan. ii. 2

Upon this, came al the kynges wyse men, but they coude neyther reade the wytyng, ne shewe the kyng what it signified. Then was the kyng sore astraped, in so much that his coloure chaunged, and his lordes were sore bered. So by reason of this matter, that happened to the kyng and his lordes, the quene went by her self into the bankette house, and spake vnto the kyng, sayinge: O kyng God saue thy lyfe for euer: Let not thy thoughtes trouble the, and lette not thy countenance be chaunged. For wher there is a man in thy kyngdome, that hath the spirite of the holye goddes with in hym, as it was sene in thy fathers dayes. He hath vnderstandynge and wysedome lyke the goddes. Yea the kyng Abuchodonozor thy father made this man chiefe of the soothsayers, charmers Caldes & deuill counsaillers, because that suche an aboundant spirite, knoweth ledge & wysedome (to expounde dreames, to open secretes & to declare hard doubtes) was founde in hym: yea, euen in Daniel, whome the kyng named Balthazar. Let this same Daniel be sent for, and he shall tel, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayed: Telle thou that Daniel, one of the prisoners of Iuda, whome my father the kyng brought out of Iure: I haue heard speake, thou hast the science of the holpe goddes, experience and vnderstandynge, and that there hath bene great wysedome founde in the. Now haue there bene brought me wyse and cunnyng charmers to reade this wytyng, and to shewe me the meanynge therof: But they coude not tell me, what this matter signified. Wherefore I saye, that thou couldest expounde the thynges, and declare hard doubtes. Well than if thou canst reade this wytyng, and shewe me the meanynge thereof thou shalt be clothed wyth purple haue chayne of golde aboute thy necke, and rule the thirde parte of my kyngdome.

Daniel answered, and sayd before the kyng: As for thy rewardes, kepe them thy selfe, or geue thy ryghte gyftes to al

there yet not the lesse I will reade the
wrytynge vnto the kynge and shewe hym
the interpretation thereof. O kynge, God
the hyghest gaue vnto Nabuchodonozor
thy father, the dygnytie of a kynge, wryth
worshyppe and honoure: so that al people,
kynredes and tonges stode in awe & feare
of hym, by reason of the hygh estate that
he had set hym. For wher, he shewe to some
he wold: he smote, to whom it pleased hym.

Dan. iii. d Agayne: whom he wold, he sette vp: and
whom he lyst, he put downe. But because
his herte was so proud, and his stomacke
set so fast vnto wylfulnesse: he was depo-
sed from his kingly throne, and his maiesty
was taken from hym. He was hurte oute
from amonges men, his herte was lyke a
beastes herte, and his dwelling was with
the wyld asses: he was fayne to eate
grasse lyke an oxe, and his bodie was wet
with the dewe of the heauen: tyl he knew
that the hyghest had power vpon the king-
domes of men, and setteyth ouer the whom
he lyst. And thou hys sonne (O Balshazar)
for all this, hast not submitted thine hert,
though thou knewest al these thynges: but
hast magnified thy selfe about the Lorde
of heauen, so that the vessels of hys house
were brought before the: that thou, & thy
Lordes, wryth thy quene and concubines,
myghte drinke wine therein. And hast pray-
sed the Idols of silver and golde, copper &
pyron, of wood and stone. As for the God in
whose hande conspacth thy bryd and all
thy wayes, thou hast not loued hym.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

B Therefore is the palme of this hand sent
hyther from hym, to token vnto thy wry-
tyng. And this is the scripture, that is
wrytten vp: Mene, Tharel, Shares. Now
the interpretation of the thyng is: Mene,
God hath numbred thy kingdome, and
brought it to an ende: Tharel, thou arte
weyed in the balance and arte founde to
lyght: Shares, thy kingdome is delte in
partes, and giuen to the Medes & Perses.

Then commaunded Balshazar, to cloth
Daniel wryth purple, to hange a chayne
of golde aboute hys necke, and to make a
proclamacion concernynge hym, that he
shoulde be the ruler of the thyrde part of his
kingdome. The verye same nyghte was
Balshazar the kynge of the Caldees slayne
Darius out of Media tooke the king-
dome, being. xlii. yere of age.

The vii. Chapter.

Daniel to make ruler ouer the lordes. The
iacton of an acte, agaynst Daniel. The
nacion of the acte, wherof Daniel is ac-
cused the kynge as a transgression. He is
in a den of lyons by the commaundement
of the kynge. He is deliuered by faith in God.
His accusers are put in to the lyons to be
slayne. Darius by the proclamation of
the magistres the God of Daniel.

Then Darius to set ouer, hys king-
dom. C. x. lordes wherof shoulde
be hys kingdome aboute. About

there be set the lordes (of whom Daniel
was one) that the lordes myghte gouerne
accomptes vnto them, and the kynge to
be vndisturbed. But Daniel exceeded all
these lordes and lordes, for the spirite
of God was plenteous in hym: so that the
king was mynded to set him ouer the hole
realme. Wherefore the lordes & lordes
sought, to wyche out in Daniel some qua-
rel agaynst the kingdome, yet coude they
fynde none occasyon ne faulte vpon hym.
For wher he was so faythfull, that there
was no blame ne dishonesty founde in hym.

Then sayed these men: we will get no
quarrell agaynst this Daniel, excepte it be
in the lawe of hys God. Vpon this wente
the lordes and lordes togyther vnto the
king, and sayed thus vnto hym: kynge
Darius God saue thy lyfe for euer. All
the greates of the realme: as the
lordes, Dukes, Sherautes, and Iude-
ges, are determined to put out a comma-
ndement of the kynge, and to make a sure sta-
ture, namely that whoso belitteth any pes-
ticion, eyther of any God or man (wryth
this. xxx. dayes) excepte it be onely of the,
O kynge: the same person may be cast in-
to the lyons den. Wherefore, O kynge con-
firme this statute, and make a wrytynge
that the thyng wherby the Medes and
Perses haue ordeined be not altered ne
broken. So Darius made the wrytynge, &
confirmed it. Nowe when Daniel vnder-
stode that the wrytynge was made, he went
into his house: and the windowes of hys
hall, towarde Jerusalem, stode open. There
kneled he downe vnto his knees, the thre
times a daye, theret he made hys peticion, and
prayed vnto God, lyke as his maner was
to doo afore tyme.

Then these men made searche, & founde
Daniel makinge hys peticion, and pray-
inge vnto hys God: So they came to the
king, and spake before hym concernynge
hys commaundement, sayinge: O kynge
hast thou not subscribed the statute, that
wryth in thyspe dayes whoso requyryth
hys peticion of anye God or man but on-
ly of thy selfe, O kynge: he shalbe cast into
the den of the lyons? The kynge answe-
red, and sayed: yea it is true. It must be
as a lawe of the Medes and Perses, that
may not be broken.

Then answered they, and sayed vnto
the kynge: Daniel one of the pryfeners of
Iude O kynge, regardeth neyther the, ne
thy statute that thou hast made, but mak-
eth hys peticion the thre times a daye.

When the kynge heard these wordes, he
was sore grieved, and woulde haue excu-
sed Daniel, to deliuer hym, and put of
the matter, vnto the Sunne went downe,
to the intent that he myghte saue hym.

These men perceyvinge the kinges
mynde, sayed vnto hym: knowe this (O
kynge) that the lawe of the Medes and
Perses is that the commaundement and
statute

statute wherby the kyng maketh, may not be altered. Then the kyng had them bring Daniel, and they cast hym into the lions denne. The kyng also spake vnto Daniel, & sayd: by God, whom thou alway seruest, euen he shall defende thee. And there was brought a stone, & lared vpon the hole of the den, this þ kyng sealed with his owne ring, and with the signet of his prynces: that the kynges commaundement concerning Daniel, should not be broken.

So the kyng went into his palace, and kept him sobere all night, so that there was no table spread before hym, ne yet he coude be take any slepe. But betymes in the morning at the breake of the day, the kyng arose, & went in all hast vnto the den of the Lyons. Now as he came nigh vnto þ den, he cryed with a piteous voyce vnto Daniel: O Daniel, thou seruaunte of the lyving God, is not thy God (whom thou alway seruest) able to deliuer thee from the Lyons? Daniel sayd vnto the kyng: O kyng, God saue thy lyfe for euer. My God hath sent his angel, which hath shut the Lyons mouthes, so that they myght not hurte me. For wher myne vngilynes is founde oute before hym. And as for the, O kyng, I neuer offended thee.

Then was the kyng exceedinge glad and commaunded to take Daniel oute of the den. So Daniel was brought out of the den, & no maner of hurt was found vpon hym. For he put his trust in his God. And as for those men whiche had accused Daniel, the kyng commaunded to bring them, and to cast them in the Lyons den, them, their chyldren and their wyues. So the Lyons had the mastery of them, & brake all their bones a sonder, or euer they came at the grounde.

After this, wrote kyng Darius vnto all people kinredes, and runges, that dwelt in all landes: peace be multiplyed wth you: My commaundement is, in all myr dominion and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyving God, whiche abydeth euer: his kyngdome shall not faile, and his power is euerslastinge. It is he that deliuereth, & sauerh: he doeth wonders and merueylous workes, in heauen and in earth: he hath preserved Daniel from the power of the Lyons. This Darius well prospered in the reygne of Darius and Cyrus of Persia.

The vii. Chapter.

A vision of foure beastes shewed vnto Daniel. The vision is interpreted of foure kyngdomes of the world. Of the power & increase of Babilon. Of þ euerslasting kyngdome of Christ.

In the first reare of Balthazar kyng of Babilon, sawe Daniel a dreame, and a vision was in his head vpon his bed. Whiche dreame he wrote, and the sum of

the matter is this: Daniel spake and said: I sawe in my vision by nyght, and beholde the foure wyndes of the heauen stroue vpon the sea, and foure greete beastes came vp from the sea one vnto the other.

The fyrste was as a lyon, and yet had he Eagles wynges. I sawe, that his wynges were plucked from hym, and he taken awaye from the earth: that he stode vpon his fere as a man, and that there was gyven hym a mans herte.

Beholde, the seconde beaste was lyke a beare, & stode vpon the one syde. Amonge his teeth in his mouth he had thre grete long teeth, and it was sayd vnto hym: Arise, eate vp muche fleshe. Then I looked: and beholde, there was an other lyke to a Leopard: this had wynges as a foule, euen foure vpon the backe. This beaste had thre beades, and there was power gyven hym. After this I sawe in a vision by nyght, and beholde the fourth beaste was grym, & horrible, and merueylous stronge. It had grete Iron teeth, it deuoured, destroyed, and stamped the residue vnder his fere. It was fatte vnto the other beastes that were before it: for it had ten hornes, wherof I tooke good hede.

And beholde, there came by among them, & an other lyke horne, before whome there were thre of the first hornes plucked away. Beholde this borne had eyes lyke a man, and a mouth speakinge presumptuous thynges. I looked tyll the seares were prepared, & tyll the old aged sat hym downe. His cloyng was as whyle as snowe, and the beates of his head lyke the pure woll. His stone was lyke the fyre flame, & his whelke as the burninge fyre. There dyde forth a spyre stream, and went oute from hym. A thousande tymes a thousande secured hym. A. thousande tymes a. thousande hym. The iudgement was sette, and the dokes opened. Then I toke hede thereunto, because of þ voyce of þ proude wordes, whiche that borne spake. I behelde tyll the beaste was slaine, & his body destroyed, and gyven ouer to be burnt in the fyre.

As for the power of the other beastes also it was taken awaye, but theyr lyues were prolonged for a tyme and season. I sawe in a vision by nyght, & beholde there came one in the cloudes of heauen like the sonne of a man, which went vnto the olde aged, before whome they brought hym: Then gaue he him power and dignitie regal, that all people, trybes and runges should secue hym. His power is an euerslasting power, whiche shall neuer be put doyme: and his kyngdome endureth vncorrupt. My herte was vered, & I Daniel had a troubled spirite wthyn me, and the visions of my head made me a frayd: tyll I gat me vnto one of them that stode by, to knowe the treuth, concerning al these thynges. So he told me, & made me vnderstande the interpretation of these thynges.

These

Isa. xlii. 1.

Dan. vii. 8.
Dan. vii. 9.
Dan. vii. 10.
Dan. vii. 11.
Dan. vii. 12.

Apoc. i. 13.
Dan. x. 6.
Apoc. v. 6.

Mat. xxi. 19.
Apoc. xix. 15.

Mat. xlii. 1.
Isa. xlii. 1.
Apoc. i. 13.

Psalm. lxxi. 1.
Mat. xxi. 1.
Job. xli. 1.

Dan. xlii. 1.

Dan. xlii. 1.

Dan. xlii. 1.

Dan. xlii. 1.

Dan. iii. 1.
Isa. xlii. 1.
Dan. xlii. 1.
Dan. xlii. 1.

Dan. xlii. 1.
Dan. xlii. 1.

Dan. xlii. 1.

Dan. xlii. 1.
Dan. xlii. 1.

Dan. xlii. 1.
Dn. xlii. 1.
Dn. xlii. 1.

The. viii. Chapter.

These four greates beasts, are four kynges which shal arysse out of the earth. These shal take in the kyngdome of the sayntes of the most hygh, and possesse it tyll moze and moze for a long season. After this I requyred diligently to knowe the truth, concernynge the fourthe beast, which was so farr vnlke the other beasts, and so horrible: whose teeth were of yron, and his nayles of brasse: whiche deuoured and destroyed, and stamped the residue vnder his feete. I desired also to knowe the truth, as touchynge the tenne hornes that he had vpon his head, & this other whiche came vp afterwarde before whose face there fell downe thre: whiche horne had eyes and a mowthe that spake presumptuous thynges, and looked wyth a gremmer vpsage then his felowes. I beheld, and the same horne made battaile agaynst the sayntes, yea and gat the victory of them vntill the tyme that the olde aged came, that the iudgement was gynn to the chiefest sayntes, and tyll the tyme that the sayntes had the kyngdome in possession. He gaue me this answer: That fourth beast shal be the fourth kyngdome vpon earth: it shal be moze then all other kyngdomes, it shal deuoure, treade downe, and destroy all other landes.

The ten hornes, are ten kynges, that shal arysse out of the kyngdome, after whome there shal stande vp an other, which shal be greater then the first. He shal subdue thre kynges, and shal speake wordes agaynst the hygh of all: he shal destroy the sayntes of the most hygh, and thynke that he may chaunge tymes and lawes. They shal be giuen vnder his power vntill a tyme two tymes, and halfe a tyme.

But the iudgement shal be kept, so that his power shal be taken from hym, for he shal be destroyed, and perishe at the last. As for the kyngdome, power, and al might that is vnder the heauen: it shal be gynn to the holpe people of the most hygh, whose kyngdome is euerlastynge, yea all powers shal serue and obey hym. Thus farre extende the wordes. Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged, but the wordes I kept tyll in my bette.

The. viii. Chapter.

A vision of a strife betwene a raim and an he goate. The vnderstandynge of the vision, is of the battell betwene the kyng of Babilonia, and the kyng of the Grecians. Of the Hamille kyng Antiochus.

In the thyrtyd yere of the rayne of kyng Balthazar, there appeared a vision vnto me Daniel after that I had sene the first, I sawe in a vision (and when I sawe it, I was at Susis in the chiefe cite, whiche lyeth in the lande of Elam) and in the vision I thought I was by the ryuer Tigris. Then I looked vp, and sawe: and beholde,

The Prophecy

there stode before the ryuer, a raim, whiche had hoynes: and these hoynes were hygh, but one was higher then an other, and the hygher came vp last.

I sawe that this raim pushed with his hoynes, agaynst the West, agaynst the North, and agaynst the South: so that no beastes myght stande before hym, nor defende them from his power: but he did as hym liked, and waxed greatly. I tooke hede vnto this, and then came there an he goate from the West out the hole earth, and touched not the grounde.

This goate had a marueylous goodlye horne betwixt his eyes, and came vnto the raim that had the two hoynes (whom I had sene afore by the ryuer syde) and ranne scarcely vpon him with his might. I sawe hym drawe hygh vnto the raim, being very scarce vpon hym: yea he gaue hym such a stroke, that he brake his two hoynes: Neether had the raim so muche strength as to stande before hym: but he cast hym downe, trode hym vnder his fete: and no man was able to helpe the raim out of his power.

The goate waxed exceeding greate, and when he was at the strongest, his greate horne was broken also. Then grew there other four such lyke in the stede, toward the.iii. wyndes of the heauen. Yea out of one of the lest of these hoynes, there came vpper an other horne, which waxed marueylous greater toward the south, toward the East, and toward the saye pleasaunte lande. It grew vp to the hole of heauen, whereof it dyd cast some downe to the ground, and of the starrs also, and trode them vnder fete.

Yea it grew vp vnto the pynce of the host, from whom the dayly offering was taken, and the place of his Sanctuarye casten downe. And a certayne season was gynn vnto it, agaynst the dayly offering (because of wyckednesse) that it myghte cast downe the verrie to the ground, & so to prosper in all thynges that it went about.

Vpon this I herde one of the sayntes speaking, whiche saynte sayed vnto one that asked this question: Howe long shal this vision of the dayly sacrifice and of the manyng abominacion endure: that the Sanctuarye and the power shal so be troden vnder fete? And he answered hym: Vnto the euening and the moynynge, even two thousand & thre hundred dayes: then shal the sanctuaty be defensed agayne.

Now when I Daniel had sene this vision, and sought for the vnderstandynge of it, beholde, there stode before me a thyng lyke vnto a man. And I heard a mannes voyce in the ryuer of Tigris, whiche cryed, and sayd: O Gabriel, make this man vnderstand the vision. So he came, and stode by me. But I was afrayed at his comynge, and fell downe vpon my face.

Then sayd he vnto me: O thou sonne of man.

Apoc. xii. a
vii. c.

Isaiah. l.

Dan. ii. a
Apoc. xii. d

Luke. i. e.
Dan. ii. f
Luke. ii. c

Dan. ii. a

Dan. ii. a
L. 10. c. 1. a

D

of me, make well, for in the last time shall this vision be fulfilled. Nowe as he was speaking vnto me, I waied saynt, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vpon my feet, saying: Behold, I will shew thee, what shall happen in the last tyme: for in that tyme appointed it shall be fulfilled.

The ramme wherby thou sawest with the two hornes, is the kynge of the Medes and Perses: but the goat is the kynge of Greke lande: the greare horn that stood betwixt his eyes, that is the principall kynge. But where as it brake, and foure othertise vp in the skie, it signifieth, that oute of this people shall stande vpon foure kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngodlynesse is a growynge) there shall arise a kynge of an vnshamefull face, wherby shall be tople in darkes speakynges.

He shall be myghty and stronge, but not in his owne strenght. He shall destroye about measure, and all that he goeth aboute shall prosper: he shall have the stronge & holy people. And thowm his craftines, falsed shall prosper in his hand, his heere shall be proude, and many one shall be put to death in his welchines. He shall stande vpon agaynst the prince of princes, but he shall be destroyed without hande. And this vision that is shewed vnto thee, is as sure as the evening and the morning. Therefore write thou vpon this sight, for it shall be long or it come to passe.

Upon this was I Daniel very sapnte, so that I lepe sycke certayne dayes: but when I rose vp, I went about, the kynges busynesse, and manuepled at the vylspoyt, neuertheles no man knewe of it.

The ix. Chapter.

Daniel despyeth to haue that perfourmed of God which he had promysed concerning the returne of the people from their banishment in Babylon I true confession, Daniels prayer is heard: Gabriel the Angell expoundeth vnto him the vision of the thre crowes and ten weekes. The annoynting of Christ. The buyldynge agayne of Ierusalem vnder Rehemes. The death of Christ. The collinge oute of the wycked Jewes.

In the fyrste yere of Darius the sonne of Astuetus, wherby was of the seede of the Medes, and was made kynge ouer the realme of the Caldees: yea euen in the fyrst yere of his reigne, I Daniel despyed to knowe the peaclye nombre oute of the booke, wherof the Lorde spake vnto Jeremy the prophete, that Ierusalem should be waste thre crowes and ten yeres: and I turned me vnto God the Lorde for to pray and make myne intercession, with fasting, sackcloth and ashes. I prayed before the Lorde my God, & knowledged, sayinge: O Lord, thou great & fearful God, thou that keepst couenante and merce with them, wherby thou louest them, and doest thy commaundementes: We haue sinned, we haue offended,

we haue bene disobedient and gone backe: yea we haue departed frome all thy preceptes and iudgements.

We would neuer folowe thy seruantes the prophetes, that spake in thy name to our kynges and princes, to our forefathers, and to all the people of the lande. O Lorde, thyngreousnes belongeth vnto thee, vnto vs partapner the wronge but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwell at Ierusalem: Yea vnto all Israel, whether they be farre or nigh: thowme out all landes: wherein thou hast strowed them, because of the offences that they had done agaynst thee.

Yea O Lorde, vnto vs, to our kynges & princes, to our forefathers: euen to vs all that haue offended thee, belongeth open shame. But vnto thee, O Lorde our God, pertapnerd mercy and forgiveness. As for vs, we are gone backe from him, and haue not obeyed the voice of the Lord our God, to walke in thy lawes, which he layed before vs by thy seruantes the prophetes: yea all Israel haue transgressed, and gone backe from thy law, so that they haue not darkened vnto thy voyce.

Wherefore the curse and othe, that is written in the law of Moses the seruant of God (agaynst whom we haue offended) is pouted vpon vs. And he hath perfourmed his wordes, whiche he spake agaynst vs: and agaynst our iudges that iudged vs, to bring vpon vs suche a great plague, as neuer was vnder heauen, yke as it is now come to passe in Ierusalem. Yea all this plague, as it is written in the lawe of Moses, is come vpon vs. Yet made we not our prayer before the Lorde our God, that we myght turne agayne from our wickednesse, and to be learned in thy verities. Therefore hath the Lorde made haste, to bringe this plague vpon vs: for the Lorde our God is thyngreous in all his workes wherby he doeth: for wherby, we woulde not hearken vnto his voyce. And now, O Lorde our God, thou that with a myghty hande hast brought thy people oute of Egypt, to geue thee a name, wherby thou remainest this daye: we haue sinned O Lorde, and done wickedlye agaynst all thy thyngreousnesse: yet let thy wrathfull displeasure be turned awaye (I beseeche thee) from thy citty Ierusalem thy holy hill. And wherby: for our synnes sake, and for the wickednesse of our forefathers is Ierusalem and thy people abhorred of all them that are about vs. Now therefore, O our God, here the prayer of thy seruant, and his intercession. O let not thy face shyne ouer thy Sanctuary, that it be waste.

O my God, encline thine eare, and hearken (at the least for thine owne sake) open thine eyes: beholde howe we be desolated, yea and the citty also, wherby is called after thy name: for we doo not cast

The .x. Chapter.

our prayers before the in our owne righteousness, no, but onely in thy great mercies, O Lord, heare: O forgive us: O Lord consider, tary not ouer long: but for thyne owne sake do it, O my God: for thy cite & thy people is called after the name.

F As I was yet speakinge at my prayers, knowledgyng myne owne synnes, and the synnes of my people, makinge so myne intercession before the Lord my God, for the holy wylls sake of my God: pea, whyle I was yet speakinge in my prayer, beholde, the man Gabryell (whom I had sene afore in the vpsion) came flying to me, and touched me about the offerpunge tyme in the euenpynge. He informed me, and spake vnto me: O Danyel sared be, I am nowe come to make the vnderstand it: For as soone as thou beganest to make thy prayer, it was so deuised, and therfore am I come to shew the. And why? for thou art a man greatly beloued.

Dan. ii. c.
viii. a

Dan. x. c. d
B

A weke is taken here for vii. yeres as in Gen. xii. where fore the lxx. weekes are foure. c. and xx. yeres.

Wherfore, ponder the matter wel, that thou mayst learne, to vnderstande the vpsion * this score and ten weekes are determined ouer thy people, and ouer the holpe citie: that the wyckednesse may be consumed, that the syn maye haue an ende, that the offence may be reconciled, & to bringe in euerlastynge ryghteousnesse, to fulfill the vpsions and the prophetes, and to appoint the most holy one. Vnderstand this then, and marke it wel, that from the time it shalbe concluded, to go and repayre Ierusalem againe, vnto Christ (or the anointed) prince: there shall be seuen weekes. Then shall the stretes and walles be builte agayne. lxx. weekes, but with hard troublous tyme. After these lxx. weekes, shall Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the prince, and destroy the cite and the Sanctuary: and bys ende shal come as þ water flood. But the desolacion shal continue tyl the ende of the battayle.

He shal make a strong bonde with manye, for the space of a weke: and when the weke is halfe gone, he shal put downe the slayne and meate offerpunge. And in the temple there shal be an abhominable desolacion, tyl it haue destroyed all. And it is concluded, that thys wastynge shal continue vnto the ende.

Mat. xxiii.
xxii.
Mar. xiii. b

The .x. Chapter.

There appeareth vnto Danyel a man clothed in lynnen, whiche sheweth hym wherfore he is sent.

In the thyrde yere of kynge Atrus of Babilonia, there was shewed vnto Danyel (otherwise called Balthazar) a matter, pea a true matter, but it is yet a long tyme vnto it. He vnderstoode the matter wel and percepued what the vpsion was. At the same tyme, I Danyel mourned for the space of thre weekes, so that I had no lust to eate breade: as for flesch and wyne, there came none withyn my mouth. So, I dyd

The Prophecy

not ons anoynt my selfe, till the whole thre weekes were out.

Upou the .xiii. daye of the first moneth, I was by the greete flood, called Tigris: I lyft vp myne eyes, and looked: and behold, a man clothed in lynne, whose loines were girded up with fine golde of Acaby, bys bodie was lyke the Chrysolite stone, bys face (to looke vpon) was lyke lychtynge, bys eyes as the flame of fyre, bys acmes and fete were lyke saye glistering metall, but the voyce of bys woordes was lyke the voyce of a multitude.

Dan. vii. b
Apoc. i. c.

I Daniel alone sawe thys bysion, the men that were with me, sawe it not, but a great fearfulnesse fell vpon them, so that they fled awaye and hyd them selues. I was left there my self alone, and sawe this great bysion, so longe tyl there remayned no moze strenght wythin me: pea I lost my colour cleane, I wasted awhay, & my strenght was gone. Yet herde I the voyce of bys woordes, and as sone as I herd it, sayntnes came vpon me, and I fel downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche set me vpon my knes, and vpon the palmes of my handes, saying vnto me: O Daniel, thou welbeloued man: take good hede of the woordes, that I shall say vnto the, and stande ryght vp, for vnto the am I nowe sent.

B
Dan. iii. c
Actes. ix. a

Dan. ix. b.

And when he had sayd these woordes, I stood vp tremblynge. Then sayd he vnto me, feare not Daniel: for why sence the fyrste daye that thou set thyne herte to vnderstande, and dyddest haften thy selfe before thy God: thy woordes haue bene herd. And I had come vnto thee, when thou beganest to speake hadde not the prince ouer the kyngdome of the perses withstande me. xxi. dayes. But lo Michael one of the chiefest princes, came to helpe me, him haue I left by the king of persia, and am come to shew the what shal happen vnto thy people in the latter dayes. For it wyl be long yet or the vpsion be fulfilled.

Volue. v. d.
Dan. v. d.

Now when he had spoken these woordes vnto me, I caste downe my head to the ground and helde my tounge. Behold there touched my lippes one verpe lyke vnto a manne. Then opened I my mouth, and sayd vnto hym, that stood before me: O my Lord, my lippes are lewised in the vpsion, and there is no moze strenght with in me: Howe maye my Lordes seruante then talke with my Lord? seynge there is no strenght in me, so that I cannot take my breath: Upon thys there touched me agayne, one muche lyke a manne, and comforted me, sayinge: O thou man so wel beloued, feare not: be contente, take a good herte vnto the, and be strong.

Dan. ix. b.

So when he had spoken vnto me, I recovered, and sayd: Speake on my Lord, for thou hast refreshed me. Then sayd he: knowest thou wherfore I am come vnto thee: nowe wyl I go agayne to fight with the

D

the prince of the Perses. As soone as I go forth, for, the prince of Greke lande shall come. Neuerthelesse, I wil shewe the the thyng, that is fast noted in the scripture of trued. And as for all powder matters, there is none that helpeth me in them, but Michael your prince.

The .xl. Chapter.

In a prophete of the kynges of Persia. Of the kyngdome of Syria. Of the kyngdome of Egypt, and of the bondes therof, and of the battell wyth the kyngdom of Syria. Of the Jewes that dye vnto the kyng of Egypt, whom Antiochus the kyng of Syria persecuteth, whiche figureth vnto vs Antichriste. The pryde of Antiochus.

And in the laste peare of Darius of Medea, I gode by hym, to comforte hym, and to strengthe hym, and nowe wil I shewe thee the trued. Beholde, there shall stande up yet three kynges in Persia, but the fourth shall be farre wyche then they all. And when he is in the chiefest power of his reche, he shall prouoke euery man agaynst the realme of Greke land. Then shall there arise yet a myghty kyng that shall rule with greate dominion, and doo what him lyst. And as soone as his kyngdome cometh up, it shall be destroyed, and deuoyded towarde the. iiii. wyndes of the heauen. They that come after him, shall not haue suche power and dominion as he: but his kyngdome shall be scattered, yea euen amonges other then those. And the kyng of the south shall be myghtier, then his other princes. Agaynst him there shall one make him selfe stronge, & shall rule his dominion with great power. But after certayne yeres they shall be toynded together, and the kynges daughter of the south shall come to the kyng of the north, for to make frendshipp, but she shall not obteyne the power of that ayme, neither shall she be able to endure thowme his myght: but she, & such as brought her (yea and he that begat her, and comforted her for his tyme) shall be deuoyced up. Out of the braunches of her roote, there shall one stande up in his tede, which with power of armes shall geue thowme the kynges lande of the north, and handle hym accordyng to his strengthe.

As for their folles and princes, with their costly Jewels of golde and syluer, he shall carpe them amaye captiues into Egypte, and he shall preuaile agaynst the kyng of the north certayne yeres. And when he is come into the kynges realme of the south he shall be fayne to turne agayne into his owne lande. Whiche his sonnes shall be displeased, and shall gather together a myghty greate hoste of people: and one of them shall come, and go thowme lyke a water flood, then shall he returne, and go forth with despyte and boasting vnto his owne lande.

Then the kyng of the south shall be an-

gry, and shall come forth to fight agaynst the kyng of the north, he shall dyngge a greate myltitude of people together, and a great heape shall be gauen into his hand, these shall be carry away with great pryde, for so muche as he hath cast downe so many thousandes, neuerthelesse he shall not preuaile. For the kyng of the north, shall gather (of the newe & greater heape of people then afore, and come forth, after a certayne tyme & yeres) with a myghty host and exceeding great good.

At the same tyme there shall many stand by agaynst the kyng of the south, so that the wycked chyldren of the people also shall take them selues (to fulfill the vrsion) and then fall. So the kyng of the north shall come to lay seige, & to take the strong fenced ctytes: And the power of them of the south shall not be able to abyde hym, and the best men of the people shall not be so stronge as to resist hym. Shortly, when he cometh, he shall handle hym as he lyst, and no man shall be so hardy as to stande agaynst hym. He shall stande in the pleasant countrey, whiche thowme hym shall be destroyed. He shall set his face wyth all his power to obteyne his kyngdome, & to be lyke it. Yea that shall be doo, and greeue hym vnto the daughters amonges women, to destroy hym. But he shall sayle, neyther shall he obteyne his purpose.

After this shall he set his face vnto the ples, and take manie of them. A prince shall stoppe hym, to do hym a shame besyde the confusid that els shall come vnto him. Thus shall he turne agayne to his owne lande, stumbe and fall, & be no more sound: so be that came vpon him, and did hym violence, shall stande in his place, and haue a pleasant kyngdome: and after fewe dayes he shall be destroyed, and that neyther in wyche, nor in battayle. In his tede there shall arise a vyle person, not holden worthy of a kynges dignite: this shall come in craftely, & obteyne the kyngdome with fawse wordes: he shall fight agaynst the armes of the myghty (and destroy them) yea, and agaynst the prince of the couenaunte.

So after that he hath taken truce with hym, he shall handle disceytfully: that he maye get up, and overcome hym with a small doctre, and so with craftynesse to get hym to the fatted place of the lande, and to deale otherwys then epyther his fathers or groundfathers dyd. For he shall destroy the thyng that they robbed and spoyled, yea and all their substance, ymagynge thoughtes agaynst the stronge holde, and that for a tyme. His power and herte shall be styred up with a greate armie agaynst the kynges of the South, where thowme the kyng of the South shall be moued then vnto battayle with a great and myghty hoste also. Neuerthelesse he shall not be able to stande, for they shall

conspyre agaynst hym. Yea, they that eate of hys meate shall hure hym, so that hys hoste shall fall, and many be slayne downe.

Mac. ii. 1

These twoo knynges shall be mynded to doo myschete, and talke of discepte at one table, but they shall not prosper: for why? the ende shall not come yet, vnto the tyme appoynted. Then shall he go home agayne into hys owne lande wth greate good, and set hys heare agaynst the holy covenante, he shall be busy agaynst it, and then retorne home. At the tyme appoynted he shall come agayne, & goo toward the south. So shall it happen otherwyse then at the first: yet ones agayne. And why? the shipps of Tybire shall come vpon hym, that he maye be synpten and turne agayne, that he may take indignacion agaynst the covenant of holynes, to meddle agaynst it. Yea he shall tourne hym, and draine suche vnto hym as leaue the holpe covenante.

En. xii. 11.

He shall set myghtye men to vnbalowe the Sanctuarie of strenght, to put downe the dayly offeryng, and to set by the abhorminable desolacion, and suche as breake the covenante shall be flatter wth saye wordes. But the people that wyl knowe they: God, shall haue the ouer hande and prosper. These also that haue vnderstandyng among the people, shall enfourme the multitude: & for a long season they shall be persecuted wth sword, wth fyre, wth captiuitie, and wth the taking awaye of theyr goodes. Howe when they fall, they shall be set up wth a lytle helpe, bye manye that cleaue vnto them saynedly.

Ye some of those which haue vnderstandyng shall be persecuted also, that they may be tryed, purified, and clenfed, tyl the tyme be out, for there is yet an other tyme appoynted. The kyng shall do what hym lyst, he shall exalt and magnifye hym selfe aboue all, that is God. Yea he shall sweake marueylous thynges agaynst the God of al Goddes, wherin he shall prosper so long tyl the wyrd be fulfilled, for the conclusion is deuised already. He shall not regarde the God of hys fathers, but hys lust shall be vpon women: Yea, he shall not care for any God, for he shall magnifie hym selfe aboue all. In hys place shall be woorthyppe the myghtye ydols: and the God whome hys fathers knewe not, shall be honoure wth golde & syluer, wth precious stones, and pleasaunt Jewels.

Apoc. xv. 2.

Thys shall he do, sekynge helpe and succoure at the myghtye ydols and straunge Goddes. Suche as wyl receyue hym, and take hym for God, he shall giue the greate woorthyppe and power: yea and make them Lordes of the multitude, and gyue them the lande wth rewards.

In the latter tyme shall the kyng of the south styue wth hym, and the kyng of the North in lyke maner shall come agaynst hym wth charrettes, horsemenne, and wth a greate nauye of shyppes. He

wyl come into the landes, destroy and goo thowme: he shall enter also into the sayre pleasaunt lande. Many cyties and countreyes shall decaye, excepte Edom, Moab, and the best of the chyldren of Ammon, whiche shall escape from hys hande. He shall stretch forth hys handes vpon the countreyes, and the lande of Egypte shall not escape hym. For thowme hys goynge in, he shall haue domynion ouer the treasures of syluer & golde, and ouer all the precious Jewels of Egypte, Lybia, and Ethiopia.

Apoc. xii. 1.

Heuerthelesse the ydynges oute of the East and the North shall trouble hym, for the whiche cause he shall goo forth to destroye and curse a greate multitude. The tentes of hys palace shall be pyched betwixt the two seas, vpon the hyl of the noble sanctuary, for he shall come to the ende of it, and then shall no man helpe hym.

Apoc. xii. 1.

Apoc. xii. 1.

The .xii. Chapter.

The propheteith the resurrectio of I. I. I. The darknes of the prophete of Daniel.

The time wil come also that the great prince Michael, whiche standeth on the people syde, shall aryse up, for there shall come a tyme of trouble, such as neuer was sence there begyn to be any people, vnto the same tyme. Then shall the people be deliuered, yea all those that be founde written in the booke. Many of those that slepe in the dust of the earth shall awake, some to the euellasyng syde, some to perpetual shame and reprobacion, the wyse (suche as haue taught other) shall glorie as the shynnyng of beauchen, and those that haue instructed the multitude vnto godlynes, shall be as the steres, world without ende.

Apoc. xii. 1.

Mat. xiii. 1.

Job. v. 1.

And thou, o Daniel, shut vp these wordes, and seale the booke tyl the last tyme. Many shall goo about here & there, and then shall knowledge increase. So I Daniel looked, & beholde, there stode other two: one vpon this shore of the trater, & other vpon the syde. And one of the sayd vnto hym, which was clothed in lynne, & stode aboue by the waters of the floud: Howe long shall it be to the ende of these wonderous workes?

Mat. xiii. 1.

Apoc. x. 1.

Apoc. x. 1.

Then herd I the man wth the lynnen clothes, whiche stode aboue vpon the waters of the floud whiche he helde by his right & left hande vnto beauchen, & swate by hym which spued for euer: that it shall last for a tyme, two tymes & halfe a tyme: whiche the power of the holy people is clene scattered a byrd, the which all these thynges be fulfilled.

D

I herd it well, but I vnderstode it not. Then sayd I: O my Lorde what shall happen after? He answered: goo thy waye Daniel, for these wordes shall be closed vp and sealed tyl the last tyme: and manye shall be purified, clenfed, and tryed. But the vngodly shall lye wyckedly, and those wycked (as many of them as they be) shall haue no vnderstandyng. As for suche as haue vnderstandyng, they shall regarde it. And fro that tyme forth that the day:

Mat. x. 1.

lye of-

Ipe offering shalbe put downe, and the abominable desolacion set vp, there shal be a thousande, two hundred, and .xc. dayes. Wel is him that wayeth, & cometh to to the .cc. the .c. .f. .ccc. dayes. So thou shyt way now til it be ended, take thy rest, & abyde in thy lot, til þ dayes haue an end.

The ende of the prophete
of Daniel.

The booke of the prophete Oseas.

The first Chapter.

The tyme wherein Oseas propheted Oseas by taking an harlot to his wyfe, signifieth the idolatry of the people. The destruction of the synage of Iheru, and of the Israelites is propheted.



Oys is the worde of the Lord, that came vnto Oseas the sonne of Beery in þ dayes of Oseas, For arhan, & chas & zechias kyng of Iuda: and in the tyme of Jeroboam the son of Joas kyng of Israel.

First when the Lord spake vnto Oseas, he sayd vnto hym: Go thy waye, take an harlotte to thy wyfe, and get chyldren, by her: for the land Iacob committed great whoredome agaynst the Lord. So he went, and toke Gomrah the daughter of Debaiun: which conceived and brought forth a sonne. And the Lord sayd vnto hym: call his name Israel, for I wyl shew the auenge the bloud of Israel vpon the house of Iehu, and wyl bringe the kyngdome of the house of Israel to an ende. Then wyl I breake the bowe of Israel in the valley of Israel.

She conceived yett agayne, and bare a daughter. And he sayd vnto hym: Call her name Loruhamah (that is, not receyving mercy) for I wyl haue no pitie vpon the house of Israel, but forget them, and put them clene out of remembrance. Nevertheless, I wyl haue mercy vpon the house of Iuda, and wyl saue them, euen thowme the Lord thei God. But I wyl not helpe thei thowme anye bowe, sword, barcl, bowles or horsemen.

Some when he had weaned Loruhamah, she conceived agayne, and bare a sonne. The sayd he: call his name Ioa. For wher ye are not my people, therefore wyl not I be pouer. And though the nombre of the chyldren of Israel be as the sande of the sea, whiche can neyther be measured nor tolde: yett in the place, where it is sayd vnto them, ye be not my people: eue there shal it be thus reported of them: they be the chyldren of the synage God. Then shal the chyldren of Iuda, and the

chyldren of Israel be gathered together agayne, and chose them selues one head, and then departe out of the land: for great shalbe the day of Israel.

The.ii. Chapter.

The people is called vnto repentance.

The poore brethren, that they are my people: and pouer synners, that they haue abteyned mercede. As for pouer mother, ye shal chide with her, and reprove her: for she is not my wyfe, neyther a n I her husbnde, vnlesse she put awaye her whoredome out of my syght, & her aduoutry from her brestes. Yf no, I shal strip her naked, and set her euen as she came in: to the world: yea, I shal lap her waste, and make her lyke a wyldernesse, and sea her for chaste. I shal haue no pitie also vpon her chyldren, for they be the chyldren of fornicacion.

Ther mother hath broken her wedlocke, and she that bare them, is come to confusion. For she sayd, I wyl goo after my louers, that geue me my water and my breade, my wol and flaxe, my oyle, and my drinke. But I wil bedge her with thornes, and stoppe it, that she shal not fynde her footekeppes: and though she runne after her louers, yett shal she not get them. She shal seeke them, but not fynde the. Then shal she say wel, I wyl goo couene agayne to my firste husbnde, for at that tyme was I better at ease, then now. But this would she not knowe, wheras I yett gaue her corne, wyne, oyle, syluer & golde, whiche she hath hangd vpon Baal.

Wherefore nowe wyl I goo take my corne and wyne agayne in thei season, and set agayne my wol & my flaxe whiche I gaue her to couer her shame. And nowe wyl I dyscouer her folishnesse, euen in the syght of her louers, and no man shal helpe her oute of my handes. Moreover, I wyl take awaye al her myrthe, her holpe dayes, her newe moones, her Sabothes, and al her solenne feastes: I wyl destroye her bynepardes and sygge trees, though she saye: loe, here are my rewardes that my louers haue giuen me. I wyl make it a woode, and the wyld beastes shal eat it vp: I wyl punishe her also for the dayes of Baal, wherein she censed hym, deckyng hym with her care rynges and cheynes: when she folowed her louers, and forgot me, sayd the Lord.

Wherefore beholde, I wyl call her agayne, bringe her into a wyldernesse, and speake frendly vnto her: there wyl I giue her, her bynepardes agayne: yea, and the valey of Ichor also to shewe her hope and comfort. The shal they syng there, as in the tyme of her youth, and lyke as in the daye when she came out of the lande of Egypt.

Then (sayd the Lord) she shal say vnto me: O my husbnde, and shal call me no more Baal: for I wyl take awaye those names of Baal from her mouthe, yea she shal

Bothe hear signifieth the synagoge, or church or congregation of people as in Mat. l. a.

Leuit. xxi.

Ezer. xvi. b

Ier. xlii. c

Isa. li. b. x. d

Ios. vii. g

Judic. vi. a. Exo. xvi. a

Exo. xvi. a

Exo. xvi. a

Exo. xvi. a

Exo. xvi. a

Exo. xvi. a

Exo. xvi. a

the offering shalbe put downe, and the abominable desolacion set vp, there shal be a thousande, two hundred, and .xx. dayes. Wel is him that wayeth, & cometh to to the .vi. the .x. the .xx. dayes. So thou shal waye out, til it be ended, take thy rest, & abyde in thy lot, til þ dayes haue an end.

The ende of the prophete
of Daniel.

The booke of the prophete Oseas.

The first Chapter.

The tyme wherein Oseas propheted Oseas by taking an harlot to his wyfe, signifieth the idolatry of the people. The destruction of the synage of Jeru, and of the Israelites is propheted.



Oys is the wyfe of the Lord, that came vnto Oseas the sonne of Beery in þ dayes of Oseas, For archan, & chas & zechias kyng of Iuda: and in the tyme of Jeroboam the son of Joas kyng of Israel.

And when the Lord spake vnto Oseas, he sayd vnto hym: Go thy waye, take an harlotte to thy wyfe, and get chyldren, by her: for the land Iacob committed great whoredome agaynst the Lord. So he went, and toke Gomrah the daughter of Debaiun: which conceived and brought forth a sonne. And the Lord sayd vnto hym: call his name Jezreel, for I wyl shortly auenge the bloud of Jezreel vpon the house of Iehu, and wyl bringe the kyngdome of the house of Israel to an ende. Then wyl I breake the bowe of Israel in the valley of Jezreel.

She conceived yett agayne, and bare a daughter. And he sayd vnto hym: Call her name Loruhamah (that is, not receyving mercy) for I wyl haue no pitie vpon the house of Israel, but forget them, and put them clene out of remembrance. Nevertheless, I wyl haue mercy vpon the house of Iuda, and wyl saue them, euen thowme the Lord thei God. But I wyl not helpe thei thowme anye dowe, sword, barcl, bowes or horsemen.

Some when he had weaned Loruhamah, she conceived agayne, and bare a sonne. The Lord sayd vnto hym: call his name Loammi. For thou sayest thou art not my people, therefore wyl I not be pouer. And though the nombre of the chyldren of Israel be as the sande of the sea, whiche can neyther be measured nor tolde: yett in the place, where it is sayd vnto them, ye be not my people: eue there shal it be thus reported of them: they be the chyldren of the synage God. Then shal the chyldren of Iuda, and the

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Ther mother hath broken her wedlocke, and she that bare them, is come to confusion. For she sayd, I wyl goo after my louers, that geue me my water and my breade, my wol and flaxe, my oyle, and my drinke. But I wil bedge her with thornes, and stoppe it, that she shal not fynde her footekeppes: and though she runne after her louers, yett shal she not get them. She shal seeke them, but not fynde the. Then shal she say wel, I wyl goo couene agayne to my firste husbnde, for at that tyme was I better at ease, then now. But this would she not knowe, wheras I yett gaue her corne, wyne, oyle, syluer & golde, whiche she hath hangd vpon Baal.

Wherefore nowe wyl I goo take my corne and wyne agayne in thei season, and set agayne my wol & my flaxe whiche I gaue her to couer her shame. And nowe wyl I dyscouer her folishnesse, euen in the syght of her louers, and no man shal helpe her oute of my handes. Moreover, I wyl take awaye al her myrthe, her holpe dayes, her newe moones, her Sabothes, and al her solenne feastes: I wyl destroye her bynepardes and sygge trees, though she saye: loe, here are my rewardes that my louers haue giuen me. I wyl make it a woode, and the wyld beastes shal eat it vp: I wyl punishe her also for the dayes of Baal, wherein she censed hym, deckyng hym with her care rynges and cheynes: when she folowed her louers, and forgot me, sayd the Lord.

Wherefore beholde, I wyl call her agayne, bringe her into a wyldernesse, and speake frendly vnto her: there wyl I giue her, her bynepardes agayne: yea, and the valey of Achor also to her: hope and comfort. The shal the syng there, as in the tyme of her yowth, and lyke as in the daye when she came out of the lande of Egypt.

Then (sayeth the Lord) she shal say vnto me: O my husbnde, and shal call me no more Baal: for I wyl take awaye those names of Baal from her mouthe, yea she shal

Both he
heare signi
fyeth the
Synagoge,
of Jewes
or church
or congrega
tion of people
as in Mat.
l. 2.

Leuit. xxi.

Ezer. xvi. 5

Ier. xlii. 5

Isa. li. 5. 2

Isa. vii. 9

Judic. vi. 2

Ezo. xvi. 6

Isa. lii. 5

Isa. lii. 5

Isa. lii. 5

Isa. lii. 5

Isa. lii. 5

Isa. lii. 5

Leu. xxi. a Shall neuer remembre they names anye more. Then wyll I make a couenaunte wth them, wth the wyld beasts, wth the foules of the ayre, & wth euery thyng that crepeth vpon the earth.

Exo. ii. a **Exo. xvi. a** **D** As for home, I warde, and battayle, I wyll destroye such out of the land, and will make them to despayse. Thus wyll I make the vnto myne owne selfe for euer more: yea, even to my selfe wyll I make the in ryghteousnes in equitie, in lounge kyndenes and mercy. In sayth also wyll I make the vnto my selfe, and thou shalt knowe the Lorde.

Roma. ix. c **1. Pet. ii. b** At the same tyme wyll I shewe my selfe frendlye and gracious vnto the hea- uens, sayeth the Lorde: and the hea- uens shall helpe the earth, and the earth shall helpe the corne, wine, and oyle. And they shall helpe Israel. I will sowe them vpon earth, for a seede to myne owne selfe, and wyll haue mercy vpon her that was wth out mercy. And to them whiche were not my people. I will say: thou art my people. And he shall say: thou art my God.

The.iii. Chapter.

Of the loue of God towards the people.

Exo. xxi. b **A** Then sayd the Lorde to me: So yet thy maye, and was an aduoutous wo- man whome thy neyghbour loueth, as the Lorde doth the chyldren of Israel: how be it they haue respect to strange Gods, and loue the myne cannes. So I gat her for. xv. silver linges, and for an Homer & an halfe of barley, & saped vnto her: thou shalt hyde wth me a longe season, but see that thou playest not the harlot, and loke thou meddle wth none other man, and then wyll I kepe my selfe for the.

II. pa. xxi. a **Dani. iii. b** Thus the chyldren of Israel shall s^e a greate whyle without king and prync, without off. ryng and aulter, wthoute prest and reuelacion. But afterwarde shall the chyldren of Israel conuerte, and seke the Lorde theyr God, and praye theyr kyng: and in the latter dayes they shall worshippe the Lorde, & his lounge kyndnes.

The.iii. Chapter.

A complaunte agaynst the people, and the prestes of Israel.

A Hare the moorde of the Lorde, O chyldren of Israel: for the Lorde must punishe them that dwell in the lande. And why? There is no saythfulnes, there is no mercy, there is no knowledge of God in the lande, but swearing, lyeing, manslaughter, theft, and aduoutrye, haue gotten the ouer hande, and one bloudgy- tynges foloweth an other. Therefore shall the land be in a miserable case, and al they that dwell therein, shall mourne. The bea- stes in the field, the foules in the ayre, and the fyshes in the sea shall dye. Yet is there none that wil chaunge nor reprove an other.

The prestes whiche shoulde reforme v- ther men, are become like the people.

Therefore stumblst thou in the daye tyme, and the prophete wth thee in the nyght. I wyll bring thy mother to sylence, and why? my people perishe, because they haue no knowledge. Seepnge then that thou hast refused vnderstandyng, there- fore wyll I refuse the also: so that I shall no more be my prest. And for so muche as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren. The more they increased in the multitude, the more they synned agaynst me, therefore wyll I chaunge theyr honoure into shame. They eate vp the spynes of my people, and cou- rage them in theyr wyckednes. Thus the prest is become lyke the people. Where- fore I wyll punishe them for theyr wyck- ed wayes, and rewarde them accordyng to theyr owne ymaginacions. They shall eate, and not haue ynough: They haue vs- sed & whoredome, therefore shall they not prosper: and why? they haue forsaken the Lorde, and not regarded hym.

Whoredome, wyne, and bronkenesse take the bert away. My people aske coun- sell at theyr stockes, theyr staffe must rell them. For an whorpe the mynde backe dy- ceined them, so that they commit fornicac- tion agaynst theyr God. They make sacri- fices vpon the bre mountaynes, and burne theyr incense vpon the hylles, yea amoges the okes, groues, and bushes, for there are good shadowes. Therefore your daughters are become harlottes, and your spouses haue broken theyr wedlocke; I wyll not punysh your daughters for theyr despyde, and your wyues that became whores: se- yng the fathers them selues haue medled wth harlottes, & offered wth vncleynesse: but the people that wyll not vnderstande must be punyshed.

Though thou (a) Israel art dysposed to play the harlot, yet shouldest not thou haue offended, O Iuda: thou shouldest not haue runne to Balgala, nor haue gone vnto Bethauen, nor haue sworne, the Lorde lyueth. For Israel is gone backe lyke a wanton cowe. The Lorde therefore shall make her fede, as the lambe that goeth a- strap. And where as Ephraim is become partaker of ydolls, wel, let hym go. Theyr bronkenesse haue put theym backe, and broughte them to whoredome. Theyr eu- ells loue rewarde, bringe (saue they) to theyr owne shame. A wynde shall take hold of theyr fathers, and they shall be confound- ed in theyr offerynges.

The Notes of the.iii. Chapter.

(a) Israel and Ephraim, for the most parte in the prophetes are takē for the ten tribes. Isai. lxviii. b. ye shall see in the. iii. of the kynges. xii. c. that tenne tribes foloweth Jeroboam, where as onely Iuda and Ben Iamin abode by Re- hoboam. Those tenne tribes are commonly cal- led Israel in the prophetes: and Ben Iamin is rekened wth Iuda.

Isa. lli. c
Isai. v. b
Isai. i. b
Exo. xii. a

To v^e whoredome
or fornicac-
tio thow
out the
prophetes.
is to take
another
god then
true God.
to serue
images or
believe in
them.

B

The v. Chapter.

Agayn the priests and rulers of Israel. The help of man can do nothing against God.

O ye priests: heare thys, take hede, O thou house of Israel: grue eare, O thou kynglye house: for thys punishment wyl come vpon you that are become a snare vnto Mizpah, and a spiede net vnto the mount of Sabor. They kyll sacrefices by deapes, to begyle the people therewith: therfore wil I punyssh them al. I know Ephraim thei prougb, and Israel is not bypde fro me: for Ephraim is become an harlot, & Israel is despyled. They are not mynded to turne vnto the Lord, for they haue an whorish heart, so that they can not know the Lord.

But the pride of Israel wyl be rebuffed hym in hys sacrefices both Israel and Ephraim shall fall for theri wyckednesse, and Juda with them also. They shall come with theyr sheepe and bullockes to seeke the Lord, but they shal not finde him, for he is gone from them. As for the Lord they haue refused hym and broughte vp bastards children: a moneth therfore shall deuouout them, with theyr posses. Blow to the shawmes at Gabaa, and to the trumpet in Ramah, cry out at Berthsan vpon the backside of Ben Iamin. In the time of the plage, shal Ephraim be lashed wast, therfore byd I sayethfully warne the rybes of Israel. Yet are the prynces of Juda become lyke them that remoue the landmarks: therfore wyl I pour out my wrath vpon them lyke water.

Ephraim is oppressed, and can haue no ryght of the law: for wher they folowe the doctrynes of men. Therefore wyl I be to Ephraim as a mothe; and to the house of Juda as a caterpillar.

When Ephraim sawe hys syknes, and Juda his disease: Ephraim went vnto Asur, and sent vnto kyng Iacob, yet coulde not he help you, nor ease you of your pain. I am vnto Ephraim as a lion, and as a liond whelpe to the house of Juda. Euen I wyl spoyle them and go my waye. I wyl take them with me and no man shal rescue them. I wyl goo, and retourne to my place, tyl they waxe fayre, and seeke me.

The vi. Chapter.

Asperio causeth a man to retorne to god, The wyckednes of the priestes.

In their aduersitye they shal seeke me, and saye: come lette vs turne agayne to the Lord: for he hath smitten vs, and he shal heale vs. He hath wounded vs, and he shal bynde vs by again: after (a). ii. daies shal he quicken vs, in the thrid day he shall rayse vs up, so that we shall lue in hys spgite. Then shal we haue vnderstanding, and en deuoute oure selues to knowe the Lord. He shal go forth as the spring of the day, and come vnto vs as the evening and moynug raine vpon the earth.

Jer. llii. d. Deut. llii. e. Eze. xlii. a

Isa. xl. c. vii. b. Deut. xxx. b

Job. v. d.

1. Cor. xv. b

O Ephraim, what shal I doo vnto thee? Juda, whome shall I entreate the serenge pour loue is like a morning cloud, and like a dewe that goeth early away. Therefore haue I cut down the prophets and let the be staine for my words sake, so that punishment shal come to lgbt.

For I haue pleasure in lounge kyndnesse, and not in offering: pea in the knowe ledge of God more then in burnt sacrifice. But euen lyke as Adam byd, so haue they broken my couenaunt & set me at naught. Galaad is a city of wicked doers, of malicious people and bloudshedders. The multitude of the priestes is lyke an heape of the theues, murderers, and bloud thirsty: for they haue wrought abhominacis. Forcible thynges haue I seene in the house of Israel, ther playeth Ephraim the harlot, and Israel is despyled: but Juda shal haue an harvest for hym selfe; when I retorne the captiuitie of my people.

D Math. ix. d. and. xii. b.

The Notes of the vi. Chapter.

(a) After two daies shal he quicken vs, and in the thrid day shal he rayse vs up. etc. That is for a certayne space wyl be aslypt and troule vs, but he wyl heale vs agayn, and restore vs to soundnes. The thrid day that is without lgb delay or long taryance.

The vii. Chapter.

Of the vyces and wantonnes of the people.

V When I undertake to make Israel whole, then the vngreatousnes of Ephraim, and the wyckednes of Samaria cometh to lgbt, then go they about with lies. At home they be chesues, without they sal to robbing. They consider not in theyr heartes that I remembre al theri wyckednes. They go about with theyr owne inuencion but I se them wel prougb. They make the king and prynces to haue pleasure in theyr wyckednesse and lyes. Al these burne in aduouty, as it were an ouen that the baker beaerth, whil he hath left kneading, til the dowe be leuened. Euen so goeth it thys daye with oure kynges and prynces, for they begyn to be wode drunken thowgh wyne, they vse samptaryne with such as byscue them. They wyth the imaginacion of theyr heartes are lyke an ouen, theyr sleepe is all the nyght lyke the slepe of a baker. In the morning he is as hot as the stame of fyre: they are al together as hot an ouen.

B

They haue deuoured theyr owne iudges, al theri kynges are fallen, yet is ther none of them that calleth vpon me. Therefore must Ephraim be myrre amonge the heathen. Ephraim is become lyke a cake, that no man turneth: Strangers haue deuoured hys strengthe, yet he regardeth it not: he waxe thil of grep heates, yet wyl he not knowe it: and the pride of Israel is cast downe before theyr face yet wyl they not turne to the Lord theyr God, nor seeke hym for al thys.

Isa. lli. a.

Isa. xl. c. vii. a

Ephraim is lyke a doue that is begyled xx. liii. and

and hath no heart. Some call they upon the Egyptians, now go they to the Assyrians: But while they be goinge here and there, I shall sprede my net ouer them, and draw them down as the fowles of the ayre: and according as they haue bene warned, so wyl I punyssh them. Wo be unto them for they haue forsaken me.

Eccl. 1. 10.

They muste be destroyed, for they haue set me at nought. I am he that haue redermed them, and yet they dyssemble wth me. They cal not vpon me wth theyr heartes, but lyt houlpynge vpon theyr beds. Where as they come together, it is but for meate and drynke, and me wyl they not obeye, I haue taught them & defended theyr arme, yet do they imagin myschete against me, they curse them selues, but not a ryghte, and are become as a broken botme. Theyr priuies shal be layne wth the sword, for the malice of theyr tounge, such blasphemies haue they leened in the land of Egypte.

11. Pet. 2. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

The viii. Chapter.

The destruction of Iuda and Israel, because of theyr Idolatry.

Set the boine to thy mouth, and blowe: get the swyrtipe (as an Eagle) vnto the house of the Lord: for they haue broken my couenaunt, and transgressed my lawe. Israel can say vnto me: thou art my God, we know the, but he hath refused þ thinge that is good, therefore shal þ enemye solow vpon hym. They haue ordeined kings, but not thowow me: they haue made pyntes, and I must not know of it. Of theyr siluer and golde haue they made them ymages, to bring them selues to destruction.

Deu. xxi.

1. Be. xii. c.

Theyr calfe, O Samaria, shal be taken away, for my wrothful indignacion is gon forth against the. How longe wyl it be, or they can be clenched? For the calf came fro Israel, the workeman made it, therefore canne it be no God, but euen so a spyders web shal the calfe of Samaria be turned.

* They haue sowne wynde, therefore shal they reape a storme.

That is, they haue giuen them selues to vaine and trifling thinges: theyr fowls shal fall in to greates trouble, and stopp byr.

Theyr seede shal beate no corne, theyr shall no mele be made of theyr encrease: though they reape, yet shal straungers deuaure it vpon Israel: shal perpe the Beneyls shal encrease hym as a foule bellill. Since they went vnto the Assyrians, they are become lyke a wynde alle in the desert.

Ephraim giveth rewardes to gette louers: therefore are they scattered among the Heathen, they wyl I gather the vpon. They shal soone be weary of the burthen of kinges and pyntes. Ephraim hath many auliers to do wyckednes, therefore shal the auliers tourne to bys synne. Though I shew them my lawe neuer so muche, they count it but straunge doctryne. Where as they do sacrifice, offerynge the fleshe, and eatynge it: the Lorde wyl haue no pleasure therein: but wyl remember theyr wyckednes, and punyssh theyr synnes. Israel cur-

To some wynde, is a mach to say as amonge the byrdes, as to labour in wayne, and to see their labour.

neith agayne into Egypt, they haue forgotten hym that made them, they buyld charches, and Iuda maketh many strange pyntes: therefore wyl I send a fyre into theyr cupes, and it shal consume theyr places.

The ix. Chapter.

The hunger and captiuitie of Israel.

Do not thou triumphe, O Israel, make no boastyng more then the best of then, for thou hast committed aduonry against thy god: thy strange rewardes hast thou loued, more then al the corne flowers. Therefore shal they no more entoy the corne flowers and wynepyntes, and theyr sthere wyne shal sayle them. They wyl not dwel in the Lorde land, but Ephraim turneth agayne into Egypt and eateth vntreant thynges among the Assyrians.

Agge. ii. r.

They poure out no wyne for a dryncker: offerynge vnto the Lord, neyther glue theyr hym theyr oain offeringes, but they be vnto me as mourners meates, wherein all they that eat the, are defiled. For þ breade þ they haue sude lust vnto, shal not come into the house of the Lord. * What wyl ye doo then in the solemne dayes, and in the feast of the Lord. Lo, they shal get them away for the destruction, Egypt shal receyue them, and Noph shal burye them.

The scrype here calleth the solemne daye, and þ feaste of the Lord.

The nettles shal ouer grow theyr pleasure: saunte goodes, and buttes shal be in theyr tabernacles. Be ye sure (O Israel) þ time of visitacion is come, the dayes of rechepryng are at hand. As for the prophete, he hold hym for a fool: and hym that is rich in the spirit, for a madma, so great is pour wyckednes and inalyce. Ephraim hath made him selfe a watchman of my God, a prophet that is become a snare to do hurt in every secete, and abhominacion in the house of bys God. Theyr be gon to far, and haue destroyed them selues, lyke as theyr dyd also tyme at Saba. Therefore theyr wyckednes shal be remembred, and theyr synnes punyshed.

the igne of the Lorde because that therein þ po, wt of god shewd it selfe in that he suffered the Assyrians to take hym people ppe soners. þ lyke thynges he haue: Joseph. i. b.

I found Israel lyke grapes in the wyldernes, & saw their fathers as þ first spyg of the top of the syg tree, but they are gon to Baal peoz, and tunne awaye fro me to that hametull Idoll, and are become as abhominable as theyr louers. Ephraim dyeth lyke a byrd, so shal theyr glory also. In so much that they shal neither be get, chepye, ne beate chyld. And though they bring vpon any, yet wyl I make þ chyldes among men. Yea wo shal come to the, when I depart from them. Ephraim (as the bynke) is planted in wealchynes, lyke as Atrus but now must he bying bet owne chyldren forth to the manhear.

Jer. xxi. a. Ro. x. a. That is, cometh to naught.

O Lorde thou shalre geue them, what shalst thou geue them? Geue them an vnscuteful wombe, and dry breasts. Al theyr wyckednes is done at Galgal, there dooe I abboze them. For the vngreatounes of theyr own inuencions, I wyl drye the out of my

Ge. xlviii. a

Josh. xii. b

of my house, I wyl loue them no more, for
all theyr pyntes are vnprofitful. Ephraim
is benen downe, their roote is dryed vp, so
that they shal bring no more fruite: yea, &
though they bring forth any, yet will I dep-
cuen the best beloued fruite of theyr body.
My God shall caste them awaye, for they
haue not bene obedient to hym, therefore
shal they go astray among the heathen.

The. x. Chapter.

Agaynst Israel and hys dole.

I Israel was a goodly vyne, but he hath
brought forth vnprofitable fruite: yea
the more fruite he had, the more aulters
he made: the more good I. dyd to theyr
land, the more frendshipp shewed they vnto
theyr images. Theyr hearte is deuised,
therefore wyl they be destroyed. The Lord
shal breake downe theyr images, he shal de-
stroy theyr aulters. The shal they say: we
haue no king: for why we haue not feared
the Lord. And what shal then the kynge do
to vs? Theyr common togyther, and swe-
taine orbes: they be confederate togyther,
therefore gether theyr punishment, as
the webes in the forowes of the land.

W They that dwel in Samaria haue wor-
shipped the calfe of Berchaun: therefore
shal the people moue ouer them: yea, and
the pyntes also that in theyr welshynes re-
topled wyl they: and why? It shal passe
away from the. It shal be brought to the
Assyrians for a presēt vnto king Nereb. E-
phraim shal receiue ful punishment: Israel
shal be confounded for hys owne ymagina-
cions, Samaria wyl bys kinge shal be-
uyl away as the scum in the water. The
hye places of Auen, wher Israel do synne,
shal be cast downe: thistles and thorns shal
grow vpon their aulters. Then shal they
say to the mooraynes, couer vs, and to the
hills, sal vpon vs.

I Israel, thou hast sinned as Gaba did
 afore tyme, wher they remained: shuld not
the battyle then come vpon the wycked
children, as wel as vpon the Gabaonites?
I wil chasten them. euen after myne own
desyre, the people shal be gathered togy-
ther ouer them, when I punish the for
theyr great wyckednes.

Ephraim was vnto me, as a colwe that
is vnto to plow, therefore I loued hym, and
set vpon hys sayre necke. I dyd as Ephra-
im, Iuda plowed, and Iacob played the
houseband man: that they might sow vnto
righteousnes, and reape the frutes of wel-
doing: & they might plowe vp their frethe
land, and seke the Lord, til he cam, and see-
ned them righteously.

W But now they haue plowed the wyck-
ednes, therefore shal they receiue synne, and
eate the fruite of synne. Seynge thou puttest
thy confidence in thyne owne wayes, and
leapest to the multitude of thy wordes:
ther shal grow a sedition amongs thy peo-
ple. Al thy strong ciyes shal be lased with
siege, as Samana was destroyed wyl his

samples, the wycked hym that was aucto-
red of Arbel in the day of battaile, wher
the mother perished wyl her children.
Euen so shal it goo wyl thou (O Berbel)
because of yowre malicious wyckednesse.
Like as the morning goeth away, so shal
the kynge of Israel passe.

The. xi. Chapter.

Agaynst the vnhydens of Israel.

V When Israel was yong, I loued him
and called him my sonne oute of the
lande of Egypte. But the more they
were called the more they went back, offe-
ring vnto Idols and censyng I magis: I
learned Ephraim to go, and bare them in
myne armes, but they regarded not me,
that I woulde haue healded them. I libde
them wyl cordes of frendshipp, and wyl
bandes of loue. I was euen be that layed
the yoke vpon theyr neckes. I gaue them
fodder my selfe, that they shoulde not
go agayne into Egypte. And now is ac-
cuse theyr kynge: for they woulde not
turne vnto me.

Everfore shal the sword begin in the ci-
tyes, the sword that they haue layed by,
shal be destroyed and eaten: and that be-
cause of theyr owne ymaginations. My
people hath no lust to turn vnto me, their
prophets lay the yoke vpon them, but they
case them not of theyr butther.

What great things haue I giuen the,
O Ephraim: how farthfull ye haue I be-
scinded the, O Israel: haue I deale wyl
the as wyl Adamas: haue I increased
the lyke Seboim? No, myn here is other-
wise mynded. Yea, my myrre is to see
uente: therefore haue I not touned me to
destroy Ephraim in my wrathful displea-
sure. For I am God and no man, I am es-
uen that holp one in þe midst of the, though
I come not into the cite.

The Lord tosterh lyke a Lyon, that
they may solowe hym: yea as a Lyon toa-
sterh be, that they may be astarte lyke the
chylzen of the sea: that they may be scat-
tered awaye from Egypte, as men scatte
byrdes: and scared awaye (as boues use to
be, from the Assyrians lande: and that be-
cause I woulde haue them cary at home,
saith the Lord. But Ephraim goeth aboue
me with lies, and the house of Israel bys-
semblerh. Onely Iuda holdeth hym wyl
God, and wyl the true holy thynges.

The. xii. Chapter.

Agaynst the vayne trust of the people.

Ephraim kepeth þe syde, and foloweth
after the east wynde, he is euer increa-
syng lies and destruction. Theyr con-
federate wyl the Assyrians, theyr oyle is
caried into Egypte. The Lord hath a court
to hold wyl Iuda, and wyl punish the Iu-
cob: After theyr own wayes accordyng to
theyr own inuencions, shal be recompence
them. He rooke hys brother by the heele,
when he was yet in hys mothers wombe

and in his strength he wrestled with god. He strove with the angel and gat the victory, so that he praised and desired him. He found him at Bethel, and there he talked with us. Yet the Lord god of hostes, even the Lord hym selfe remembred hym: Then turne to thy God. kepe mercy and equity, & hope still in thy God. But the merchant hath a false weight in his hand, he hath a pleasure to occupy extortion. Ephraim thynketh thus. Tush, I am ryche, I have power enough. In all my woorke I will not one faute be founde, that I haue offended. Yet am I the Lord thy God, even as when I brought the out of the land of Egypte, and set the in thy tentes, and as in the hye feast dayes. I haue spoken thowowe the prophets, and shewed dyuerse visions, and declared my selfe by the manifestation of the prophets. But at Galaad is the abomination, they are fallen to vanitie. At Balgal they haue slaine oxen: and as many heapes of stones as they had in the land forowes, so many altiers haue they made. Jacob fled into the land of Syria, and Issachar served for a wyfe, and for a wyfe he kept shepe. By a prophete the lord brought them out of Egypte, and by a prophete he preserved them. But Ephraim hath prouoked him to displeasure thowowe his abominacions, therefore shall his blood be poured upon him selfe, & the Lord his god shall reward his blasphemies.

The. xiii. Chapter.

Of the abominacions of Israel

The abominacion of Ephraim is come also into Israel. He is gone backe to Baal, therefore must he dye. And now they synne more and more: of theyr synne they make them molten Images, like the Idollies of the heathen, and yet al is nothing but the worke of the craftesman. Not withstanding they preache of the same: who so wyl knowe the causes, offereth to me. Therefore they shall be as the morning cloud, and as dewe that early passeth awaye, and like as the dulle that the wynde taketh away from the floure, and as smoke that goeth out of the chimney. I am the Lord thy God, whych brought the out of the lande of Egypte: that thou shouldst knowe no God but me onely: and that thou shouldst haue no Sautour but onely me. I toke dyssydent hede of the in the wilderness that day land. But when they were wel fed and had enough, they waxed proude and forgot me. Therefore wyl I be vnto them as a Lyon, and as a Leopard in the waye to the Assyrians. I wyl come upon them as a she Beate that is robbed of her whealpes, and I wyl breake that theyr hearte of theyr. Where wyl I deuout them as a lppipea the wyld beastes shall teare them.

Israel, thou dost but deceyve thy self. In me onely is thy heale. Where are the Kinges now, that should helpe them in all thy

cityes? Yea and thy iudges, of whom thou saydest, geue me a King and Princes: well, I gaue the a King in my wrath and in my displeasure wyl I take hym from the again. The wickednes of Ephraim is belid together, and his synne lpyd byd. Therefore shall sorowes come vpon hym, as a woman that traunyleth. An vndiscreet sonne is he, for he consyderech not that he shulde not haue bene able to haue endured in the time of his birth, had not I defended hym from the graue, & deliuered hym from death.

O death, I wyl be thy death: O bell, I wyl be thy ring. Yet can I see no comforte, for when he is not the goodlyest amonge the brethren the east wynde (even the wynde of the Lord) shall come downe to the wyldecnes, and dryue bys conchyres, and drynke up bys wells: he shall spoyle the treasure of al pleasaunt vessels.

As for Samaria, they shall be made wast and wyre: they are disobedient vnto the Lord. They shall perishe with the sword, theyr chyldren shall be slaine, and theyr women great with chyld shall be tpyt by.

The. xiiii. Chapter.

The destructions of Samaria.

Israel, turne the now vnto the Lord thy God, for thou hast taken a great fall thowowe thy wickednes. Take these wordes with you, when ye turne to the Lord and say vnto him: O forgiue vs al our synnes receyue vs graciouslye, and then wyl we offer the bullockes of oure Ipps vnto the. After shall be no more oure helper, neither wyl we ryde vpon horses any more. As for the works of our hands, we wyl no more cal vpon them: for it is thou that art our God, thou thyselfe euer mercy vnto the fatherles.

O (if they wold do this) I woulde heale theyr sores: yea with al my heart woulde I loue them: so that my wrath shuld cleue be turned away from them. Yea, I woulde be vnto Israel as the dewe, and he shoulde growe as the lylle, and his roote shoulde breake oute as Libanus. His branches shoulde spred out abroad and be as sayre as the olue tree, and swete as Libanus. They that dwel vnder his shadow, shoulde come againe, and grow up as the corne, and soe as the vyne, he shoulde haue as good a name, as the vyne of Libanus.

O Ephraim: what haue I to doo with Idols any more? I wyl graciouslye heare hym, and lede him forth. I wyl be vnto the as a grene fyre tree, vpon me shalt thou frnde thy fruit. Who so is wyse, shall vnderstand this: and he that is ryghteous, wyl regarde it. For the wayes of the Lord are ryghteous, such as he shuld haue made in them: As for the wicked they wyl stumbe therein.

The ende of the Prophecie of Oseas.

1. 12. v. 1. a

1. 12. v. 1. a
1. 12. v. 1. a
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That is the
playnges
and thanks
gounges.

1. 12. v. 1. a

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1. 12. v. 1. a

The first Chapter.

This is the worde of the
Lord, that came vnto Jo
el the sonne of Phatuel:
Heare, O ye elders: pon
der this well all ye that
dwel in the land: yf euer
there happened suche a

De. 3216. b

thing in your dayes, or in þ dayes of your
 fathers. Tel your chyldre of it, and let the
 them it vnto their chyldren, and so they re-
 ceiteþ their posterity therof. Take what
 the caterpyller hath leste, that hath the
 gresshopper eatē vp, what the gresshopper
 leste, that hath the locust eaten vp, & what
 the locust hath leste, that hath the blawing
 consumed. Make vp ye dionkardes, and
 wepe: moune al ye wine suppers, because
 of your sore wyne, for it shal be taken a-
 way from your mouth. Yea a myghty and
 an innumerable people shal come vp. Into
 my laude: these haue teeth lyke the teethe
 of lions, and chafibones like the lionelles.
 They shal make my bynepard waste, they
 shal pyl of the barckes of my syttees,
 strip them bare, cast them a way, and make
 the braunches whyte.

Make thy moone as a virgin both that
girdeth her selfe with sacke, because of her
hydegrome. For the meate and drinke of
fering shalbe taken away from the house
of the Lord, and the priestes the Lords mi-
nistres shal moune. The feld shalbe wa-
red, the land shalbe in a miserable case, for
the coyne shalbe destroyed, the sweet wyne
shal come to confusion, and the oyle bitter-
ly desolate. The husband men & the wine
gardeners shal looke piteously and make
lamentacion for the weate, wyne, and oyl,
and because the hatuel upon the feld
is so clene destroyed. The grapegatherers
shal make greete mone, w^h the vineyard
and figtrees be so bitterly wasted.

Yea all the pomegranates, palmetrees,
apple trees, and the other trees of the field
shal wither away. E thus the meepe chere of
the children of men, shal come to confusid.

Byd you, and make poute mone, O pe
priefts: moutne ye minister of þe aulter go
foure way in, and sleepe in sacke clothe. O
ye officers of my God: for the meate and
drinke offerug shalbe taken away fro the
house of your God. Declayme a fastinge,
call the congregation, gather the elders
and al the inhabitants of the land together
into the house of the Lord your God, and
cry vnto the Lord: Alas, alas, for this day.
And why? the day of the Lord is at hande,
and cometh as a destroyer from the al-
mighty. Shal not the meates be taken a-

3061.11.0.

way be sore out eyes, the mynth also & son
from the house of our God: The seed shall
perish in the ground the garners shall be
waſt, the floures ſhall be broken downe, for
the cozne ſhall be deſtroied. What a ſigh-
ing make the cattel: the bullockes are de-
ſtreucl ſpyng, becauſe they haue no pa-
ſture: and the ſhepe are famiſhed away.

And he, to the wylde fowle: for the fowle hath consumed the goodly pastures of the wilderness, and the same hath bycut vp all the trees of the feld. Yea the wylde beastes cry also vnto the: for the water cypers are byred vp, and the fowle hath consumed the pastures of the wilderness.

Edw. H. Chaptes.

The propheteth the coming and cruelty of
their enemies. An exhortation to move
them to convert.

Blowe oute the trumpet in Syon, and
cry vpon my holy hyl, that al such as
dwel in the land, maye tremble at it,
for the daye of the Lord cometh, and is
hard at hand: a darke daye, a gloomyng
day, a cloudy day, yea and a stormyng daye
like as the moornyng syeaderth oute vpon
the hyls. Namelye, a greate and myghty
people such as haue not bene sene sence the
begynning, neither shalbe after them for e-
uermore. Before hym shalbe a consuming
fye, and beynde hym a burnyng flame.
The lande shalbe as a garden of pleasure
before hym, but beynde hym shall it be a
very wast myldecnes, and there is no man
that shal escape hym. They are to loke vp
on like barbed horses, and runne like wyss-
men. They skip vp vpon the hyls, as it were
the sound of charretts, as the flame of fye
that consumerth the straw, and as a mygh-
ty people redy to the battaile.

The folke ſhalbe aſcaped of hym, al fa-
ces ſhalbe as blacke as a pot. Theſe ſhall
cunlyſe glaſſes, and leape ouer the walls
lyke men of war. Euerie man in hys go-
ryge ſhall kepe his aſar, and not go out of
his path. Euer ſhal not one diſturb another,
but eche ſhal kepe hys owne waye. They
broke in at the wyndowes, & not be hurt.
They ſhal come into the city, and run vpon
the walls. They ſhal clyme vp vpon ſ hou-
ſes, and ſcrape in at the wyndowes lyke a
thiefe. The earth ſhall quake before hym,
yea the heauens ſhalbe moued. The ſunne
and moone ſhalbe darkened and the ſtars
ſhal withdrawe theyr ſhine. The Lord ſhal
ſhew his voice before hys beaſt, for his vo-
ice is great, ſtrong, and myghty to fulfil hys
commaundement. This is that great and
marueylous fearful day of the Lord: And
who is able to abyde it.

Now therefore saith the Lord: Turne
you unto me with al your hearts, with sa-
cryng, weping, and mourning, rent your
heattes, and not your clothes. Turne you
unto the Lord your god, for he is gracious
and merciful, long suffering and of great
compassion: & ready to pardon wickednes.
Then

2
 2000. 1. 1.
 2000. 1. 1.

Joel. II. d.
mat. xxi. c.
Mat. xxi. c.
Lukt. xxi. c.
Ps. xxi. d.
Esa. xxi. d.

7ere.rrr.b.
 3mos, v.e.
 20pbo.f.b

Spoca. h. c.
Deut. xii. c.
and xii. g.
O. lxxvii. c.
Tona xii. c.
Boel. i. g.

The ii. Chap.

When (no doute) he also shal turne and forgiue: and as free his charyng, he shal let your increase remaine, for meat and drink offering unto the Lord your god: Blow out with the trumpet in Sion proclame a fast day, call the congregation, and gather the people together: wanne the congregation, and gather the elders, byrge the chyldren and suckelings together. Let the hydegrome goo forth of his chamber, and the byrde oute of her closet. Let the priestes serue the Lord betwene the porch and the altar weping and saying: be fauourable, O Lord, be fauourable, vnto thy people: let not thyne inheritaunce be brought to such confusion, least the Heathen be Lordes thereof. Wherefore shoulde they saie amonge the Heathen where is now the Lord? God? **Ps. lxxix. d.**

When shal the Lord be gelous ouer his lande, and spare his people: yea the Lord shal answer, and say vnto his people: Behold, I wil send you corne, wine and oyle, so that ye shal haue plenty of them, and I wil no more giue you ouer to be a reprobate amonges the heathen. Agayne, as for him of the North. I shal dyue hym far from you: and shut hym out into a dry and wast land, his face toward the eastside, and his bynder pannes toward the uttermost sea. The spynke of hym shal go by, and his filthie corruption shal fall vpon hym selfe, because he hath dealt so proudly. Feare not (O land) but be gladd and reioyce for the Lord wil do greates thynges. Be not ye as frayed neyther (O ye beastes of the feld) for the pastures shal be greene, and f trees shal beate theyr fruit: the figtrees & vineyardes shal giue theyr increase.

I We glad then (O ye chyldren of Syon) and reioyce in the Lord your God, for he hath giuen you a teacher of rightuousnes: and he shal led you down shoutes of raine, early and late in the first moneth: so that the garners shal be full of corne, and f prestes plenteous in wine and oyle. And as for the yerres that the grechopper locust, blaspheming & caterpyller (my great host, wherof I sent amonge you) haue eaten vp, I shall restore them to you agayne: so that ye shal haue enough to eate, and be satisfied: and praise the name of the Lord your god, that so marueylously hath dealt with you.

And my people shal neuer be confounded any more. Ye shal wel knowe that I am in the myddel of Israel, and that I am your God, & that ther is none other, & my people shal no more be brought to confusion.

After this, wil I poure out my spyrte vpon all flesh: and your sonnes and daughters shal prophete: your old men shal dreame & dreames, and your yong men shal see visions: yea in those daies wil I powre out my spyrte vpon seruauntes and maydes. I wil shewe wonders in heauen aboue, and tokens in the earth beneath: blud and fire, and the vapoure of smoke. The sunne shal

The Prophecy

be turned into darkness, and the more it shal be blud, before the great and notable day of the Lord come. And the tyme shal come that whosocuer calleth on the name of the Lord, shal be saved. For vpon the mount Syon and at Ierusalem, ther shal be a saluation, like as the Lord hath promysed: yea, and among the other remnant, wherof the Lord shal cal.

The iii. Chapter.

Of the iudgement of God against the enemies of his people.

For take heed in those daies and at the same tyme when I turne agayne the captiuitie of Iuda and Ierusalem: I shal gather all people together, and byrge them into f valley of Josaphat: and there wil I reason with the, because of my people and heritage of Israel: in whome they haue scattered about in the nation, & parted my land: yea they haue cast lots for my people, the yong men haue theyr lot in the diuel house, & sold the damels for wyne: that they myght haue to drinke. Thou Egiptus and Sydon and all ye borders of the wilderness: what haue ye to do with me? Wil ye despise me? wel, if ye wil nedes desire me, I shal recompence you euen vpon your heade, and that right shortly: for ye haue taken away my syluer and gold, my sapie and goodlye Jewels, and broughte them into your gods houses. The chyldren also of Iuda, and Ierusalem haue ye sold vnto the Grekes, & ye might byrge the same from the borders of theyr own countries.

Behold therefore, I wil rapse them out of the place, wher ye haue sold them, and wil rewarde you euen vpon your heade. Your sonnes and your daughters wil I sell choctow the handes of the chyldren of Iuda, and so they shal giue them forth to sell, vnto them of Saba, a people of a farre country, for the Lord hym selfe hath sayde it. Cry out these thynges among the Gentyls, proclame war make vp the glaues, let them drawe nic. let them come vp al the lusty warriors of them. Make you swordes of your plowshares, & speares of your cycles and sitches. Let the weake man say: I am strong. Muster you, and come all ye Heathen rounde aboute: gather you together, there shall the Lord laye all the Spawntes to the ground. Let the people crye and gette them to the valleye of Josaphat: for there wil I sit, and iudge all Heathen rounde aboute. Lape to your sythes, for the batell is nye, come gette you downe, the wynepress is full, yea the wynepresses run ouer, for theyr wyne is waxe great.

In the valleye appointed, there shall be manie, manie people, for the daye of the Lord is nyghe in the valleye appointed. The sunne and moone shal be darkened, and the stars shal wythdrawe their lyght. The Lord shal roare oute of Syon, and crye oute of Ierusalem, that the heauens

mat. xxiii. c.
Luk. xi. c.
Roma. i. b.

Eze. xvi. a
xvii. a xviii
Amos. i. b.

Iere. xxi. a.
Abdi. i. c.

Esaie. li. a.

Jos. ii. b.

Leu. xxvi. a
Deut. xi. a.
v. xxv. ii. b.

Anders. 33
erue. 33
Daniel and
other. This
prophecy ye
haue also,
Act. ii. c.

and the earth shall quake withal. But the
 Jer. xlv. b. **Lorde** shall be a defence unto his own peo-
 ple, and a refuge for the children of Israel. Thus shall ye knowe that I the Lorde
 your God dwell upon my holy mount of
 Zion. Then shall Jerusalem be holy, and
 there shall no strangers go through her a-
 ny more. Then shall the mountaynes drop
 sweete wine, and the hills shall flowe with
 mycke. All the riuers of Iuda shall haue
 water ynough, and out of the Lorde house
 there shall flowe a spring to water the broke
 of Sittim: but Egypt shall be layed waste,
 and Edom shall be desolate, because they
 haue dealt so cruelly with the children of
 Iuda, and shed innocent bloude in their
 lande. Agayne, Iuda shall be inhabited
 for evermore, and Jerusalem from ge-
 neration to generation: for I will
 not leaue their bloud vnau-
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 The ende of the Prophecie
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The booke of the Prophet Amos.

The first Chapter.

The time of the Prophecie of Amos. The
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 The Lorde shall roare out of Zion, & he we
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 Damascus, I will not spare her, because
 they haue threshed Galaad with flayles:
 But I will send a fyre into the house of Da-
 zael, the same shall consume the palaces of
 Benadab. Thus will I breake the bars of
 Damascus, & roote out the inhabyter fro
 the field of Auen; and him that holdeth the
 scepter, out of the pleasaunt house. so that þe
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 and. liii. wickednes of Gaza, I will not
 spare her: because they make þe pylones
 yet more captiue & haue dynten them into
 the land of Edom. Therefore will I send a fyre
 into the wals of Gaza, which shall deuoure
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 will not spare him, because he persecu-
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 and so kept indignacion alwaye by hym.
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 der. Therefore I will kynde a fyre in the
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 palaces with a great cry in the day of bat-
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The.ii. Chapter.
 Agaynst Moab, Iuda, and Israel.
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 liii. wickednes of Moab, I will
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 Y. i. 1910:



iii. re. xv. a
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Jer. xlv. b.
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The.iii. Chapter.

Prophets among your children, and ab-
stainers among your young men. Is it not
so. O ye children of Israel, sayth the Lord?
But ye gave the abstiners wine to drink
yea ye commanded the prophets, saying:
Prophecy not. Behold I will crash you in
founder, lyke as a wayne crasheth, that is
ful of sheaves, so that the sower shall not es-
cape, neither the strong be able to do any
thing, no, the Spanter shall not save his
own lyfe. The archer shall not abyde, and
the squire of foote shall not escape. The
horseman shall not save his lyfe, and he
that is as many of stomacke as a giant,
shall in that day be sayed to run by his waye
naked, sayth the Lord.

The.iii. Chapter.

Against the house of Israel of wickednes.

Hear, what the Lord speaketh unto
you (O ye children of Israel) name-
ly unto all the tribes, wher I brought
out of Egypt and sayd you only haue I ac-
cepted from all the generacions of the earth:
therefore will I visit you in all your wicked-
nes. Hare twayne walke together
except they be agreed among them selues:
Doth a lyon roare in the wood, except he
haue a pray? Or cepteth a lyon whelp out
of his denne, except he haue gotten some
thing? Doth a byrd fall into a snare without
the catch, wher no fouler is? Taketh a man
his snare up from the ground, afore he
catch somewhat? Or cepteth he out a lion
with the trumpet in the city, and the peo-
ple not a scaped? Commeth ther any plague
in a city without it be the Lords doinge?
No, the word of the Lord God no maner of
thing, but he telleth vs secret before he
do his seruants the prophets. When a li-
on roareth, who will not be afraied? Seing
then that the Lord God him self speaketh,
who will not prophesie?

O ye receiue
prophecy.

Ereached in the palaces at Aod, and in
the palaces of the land of Egypt, and say-
gathie you together vnder the mountaines
of Samaria, so shall ye se great murder &
violent oppression amongs them: for wher
they regarded not the thing that is right
sayth the Lord, they gather together euill
gottē goods, & lay robbers in these houses.
Therefore thus sayeth the Lord God:
Thys land shall be troubled and besieged
rounde aboute, the strength shall be plucked
from the, and the palaces robbed. Thus
sayeth the Lord: lyke as an heardman
taketh two legges or a pyce of an eare
out of the lons mouth:

Even so the children of Israel that dwell
in Samaria, hauing thei couches in the
corner, and they beddes at Damascus)
shall be plucked away. Hare, and heare re-
cord in the house of Jacob, sayth the Lord
God of hostes, that when I began to vi-
sit the wickednes of Israel, I will visit
the altars at Bethel also: so that the
horne of the altar shall be broken of, and
fall to the ground.

Am. ix. 1.
and. xvi.

The Prophecy

As for the wycked house and Sommer
house, I will smyte them downe: and the
houses of Ieremye, yea and manye other
houses shall perishe, and be destroyed,
sayeth the Lord.

The.iii. Chapter.

Against the gouernours of Samaria.

Hear this word ye that saye that
be vpon the hill of Samaria: ye that
do poore men wronge, and oppresse
the needie: ye that say to your lordes: byng
hyer let vs drinke. Therefore the Lord
hath sworn by his holynesse: The dayes
shall come vpon you, that ye shall be lyft vp
vpon speeres and your posteriors car-
ried awaye in sackes of paniers. Ye shall get
you oute at the gappes one after another,
and in Amon shall ye be caste awaye say-
eth the Lord.

At these sat
kynes are on
der the
rich ruler
of the world
Psa. xli. b.

Ye came to Bethel for to worke vngre-
uousnes, and haue increased your synnes
at Balgal: ye brought your sacrifices in
the morninge, and your cythes vnto the
citye day. Ye made thankofferinge of
leuen, ye promised frewill offerings, & pro-
claimed the. Such lust had ye, O ye childre
of Israel, sayth the Lord God. Therefore
haue I giue you idle reth in all your cities
& scarcenes of bread in all your places: yet
will ye not turne vnto me sayth the Lord.
When ther was but. iii. monethes vnto the
haruest, I withheld the raine fro you: yea I
rained vnder one cloude & not vpon an other,
one pyce of ground was moistured with raine
& the ground that I rained not vpon was
dry. Therefore. ii. yea. iii. rities came vnto
me, to drinke water: but they were not sa-
tisfied, yet will ye not turne vnto me sayth
the Lord. I haue smitten you with drought
& blasting, & looke how many orchardes,
vynyardes, figgetes, and olyue trees ye
had: & caterpillers hath eaten the by. But
yet will ye not turne vnto me, sayth the Lord:
ye shall haue I sent among you, as I did
in Egypt: your young men shall I slay with
the sword, and caused your horses to be ta-
ken captiue: I made the sticking saue of
your tentes to come vnto youe nos-
trils. Yet will ye not turne vnto me, say-
eth the Lord. Some of you haue I ouer-
throwen, as I ouerthrew Sodom and Go-
mor, so that ye were as a brand plucked out
of the fre: yet will ye not turne vnto me,
sayth the Lord. Therefore thus will I haue
the again, O Israel: yea euen thus will I
visit the. Make the ready the to meete
thy God, O Israel. For lo, he maketh the
moistaines, he ordereth the wind, he know-
eth what he is about to do, he maketh
the morning and the darknes, he treadeth
vpon the hye places of the earth: the Lord
God of hostes is his name.

Isa. xvi. a
ut. ix. xix.
Eze. xli. c.
Psa. xli. b.

Gen. xli. b
Gen. xli. b.

Gen. xli. b
Gen. xli. b.

The.v. Chapter.

Against the captiuitie of Israel.

Hear this word, O ye house of Israel
at Bethel, and wher I must make this mone.
for you: The virgin Israel that sat
in her

neuer ryse up agayne: the halbe ead down
vpon her stone ground, and no man shall
helpe her up. For thus sayth the Lord god:
Wher as ther dwelt a thousand in one cy-
ty, ther shal be left scarce an hundred ther-
in: and ther dwelt an hundred, there shal
scarce ten be left for the house of Israel.

Neuer beleffe, thus sayth the Lord vnto
the house of Israel: Seke after me, and ye
shall live, but seke not after Bethel. Come
not at Balgal, and go not to Bersaba: for
Balgal shalbe laced awaye captiue and
Bethel shal come to naught. Secke the
Lord, that ye may lurche the house of Jo-
seph be bynt with fyre and consumed, and
lest ther be none to quench Bethel.

Ye turne the lawe to worme moode, and
cast downe the brounes vnto the ground.
The Lord maketh the seven stars and the
Oryons, he turneth the nyghte into daye,
and of the daye he maketh darknesse. He
gathereth the waters of the sea, and poureth
them oute vpon the playne ground: the
Lord is his name.

He capseth destruction vpon the mygh-
ty people, and bringeth downe the strong
hold: but they owe hym euyl wyl that re-
prouerhem openly: a toholo cellerth the
the plaine truth, they abhorre hym. For so
much then as ye oppresse the poore, and rob
hym of his best sustenance: therfore wher
as ye haue builded houses of square stone,
ye shall not dwell in them. As a cruelous
pleasunt bynepardes shal ye pleasure, but
the toppe of them shal ye not drynke, and
why? as for the multitude of your wicked-
nesse, and your house synnes, I knowe
them cryght well. Enemies are ye of the
cryghtuous, ye take rewardes, ye oppresse
the poore in iudgemente. Therefore the
wyse must now be sayne to hold his tong,
so myked a tyme is it.

Seke after the chynge that is good, and
not euyl, so shal ye lyue: pea the Lord God
of hostes shalbe with you, accordyng to
your owne desyre: Hate the euyl, and loue
the good: syle vnto the agayne in the port:
and (no doubte) the Lord God of hostes: shal
be merciful vnto the remnant of Joseph.

Yf no (sayeth the Lord God, the God of
hostes, there shal be mourning in al Ac-
tes: pea they shal say in euery Acete, Alas,
Alas. They cal the houshold man to lam-
tation, and such as can mouene to moun-
ting. In al vineyards ther shalbe beaup-
nes, for I wil come amoggs you, sayeth the
Lord. Wo be vnto them that desyre & dawe
of the Lord: Wherfore would ye haue it?
As for that day of the Lord it shalbe dark
and not cleare. Yea lyke as when a man
runneth from a Lyon, and a Beate merceh
wyth hym: or when he commeth into the
house, and leaneth his hand vpon the wal,
and a serpent byteth him: Shal not & day
of the Lord be darke, and not cleare? Shall
it not be cloudy, and no shyne in it?

I hate and abhorre your holpe dayes,

and wher as ye cense me when ye come to
gyther, I wyl not accept it. And though ye
offer me biente offerynges and meate
offerynges, yet haue I no pleasure therin:
As for your fat thankes offerynges, I wil
not looke vpon them.

Swap wyth that noyse of thy songs, I
wyl not heare thy playes of Cystricke, but
se that equity flow as the water, and righ-
tounes, as a myghty streame. O ye house
of Israel, gaue ye me offerynges & sacrific-
es those. xl. yerres long in the wilde: yea
yet haue ye sette up tabernacles to your
idoloth, and ymages of your ydols, pea
the starre of your god Kenypha, ygyres
to wyche ye made to worship them. A here-
fore wyl I cause you be carped awaye be-
yonde Damasces, sayeth the Lord, whose
name is the God of hostes.

The vi. Chapter
Agaynst the Princes of Israel sparyng
in pleasures.

Wo be to the proude welthy in Sp-
on, to such as chynke them so sure
vpon the mount of Samaria, which
hold them selues for the best of the world,
and rule the house of Israel, euen as they
spit. So vnto Calne, and se: and se: and se:
erf you to be marth the great cste, and so
go downe to Gath of the Philistines: wher
they beeter at ease then the kyngdomes,
or the border of theyr lande wyder they
pours: Ye are taken out for the euyl dawe,
euen yet that lyre in the scoole of wyful-
nesse: Ye that lye vpon beddes of Auoye,
and vse your mantounes vpon your cou-
ches: ye that eate the best Lambes of the
flocke, and the fattest calves of the dyne:
ye that syng to the Lute, and in playnge
vpon the instrumentes compare your sel-
ues vnto Dauid: ye that drynke wyne out
of goblettes, and anoynte your selars
wyth the best oyle, but no man is forp for
Joseph butt. Therefore now shal ye be
the first of them, that shalbe led awaye cap-
tyue, and the lustre cheare of the wyllful
shal come to an ende.

The Lord God haue sworne euen by
hym selfe: sayth the Lord God of hostes
I hate the pryde of Jacob, and I ab-
horre his palaces: and I wyl gyue ouer
the cytre. wyth all that is therein, so that
thought there remayne renne men in one
house, they shal dye. So they: nerte kyn-
folkes, and the deade butchers shal take
them, and carry awaye their bones and lay
vnto hym that is in the innermost house:
is there yet any mo by the? And he shal an-
swer, they are al gon, hold thy tounge (shal
he say) for they wold not remember & name
of the Lord. Behold, the lord is mynded to
smite & great houses, so that they shal de-
cay: & the litle houses that they shal cleue
asunder. Who can runne wyth horses, or
plaw wyth oren vpon the harde rockes
of stone? For wher ye haue* touned true
iudgemente into bytternesse, and the sent is to drye

Yf. ii. of crygh-

Jer. xx. 6.
Ill. Re. xl. 2.

Luke. x. 2.

Job. xli. 6.
Ezra. v. 6.

Jerem. ii. 6.
Amo. vii. 2.

Deut. vii. 2.

To louene
iudgemente

The viii. Chap.

are the fau-
ty and to op-
passe the in-
no:ent.
De. xxviii. 8

of righteousness into wormewood. Yea,
even ye that repose in wayne thynges, ye
that say: have not we obtained houses in
dure of the strength? Wel take heede, O ye
house of Israel, saith the Lord God of
hoastes: I wyll bringe a people upon you,
whiche shall trouble you, from the waye
that goeth toward Hema into the brooke
in the meadowe.

The viii. Chapter.

Of the captiv-ty of Israel and Jude.

The Lord God shewed me such a vysi-
on: behold, the Roode one that made
grethoppers, even whil the come was
shootinge forth, after the kyng had clippe
hys shepe. Now when they undertooke to
eate up all the grene thynges in the lande,
I sayd: O Lord God, be mercyfull to the
schilde: who shoulde els deale up Jacob
that is brought so lowe? So the Lord was
gracious therein, and the Lord sayd: wel, it
shal not be. Agayne the Lord shewed me
this vysi- on: behold, the Lord God called
the syre to punish his childe, and he deuoured
the great deye: yea, it consumed a part al-
te- dy. Then said I: O Lord God, hold this
hand: for who shoulde els deale up Jacob
that is brought so lowe? So the Lord was
mercifull therein, and the Lord God sayd:
wel, it shal not be.

When I sawe he shewed me this vysi- on:
Behold, the Lord God upon a plastered
wal, and a masons trowel in hys hand.
And the Lord sayd unto me: Amos, what
seest thou? I answered: a masons trowel.
Then sayd the Lord: Behold, I will laye
the trowel amonge my people of Israel,
and wyll no more curse them: but the hye
del chapels of Isaac must be layed waste,
and the churches of Israel made desolate,
and as for the house of Jeroboam, I wyll
stand up agaynst it with the sword.

Upon this sent Amasiah the pnyeste to
Beeroel, unto Jeroboam the king of Israel,
sayinge: Amos maketh the house of Is-
rael to rebel agaynst the, the lande can not
amoy with hys wordes. For Amos, say-
eth, Jeroboam shal dye with the sword,
and Israel shal be led away captiue oute
of thei owne lande.

And Amasiah sayd unto Amos: Get the
hence (thou that canst se so wel) and spe in
to the lab of Jude: get the ther chylpung
and prophete there, and prophete no
more at Bethel, for it is the kyngs chapel,
and the kynges courtis.

Amos answered and sayd to Amasiah:
As for me, I am neyther prophet nor pro-
phetes sonne, but a keeper of cattel. Some-
as I was breakyng downe mulberpes,
and govyng after the cattel, the Lord took
me, and sayd unto me: Go thy waye and
prophete vnto my people of Israel. And
therefore heare thou now the wordes of the
Lord: thou sayest, prophete not agaynst
Israel, and speake nothpyng agaynst the

The Prophecy

house of Isaac. Wherefore thus sayth the
Lord: I wyll be despyled in the
cyrpe, thy sonnes and daughters shall be
slayne with the sword, and thy lande
shall be measured oute with the lyne.
Thou thy selfe shalt dye in an uncleane
lande, and Israel shall be dyspued oute of
hys owne countrey.

The viii. Chapter.

Against the rulers of Israel. The Lord
swearth that he wyll fulfyll the thynges which
he hath determined agaynst Israel.

The Lord God shewed me this vysi- on:
and behold, there was a maunde
with sommet fruit. And he sayd: A-
mos, what seest thou? I answered: a maunde
with sommet fruit. Then sayd the Lord
vnto me: the ende cometh vpon my peo-
ple of Israel, I wyll no more curse them,
In that day shal the songes of the temple
be turned into sorow, saith the Lord God.
Many dead bodies shal lie in euery place,
and be cast forth secretly.

Hear this, O ye that oppresse the poore
and descey the neddy in the land, sayinge:
When wyll the newe moneth be gon, that
we may sel vnto the: and the Saboth, that
we may haue scarcenes of coine: to make
the bushell lesse, and the sytle greater: we
shall set up false wayghes, that we maye
get the poore vnder vs with theyr mony,
and the neddy also for woones: yea let vs sel
the chaffe for coine.

The Lord darbe sworne agaynst the
pyrde of Jacob: these works of theys wil
I neuer forget. Shal not the lande reble
and all they that dwel therein mourne for
this? Shal not they be destruction come vpon
them lyke a water floude, and floure
ouer them, as the floude of Egypt? At the
same tyme (saith the Lord God) I shal cause
the Sunne to go downe at noone, and the
land to be darke in the cleare daye. I ouer-
thye leasles wil I turne to sorow, and your
songes to mourning: I wyll bringe sacke
cloth vpon all your backs, and baldnes vpon e-
uery head: yea such a mourning wil I send
vnto you, as is made vpon an only begotten sonne,
and they shal haue a miserable ende.

Behold, the tyme cometh (saith the
Lord God) that I shal send an hunger in-
to the earth, not the hunger of breade, nor
the thyrst of water: but an hunger to hear
the wordes of the Lord, so that they shal
go from the one sea to the other, yea from
the North vnto the East, runnyng aboute
to seeke the wordes of the Lord, and shall
not fynde it. In that tyme shall the sayre
byrgons and the younge men perishe for
thyrst, yea even they that sweare in the of-
fence of Samaria, and say: as truly as the
God lyueth at Dan, and as truly as the
God lyueth at Bersaba. These shal fall,
and neuer ryls vp agayne.

The ix. Chapter.

Threatenings agaynst Israel. No man
can escape the hand of God.

I saye

I Saw the Lord standing upon the altar, and sayd: smite the doore chere, that the postes may shake wythal. For they: couetousnes wal sal upon al they: heades, and they: posterite hallbe Rayne wyth the swearde. They shall not scape awaye, there shall not one of them escape; nor be deliuered.

Is. cxxix. b
Abdi. i. a.

Though they were buried in the hell, my hande shall fetch them from thence: though they clyme vp to beauen, yet shall I cast them downe: though they hyde the selues upon the top of Carmel, yet shall I seke the out, and bring them from thence: Though they crepe downe from my sight into the depe of the sea, I shall commaund the Serpente, euen there to bite them: If they go away before they: ennemyes into captiuitie, then shall I commaunde the swerde ther to sleie them.

Amo. vii. a

B Thus wyl I set myne eyes vpon them, for they: haue, and not for they: welthe. For when the Lord God of hosts toucheth a lande, it consumeth awaye, and all they that dwell therein, must needes mourne: And why: they: destruction shall aryse as euery stream, and runne ouer them as the floude in Egypt.

Amos. v. b.

He that hath bys dwellinge in beauen, and groundeth bys tabernacle in the earth: He that calleth the waters of the sea, and poureth them out vpon the playne ground: bys name is the Lord. O ye chyldren of Israel, saye ye not vnto me, euen as ye Agorians, sayd the Lord: haue not I broughte Israel out of the land of Egypt, the Assy- lianes from Capadoz, and the Syrians from Cre? Behold, the eyes of the Lord are vpon the realme that spinneth, to roote it cleane out of the earth. Reuerbeleste I wyl not utterly destroye the house of Jacob, sayd the Lord.

Genes. i. b.
Iere. xxi. b
Icha. xii. d

For lo, thus I promyse: though I spste the house of Israel amonges all nacions (lyke as they vse to spst in a syue) yet shall not the smallest grauel stone fall vpon the earth: But al the wicked doers of my people, that say: Eue, the plague is not so neer to come so fast vpon vs: those shall perishe wyth the swearde.

Ieres. xv. b
Mich. vii. b

At that tyme wyl I buyde agayne the tabernacle of David that is falle downe, and hedge by bys gappes, and loke what is broken, I shall repayre it: Yea, I shall buyde it agayne, as it was afore tyme, that they maye possesse the remnaunte of Edom, pes, and al suche people as cal vpon my name wyth them, sayeth the Lord, whych doth these thynges.

Joel. iii. c.

Beholde, the tyme cometh (sayeth the Lord) that the plowman shall ouertake the mower, and the treader of grapes, hym that soweth seede. The mountaynes shall droppe sweet wyne, and the hylls shall be fruitful, and I wyl rourne the captiuitie of my people of Israel: they shall repayre the waste ctytes, and haue them in posses-

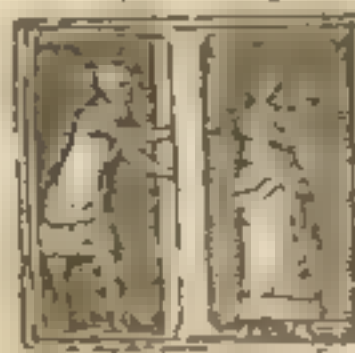
sion: they shall plant byneyardes, & drinke the wyne therof: they shall make gardens, and entoy the frutes of them. And I wyl plante them vpon they: stone grounde, so that I wyl neuer roote them oute agayne from they: lande whiche I haue geuen them, sayeth the Lord thy God.

The ende of the Prophecie of Amos.

The booke of the prophet Abdi.

The first Chapter.

Agaynst Edom, and the trust that they had in theys.



Alys is the byspon that was shewed vnto Abdi: Thus hath the lord god spoken vpon Edom: We haue heard of the Lord & there is an ambassage sent amonges the heathen: Wo, let vs aryse and fyghe agaynst them. Beholde, I wyl make the small among the heathen, so that thou shalt be vtterly despyed. The pynde of thine hearte hath lyft the vp, thou that dwellest in the strong holdes of stone, and hast made the an bye seate: Thou sayest in thine hearte: Who shall caste me downe to the ground? But though thou mentest by as hie as the Eagle, and madest thy nest about amonge the sters, yet woulde I plucke the downe from thence: If the thieues and robbers came to the by night, thou taking thy rest, shuld they not steale, tyl they had enough? If the Grape gatherers came vpon thee, woulde they not leaue thee some grapes? But howe shall they reape Esau, and seke out bys treasures.

Is. xlviii. b
and xxxv. a
Amos. i. c.

Iere. xlii. a.

Amos. ix. a
Ibauc. ii. c.

Is. xlviii. b

Is. xlviii. b

Yea, the men that wer sworne vnto the that byue the out of the borders of thine owne land. They that be now at one with the, shall bysceue the and ouercome thee: Euen they that eat thy bread, shall betraye thee or eue thou perceiue it. Shall not I at the same tyme destroye al the wyse men at Edom, and those that haue vnderstanding from the mount of Esau? Thy graunts, O man, shall be afraied, for thou omte the daughter they shall be al ouerthrowen vpon the mount of Esau: Shame shall come vnto the, for I malice & thou shewdest to thy brother Jacob: yea for enermore shalt thou perishe, and that bycause of the tyme when thou diddest set thy selfe agaynst hym, eue when the enemyes caried away bys host, and when the assault came in at his portes, and caste lots vpon Ierusalem, & thou thy selfe wast as one of them.

Is. xlviii. b
Is. xlviii. c.

Is. xlviii. b

Thou shalt no more se the day of thy brother, thou shalt no more beholde the tyme of his captiuitie, & shalt no more reioyse

Is. xlviii. b

Y. iii. out

I Saw the Lord standing upon the altar, and sayd: smite the doore chere, that the postes may shake wythal. For they: couetousnes wal sal upon al they: heades, and they: posterite hallbe Rayne wyth the swearde. They shall not sty awaye, there shall not one of them escape; nor be deliuered.

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Genes. i. b.
Iere. xxi. b
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For lo, thus I promyse: though I spyle the house of Israel amonges all nacions (lyke as they vse to spyle in a spyle) yet shall not the smallest grauel stone fall vpon the earth: But al the wicked doers of my people, that say: Eue, the plague is not so neere to come so fast vpon vs: those shall perishe wyth the swearde.

Ieres. xv. b
Mich. vii. b

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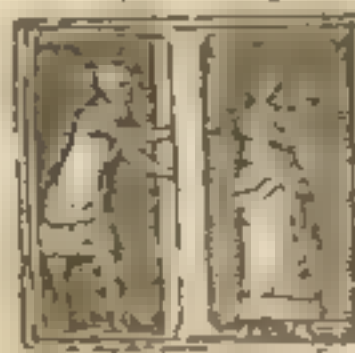
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Is. xlviii. b
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Amos. i. c.

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B

4

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Elay. xxi. c
I. Ios. i. c.

Ero. i. b. c.

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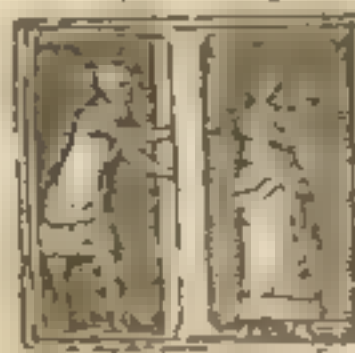
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Amos. i. c.

Iere. xlii. a.

Amos. ix. a
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Is. xlviii. b

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Is. xlviii. b
Is. xlviii. c.

Is. xlviii. b

Thou shalt no more se the day of thy bro- ther, thou shalt no more beholde the tyme of his captiuitie, & shalt no more reioyse

Is. xlviii. b

Is. xlviii. b

The Prologe vpon

once the chyldren of Iuda, in the day of
theyr destruction. thou shalt triumphe no
more in the tyme of theyr trouble. Thou
shalt no more come in at the gates of my
people, in þe tyme of theyr decay, thou shalt
not see theyr misery in the day of theyr fall.

2 Thou shalt send out no man against their
host, in the day of theyr aduersity: neyther
shalt thou stand wapyng any more at the
corners of the stretes, to mutther such as
are fled, or to take them prisoners, that res-
maue in the day of theyr trouble.

Jeremie .i.
Ierl. iii. b.

For the day of the Lord is hard by vpon
all the heauen. Like as thou hast done, so
shalt thou be dealt withal: yea, thou shalt
be rewarded eue vpon thine head. For like-
wise as ye haue drunken vpon mine holpe
bryll, so shall all heathen drinke continually:
yea, drinke that they, and swallowe vp so þe
ye shalbe as though ye had neuer bene.

But vpon the mount Sion, there shall a
remnaunce escape: these shalbe holpe, and
the house of Iacob shall possesse euen those
that had them selues afore in possession.
Moreover, þe house of Iacob shalbe as fire,
the house of Ioseph as flame, and the house
of Iuda shalbe the steam, whiche they shall
kynde and consume, so that nothing shal
be left of the house of Iuda, for the Lord
him selfe hath said it.

Ierl. ii. b.

Jer. v.

3 They of the south shal haue the mounte
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mounte of Iuda, and the kyngdome
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after þe heb.
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The ende of the Prophecie
of Abdi.

The Prologe of the pro- phet Jonas.

W. T. vnto the Christen
Reader.

As the enuious Phyllystines stopped the
wells of Abrahā & filled the by w earth,
to put the memorial out of minde, so the
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of life which are in the scripture, with the earth
of their traditions, false similitudes, & lying al-
legories, & thre of like yele, to make þe scripture
theyr own possell or marchaundise: so that vpon
the kyngdome of heauen which is Gods word,
neither entreng in them selues, nor suffering the
that wold. The scripture hath a body with soule,
& within a soule, spirite & lyfe, & hath withoute
a barke, a shel, & as it were on hard bones for the
fleshy minded to gnaw vpon. And when it hath
perch, her nel, mar, and al sweetnes for gods elect
which he hath copen to geue the his spirit, & so

the prophet Jonas.

with his law & þe faith of his son in their hertes.
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the law to cōdemne al flesh. secondarily the gos-
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fayres and lyues of those scholars, bothe what
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theyr scholemaster taught the, & made them per-
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Whē the hypocrites come to the law, they put
glores, to, and make no more of it the of a world-
ly law, which is satisfied in the outward work
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And when they come to the Gospel, then they
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how that it is altogether spirital, and so spy-
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The Prologe vpon

once the chyldren of Iuda, in the day of
theyr destruction. thou shalt triumphe no
more in the tyme of theyr trouble. Thou
shalt no more come in at the gates of my
people, in þe tyme of theyr decay, thou shalt
not se theyr misery in the day of theyr fall.

2 Thou shalt send out no man against their
host, in the day of theyr aduersity: neyther
shalt thou stand wapyng any more at the
corners of the stretes, to mutther such as
are fled, or to take them prisoners, that res-
maue in the day of theyr trouble.

Jeremie .i.
Ierl. iii. b.

For the day of the Lord is hard by vpon
all the heauen. Like as thou hast done, so
shalt thou be dealt withal: pea, thou shalt
be rewarded eue vpon thine head. For like-
wise as ye haue drunken vpon mine holpe
bryll, so shall al heathen drinke continually:
pea, drinke that they, and swallowe vp so þ
ye shalbe as though ye had neuer bene.

But vpon the mount Sion, there shall a
remnaunce escape: these shalbe holpe, and
the house of Iacob shall possesse euen those
that had them selues afore in possession.
Moreover, þe house of Iacob shalbe a fire,
the house of Ioseph a flame, and the house
of Iuda shalbe the steam, whiche they shall
kynde and consume, so that nothing shal
be left of the house of Iuda, for the Lord
him selfe hath said it.

Ierl. ii. b.

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fast fasten in Chyrtles bloud coupled w our ples-
sell: & submitting our selues to lea to do better

And of the gospell or promyses whiche thou
meest in the scripture, beleue fast that God wil
fulfill them vnto the, and that vnto the utter-
most Iose, at the repaite of thine herte, when
thou turnest to him & forsakest euyl, euen of thy
goodnes and fatherly mercede vnto the, and not
for thy flattering him with ppointmentes of
thyne owne saluing. So that a fast fastly on-
ly without respect of al wykes, is the forgere-
me both of the sinne, whiche we did in tyme of
ignorance with lull and consent to synne, & al-
so of all synne whiche we doo by chaunce and
of lechurie, after that we are come to knowlege
and haue professed the same oute of our hertes.
And al dedes serue only for to helpe our neigh-
bours, and to tame our fleshe, that we fall not
to synne agayne, and to exercise oure soules in
uerue, & not to make satisfaction to Godward
for the synne that is once past.

And al other stoyes of the Bible, withoute
exception, are the occasion of p lawe and of the
Gospell and are true & faithfull enamples and
latterer that God will euen to deale wth
vs, as he dyd wth them in all infirmities, in
all temptacions and in al like cases and chaun-
ces. Wherewith he is on the one syde, how father-
ly and tenderly and wth all compassion God
entreateth his electe whiche submitte themsel-
ues as scholars to leaue to walk in the wayes
of hys lawes, and to kepe them of longe. If they
forsake them selues at a tyme and wene agayne
wth all mercede. If they fell and hurte them-
selues, he healed them agayne wth all compas-
sion and tendernes of herte. He hath brought
greue tribulacion and aduersite vpon his
electe: but all of fatherly loue only, to teache
them and to make them les their owne hertes,
and the sinne that there lay by, that they might
afterwarde feele hys mercede. For his mercede
waite vpon them, to red them out agayne, al-
longe as they were learned & come to the know-
ledge of theyr owne hertes, so that he neuer cast
man awaye howe depe so euer he had synned,
saue them only whiche had spilt cast the poche
of hys lawes from theyr neckes, wth vter des-
pauce and malice of herte. Whiche ensam-
ples howe comfortable are they for vs, when
we be fallen into synne, and God is come vpon
us wth a scourge, that we despayre not, but re-
pente wth full hope of mercede after the exam-
ples of mercy that are gone before. And there-
fore they were wyrtten for our learning, as testifi-
feth Paule. Roma. xv. to comfort vs, that we
myghte the better put our hope & trust in God,
when we see howe mercifull he hath bene in
epnes past vnto oure weake brethren that are
gone before, in all theyr aduersities, nece, temp-
tacions, yea and horrible synnes, into whiche
they now and then fell.

And on the other syde ye see howe they that
hardened their hertes, and synned of malice,
and refused mercede that was offered them, and
had no power to repent, perished at the latter
ende wth all confusion and shame merciesly.
Whiche enamples are very good and necessa-
ry, to kepe vs in awe and dread in tyme of pros-
peritie, as thou mayest see by Paule. i. Corin. x.
that we abyde in the feare of God, and ware
not wyld and fall to vanities and to synne,
and prouoke God, and byrage wraith vpon vs.

And thou shalt see in the practise, how as God
is mercifull and longe sufferinge, euen so were
all hys true prophetes and preachers, bearinge

the infirmities of their weake brethren & theyr
owne wronges and iniuries with all patience
and longe sufferinge, neuer casting any of them
of their backs, vntill they synned agaynst the
holye god, maliciously persecutinge the open
and manifest truth: contrarye to the ensample
of the hope, whiche in synninge agaynst God
and to quenche the cruelty of hys holye spirite,
is eue these captayne and trompette blower,
to let other a wyke, and seeth only hys owne
freedom, liberty, priuilege, welth, prosperitie,
profyt, pleasure, pastyme, honoure and gloire,
wth the bondage, thraldome, captiuitie,
myserie, wretchednes, and vnlubrication of
hys brethren: and in hys owne case is so fer-
uent, so styffe and cruell, that he wyl not suffer
on: wordes spoken agaynst his false magpie,
wply iurymens, and iuglyng ppointmentes, to be
vndamaged, though al christendome should be
set together by the eares, & shoulde cost (he saied)
not howe many hundred thousande) theyr lyues.

Nowe ther thou mayest reade Jonas frute-
fully and not as Doctes fable, but as an obli-
gation betwene God and thy soule, as an eue-
nest penye geuen the of God, that he wyl helpe
the in the tyme of nece, if thou turne to hym as
the word of God the only foode and lyfe of
thy soule, this marke and note. First comt Jo-
nas the frende of God & a man chosen of God
to testyfy hys name vnto the world: but yet a
pouge scholar, weake and rude after the Apo-
stles, whyle Chyrt was yet wth them bad, ly,
whiche though Chyrt taught them euer to be
mild and to humble them selues, yet oft stroue
among them selues who should be greatest. The
lawes of rebewe woulde sette, one on the right
hande of Chyrt, and the other on the left. They
woulde praye that, fye myght descende frome
heauen, and consume the Samaritans.

When Chyrt axed: who say men that I am,
Peter answered, thou art the sonne of the ly-
upage God, as though Peter had bene as per-
fecte as an angell: But immediately after, when
Chyrt preached vnto them of hys deathe and
passion, Peter was angry and rebuked Chyrt, &
thought earnestly that he had rauced & wot wylt
what he sayd: as at an other tyme, when Chyrt
was so feruently busied in helping the people,
that he had no leyse to eate, they went oute to
holde him, supposyng that he had bene besyde
hymselfe. And one p cast out devyls in Chyrtes
name, they forbad hym, because he waite not
on them, so glayous were they yet.

And though Chyrt taught alway to forgere,
yet Peter after long goyng to scote, axed whe-
ther man should forgere leuen tymes, thinkinge
that, vii. tymes, had bene to muche. And at the
last supper Peter woulde haue dyed w Chyrt,
but yet within few houres after, he denyed hym,
both cowardly & shamefully. And after p came
naw, though he had so long heard that no man
myght auenge him selfe, but rather turne the o-
ther cheke to, then to smyte agayne, yet when
Chyrt was in talkinge, Peter axed whether it
were lawfull to smyte wth the sweard, & carped
none answer, but layed on rashly. So p though
when we comt fyt vnto the knowlege of the
truth, & the peace is made betwene God & vs, &
we loue his lawes and beleue and trust in hym,
as in oure father, and haue good hertes vnto
hym, & be borne a newe in the spirite, yet we are
chylde and pouge scholars, weake and feeble
and must haue layse to growe in the spirite, in
knowlege, loue, & in the dedes therof, as yong
chylde may haue tyme to grow in theyr bodies.

The Prologe vpon

And God our father and scholemaster feedeth vs and teacheth vs, accordyng vnto the capacite of our stomaches and maketh vs to growe and waxe perfecte, and syneth vs, and tryeth vs as golde in the fyre of temptacions and tribulacions. As Moses witnesseth. We vni sayng: Remember al the way by which the Lorde thy God carped the this. xl. yeares in the wyldernes, to humble the and to tempt or prouoke the, that it myght be knowen what were in thyne herte. He brought the into aduersitie, & made the an hongred, & then fed the with manna, whicher thou nor yet thy father euer knewe of, so tea. he that a man lyueth not by bread onely, but by all that procedeth oute of the mouth of God. For the promyses of God are lyfe vnto al that cleaue vnto the, muche more then is bread and bodely sustenance, as the iourney of the chyldren of Israel out of Egypt into the lande promysed them, minisreth the notable ensamples, and that abundantly, as both all the rest of the Wyble also. Howe be it, it is impossible for us to beleue and to trust in the truth of Gods promyses, vntill he haue leaured us in muche tribulacion, and that God hath deliuered hym out thereof agayne.

God therefore to teache Jonas and to shewe hym hys owne herte, and to make hym perfecte and to instruct vs also by his ensample, sent hym out of the lande of Israel whicher was a Prophet to goo among the heathen people, and to the greatest and myghtiest pye of the world, then called Ninus: to preache that within xl. dayes they shoulde all peep the for their synnes, & that the cytie shoulde be ouerthrowen. Whych message the free will of Jonas had as muche power to doo, as the weakest herted woman in the world hath power, if she were commaunded, to lye into a tobbie of lyeunge snakes and adders: as happely if God had commaunded Sara to haue sacrificed her sonne Isaac, as he dyd Abraham, she woulde haue dysputed with hym for he had done it, or thoughte she were wronge ynough, yet many an holy sapnt coulde not haue found in their hertes, but woulde haue disobeyed, and haue runne awaye from the presence of the commaundement of God with Jonas, if they had bene so wrongly tempted.

For Jonas thought of this maner: lo, I am here a prophete vnto Gods people the Israelites. Whiche though they had Gods woorde testified vnto them daylye, yet dyspyle it & wote nought of God vnder the tyenes of Calues and al other all maner of facions, saue after hys owne woorde, & therfore are of al nacions the worst, and moste worthy of punishment. And yet God for loue of fewe, that are amonge them, and for hys names sake, spareth them & defendeth the. How then shoulde God take so cruel vengeance on so grete a multitude of them to whom hys name was neuer preached to, and therefore are not the tenth parte so culp as thes. If I shall therefore goo preache, so shall I say and name my selfe and God thereto, and make them the more to dyspyle God, and sette the lesse by hym, and to be the more cruell vnto hys people.

And vpon that pynagynacion, he fledde from the face or presence of God: that is, oute of the country where God was woorthyped in, and from the prosecutyng of Goddes commaundement, and thought, I wil get me an other waye amonge the heathen people, and be no more a prophete, but lye at rest and oute of all commaundement. Neuerthelesse that God of all mercye which careth for hys elect chyldren and turneth

the prophete Jonas.

al vnto good to them, that smytheth the to heale them agayne, and kylleth them, to make them as lyue agayne, and playeth with the: as a teacher both sometyme with hys younge ignoraunte chylde, and tempteth them, and proueth them to make them see theyr owne hertes, prouoked for Jonas howe all thynges shoulde be.

When Jonas was entred into the ship, he layed hym downe to slepe & to take his rest: that is, his conscience was rolled by twene the commaundement of God whicher sent hym to Ninus, and hys fleschly wylledome that dissuaded and counsayled hym the contrarye; and at the last preuailed agaynst the commaundement and carped hym an other way, as a ship caught betwene twoo streames, and poeres sayne the maister of the shipp to be betwene dyuers affections, whyle to avenge her brothers deathe, she sought to slep her owne sonne. Wherupon for very payne and rebousnes he laye downe to slepe, for to put the commaundement whycher so gnewe and frent hys conscience, oute of mynde, as the nature of al wicked is, when they haue lined a good, to seke at nyghtes with reuerence, a supple pastyme, to dilue the remembraunce of synne out of their thoughtes: or as Adam dyd, to couer their nakednes with apocryphes of pope holy woordes. But God awooke hym out of hys slepe, and set hys synnes before hys face.

For when the ship had caught Jonas, then be sure that this synnes came to remembraunce agayne, and that his conscience ragged no leste then the waues of the sea. And wher he thoughte that he only was a synner and the heathen that were in the ship none in respecte of hym, and thought also, as verely as he hath fledde from God, that as verely God hath cast hym away: for the syght of the robde maketh the naturall chylde not onely to see and to knowlege hys faulter, but also to forgette all hys fathers olde mercy and kyndnesse. And then he confessed hys synnes openly and had yet rather peepth alone then the other shoulde haue peeped with him for his sake: and so of very desperacion to haue lyued any longer, had cast him in the sea betwene, excepte they woulde be lost also.

To speake of losses, how ferfourth they are lawfull is a tryght question. First to vse them for the breakyng of sterte, as when parteners, theyr goodes as equally dyuided as they canne, take eueryman hys parte by lotte to auoyde all suspicion of dyscrepacytes: and as the Apostles in the first of the Actes, when they sought another to succede Judas the traitour, and xl. persons were presented, then to bycake sterte and to satisfy all parties, dyd cast lottes whether shoulde be admitted, helppinge God to temper them & to take whome he knewe moste mete, seeing they wyl not whether to preferre, or haply coulde not agree on. Eriher is lawfull, and in al like cases. But to abuse the in vnto the tempyng of God, and to compell him therewith to vnter thynges wherof we stande in doubt, wher we haue no commaundement of hym so to doo, as these heathen here dyd, though god tourned it vnto his glory, cannot be but culp. The heathen shypmen astonished at the syght of the miracle, feared God, prayed to hym, offered sacrifices, and bowed bowes. And I doubte not, but that some of them or haply al came thereby vnto the true knowlege and true woorthyppe of God & wer won to God in these soules. And thus God whych is infinite merciful in al hys wayes, wrought their soules health, oute of the infernall of Jonas, such of hys good wyl and pur-

purpose & loue wherewith he loued them before the world was made, & not of chance, as appeareth vnto the eyes of the ignorant. And that Jonas was. iij. dayes. and. iij. nightes in the belly of this fish: we cannot therby proue vnto the Jewes & infidels of vnto any man, & Christ must therfore dye & be buried and ryls againe. But we vyle the example & lyknesse to strengthe the faith of the weake. For he that belueth the one, cannot doubt in the other: in as muche as the hande of God, was no lesse myghtie in preseruinge Jonas alive agaynst all natural possibylite, and in deliuering him safe out of his fyre, then in carying by Christ agayne oute of his sepulchre. And we may describe the power and verue of the resurrection therby, as Christ hym selfe dooweth the similitude thereo. At xii. sayinge vnto the Jewes that came about him, & deuyed a signe of a wonder from heauē, to certifie them that he was Christ: this rypyl and wedlocke breakinge naciō which bryde the wedlocke of sayth, wherewith they he married vnto god, and beleue in theyr false woordes, seke a signe, but there shall no signe be geuen them save the signe of the prophete Jonas. For as Jonas was. iij. dayes. &. iij. nightes in the belly of the whair, euen so shall the sonne of man be. iij. dayes &. iij. nightes in the hart of the earth. Which was a wach woode, as we saye, and a warpe threaping vnto the Jewes, & as muche to saye as thus, ye harde heried Jewes seke a signe, to this shall be your signe: as Jonas was caryed oute of the sepulchre of his fyre, and he sente vnto the Finians to preache that they should perishe, eue so shall Christ agayne oute of his sepulchre, & come and preache repentance vnto you. Be therfore when ye se the signe that ye repent, or els ye shall surely perishe and not escape. For though the infirmities, which ye now see in my flesh, be a let vnto your sayth, ye shall yet then be without excuse, when ye se so greete a miracle & so great power of God wch ouer vs on you. And so Christ came after the resurrection in his spere, & preached repentance vnto them, by the mouth of his Apostles & disciples, & wth myracles of the holy god. And all that repented not perished shortly after, & the rest caryed away captiue into al quarters of the world for an ensample, as ye see vnto this daye.

And in lyke maner sence the worlde beganne, wheresoeuer repentance was offered and not receyued, there God took cruel vengeance immediately: as ye se in the flood of Noe, in the overthrowing of Sodome & Gomorrah, and all the country about, & as ye se of Egypt, of the Amosites, Cananites, & after ward of the very Israelites, & then at the last of the Jewes to, & of the Assyrians and Babylonians, and so through out al the imperyes of the worlde.

Eldas preached repentance vnto the olde Brittaines that inhabited England: they repented not, & therfore God sent in theyr enemies vpon the on euery side, & destroyed the by, and gaue the land vnto other nations. And great vengeance hath bene taken in that lande for spaine sence that tyme. Whiche prescribed repentance vnto our fathers not longe sence: they repented not, for they herres were indurante, & their eyes blinded wth their owne pope holy right wyntes, wherewith they had made their soules gaye against the returninge againe of the wicked spirit that byngeth. vii. wyse then him selfe wth hym, and maketh the latter ende wyse then the begynning: for in open spaines there is hope of repentance, but in holy pprophete none at all.

But what folowed theyr sence theyr tene eyght kyng, & let by. iij. wyng kynges & some, vnder which al the noble blood was slayne by & halfe the commons thereto, what in France, & what with their owne sword, in fighting among thes selues for the crowne, and the cyties & towne decayed, and the land brought halfe into a wyldeernes in respect of that it was before.

And now Christ to preache repentance, is caryed once agayne oute of his sepulchre, in which the pope had buried him & kept him down wth byssopps and polices, & all dyspynges of pprophete, wth gyle, wyles and falsed, & wth the sword of al princes, which he had blinded wth his false marchaundys. And as I doubte not of the ensamples that are past, so am I sure that great wylth wil folow, except repentance turne it backe agayne and cease it. Wher Jonas had bene in the fishes belly a space & the cage of his conscience was somewhat quieted and swaged, & he come to hymselfe agayne, & had receyued a new hope, the quemes and pagens of desperation which went ouer his hert, halfe ouercome, he prayed, as he maketh mention in the text, sayinge Jonas prayed vnto the Lord his God out of the belly of the fish. But the wordes of that prayer are not here set. The prayer that here standeth in the text, is the prayer of the prayle and thankesgeyng which he prayed and wrote when he had escaped and past at icopacdyr. In the ende of which prayer he sayth, I wyl saye pfre wth the voyce of thankesgeyngs & proue that I haue bowed: that sayinge cometh of the lord. For verily to confesse out of the hert, that al benefites come of God, euen out of the goodnes of his merce, and not deseryng of our deserts, is the onely sacrifice that pleaseh God. And to beleue that, all the Jewes bowed in their circutis, as we in our baptisme. Which bowe Jonas now taught wth experyence, proueth to pag. For those outward sacrifices of beastes, vnto which Jonas was haply ascribed so muche before, were but capidish thynges, and not ordeyned that the woikes of them shuld purge syn, but shoulde be a seuerce vnto the people, to put them in remembrance of the inward scrupce of thanke, and of sayth, to trust and beleue in God the onely saviour. Whiche signification when it was awrye, they were abhominable and deulyr ppolatys and pntage seruices: as our ceremonies and sacramentes are become nowe to al that tene and beleue in the woike of them, and are not taught the significacions, to edyfy thei soules wth knowledge and the doctrine of God.

When Jonas was cast vpon lande agayne, his wyl was free, & had power to goo whither God sent hym, & to do what God bad, his owne ymaginations layd a part. For he had bene at a new scole, yea, and in a scole where he was purged of muche refuse and dyole of fleshye wisdom which ressted the wysdome of God, and led Jonas wyl contrare to the wyl of God. For as farre as we be blinded in Adam, we can not but syn and wil ouer owne ppropt, vices and gloys. And as farre as we be taught in the spyt, we can not but seke and wyl the pleasur and glory of God onely.

And as the. iij. dayes iourney of Finius, wherether it were so length or to goo rounde aboute it, or thowme al the Grece, & comyng vnto the discretion of other men. But I thinke that it was then the greatest cyrie of the worlde.

And that Jonas went a dayes iourney in the cyrie, I suppose he dyd it not in one daye: but

when:

The Biologe vpon

twente farre & easle preaching here a sermon, & there an other, and rebuked þe synne of the people, for wiche they must peccie.

And when thou art come vnto the repentance of the sinners, there haste thou sure remede, that how so euer angry God be, yet he remembreth mercy vnto þat truly repent & beleue in mercy. Whiche ensample our saviour Christ also casteth in the teeth of the indurate Jewes, sayinge the sinners shall cyle in iudgemente with this nation, & condemne them: for they repented at the preaching of Jonas, and beholde a greater then Jonas here, meaning of himselfe. At whose preaching yet, though it were neuer so mightie to pierce the hert, and for al his miracles euer so, the hard harted Jewes could not repent when the heathen sinners repented at the bare preaching of Jonas, rebukinge their synne without any myracle at all.

Why? For the Jewes had treasured the spirital law of God with their gloses had made it altogether carthy & fleshye, and so had set a vaine & coueting on God's face, to shadowe a dark & glorious brightnes of his countenance. It was like to steale: but to robbe widows houses vnder a colour of long praying, and to polle in þe name of offeringes, & to snare þe people with intolerable constitutions against all loue, to heere their money oute of their purse, was no synne at all.

To snare father & mother was synne. But to withhold we helpe from them at theyr neede, for hindring of offering vnto þe profit of the holy church, was the seruicious as it is now to be at thy hande whole whener they wil sinne or swyne, wiche thou duppelt & makest God's foundations for holy people, wiche thou hast chosen to be thy church, for to couple thy soule with the orle of their sweete blessinges, and to are thy Jesus for to save thy soule from the purgatory of the bloud that onely purgeth synne, with theyr watching, fasting, wolward going and resting at mynnight &c. wherewith yet they purge not them selues from theyr concouises, vyde, lecherie or any vice that thou seest among the laye people.

It was grea't synne for Christe to heale the people on the sabbath daye vnto the gloire of God his father, but none at all for them to helpe theyr catel vnto theyr owne profit. It was synne to cate the vnmowen handes of on an vnmowen cable, or out of an vnmowen dyke, but to cate out of that purpyed dyke, þe which came of byrder, theft and extortion, was no synne at all.

It was exceeding meritorious to make many disciples. But to teache them to feare God in his ordinaunce, had they no care at all.

The hye pylates so defiled the right of holy church & so feared the people with the curse of God & terrible paynes of hel, that no thynge leaue the vilest herbe in his garden vntoucht. And the offeringes & thynges dedicate vnto God for the profit of his holy wter, were in suche estimation & reuerence, þe it was muche greater synne to sweare truly by the, then to forswear thy selfe by god. What vengeance the of god, and how terrible & cruell damnation thynke ye preached they to fall on the that had stolen so the holy thynges? And yet sayeth Christe that rightwysnes & fayth in happyng promysse, mercy, and indifferent iudgement were viterly troden vnder fote, and cleane dyspyled of those blessed fathers, wiche so myghtyly magnified Morons patrimonye, & had made it so profitable, & enuironed it and walled it about on

the Prophet Jonas.

every syde with the feare of God, that no man durst touch it.

It was grea't holynesse to gentylise the scrupulous of the prophetes, & to condemne theyr fathers for slepyng of them, and yet were they them selues for vlynde yete of theyr owne constitution, as eedy as theyr fathers, to sic whose soules testified vnto them the same truth wiche the prophetes testified vnto theyr fathers. So that Christe compareth al the rightwysnes of those holpe patriarches vnto the outwarde bewty of a paynted sepulchre full of stench and all vnclennesse within. And synally to begyle a mans neighbours in litle bargenys, and to wrap & compass him in with caules of þe law, was then as it is now in the kingdom of the Pope. By the reason wherof they excluded the law of loue out of their hertes, and consequent lyer al true repentance: for how could they repent of that they could not se to be synne.

And on the other side they had set vp a righte wynde of holpe wykes, to cleare theyr consciences with al, as the Pope sacrificeth by vberle ycle, holy bread, holy salt, holy candel, holy vnder ceremonies and holy dunnne blessinges, & with whatsoeuer holynes thou wilt, saue with the holynes of Gods woorde, wiche onely speareth vnto the herte, and sheweth the soule þe synnes and vnclennes of synne, and leaueh her by the waie of repentance vnto the founntaynes of Christes bloud, to waich a vberle ycle rowe lath. By the reason of a rich false right wynde they were disobedient vnto the right wyndes of God, whiche is the largynesse of synne in Christes bloud, and could not beleue it. And so thow fleschly interpreting þe lawe & false ymagined rightwysnes, they hertes were hardened and made as stony as clay in a linc fornaie of fyre, þe they could ceerde neither sepe lance nor saythe nor any maner of geare at all.

But the heathen sinners, though they were blinded with lutes a good, yet were in those if, poyntes vnconuert and hardened, and therfore with the onely preaching of Jonas came vnto the knowledge of theyr synnes, & conf. id them and repented truly, and turned every man fro his euyl dedes, and declared theyr sorrow of heart and true repentance, with their dedes wiche they ded out of fayth and hope of forgiveness, chastysing theyr bodys with power & fast, and with takinge at pleasures from the flesch, trusting, as God was angry for their wykednes, euen so should he forgiue the of his mercy, if they repented & forsoke theyr myse luyng.

And in the last end of al, thou hast yet a good lyf ensample of learning, to se how eedy Jonas is thy for al his tryng in the whales belly. He was so sore dyspleased because þe sinners perished not, that he was wery of his lyf, and wyshed after death for very sorrow that he had lost the gloire of his propheting. In that his prophete came not to passe. But God rebuked hym with a lyfenes, sayng: it groweth thynge here for the sake of a vyle wyb of loyng vyne wherof thou bestowest no labour nor cost, yet that was it thynne hande wolke: þe wyche more then shoulde greue mynchere, the loss of so grea't a myltitude of innocents as are in sinners, wiche are all myne hande wykes. For Jonas, I am God ouer all, and father as well vnto the heathen, as vnto the Jewes, and mercifull to all, and warne yet I saye, nry ther that I so cruelly by any wyche, but that I wil forgiue if they repent and are merced: ther on the other syde, whatsoeuer I promise, wilt

will I fulfil it, saue for they take onely, while the trust in me and submit, themselves to kepe my lawes of verie loue, as naturall chyldren. In this maner to reade the scriptures is the right vse thereof, and why, the holy gost caused it to be wyrtten. That is, that thou shouldest take oute of the lawe, that God will haue the to do, interpretinge it spirytually without gloze or coueryng the brightnes of Moses face, so that thou seest in thyne herte, howe that it is damnable sinne before God, not to loue thy neighbour that is thyne enemye, as purely as Christ loued the, and that not to loue thy neighbour in thine herte, is to haue committed already all synne agaynst hym. And therefore vntill that thou be come thou must knoweledge vnsayntlype that there is synne in the best dede thou doest. And it must earnestly greeue thyne herte, and thou must waite all thy good dedes in Christs bloud, per they canne be pure and an acceptable sacrifice vnto God, and must despise God the father for his sake, to take thy dedes a woth, and to pardon the imperfectnesse of them and to geue the power to doo them better, and with more feruente loue.

And on the other syde thou muste seeke vnto gently for the promyses of mercye whiche God hath promysed the agayne. Which two pointes, that is to wote, the lawe spirytually interpreted, howe that al is damnable synne that is not vnsayntlype oute of the grounde and botome of the herte after the ensample of Christs loue to vs, because we be al equally created and formed of our God our father, and indifferently boughte and redeemed with one bloud of oure sauoure Iesus Christ: and that the promyses be geuen vnto a repentyng soule that thyrteth and longeth after them of, the pure and fatherly mercye of God through our fayth onely without al deseruyng of our dedes or merites of our workes, but for Christs sake alone, and for the merites and deseruynges of his workes, death and passion, that he suffered altogether for vs and not for hym selfe: which ii. pointes I say if they be wyrtten in thyne herte are the keyes which so open all the scripture vnto the, that no creature can locke the out, & with which thou shalt go in and out, & fynde pasture and fode euery where. And if these lessons be not wyrtten in thyne herte, then is al the scripture shut vp, as a kernal in the shale, so that thou mayst reade it, & comyn of it, and reherse al the stoffes of it, and dispute so till thou be a profounde Sophister, and yet vnderstand not one word thereof.

And thyrdly that thou take the stories & spures which are contayned in the Byble, for sure and vndoubted ensamples that God so will deale with vs vnto the wydden ende.

Wherewith reader facewel, and be commended vnto God, & vnto the grace of his spire. And fyrste let that thou stoppe not thyne eares vnto the callinge of God, and that thou harden not thyne herte, beguyled with fleshy interpretinge of the lawe, and false pynagined and pportun rightwisnes, and so the pynnytes rise with the at the day of iudgement and condemne the.

And secondarly if thou fynde ought a myffe, when thou seest thy selfe in the glasse of Gods wordes, thynke it compendious wysdome, to amende the same betwixt, moryshed and warned by the example of other men, rather then to take vntill thou be beaten also.

And thyrdly if it shall so chaunce, that the wyldes lustes of thy fleshe shall blynde the and take the cleane awaye with theym for a tyme,

yet at the latter ende, when the G. O. D. of all mercye shall haue compassed the in on euery syde with temptacions, tribulacions, aduersities and combiaunce, to bringe the home agayne into thyne owne herte, and to sette the fyrnes whiche thou wouldest so sayntly couer and put oute of mynde with dilectacion of voluptuous pastimes, before the eyes of thy conscience: then call the saythfull ensample of Jonas and all lyke stories vnto thy remembraunce, and with Jonas turne vnto thy father that smote the not to cast the awaye, but to lay a roscoppe, and a freestyng plaster vnto the pocke that lay hyd and fret inwarde, to drawe the disease oute and to make it appeare, that thou myghtest seele thy spychelle and the daunger thereof, and come and receyue the healing plaster of mercye.

And forget not that whatsoeuer ensample of mercye God hath shewed since the begynnyng of the world, the same is promysed the, if thou wylte in lyke maner turne agayne and receyue it as they dyd. And with Jonas be knowne of thy synne and confesse it, and knoweledge it vnto thy father.

And as the lawe whiche setteth thy conscience, is in thyne herte, and is none outward thinge, euen so seke with in thyne herte, the plaster of mercye, the promyses of forgiveness in oure sauoure Iesus Christ, accordyng vnto all the ensamples of mercye, that are gone before.

And with Jonas let them that wayt on vanities and seke God here and there, and in euery temple, saue in their hertes, go and seke thou the testamēt of God in thyne herte. For in thine herte is the woode of the lawe, and in thyne herte is the woode of sayth in the promyses of mercye in Iesus Christ. So that if thou confesse with a repentyng herte and knoweledge and suretye beleue that Iesus is Lord ouer all synne, thou art safe.

And finally when the rage of thy conscience is ceased, and quieted with fast saythe in the promyses of mercye, then offer with Jonas the offeringe of prayse and thanks geuyng, and paye the vowe of thy baptysme, that is, beleue stedfastly and prayse constantly, that God onely sauer of his onely mercye and goodnesse: and that it is God onely that smytheth, and God onely that healeth: ascribunge the cause of thy tribulacion vnto thyne owne synne, & the cause of thy deliuerance vnto the mercye of God.

And beware of the leuen that sayeth, we haue power in oure free wyll before the pteachinge of the Gospel, to deserue grace, to kepe the law of congruente, or, God to be vnyghtwese. And say with John in the first, that as the law was geuen by Moses, euen so grace to fulfill it, is geuen by Christ. And when they say our dedes, with grace deserue heauen, saye thou with Paule. Roma. vi. that euerylastyng lyfe is the gyfte of God thowowe Iesus Christ our Lord, and that we be made sonnes by saythe. John. i. and therefore heyes of God with Christ. Ro. viii. And say that we receyue al of god through sayth that foloweth repentaunce, and that we doo not out workes vnto God, but cyther vnto oure selues, to kepe the synne that remaineth in the fleshe, and to make perfecte, cyther vnto oure neighbours whiche doo as muche agayne for vs in other thynges. And when a manne exchebeth in gyftes of grace, let hym vnderstand that they be geuen hym, as well for his wake byethen, as for hymselfe: as though all the

head be committed unto the paster, yet for his fellows with hym, which geue the thanks vnto their Lord, and receiue the paster agayne wth other kynde seruise in their offices. And when they saye that Christ hath made no satisfaction for the synne we do after our baptisme: saye thou wth the doctrine of Paule, that in our baptisme we receiue the merits of Christes death shewing repentance and faith, of which two, baptisme is the signe. And though when we synne of fea. lye after our baptisme we receiue that signe no more, yet be renewed agayne shewing the repentance and faith in Christes blood, whiche twayne, the signe of baptisme euer continued amonge vs in baptysinge oure younge chyldeyen doeth euer kepe in mynde and call vs backe agayne vnto our profession if we be gone astray, and promptly vs to conscience. For ther can actual sinne be washed away with oure wothes, but with Christes blood: myther canne they be any sacrifice or satisfaction to God worde for them, saue Christes blood. For as muche as we can do no wothes vnto God, but receiue only of his mercy wth our repentynge faith, shewing Iesus Christe our Lord and only sauiour, vnto whom vnto God our father shewing hym, and vnto his holpe spirite that onely pouergeth, sanctifyeth and washeth vs in the innocent blood of our redemption, be prayse for euer. Amen.

The booke of the prophet Jonas.

The first Chapter.

Of the flight of Jonas whē he was set to preache. A tempest ariseth, and casteth hym in the sea for his disobedience.

A



And the word of the Lord came vnto Jonas the sonne of Amithai, sayinge: Arise and gette thee to Ninue that great citie, and preache vnto them, howe that their wickednesse is come vnto me.

And Jonas made hym redde to the Lord. * Thar was from the presence of the Lord, and gat hym downe to Toppa, where he founde a wyrded for to go vnto Thar. So he payed his fare, and wente aborde that he myght go wth them vnto Thar, from the presence of the Lord. But the Lord hurled a great wynde into the sea, and there was a myghty tempest in the sea, so that the ship was in leoparde of goynge in peeces. Then the mariners were astart, and cryed euery man vnto his god: & the goddes that were in the ship, they cast into the sea to lychen it of the. But Jonas gat hym vnder the barches, where he larched hym downe and dormed. So the master of the ship came to hym, and sayed vnto hym: why dormest thou?

* Under the name of Thar (as some saye) is signified some sea: was larched of, & whole brags was been longe: so that the sailors there could be noth. nre, but the sea, & the wyrd, Toppa is an haven of Tewepe where was somtyme a goodly city, whiche there remaith now: but a poyle of.

Up, call vpon thy God: if God (happely) wyl thynke vpon vs, that we perperpe not. And they sayed one to an other: come, let vs call lots, that we may know for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Then sayed they vnto hym: tell vs for whose cause are we thus troubled? what is thine occupacion? whence comest thou? what country man arte thou, and of what nacion? He answered them: I am an Ebrue, and I feate the Lord God of beaul, whiche made both the sea and drye lande. Then were the men exceedingly astart, and sayd vnto hym: why dydest thou so? (for they knewe that he was fled from the presence of the Lord, because he had tolde them) & sayed moreouer vnto hym: What shoulde we doo vnto the that the sea may cease frome troublinge vs? (for the sea wrought and was troublous) he answered them: Take me and cast me into the sea, so that it let you be in rest: for I wot, it is for my sake, that this greate tempest is come vpon you.

Heuerthelesse: the men astart wth sayyng to brynge the ship to lande, but it woulde not be, because the sea wrought so, and was so troublous agaynste them. Wherefore they cryed vnto the Lord, and sayed: O Lord, let vs not perperpe for this mannes deathe, neether laye thou innocent blood vnto oure charge, for thou, O Lord, haste done euen as thy pleasure was.

So theyooke Jonas and cast him into the sea, and the sea like ragynge. And the men feared the Lord exceedingly, doynge sacrifices and makinge bowes vnto the Lord.

The .ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

But the Lord prepared a greate fythe to swallowe vp Jonas. So was Jonas in the belly of the fyth, thre dayes and thre nightes. And Jonas prayed vnto the Lord his God out of the fythes belly, and sayed: In my trouble I called vnto the Lord, & he herde me: out of the belye of hell I cryed, and thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the sea and the floud compassed me aboute: per all thy waues and coules of water wente ouer me, I thought that I had bene cast awaye out of thy syght: but I wyl yet agayne looke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wedes were wrapt about myne head. I wente downe to the botome of dys dills and was barred in with earthe for euer. But thou, O Lord my God, hast brought vp my life agayne out of corruption. Whē my soule sayuted wthyn me, I thoughte vpon the Lord: and my prayer came in vnto the, euen into thy holy temple. Then that

W
Jona. vii. b

E

Deut. xxi. b

Mat. xii. b
and. xv. a
Luce xi. b.
1. Cor. xv. a
1. Ths. ii. a

The scrip-
ture spe-
keth of hell
conuenly as
of a place
comen for
all the that
goe downe
into the
earth as in
to a graue,
or into the
depe of the
sea. &c. &c.
pe haue in
Gene. i. in
the Psal-
mes.

D

that holoe of vaine vanities wyl for sake
hys myghte. But I wyl doo the sacrifice
wyl the voyce of thankesgeyng, & wyl
paye that I haue borrowed: for wyl salua-
cion cometh of the Lorde. And the Lorde
spake vnto the fysh, and it cast out Jonas
agayne vpon the drye lande.

The. iii. Chapter.

Jonas is sente agayne to Ninue. The re-
pentance of the kyng of Ninue.

Then came the word of the Lord vnto
Jonas agayne, saying: vp and get the
to Ninue the great cite, and preach
vnto them the preaching which I haue the.
So Jonas arose, and went to Ninue at
the Lordes commaundement. Ninue
was a great cite vnto God, namelie of
three dayes iourney.

And Jonas went to, and entered into
the cite: euen a dayes iourney, and cryed
saying: These are yet. xl. dayes, and then
shal Ninue be overthowen. And the peo-
ple of Ninue beleued God, and proclay-
med fastinge, and acaped them selues in
sackecloth, as wel the great as the smal
of the. And the tynges came to the king
of Ninue, whiche arose out of hys seate,
and ope hys apparell of, and put on sacke-
cloth, and sat vpon the wall in ashes.

And it was cryed and commaunded in
Ninue, by the authorite of the kyng and
hys lordes, saying: see that neyther man,
nor beast, ore of theyr kalle oughte at all, &
that they neyther feede, ne drynke water,
but put on sackecloth boith man and beast,
and crye myghty vnto God: pea se that
every man turne from his euyl waye, and
from the wickednes that he hath in hand.

Wha can tel? God maye turne, and re-
pent and cease fro his seueritee, that
we perishe not. And when God sawe these
myghtes, how they turned from their wyck-
ed wayes, he repented on the euyl whiche
he sayd he wold do vnto the, & dyd it not.

The. iiii. Chapter.

Jonas is reproued of God.

Therefore Jonas was soorie discontented
and angry. And he preyed vnto the
Lord, and sayd: O Lord was not this
my sayinge? I pray the, when I was yet
in my countrey: therefore I hauee carben
to the vnto Thebes, for I knowe well y-
nough that thou arte a merciful God full
of compa syon, long sufferinge, & of greute
myghte, & repentest when thou shouldest
take punishment. And nowe, O Lord, take
my lyfe fro me (I beseeche the) for I had es-
cheyed thee then lyue. Then sayd the Lorde
vnto him: thou so angry? And Jonas gat hym
out of the cite, and sat downe on the east
syde thereof, and there made hym a booth,
and sat vnder it in the shadowe til he myghte
see, what shalke chaunce vnto the cite.

And the Lorde God prepared a wyld
byne whiche sprang vpon ouer Jonas, that
he myghte haue shadowe about hys head
to deliuer hym out of his paine. And Jo-

nas was exceeding glad of the wyld byne.
But vpon the nexte morowe agaynst the
springe, of the daye, the Lorde ordeyned a
worme whiche smote the wyld byne, so
that it withered away. And when the sune
was vp, god prepared a secrete East wynde:
and the sunne bet ouer the head of Jonas
that he fainted agayne, and wyshed vnto
hys soule, that he myghte dye, & sayd: It is
better for me to dye, then to lyue. And god
sayd vnto Jonas: Art thou so angry for
the wyld byne? And he sayd: yea, vey an-
gry, euen vnto death. And the Lorde sayd:
thou haste compassion vpon a wyld byne,
whereon thou bestowest no labour, ne
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one nyght, and perished in another, & shouldest
not I, then haue compassion vpon Ninue
that great cite, wherein there are aboute
an hundred and twenty thousand persons,
that knowe not theyr ryght hande frome
theyr left, besydes muche cattel?

The ende of the prophete
of Jonas.

The booke of the Prophet Michas.

The first Chapter.

Of the destruction of Samaria, because of
theyr iniquite.



Mys is the worde of the Lord that came vnto Michas the sonne of Iotham, in the dayes of Jotham, & Jeroboam king of Iuda, whiche was the first that reigned vpon Samaria and Ierusalem.

Hear ye al ye people, marke this wel, O eard, & al that therin is: For the Lord God hym selfe be witness among you, euen the lord of his holy temple. For wher: beholde, the Lorde shal go out of his palce, & come downe & treade vpon the high thinges of the eard. The mountaynes shall consume vnder hym, and the valleyes shall cleave a fonder: like as wax consumed at the fyre, & as water runne downeward. And all this shalbe for the wickednesse of Iacob, & the synnes of the house of Israel.

But what is the wickednesse of Iacob? Is not Samaria? Wher are the high places of Iuda? Is not Ierusalem? Therefore I shal make Samaria an heape of stones in the feld: to lay about the vineyard: her stoues shal I cast in the valley, and discomer her foundations. All her images shal be broken downe and all her myghtes shal be brente in the fyre: yea all her idoles wyl I destroy: for wher, they are gathered out of the byre of an whore, and into an whores byre shal they be turned agayne. Therefore I wyl,

A. A. t. mounes

The array-
ing them in
sackcloth
was an out-
ward signe
of great re-
pentance,
as in. ii. c.

Reg. iii. c.

Mich. i. c.

Mich. i. c.

Mich. i. c.

Mich. i. c.

Mich. i. c.

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the Lordes commaundement. Ninue
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And Jonas went to, and entered into
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of Ninue, whiche arose out of hys seate,
and ood hys apperell of, and put on sacke-
cloth, and sat vpon downe in ashes.

And it was cryed and commaunded in
Ninue, by the authorite of the kyng and
hys lordes, saying: see that neyther man,
nor beast, ore of theyr kalle oughte at all, &
that they neyther feede, ne drynke water,
but put on sackecloth both man and beast,
and crye myghty vnto God: pea se that
every man turne from his euyl waye, and
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and angry. And he preyed vnto the
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in my countrey: therefore I hauee rather
to die vnto Thebes, for I knowe well y-
noug that thou arte a merciful God full
of compa syon, long sufferinge, & of grete
myghte, & repentest when thou wouldest
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my lyfe fro me (I beseeche the) for I had ca-
thyng be then lyue. Then sayd the Lorde:
art thou so angry? And Jonas gat hym
out of the cyte, and sat downe on the east
syde thereof, and there made hym a booth,
and sat vnder it in the shadowe til he myghte
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whereon thou bestowest no labour, ne
madest it to growe: whiche sprang vp in
one nyght, and perished in other, & should
not I, then haue compassion vpon Ninue
that grete cyte, wherein there are about
an hundred and twenty thousand persons,
that knowe not theyr ryght hande frome
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that came vnto Michas the
sonne of Iotham, in the
dayes of Jotham, & Jeroboam
king of Iuda, whiche was the
third vpon Samaria

and Ierusalem. Heare al ye people, marke
this wel, O eard, & al that therein is: For
the Lord God hym selfe be witness among
you, euen the lord of his holy temple. For
wher beholde, the Lorde shal go out of his
palace, & come downe & treade vpon the high
thinges of the eard. The mountaynes shall
consume vnder hym, and the valleyes shall
cleane & sander: like as wax consumed at
the fyre, & as y waters runne downeward.
And all this shalbe for the wickednesse of
Iacob, & the synnes of the house of Israel.

But what is the wickednesse of Ia-
cob? Is not Samaria? Wher are the
high places of Iuda? Is not Ierusalem?
Wherfore I shal make Samaria an heape
of stones in the feld: to lay about the vine-
yard: her stoues shall I east in the val-
ley, and discomer her foundations. All
her images shall be broken downe and
all her mynges shall be brente in the fyre:
yea all her idoles wyl I destroy: for
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Mich. i. c.

Mich. i. c.

The. ii. Chapter.

mourne and make lamentation, bare and naked wyl I go, I must mourne lyke the dragons, and take sorowe as the Aspes: for theyr wounde is past remedy: And wher it is come into Iuda, and hath touched the porte of my people at Ierusalem alreedy. Wepe not, lest they at Bethp receyue it.

II. Reg. i. e.

Thou at Bethphaz, welter thy selfe in the duste and ashes. Thou that dwellest at Sepht, get the bente with shame.

III. re. xvi. 15

The proude shall booste no more for bette sorowe, and wher her neyghboure shall take frome her what she hath. The rebel lrouse cpeye hopech, that it shall not be so euyl: but for al that, the plage shall come from the Lorde, euen in the porte of Ierusalem. The greates noise of the charrettes shall feare them that dwell at Lachis, whiche is an occasion of the syn of the dough: ter of Sion, for in her came by the wickednes of Israel. Yea she sent her couriers in to the lande of Beth. The houses of Ipes wyl deceiue the kynge of Israel. And as for the (Thou that dwellest at Gioralla) I shall bring a pottier vpon the, & the plage of Israel shall reache vnto Odolla. Make the balde, and haue the, because of thy tendre childre: make the cleane balde as an Eagle, for they shall be carped awaye captiue from the.

The. iii. Chapter.

The threathes against the sinful people.

II. Reg. xxi.

O wnto them that imagin to bee secure, & deuyse vngreatiounes vpon their beddes: to persoutme in the cleare daye, for their power is agaynst God. When they couet lande, they take it by violence, they rob men of theyr houses.

Thus they oppresse a man for his house, and euery manne for his betstage. Therefore thus saith the Lorde: Beholde agaynst this householde haue I deuyed a plage, wherewith ye shall not plucke your neckes: Ye shall no more go so proude, for it will be a perillous tyme. In that day shall this teatime be used, & a mourning shall be made ouer you on this manner: We be vnto the desolate, the portion of my people is translated. When wyl be parte vnto vs the land, that he hath taken frome vs?

III. Reg. xxi. 15

Neuertheles there shall be no manne to deuyde the by porcyon in the congregacion of the Lorde. In he, holde your tounge (saie they.) It shall not fall vpon this people, we shall not come so to confusion, saith the house of Jacob. Is the spirite of the Lorde to cleane awaye? or is he so mynded? Truth it is, my wordes are friendly vnto them that lyue ryght, but my people doth the contrary, therefore must I take parte agaynst them: for they take awaye botche coate and cloke from the simple.

Ye haue turned your selues to fight, the women of my people haue ye shute out fro the good houses, and taken awaye my excellent gyftes from theyr chylde. Wyl

The Prophecy

get you hysse, for here you shall haue no rest. Because of theire ydolatre they are corrupted, and shall miserably perishe. If I were a fleshy felow and a preacher of Ipes, and tolde them that they myghte for bydyng and bollyng and be drunken, & that were a prophete for this people.

But I wyl gather the in dede, O Jacob, & dyue the remnant of Israel al togyther, I shall carpe them one with another as a flock in the folde, & as the cartell in their dailles: that they maye be disquitted of other menne. Who so breaketh the gappe, he shall go before. They shall breake by the porte and go in and out at it. Their kynge shall goo before them, and the Lorde shall be vpon the hande of them.

The. iiii. Chapter.

Against the tyranny of princes, and false Prophetes.

Hear, O ye headres of the house of Jacob, and ye leaders of the house of Israel: Should not ye knowe, what is lawfull and righe? But ye hate good, and loue the euyl: ye plucke of mennes skynnes, and the fleshe frome their bones: ye eat the fleshe of my people, flape of theyr skynne: ye breake theyr bones, ye chop them in peeces as it were into a Cauldron, and as fleshe into a pottre. Some the tyme shall come: that when they call vnto the Lorde, he shall not heare them, & but byde hys face fro them, because that theye to their owne ymaginacions they haue dele so wickedly.

Deu. xxi. 15
Ierem. v. 2.
II. Reg. xxi. 15

And as concerning the Prophetes that discerne my people, thus the Lorde saith agaynst them: When they haue any thyng to byre vpon, they preache that al shall be wel: but if a man put not some thyng into theire mouthes, they preache of warre agaynst hym.

To hyde his face is, to shewe no token of benivolence, as in. Job. xli. 11. Deu. xxi. 15

Therefore your vylion shall be turned to nyghte, and your prophecyng to darcknesse. The sunne shall go downe ouer those Prophetes, and the daye shall be darcke vnto them. Then shall the vylion seers be ashamed, and the southsayers confounded, yea they shall be lame, al the pack of them, to stoppe theyr mouthes, for they haue not gods word. As for me, I am ful of strenght and of the spirite of the Lorde: ful of iudgement and holdenesse, to shewe the house of Jacob theyr wickednes, and the house of Israel theyr synne.

O heare this ye rulers of the house of Jacob, and ye iudges of the houses of Israel. Ye that abhorre the thyng that is lawfull, and wylt aspe the thyng that is streyght: Ye that buyde by Ston with blond and Ierusalem with buyng wrong. O ye iudges, ye geue sentence for gyftes: O ye priestes, ye reache for lute. O ye prophetes, ye prophesy for money. Yet wyl they be taken as those that holde vpon God, and say: It is not the Lorde among vs: Thus there can no misfortune happen vs.

Abat. II. b.
Ierem. xxi. 11
Ierem. vi. 11

Of Michas.

us. Therefore shall Sion (for your sakes) be plowed like a field, Jerusalem shall become an heape of stones, & the hill of the temple shall be turned to an hye wood.

The. iiii. Chapter.

Of the calling of the Gentyles, and reburr-
sion of the Jewes.

But in the latter dayes it wyl come to passe that the hill of the Lordes house shall be sette up hyer then anye mountayne or hilles: Yea the people shall please vnto it, and the multitude of the Gentyles shall haue them thither, saying: Come, let vs goo vp to the hill of the Lord, and to the house of the G O D of Jacob, that ye maye teache vs hye way, and that we maye walke in yrs pathes. For the lame shall come oute of Sion, & the word of G O D frome Jerusalem, and shall geue sentence among the multitude of the bea-
sthen, & retourne þ people of far contryes so that of theyr swerdes they shall make plowshares, and fitches of theyr speares.

Our people shall not lyke up a swerde agaynst an other, yea, they shall no more learne to fyght, but euery manne shall spe under yrs vndergarde and under yrs fyg-
tree, and no man to fear him a way for the mouth of the Lord of hostes hath spoken it. Therefore where as al the people haue walked euery manne in the name of his owne G O D, we wyl walke in the name of oure G O D for euer and euer. At the same tyme sayeth the Lord, wyl I gather vp the lame and oure castles, and such as I haue chastened, and wyl geue them vnto the same, and make of the oure castles a greate people, and the Lord hym selfe shall be theyr kyng vpon the mounte Sion, from this tyme forth for euermore. And vnto thee (O thou towne of Edom, þ strong hold of the daughter Sion) vnto the shall it come: euen the Lord hyppie and kyngdome of the daughter Jerusalem. Why then art thou now so haue? is there no kyng in thee? are thy counceilers away that thou art so payned, as a woman in her traualle? And now (O thou daughter Sion) be fayne, let it greue the as a wyfe labouring wth chylde: for now we must thou get the oute of the cypre and dwell vpon the plaine fieldes: Yea vnto Babylon shall thou goo, & there shalt thou be deliuered, and there the Lord shall lewle thee from the hande of thyne enemyes.

Some also are there manye people gathered together agaynst the, saying: what? Sion is cursed, we shall see oure luste vpon her. But they knowe not the thoughtes of the Lord, they vnderstand not his coun-
sell, that shall gather them together as the sheaues into the bache.

Therefore get the up, O thou daughter Sion, and thirly out the corne: For I wyl make thy horn yron, & thy clauies brasse, that thou mayest grynde manye people: their goodes shalt thou appropriate vnto

The. v. Chapter. No. cxxxviii.

the Lord, and their substance vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Jerusalem.

For that shalt thou be robbed thy selfe, O thou robbers daughter: they shall lay siege agaynst vs, and smyte the iudge of Israel wth a rodde vpon the cheeke. And thou Berleim Ephrata, stre-
ple among the thousandes of Juda. Out of the shall come vnto me, whiche shall be the gouernoure in Israel: whose out go-
prige hath bene from the begynnyng, and from euertyllyng.

In the meane tyme he plagerth the for a season, vntill the tyme that he (whiche shall beare) haue boync: then shall the rema-
naunce of yrs bretheren be conuerted vnto the chylde of Israel. He shall stande fast and geue foode in the strength of the Lord, and in the victorie of the name of the Lord yrs G O D, and when they be conuerted, he shall be magnified vnto the fartheeste par-
tes of the worlde.

Then shall there be peate, so that the Af-
frican may come into our land, and creeade in oure houses. We shall drynge vnto se-
uen shepcherdes, and cryge vnto vnto them: these shall subdue the lande of Assur wth the swerde, and the lande of Syria: cod wth theyr naked weayds. This shall be deliuer vs from the Assyrians, when he cometh wth in oure lande, and setteth
hyr foote wth in oure borders.

And the remnaunce of Jacob shall be a-
monges the multitude of people, as the dewe of the Lord, and as the droppe vpon the grasse, that tarseth for no man, and marreth of no bodye. Yea the residue of Jacob shall be amonges the Gentyles and the multitude of people, as the Lyon amonge the beastes, of the woode, and as the Lyons whelp among a flocke of shepe, whiche when he goeth thowne treadeth
downe, & scattereth in peces, and there is no waste that canne helpe. Thyne vantage shall be lyte vpon thyne enemyes, and all thyne aduersaries shall perthe.

The tyme shall come also sayeth the Lord that I wyl take thyne hoyses frome thee, and destroye the charrettes. I wil breake downe the ctyles of thy lande, and quere
thowne al thy stronge holdes. Al which craftes wyl I roote oute of thyne hande, there shall no mo saythcraftiges be wth-
in the. Thyne Idoles and thyne Images wil I destroy out of the, so that thou shalt no moe bowe thy selfe vnto the woorkes of thyne owne handes. Thy groues wil I plucke up by the rootes, and breake downe the cypres. Thus wyl I be auenged also, vpon al the Bearden that wyl not heare.

The. vi. Chapter.

An exhortacion to heare the iudgements ag-
aynst Israel beyng vnkynde, what maner of sacrifices doeth please G O D.

The vii. Chapter.

The Prophecy

Herken now what the Lord sayeth:
Up, reprove the mountaynes, & let
the hilles heare thy voyce. O heare
the punishment of the Lord, ye mount-
taines, and ye myghty foundations of the
earth: for the Lord will reprove his peo-
ple and reasen with Israel: O my people,
what have I done unto the: or where in-
hane I hurt the: gve me answer. Be-
cause I brought the from the lande of E-
gypt, and I rescued the out of the house of
bondage: Because I made Moses, Aaron
and Myrra to leade the: Remember, O my
people, what Balach the kynge of Moab
had imagined agaynst the, and what an-
swer that Balaam the sonne of Beor gaue
him from Sechim unto Galgal, that ye
may knowe the lowngye kyndnesse of the
Lord.

What acceptable thinge shal I offer unto
the Lord: shal I bowe my knee to the high
God: shal I come before him with burnt
offerings, and with calves of a yeare olde:
Hath the Lord a pleasure in many thou-
saunde times, or in innumerable streames
of oyle: Or shal I gve my spynbodie for
myne offences, and the fruite of my bodie
for the sinne of my soule: I wil shewe the,
O man, what is good and what the Lord
requyret of the: Namely, to do right, to
have pleasure in lowngye kyndnesse, to be
lowly, and to walke with thy God: that
thou mayst be called a cytye of the Lord,
and that thy name may be righteousnesse,
Heare O ye trybes, who would els gve
you suche warning: Should I not be dis-
pleased, for the vntygheous good in the
houses of the wycked. & because the mea-
sure is minished: Or shoulde I susteyne the
false balances and the bagge of dyscreit-
full weightes amonge those that be full of
treches vntygheously gotten: where the
crysps deale with falsed, speake lyes, and
have offeysfull tungen in their mouthes:

Therefore wil I take in hand to punish
the and to make the desolate because of
thy synnes. Thou shalt eate, and not have
ynoughe: reas thou shalt bypnye thy selfe
downe. Thou shalt spee, but not escape:
and those that thou wouldest save, wil
I deliuer to the sword. Thou shalt sow,
but not reape: thou shalt presse out olives,
but oyle shalt thou not haue to anoynt thy
selfe with all: thou shalt treade out swete
must, but shalt drinke no wyne. Ye kepe the
ordinances of Amos, and all the customs
of the house of Achab: ye solame their
pleasures therefore wil I make the wast,
and cause thy inhabytters to bee abhorred.
O my people: and thus shalt thou heare
thyne owne shame.

The vii. Chapter.

A complaine of the lytle number of the
righteous agaynst the reuetynght we not to
be with our great frendes.

Vho is me: I am become as one that
goeth a gleaninge in the harvest.
There are no mo grapes remayn, yet
woulde I saine with al my vyrgyne heart of
the best fruite. There is not a godly man
vpon earth, there is not one tygheous as
mong men. Ther labour all to shed bloud,
every man hateth his brother to death:
yet they say they do wel to be they do say.
As the pynce wil, so sayth the iudge: that
he maye doo hym a pleasure agayne. The
greate manne speaketh what his herte
desyret: and the hearers slowe hym.
The best of them is but as a thistle and
the most tyghtous of them is but as a bray-
er in the hedge. But when the daye of thy
preachers cometh, that thou shalt be dis-
spred: then shall they be wasted awaye.
Let no man beleue his frende, ne put his
confydence in a pynce. Kepe the porte of
thy mouth, from her that speaketh in thy be-
some, for the sonne shall put his fader to
dishonour, the daughter shall arise agaynst
her mother, the daughter in law agaynst
her mother in lawe: and a mannes foes
shal be euen they of his owne household.

Reuer thelesse I wil looke vpon the
Lord I wil patiently abyde God my sa-
uour: my God shal heare me. O thou en-
emy of myne reioyce not at my fall, for I
shal get vp agayne: and though I sit in
darknesse, yet the Lord is my lyghte. I
wil beate the punishment of the Lord
(for wher I haue offended hym) till he lye
in iudgement vpon my cause, and see that
I haue right. He wil bypnye me forth to
the lyght, and shal see his righteoussnesse.

Shew that is myne enemy shal looke vpon
it, and be confounded, wherby now say-
eth. Where is thy Lord God: Myne eyes
shal beholde her, when she shall be troden
downe as the clay in the steres. The time
wil come that the gaps shall be made vp,
and the lawe shall go abroad: and as that
tyme shall they come vnto the, from Agur
vnto the strong cyties. & from the stronge
cyties vnto the tryet: from the one sea, to
the other, from the one mountayne to the
other. Notwithstanding the land must be
wasted, because of them that dwel therein,
and for the frutes of their owne imagy-
nations. Therefore feede thy people with
thy rod, the stocke of thyne heritage wher-
the dwell desolate in the wood: that they
may be fed vpon the mounte of Charnel,
Basan, and Galaad as for a tyme. Mar-
ueylous thynges wil I shewe them, lyke
as when they came out of Egypt. Thy
shall the heathen see, and be ashamed for
all their power so that they shal lay their
hande vpon their mouth, and stoppe their
eares. They shall lycke the dust in a ser-
pent, and as the wommen of the north, that
tremble in their holes. They shal be ashy-
d of the Lord our God, & they shal feare the.
Where is there suche a God as thou: that
pardonest wickednes, and forgyuest the of-
fences

fences of the remnant of thine heritage: He keepeth not bys wrath for ever. And why his desire is to have compassion: he shall turne againe, & be merciful to vs: he shall put downe our wickednesses, and cast all our sins into the bottome of the sea. Thou shalt kepe thy trust with Jacob, and shew mercie for Abraham, lyke as thou hast sworn vnto our fathers long ago.

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under. But I Lord hath given a commaundement concerning the, & that there shall come no more seide of thy name. The carued and casten ymages wyl I rote out of the house of thy God, thy graue shall I prepare for the and thou shalt be confounded.

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Of the destruction of the Laides against the Assyrians.

Behold, vpon the moystaynes come the flocke of hym, that bringeth good tydings, and preacheth peace. O Kuda, kepe thy holpe dayes, persourme thy promyses, for Behal shall come no more in the, he is vterly roored out.

The scatterer shall come by against the, and lay siege to the castel. Looke thou wel to the streets, make thy lynes stronge, scine thy selfe wth all thy myght, for the Lord shall restore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them downe, & matted the wyne branches. The sheld of his giantes glistereth, his men of war are clothed in purple. His charrettes are as fyre, when he maketh hym forward, his archers are wel deckt and trimmed. The charrettes role vpon the streets, & wellet in the brigh mates. They are to loke vpon lyke cressets of fyre, and goodwyllye as the lyching. When he doeth but warne his giantes, they sal in theyr awe, and hastily they clyme by the walles, yea the engyns of warre be prepared alcedy. The waret portes shal be opened, and I kynge's palace shall fall. The quene her selfe shal be led away captiue, and the gentyl women shall mourne as the doves, and grone wthū their hertes. Ninue is lyke a ful, pole of water but she shal thet be faine to se. Stande, stande, shall they cope, and there shall not one turne back. Away wth the siluer, away wth the gold, for here is no ende of treasure.

There shal be a multitude of all maner collyp ornaments. Thus must she be spoiled, entred and cleane stepped out: that their hertes maye be melted awaye, their knees tremble, all their lynes be weak, and their faces blacke as a pot.

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222.iii.

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The fall of Babel.

See xliii. a
Abac. ii. b

Vnto the bloud that is cypre, whiche is all full of lyes and robbery, and wyl not leaue of frō causinge.

There a mā may heare scurging, rushing, the noyse of wheelles, the crying of the howses, & the rollinge of the charrettes. There the horsemen get by with naked swordes, and glistering speares: There lyeth a multitude of slayne, and a greates heape of dead bodyes: There is no ende of deade corpes, yea men fall vpon theyr bodyes: And that for the great & manifold whoredome of the sayre and beutiful barlot: whiche is a master of witchcraft, yea and sel- leth the people thowme her whoredome, and the nacions thowme her witchcraft.

See xliii. a
Eze. xxi. a

Behold, I wyl vpon the (sayre the Lorde of hostes) and wyl pull thy clothes ouer thy head: that I maye shewe thy nakednes among the heathē, and thy shame amonge the kynghomes. I wyl cast durte vpon the, to make the to be abhorred, and a gaspinge stoke: Yea al they that loke vpon the, shall starte backe, and say: Babel is destroyed.

CWha wyl haue ppyte vpon the: where shal I seke one to comforte the? Art thou better then the great cypre of Alexandria? that laye in the waters, and had the waters counde aboute it: whiche was stronge lye fenced and walled with the sea: Ethiopia and Egypte were her strengthe and that exceedinge greates aboute measure. Assyria and Libya were her helpers, yet was she diuyn awaye and broughte into captiuitie: her young chylidren were smytten downe at the head of euerie strete, the lottes were cast for the most auntyent mē in her, and al her mighty men were bounde in chaynes. Euen so shalt thou also be broken, and byde thy selfe, and seke some helpe agaynst thyne enemye. Al thy stronge ctyties shall be lyke sygrees with thyne sygges, which when a man shaketh, they shall fall into the mouth of the eater.

See x. a. xxi. a. and. xxi. f

DBeholde, thy people with in the are but women: the postes of thy lande shall be opened vnto thyne enemyes, and the fyre shal deuoure thy barres. Whome watter nowe agaynst thou be besieged, make by thy stronge holdes, go into the claye, tempe the mortar, make stronge bycke: yee & fyre shal consume the, the sword shal destroye thee, yea as the locust doeth, so shal it eate the vp. It shal fall heuelp vpon the as the locustes, yea ryghte heuelp shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene nombred with the starres of heauen: but now shal they spred abroad al the locustes, and see there waye. The Lordes are as the greshoppers, & thy capteynes as the multitude of greshoppers: whiche when they be colde, remaine in the bedges: but when the Sunne is vp, they flee awaye, and no

The Prophecy

manne canne tell where they are become.

Thy shepherdes are a shepe (O kynge of Assur) thy worthyes are layed downe: thy people is scattered abroad vpon the mountaynes and no manne gathereth them together agayne. Thy wounde can not be byddē, thy plage is so soore. All they that heare this of the shal clap their handes ouer the. For what is he to whome thou haste not alwaye bene doyng hurt.

The ende of the prophete of Nabum.

The booke of the prophet Abacuc.

The first Chapter.

A complayne agaynst Babel.



Why is the benye burthen, whiche the prophete Abacuc dyd see. O Lord, howe longe shal I crye, & thou wylt not heare? Howe longe shal I complayne vnto & sufferinge wronge and thou wylt not helpe? Why lettest thou me see weynesse and labour? Tyranny & violence are before me, power ouer goeth the ryght: for the lawe is torne in peeces, & there can no ryght iudgement go forth. And why: the vngodly is more set by then the ryghteous: this is the cause, that wrong iudgement proceedeth. Beholde among the heathen and loke wel: wondre at it, and be abashed: for I wyl do a thyng in your tyme which though it be told you, ye shal not beleue.

See. xliii. b
Job. xli. a

Acte. xlii. b

De. xlviii. c

Doph. lii. a

For lo, I wyl calle by the Caldees, that Bphter and swyft people: which shal go as wynde as the lande is, to take possession of dwellinge places, & be not their owne. A gryp & hystorous people is it, these shall sit in iudgement & punish. Their horses are swifter then the catres of & mountayne, & byte swifter then the wolues in the euening. Their horsemen come by greates heapes frō far, they be hasty to deuoure as & eagle. They come al to spoyle: out of the cometh an east wynde, which bloweth & gathereth their captiues, like as the sand. They shal mocke the kynges, and laugh the prynces to scoone.

They shall not set by a strong holde, for they shal lay ordinaunce agaynst it, & take it. Whē shal they take a fresh courage vnto them, to go forth, and to do more euill, and so ascribe that power vnto theyr God. But thou O Lord my God, vspone, thou art frō the beginning, therefore shal we not dye. O Lorde, thou hast ordeined this for a punishment, & settest to repproue & might. Thyne

See. xliii. b
ii Bar. xxi. b

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Abac. ii. b

Vnto the bloud that is cyte, whiche is all full of lyes and robbery, and wyl not leaue of frō causinge.

There a mā may heare scurging, rushing, the noyse of wyelles, the crying of the boyes, & the rollinge of the charettes. There the horsemen get by wylth naked swerdes, and gylstering speares: There lyeth a multitude of slayne, and a greates heape of dead bodyes: There is no ende of deade corpes, yea men fall vpon theyr bodyes: And that for the great & manifest whoredome of the sayre and beutiful barlot: whiche is a master of wylchecraft, yea and sel- leth the people thowme her whoredome, and the nacions thowme her wylchecraft.

See xliii. a
Eze. xxi. a

Behold, I wyl vpon the (sayre the Lorde of hostes) and wyl pull thy clothes ouer thy head: that I maye shewe thy nakednes among the heathē, and thy shame amonge the kynghomes. I wyl cast durte vpon the, to make the to be abhorred, and a gaspinge stoke: Yea al they that loke vpon the, shall starte backe, and say: Babel is destroyed.

CWha wyl haue pytpe vpon the: where shal I seke one to comfote the? Art thou better then the great cyte of Alexandria? that laye in the waters, and had the waters counde aboute it: whiche was stronge lye fenced and walled wyth the sea? Ethiopia and Egypte were her strengthe and that exceedinge greates aboute measure. Assyria and Libya were her helpers, yet was she diuyn awaye and broughte into captiuitie: her yong chyliden were smytten downe at the head of euerie strete, the lottes were cast for the most auncient mē in her, and al her mighty men wer bounde in chaynes. Euen so shalt thou also be broken, and byde thy selfe, and seke some helpe agaynst thyne enemye. Al thy stronge cyties shall be lyke sygrees wyth tyme sygges, which when a man shaketh, they shall fall into the mouthe of the eater.

See x. a. xxi. a. and. xxi. f

DBeholde, thy people wyth in the are but women: the postes of thy lande shall be opened vnto thyne enemyes, and the fyre shal deuoure thy barres. Wylme water nowe agaynst thou be besieged, make by thy stronge holdes, go into the claye, tempe the mortar, make stronge bycke: yee & fyre shal consume the, the swerd shal destroye thee, yea as the locust doeth, so shal it eate the vp. It shal fall heuelp vpon the as the locustes, yea ryghte heuelp shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene nombred wyth the starrs of heauen: but now shal they spred abrode al the locustes, and see there waye. The Lordes are as the greshoppers, & thy capteynes as the multitude of greshoppers: whiche when they be colde, remaine in the bedges: but when the Sunne is vp, they flee awaye, and no

The Prophecy

manne canne tell where they are become.

Thy shepherdes are a shepe (O kynge of Assur) thy worthyes are layed downe: thy people is scattered abrode vpon the mountaynes and no manne gathereth them together agayne. Thy wounde can not be byddē, thy plage is so soore. All they that heare thys of the shal clap their handes ouer the. For what is he to whome thou haste not alwaye bene doyng hurt.

The ende of the prophete of Nabum.

The booke of the prophet Abacuc.

The first Chapter.

A complaynt agaynst Babel.



Why is the benye burthen, whiche the prober Abacuc dyd see. O Lord, howe longe shal I crye, & thou wylt not heare? Howe longe shal I complayne vnto & sufferinge wronge and thou wylt not helpe? Why lettest thou me see weynesse and labour? Tyranny & violence are before me, power ouergoeth the ryght: for the lawe is torne in peeces, & there can no ryght iudgement go forth. And why: the vngodly is more set by then the ryghteous: thys is the cause, that wrong iudgement proceedeth. Beholde among the heathen and loke wel: wondre at it, and be abashed: for I wyl do a thyng in your tyme which though it be told you, ye shal not beleue.

See. xli. b
Job. xli. a

Acte. xli. b

De. xli. c

Doph. li. a

For lo, I wyl calle by the Caldees, that Bphter and swyft people: which shal go as wynde as the lande is, to take possession of dwellinge places, & be not their owne. A gypm & boysterous people is it, these shall sit in iudgement & punish. Their horses are swifter then the catres of & mountayne, & byte swifter then the wolues in the euening. Their horsemen come by greates heapes frō far, they be hasty to deuoure as & eagle. They come al to spoyle: out of the cometh an east wynde, which bloweth & gathereth their captiues, like as the sand. They shal mocke the kynges, and laugh the prynces to scoyne.

They shall not set by a strong holde, for they shal lay ordinaunce agaynst it, & take it. The shal they take a fresh courage vnto them, to go forth, and to do more euill, and so ascribe that power vnto theyr God. But thou O Lord my God, vspone, thou art frō the beginning, therefore shal we not dye. O Lorde, thou hast ordeined the for a punishment, & settest to rejoyce & might. Thyne

See. xli. b
ii Bar. xli. b

D Thyne eyes are cleane, thou mayest not
 se euyl: thou canst not beholde the rypnge
 that is wycked. Wherfore then dost thou
 looke vpon the vngodlye, and holdest thy
 tong when the wycked deuoureth the ma
 that is better then him selfe? Thou makest
 men as the fish of the sea, and lyke the cyp
 pinge beastes, that haue no guyde. They
 take vp al wyth theyr angle, they catch it
 in theyr net, and gather it in theyr yarne:
 wherof they reioyce and are glad. There
 fore offer they vnto theyr net, and do sacri
 fice vnto theyr yarne, because þe theyr
 poynt is become so fat, & theyr meat
 so plenteous. Wherfore they cast out theyr
 net agayne, & neuer cease to say þe people.

The. ii. Chapter.

Of the visyō of the prophet. Agayn pol
 lonyng, courtesies, and Idolatry.

I Stande vpon my watch, and let me heare
 my bulwourke, to looke, and se what he
 would say vnto me, and what answer I
 should geue hym that reproveth me. But
 the Lord answered me, and sayed: Wryte
 the vysyon plainly vpon thy tables, that
 who so cometh by, maye reade it: for the
 visyon is yet farre of for a tyme, but at the
 last it shal come to passe and not faile. And
 though he say, yet wayt thou for him, for
 in very dede he wyl come, and not be slack.
 Beholde, who so wyl not beleue, his soule
 shal not prosper: the iuste shal lyue by his
 saythe. Lyke as the wyne deceyued the
 byonchard, euen so the proud shal faile and
 not endure. He openeth his bellye wythe
 vy as þe hel, and is as unsatiabie as death.
 Al beathen gathereth he to hym and hea
 reth vnto him al people.

But shal not al these take by a prouerbe
 agaynst hym, and mocke hym wyth a by
 word, and say: Wo vnto him that heapech
 by other mens goods. How long wyl he
 lade him selfe wyth thiske claye? How
 sodenly wyl they stand vp, that shal byre,
 and a wake, that shal teare the in pieces?
 yea thou shalt be their pray. Seynge thou
 hast spoiled many beathen, therefore shal
 the remnant of the people spoile the, by
 cause of mens bloude, and for the wronge
 done in the land, in the cypre and vnto all
 them that dwel therein.

Wo vnto hym, that couetously gathe
 reth euyl gotten goodes into his house,
 that he may set his nest an hygh, to escape
 from the power of misfortune. Thou hast
 deuised the shame of thyne own house, for
 thou hast sayne to muche people, and hast
 wyllfully offended, so that the very stones
 of the wal shal crye out of it, and the cym
 ber that lyeth betwixte the ioyntes of the
 buldying shal answer.

Wo vnto hym that buildeth the towne
 wyth bloude, and mayntayneth the cypre
 wyth vneighbourlynes. Shal not the Lord
 of hostes bynge this to passe, that the la
 boures of the people shal be burnt, wyth a
 greate fyre, and that the thing wher vpon

the people haue werped them selues shal
 be lost? For the earth shalbe full of know
 ledge of the Lords honour, like as the wa
 ters that couer the sea.

Wo vnto hym that geueth his neygh
 bour drynke, to get him tozothful displea
 sure for his byonkenes: that he maye se
 his priuites. Wherfore with shame shalt
 thou be spyled, in steade of honour.

Drink thou also, cpl thou asber wyth
 al: for the cup of the Lordes right had shal
 compass the about, and shameful spewing
 in the steade of thy worship. For the wrong
 that thou hast done in Libanus, shal make
 the afeared, because of mens bloud, and for
 the wrong done in the land, in the cypre, &
 vnto al such as dwel therein.

What helpe then wyl the ymage dooe,
 whom the workeman hath fashioned? Or
 the bayne caille ymage, wherein bycause
 the craftsman putteth his trust, therfore
 maketh he domme ydoles? Wo vnto hym
 that saith to a piece of wood: aryse, & to a
 dum stone: stand vp. For what instruction
 may such one giue? Behold, it is layed ou
 uer wyth golde & syluer, & ther is no breath
 in it. Woe the Lord in his holy temple is he,
 whom al the world shoulde feare.

The. iij. Chapter.

A prayer of the prophete Abacuc for the
 pgnorante.

O Lord, when I heard speake of the, I
 was afayed. The worke that thou
 hast rade in had, shalt thou performe
 in his tyme O Lord, and when the tyme
 cometh, thou shalt declare it. In thy be
 syng wylt thou thynke vpon mercy. God
 cometh from Theman, and the holy one
 from the mount of Libanus. Selah.

His glory couereth the beaueus, and
 the earth is ful of his prayse. His thynne
 is as the sonne, & beames of lycht go oute
 of his hand, there is his power byd. Des
 truction goeth before hym, and burninge
 ceffets go from his sece. He standeth and
 meashureth the earth. He looketh, and the
 people consume away, the mountaines of
 the world fall downe to poulder, and the
 hills are laine to bowe them selues, for his
 goynges are euertlasting and sure. I sawe
 that the paullys of the Assyrians, and the
 tents of the land of the Chadian were vex
 ed for werynes. Wast thou not angry, O
 Lord, in þe waters? Wast not thy wrath in
 þe flouds, & thy displeasure in the sea? Yea,
 wilst thou sacrifice vpon thine horse, & when
 thy charers had the victorie. Thou shew
 edst thy bowe openlye, like as thou haddest
 promised in an oth vnto the tribes. Selah.

Thou bydest deuide the waters of the
 earth. Wilt the mountaines sawe the, they
 were afeared, the water streame wente a
 way: the depe made a noise at the lycht
 up of thyne hand. The sun and moone re
 maineth styl in theyr habytacion. Thyne
 atomes went out glittering, & thy spores
 as the thynne of the lychtning. Thou trod

Erod. ix. c.
 Ra. xlii. c.

Gen. ix. d.

Jeremy. i. c.
 Abdi. i. c.

Isa. xl. a.

A

M

Gen. xli. c.

Isa. ix. c.

Dani. ix. d.

Roma. i. b

Abdi. i. c.

Isa. ix. d

Isa. xlii. a.
 Ra. xli. a.

D Thyne eyes are cleane, thou mayest not
se euyl: thou canst not beholde the rypnge
that is wycked. Wherfore then dost thou
looke vpon the vngodlye, and holdest thy
tong when the wycked deuoureth the ma
that is better then him selfe? Thou makest
men as the fish of the sea, and lyke the cyp
pyng beastes, that haue no gyde. They
take vp al wyth theyr angle, they catch it
in theyr net, and gather it in theyr panye:
wherof they reioyce and are glad. There
fore offer they vnto theyr net, and do sacri
fice vnto theyr panye, because þ theyr
cheyr porcið is become so fat, & theyr meat
so plenteous. Wherfore they cast out theyr
net agayne, & neuer cease to slay þ people.

The. ii. Chapter.

Of the visyō of the prophet. Agayn pol
leng, courtesies, and Idolatry.

I Stande vpon my watch, and let me hee
my bulwourke, to looke, and se what he
would say vnto me, and what answer I
should gve hym that reioyeth me. But
the Lord answered me, and sayed: Wryte
the bysion plainly vpon thy tables, that
who so cometh by, maye reade it: for the
visyon is yet farre of for a tyme, but at the
last it shal come to passe and not faile. And
though he say, yet wayt thou for him, for
in very dede he wyl come, and not be slack.
Beholde, who so wyl not beleue, his soule
shal not prosper: the iuste shal lyue by þs
saythe. Lyke as the wyne deceyued the
dronkard, euen so the proud shal faile and
not endure. He openeth þs desyre wythe
vp as þ hel, and is as unsatiabie as death.
Al beathen gathereth he to hym and hea
reth vnto him al people.

But shal not al these take by a prouerbe
agaynst hym, and mocke hym wyth a by
word, and say: Wo vnto him that heapech
by other mens goods. How long wyl he
lade him selfe wyth thiske clape? How
sodenly wyl they stand vp, that shal byre,
and a wake, that shal teare the in pieces?
pea thou shalt be their pray. Seynge thou
hast spoiled many beathen, therefore shal
the remnant of the people spoule the, by
cause of mens bloude, and for the wronge
done in the land, in the cypre and vnto all
them that dwel therein.

Wo vnto hym, that couetously gathe
reth euyl gotten goodes into þs house,
that he may set þs nest an hygh, to escape
from the power of misfortune. Thou hast
deuised the shame of thyne own house, for
thou hast slayne to muche people, and hast
wylfully offended, so that the very stones
of the wal shal crye out of it, and the cym
ber that lyeth betwixte the ioyntes of the
buldynge shal answer.

Wo vnto hym that buildeth the towne
wyth bloude, and mayntayneth the cypre
wyth vneighbourlynes. Shal not the Lord
of hostes bynge þys to passe, that the la
boures of the people shal be burnt, wyth a
greate fyre, and that the thing wher vpon

the people haue weryed them selues shal
be lost? For the earth shalbe full of know
ledge of the Lords honour, like as the wa
ters that couer the sea.

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bour drynke, to get him tozothful displea
sure for þs dronkenness: that he maye se
þs priuites. Wherfore with shame shalt
thou be spyled, in steade of honour.

Drink thou also, cpl thou shober wyth
al: for the cup of the Lordes right hand shal
compass the about, and shameful spewing
in the steade of thy worship. For the wrong
that thou hast done in Libanus, shal make
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whom the workeman hath fashioned? Or
the bayne caille ymage, wherein bycause
the craftsman putteth þs trust, therfore
maketh he domme ydoles? Wo vnto hym
that saith to a piece of wood: aryse, & to a
dum stone: stand vp. For what instruction
may such one giue? Behold, it is layed ou
er with golde & syluer, & ther is no breath
in it. Woe the Lord in þs holy temple is he,
whom al the world shoulde feare.

The. iii. Chapter.

A prayer of the prophete Abacuc for the
pynourante.

O Lord, when I heard speake of the, I
was afayred. The worke that thou
hast rade in had, shalt thou performe
in þs tyme O Lord, and when the tyme
cometh, thou shalt declare it. In thy be
syng wyl thou thynke vpon mercy. God
cometh from Theman, and the holy one
from the mount of Libanus. Selah.

Wys glayr couereth the beaueus, and
the earthe is ful of þs prayse. Þs thynne
is as the sonne, & beames of lycht go oute
of þs hand, there is þs power byd. Des
truction goeth before hym, and burninge
ceffets go from his sece. He standeth and
measurcth the earth. He looketh, and the
people consume away, the mountaines of
the worlde fall downe to poulder, and the
hils are laine to bow them selues, for þs
goinges are euertlasting and sure. I sawe
that the paullys of the Assyrians, and the
rents of the land of the Chadian were vex
ed for werynes. Wast thou not angry, O
Lord, in þ waters? Wast not thy wrath in
þ flouds, & thy displeasure in the sea? Yes,
wilt thou sacrifice vpon thine horse, & when
thy charers had the victorie. Thou shew
edst thy bow openlye, like as thou haddest
promised in an oth vnto the tribes. Selah.

Thou bydest deuide the waters of the
earth. Wilt the mountaines saw the, they
were afeared, the water streame wente a
way: the depe made a noyse at the lychtynge
vp of thyne hand. The sun and moone re
maineth styll in theyr habytacion. Thyne
arowes went out glittering, & thy speares
as the thynne of the lychtynge. Thou trod

Exod. ix. c.
Ps. xlii. c.

Gen. ix. d.

Jeremy. l. c.
Abdi. i. c.

Ps. xl. a.

A

M

Gen. xlii. c.

Isaiah. x. c.

The .i. Chap.

best downe the lande in thyne anger, and dyddest thine the heathen in thy displea- sure. Thou canst sayd to helpe thy peo- ple, to helpe thyne annointed. Thou shalt rest downe the heabe, the house of the vn- godly, and dyscoueredst hys foundations, euen vnto the necke of hym. Selah.

Thou curstest hys scepters, the Lapp- earne of hys men of war, whiche come as a storme wynde to scatter me abroad, and are glad when they may eat vpon the poore secretly. Thou makest a way for thine voy- ces in the sea euen in the mydes of greete waters. When I heare this, my bodye is vbered, my lyppes tremble at the voyce ther- of, my bones corrupt, I am afraied to be- stand, & that I myght rest in the day of trouble, that I myghte go by to out peo- ple, whiche are alreedy prepared.

For the figge tree shal not be grene, and the vines shal bear no fruite. The laboure of the Olive shalbe but lost, and the land shal bring no corn: the shepe shalbe tak- out of the folde, and there shalbe no cattel in the filds. But as for me I wil be glad in the Lord, and wyl reioyse in God my saue- our. The Lord god is my strength, he shal make my feete, as the feete of hartes: and he whiche geueth the byctory, shal bringe me to my hygh places, synnginge vpon my psalmes.

The ende of the prophety
of Abacuc.

The booke of the prophet Sophony.

The .i. Chapter.

Threatnynges agaynst Iuda and Ierusa- lem, because of thery Idolatry.



This is the worde of
the Lord, which came
vnto Sophonye the
son of Chusi, the son
of Gedoliah, the son
of Amariah, the son
of Ezechiah in the
tyme of Iosiah the
sonne of Amon king
of Iuda.

I wil gather vp al thyngs in the
land (saith the Lord) I wil gather vp man
& beast. I wil gather vp the foules in the
ayre & the fysh in the sea (so the greete de-
cay of the wicked) and wil vberely destroye
the men out of the land, saith the Lord. I
wil stretch out mine hand vpon Iuda, and
vpon al such as dwel at Ierusalem.

Thus wil I roote out the remanent of
Baal fro this place, & the names of the
murders & priests: yea, & such as vpon theyr
house tops moishy & bow the felues vnto
the host of heauyn, which sweate by the Lord,
& by their wylch also: which shall aback
the Lord, & not yett seeke after the Lord,
he regarded him. Be still at the presence of the
Lord God, for the day of the Lord is at hand:

The Prophecy

for the Lord hath prepared a flaine offering
& called his gesses thereto, and thus wyl it
happyn in the day of the Lords flainoffering: (saith the Lord) I wil visit the princes, the kings chyldre, & al such as weare strange clothyng. In
the same day also wil I visit al those that
tread ouer the threshold so proudly, which
fil the Lords house with robbery and false
deed. At the same tyme (saith the Lord)
ther shalbe herd a greete cry from the syn-
naye, and an howling from the other parte,
and a greete murmur fro the hills. Howle
ye that dwel in the mil, for al the marchant
people are gone, and al they that were la-
den wylch syluer, are rooted out.

At the same tyme wyl I seke thowm Ie-
rusale with lanternes, and visit them that
continue in their dyegs, & saye in theyr hee-
tes: Euen, the Lord wyl do nether good, ne
euil. Their goods shalbe spoiled, & their
houses layed wast: they shal build houses,
& not dwel in theyr: they shal plant vineyard
but not drinke of the wine therof. For the
great day of the Lord is at hand, it is vberdy,
& cometh on a pace. Horrible is the thinge
of the Lords day, the shal the gaunt crye
out: for that day is a day of wrath, a daye
of trouble and beuities, a daye of vberce de-
struction and myserye, a darke & glomyng
day, a cloudy & stormy day, a day of the
noyse of trompettes and shawmes, agaynst the
strong cities and hie towers.

I wyl bringe the people into such vbera-
cyon, that they shal go about like blind me,
because they haue sinned agaynst the Lord.
Their blud shalbe shed as the dust, & their
bodies as the nyte. Theyr theire syluer
ne their golde shalbe able to deliuer the in
the wrothful day of the Lord, but the whole
land shalbe consumed thowm the fyre of hys
gelousy: for he shal soone make cleane ro-
daunce of al them that dwel in the lande.

The .ii. Chapter.

The mouth to retourne to God, prophesy-
ng vnto the out destruction, and to the
other deliuerance.

Come together and gather you & see
ward people, or the thyng go forth
is concluded, and or the tyme be past
sed away as the dust, or the fearful wra-
th of the Lord come vpon you, yea or the day of
the Lords fore displeasure come vpon you.
Seke the Lord al ye make herted vpon earth
ye & worke after his iudgement: seke right
rauntes, seke lowlines: for ye may be defen-
ded in the wrothful day of the Lord. For Ba-
za shalbe destroyed, & Ascalon shalbe layed
wast. They shal cast out Asdod at the roone
day, & Accaron shalbe pluckt vp by the rootes.

Woe vnto you that dwell vpon the
sea coast, ye murderers people: the word
of the Lord shal come vpon you, & Ca-
naan thow lande of the idolynges, I
wyl destroye the, so that there shal no man
dwel in the anye more, and as for the sea
coaste, it shal be beardemennes cotages
and shepe fouldes: yea it shal be a poore
ou

Isa. xlii. b.

Isa. lvi. xxi.
and. xxi.

Isa. xlii. b.
Jerem. v. b.

Isa. lvi. xxi. b.
Jer. xxi. b.

Jerem. v. c.
Isa. xlii. c.
Isa. xlii. c.

Ezek. vii. b.
Soph. iii. b.

Isa. lvi. xxi. a.
Isa. lvi. c.

The .i. Chap.

best downe the lande in thyne anger, and dyddest thine the heathen in thy displea- sure. Thou canst say to helpe thy peo- ple, to helpe thyne annointed. Thou shalt rest downe the heabe, the house of the vn- godly, and dyscouered it bys foundations, euen vnto the necke of hym. Selah.

Thou curstest bys scepters, the Lapp- earne of bys men of war, whiche come as a storme wynde to scatter me abrode, and are glad when they may eat vpon the poore secretly. Thou makest a way for thine voy- ces in the sea euen in the mydes of greate waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce ther- of, my bones corrupt, I am afraied to be- stand, & that I myght rest in the day of trouble, that I myghte go by to out peo- ple, whiche are alreedy prepared.

For the figge tree shal not be grene, and the vines shal bear no fruite. The laboure of the Olive shalbe but loof, and the land shal bring no corne: the shepe shalbe tak- out of the folde, and there shalbe no cattel in the filds. But as for me I wil be glad in the Lord, and wyl reioyse in God my saue- our. The Lord god is my strength, he shal make my feete, as the feete of hartes: and he whiche geueth the byctory, shal bringe me to my hygh places, syngynge vpon my psalmes.

The ende of the prophety of Abacuc.

The booke of the prophet Sophony.

The .i. Chapter.

Threatnynges agaynst Iuda and Ierusa- lem, because of therys Idolatry.



This is the worde of the Lord, which came vnto Sophonye the son of Chusi, the son of Gedoliah, the son of Amariah, the son of Ezechiah in the tyme of Iosiah the sonne of Amon king of Iuda.

I wil gather vp al thinges in the lād (saith the Lord) I wil gather vp man & beast. I wil gather vp the foules in the ayre & the fysh in the sea (so the greate de- cay of the wicked) and wil vterly destroye the men out of the land, saith the Lord. I wil stretch out mine hand vpon Iuda, and vpon al such as dwel at Ierusalem.

Thus wil I roote out the remanent of Baal fro this place, & the names of the iu- rymurins & priests: yea, & such as vpon theyr house tops moishy & bow the knees vnto the host of heauē, which sweare by the Lord, & by their oaths also: which saye a back- sed the Lord, & sett her seke after the Lord, he regarded him. Be still at the presence of the Lord God, for the day of the Lord is at hand:

The Prophecy

yea the Lord hath prepared a flaine offering & called his gesses thereto, and thus wyl it happen in the day of the Lords flainoffering: I wil visit the princes, the kings chyldre, & al such as weare strange clothyng. In the same day also wil I visit al those that tread ouer the threshold so proudly, which fil the Lords house with robbery and false head. At the same tyme (saith the Lord) ther shalbe herd a grent cry from the sy- port, and an howling from the other port, and a grent murmur fro the hills. Howle ye that dwel in the mil, for al the marchant people are gone, and al they that were la- den wth syluer, are rooted out.

At the same tyme wyl I seke thowm Je- rusalem with lanternes, and visit them that chynue in their dyegs, & saye in theyr hee- res: Euen, the Lord wyl do nether good, ne euil. Their goods shalbe spoiled, & their houses layed wast: they shal build houses, & not dwel in theyr: they shal plant vineyard & but not drinke of wine therof. For the great day of the Lord is at hand, it is barde by, & cometh on a pace. Horrible is the thinges of the Lords day, the shal the gaunt crye out: for that day is a day of wrath, a daye of trouble and beuities, a daye of vtter de- struction and myserye, a darke & glomyng day, a cloudy & stormy day, a day of the noise of trompettes and shawmes, agaynst the strong cities and hye towers.

I wyl bringe the people into such vera- cy, that they shal go about like blind me, because they haue sinned agaynst the Lord. Their blud shalbe shed as the dust, & their bodies as the styre. Theyr theire syluer ne their golde shalbe able to deliuer the in the wrothful day of the Lord, but the whole lād shalbe consumed thowm the fyre of bys gealousy: for he shal soone make cleane ro- daunce of al them that dwel in the lande.

The .ii. Chapter.

The mouth to retourne to God, prophesy- ing vnto the out destruction, and to the other deliuerance.

Come together and gather you & see a- ward people, or the thyng go forth & is concluded, and or the tyme be past away as the dust, or the fearful wryth of the Lord come vpon you, yea or the day of the Lords fore displeasure come vpon you. Seke the Lord al ye make herted vpon earth ye & worke after his iudgement: seke righte- ousnes, seke lowlines: & ye may be defen- ded in the wrothful day of the Lord. For Ba- za shalbe destroyed, & Ascalon shalbe layed wast. They shal cast out Asdod at the noone day, & Accaron shalbe pluckt vp by the rootes.

Woe vnto you that dwell vpon the sea coast, ye murderous people: the word of the Lord shal come vpon you, & Ca- naan thou lande of the idolyntynes, I wyl destroye the, so that there shal no man dwell in the anye more, and as for the sea coast, it shal be beardemens cotages and shepe fouldes: yea it shal be a port:

Jer. xxxix. b

Jeremy. v. c
Deu. xxx. c.
Jer. xlii. c

Ezech. vii. d
Soph. iii. b

Isa. xl. c. x. a
Zona. iii. c

Is. xlii. b.

Is. xl. c. x. a
and. xii. b.

Jer. xlii. b
Jerem. v. b

Esa. xv. xvi. **Esa. xlvii. a.** **Esa. xlvii. b.** **Esa. xlvii. c.** **Esa. xlvii. d.** **Esa. xlvii. e.** **Esa. xlvii. f.** **Esa. xlvii. g.** **Esa. xlvii. h.** **Esa. xlvii. i.** **Esa. xlvii. j.** **Esa. xlvii. k.** **Esa. xlvii. l.** **Esa. xlvii. m.** **Esa. xlvii. n.** **Esa. xlvii. o.** **Esa. xlvii. p.** **Esa. xlvii. q.** **Esa. xlvii. r.** **Esa. xlvii. s.** **Esa. xlvii. t.** **Esa. xlvii. u.** **Esa. xlvii. v.** **Esa. xlvii. w.** **Esa. xlvii. x.** **Esa. xlvii. y.** **Esa. xlvii. z.** **Esa. xlvii. aa.** **Esa. xlvii. ab.** **Esa. xlvii. ac.** **Esa. xlvii. ad.** **Esa. xlvii. ae.** **Esa. xlvii. af.** **Esa. xlvii. ag.** **Esa. xlvii. ah.** **Esa. xlvii. ai.** **Esa. xlvii. aj.** **Esa. xlvii. ak.** **Esa. xlvii. al.** **Esa. xlvii. am.** **Esa. xlvii. an.** **Esa. xlvii. ao.** **Esa. xlvii. ap.** **Esa. xlvii. aq.** **Esa. xlvii. ar.** **Esa. xlvii. as.** **Esa. xlvii. at.** **Esa. xlvii. au.** **Esa. xlvii. av.** **Esa. xlvii. aw.** **Esa. xlvii. ax.** **Esa. xlvii. ay.** **Esa. xlvii. az.** **Esa. xlvii. ba.** **Esa. xlvii. bb.** **Esa. xlvii. bc.** **Esa. xlvii. bd.** **Esa. xlvii. be.** **Esa. xlvii. bf.** **Esa. xlvii. bg.** **Esa. xlvii. bh.** **Esa. xlvii. bi.** **Esa. xlvii. bj.** **Esa. xlvii. bk.** **Esa. xlvii. bl.** **Esa. xlvii. bm.** **Esa. xlvii. bn.** **Esa. xlvii. bo.** **Esa. xlvii. bp.** **Esa. xlvii. bq.** **Esa. xlvii. br.** **Esa. xlvii. bs.** **Esa. xlvii. bt.** **Esa. xlvii. bu.** **Esa. xlvii. bv.** **Esa. xlvii. bw.** **Esa. xlvii. bx.** **Esa. xlvii. by.** **Esa. xlvii. bz.** **Esa. xlvii. ca.** **Esa. xlvii. cb.** **Esa. xlvii. cc.** **Esa. xlvii. cd.** **Esa. xlvii. ce.** **Esa. xlvii. cf.** **Esa. xlvii. cg.** **Esa. xlvii. ch.** **Esa. xlvii. ci.** **Esa. xlvii. cj.** **Esa. xlvii. ck.** **Esa. xlvii. cl.** **Esa. xlvii. cm.** **Esa. xlvii. cn.** **Esa. xlvii. co.** **Esa. xlvii. cp.** **Esa. xlvii. cq.** **Esa. xlvii. cr.** **Esa. xlvii. cs.** **Esa. xlvii. ct.** **Esa. xlvii. cu.** **Esa. xlvii. cv.** **Esa. xlvii. cw.** **Esa. xlvii. cx.** **Esa. xlvii. cy.** **Esa. xlvii. cz.** **Esa. xlvii. da.** **Esa. xlvii. db.** **Esa. xlvii. dc.** **Esa. xlvii. dd.** **Esa. xlvii. de.** **Esa. xlvii. df.** **Esa. xlvii. dg.** **Esa. xlvii. dh.** **Esa. xlvii. di.** **Esa. xlvii. dj.** **Esa. xlvii. dk.** **Esa. xlvii. dl.** **Esa. xlvii. dm.** **Esa. xlvii. dn.** **Esa. xlvii. do.** **Esa. xlvii. dp.** **Esa. xlvii. dq.** **Esa. xlvii. dr.** **Esa. xlvii. ds.** **Esa. xlvii. dt.** **Esa. xlvii. du.** **Esa. xlvii. dv.** **Esa. xlvii. dw.** **Esa. xlvii. dx.** **Esa. xlvii. dy.** **Esa. xlvii. dz.** **Esa. xlvii. ea.** **Esa. xlvii. eb.** **Esa. xlvii. ec.** **Esa. xlvii. ed.** **Esa. xlvii. ee.** **Esa. xlvii. ef.** **Esa. xlvii. eg.** **Esa. xlvii. eh.** **Esa. xlvii. ei.** **Esa. xlvii. ej.** **Esa. xlvii. ek.** **Esa. xlvii. el.** **Esa. xlvii. em.** **Esa. xlvii. en.** **Esa. xlvii. eo.** **Esa. xlvii. ep.** **Esa. xlvii. eq.** **Esa. xlvii. er.** **Esa. xlvii. es.** **Esa. xlvii. et.** **Esa. xlvii. eu.** **Esa. xlvii. ev.** **Esa. xlvii. ew.** **Esa. xlvii. ex.** **Esa. xlvii. ey.** **Esa. xlvii. ez.** **Esa. xlvii. fa.** **Esa. xlvii. fb.** **Esa. xlvii. fc.** **Esa. xlvii. fd.** **Esa. xlvii. fe.** **Esa. xlvii. ff.** **Esa. xlvii. fg.** **Esa. xlvii. fh.** **Esa. xlvii. fi.** **Esa. xlvii. fj.** **Esa. xlvii. fk.** **Esa. xlvii. fl.** **Esa. xlvii. fm.** **Esa. xlvii. fn.** **Esa. xlvii. fo.** **Esa. xlvii. fp.** **Esa. xlvii. fq.** **Esa. xlvii. fr.** **Esa. xlvii. fs.** **Esa. xlvii. ft.** **Esa. xlvii. fu.** **Esa. xlvii. fv.** **Esa. xlvii. fw.** **Esa. xlvii. fx.** **Esa. xlvii. fy.** **Esa. xlvii. fz.** **Esa. xlvii. ga.** **Esa. xlvii. gb.** **Esa. xlvii. gc.** **Esa. xlvii. gd.** **Esa. xlvii. ge.** **Esa. xlvii. gf.** **Esa. xlvii. gg.** **Esa. xlvii. gh.** **Esa. xlvii. gi.** **Esa. xlvii. gj.** **Esa. xlvii. gk.** **Esa. xlvii. gl.** **Esa. xlvii. gm.** **Esa. xlvii. gn.** **Esa. xlvii. go.** **Esa. xlvii. gp.** **Esa. xlvii. gq.** **Esa. xlvii. gr.** **Esa. xlvii. gs.** **Esa. xlvii. gt.** **Esa. xlvii. gu.** **Esa. xlvii. gv.** **Esa. xlvii. gw.** **Esa. xlvii. gx.** **Esa. xlvii. gy.** **Esa. xlvii. gz.** **Esa. xlvii. ha.** **Esa. xlvii. hb.** **Esa. xlvii. hc.** **Esa. xlvii. hd.** **Esa. xlvii. he.** **Esa. xlvii. hf.** **Esa. xlvii. hg.** **Esa. xlvii. hh.** **Esa. xlvii. hi.** **Esa. xlvii. hj.** **Esa. xlvii. hk.** **Esa. xlvii. hl.** **Esa. xlvii. hm.** **Esa. xlvii. hn.** **Esa. xlvii. ho.** **Esa. xlvii. hp.** **Esa. xlvii. hq.** **Esa. xlvii. hr.** **Esa. xlvii. hs.** **Esa. xlvii. ht.** **Esa. xlvii. hu.** **Esa. xlvii. hv.** **Esa. xlvii. hw.** **Esa. xlvii. hx.** **Esa. xlvii. hy.** **Esa. xlvii. hz.** **Esa. xlvii. ia.** **Esa. xlvii. ib.** **Esa. xlvii. ic.** **Esa. xlvii. id.** **Esa. xlvii. ie.** **Esa. xlvii. if.** **Esa. xlvii. ig.** **Esa. xlvii. ih.** **Esa. xlvii. ii.** **Esa. xlvii. ij.** **Esa. xlvii. ik.** **Esa. xlvii. il.** **Esa. xlvii. im.** **Esa. xlvii. in.** **Esa. xlvii. io.** **Esa. xlvii. ip.** **Esa. xlvii. iq.** **Esa. xlvii. ir.** **Esa. xlvii. is.** **Esa. xlvii. it.** **Esa. xlvii. iu.** **Esa. xlvii. iv.** **Esa. xlvii. iw.** **Esa. xlvii. ix.** **Esa. xlvii. iy.** **Esa. xlvii. iz.** **Esa. xlvii. ja.** **Esa. xlvii. jb.** **Esa. xlvii. jc.** **Esa. xlvii. jd.** **Esa. xlvii. je.** **Esa. xlvii. jf.** **Esa. xlvii. jg.** **Esa. xlvii. jh.** **Esa. xlvii. ji.** **Esa. xlvii. jj.** **Esa. xlvii. jk.** **Esa. xlvii. jl.** **Esa. xlvii. jm.** **Esa. xlvii. jn.** **Esa. xlvii. jo.** **Esa. xlvii. jp.** **Esa. xlvii. jq.** **Esa. xlvii. jr.** **Esa. xlvii. js.** **Esa. xlvii. jt.** **Esa. xlvii. ju.** **Esa. xlvii. jv.** **Esa. xlvii. jw.** **Esa. xlvii. jx.** **Esa. xlvii. jy.** **Esa. xlvii. jz.** **Esa. xlvii. ka.** **Esa. xlvii. kb.** **Esa. xlvii. kc.** **Esa. xlvii. kd.** **Esa. xlvii. ke.** **Esa. xlvii. kf.** **Esa. xlvii. kg.** **Esa. xlvii. kh.** **Esa. xlvii. ki.** **Esa. xlvii. kj.** **Esa. xlvii. kk.** **Esa. xlvii. kl.** **Esa. xlvii. km.** **Esa. xlvii. kn.** **Esa. xlvii. ko.** **Esa. xlvii. kp.** **Esa. xlvii. kq.** **Esa. xlvii. kr.** **Esa. xlvii. ks.** **Esa. xlvii. kt.** **Esa. xlvii. ku.** **Esa. xlvii. kv.** **Esa. xlvii. kw.** **Esa. xlvii. kx.** **Esa. xlvii. ky.** **Esa. xlvii. kz.** **Esa. xlvii. la.** **Esa. xlvii. lb.** **Esa. xlvii. lc.** **Esa. xlvii. ld.** **Esa. xlvii. le.** **Esa. xlvii. lf.** **Esa. xlvii. lg.** **Esa. xlvii. lh.** **Esa. xlvii. li.** **Esa. xlvii. lj.** **Esa. xlvii. lk.** **Esa. xlvii. ll.** **Esa. xlvii. lm.** **Esa. xlvii. ln.** **Esa. xlvii. lo.** **Esa. xlvii. lp.** **Esa. xlvii. lq.** **Esa. xlvii. lr.** **Esa. xlvii. ls.** **Esa. xlvii. lt.** **Esa. xlvii. lu.** **Esa. xlvii. lv.** **Esa. xlvii. lw.** **Esa. xlvii. lx.** **Esa. xlvii. ly.** **Esa. xlvii. lz.** **Esa. xlvii. ma.** **Esa. xlvii. mb.** **Esa. xlvii. mc.** **Esa. xlvii. md.** **Esa. xlvii. me.** **Esa. xlvii. mf.** **Esa. xlvii. mg.** **Esa. xlvii. mh.** **Esa. xlvii. mi.** **Esa. xlvii. mj.** **Esa. xlvii. mk.** **Esa. xlvii. ml.** **Esa. xlvii. mm.** **Esa. xlvii. mn.** **Esa. xlvii. mo.** **Esa. xlvii. mp.** **Esa. xlvii. mq.** **Esa. xlvii. mr.** **Esa. xlvii. ms.** **Esa. xlvii. mt.** **Esa. xlvii. mu.** **Esa. xlvii. mv.** **Esa. xlvii. mw.** **Esa. xlvii. mx.** **Esa. xlvii. my.** **Esa. xlvii. mz.** **Esa. xlvii. na.** **Esa. xlvii. nb.** **Esa. xlvii. nc.** **Esa. xlvii. nd.** **Esa. xlvii. ne.** **Esa. xlvii. nf.** **Esa. xlvii. ng.** **Esa. xlvii. nh.** **Esa. xlvii. ni.** **Esa. xlvii. nj.** **Esa. xlvii. nk.** **Esa. xlvii. nl.** **Esa. xlvii. nm.** **Esa. xlvii. nn.** **Esa. xlvii. no.** **Esa. xlvii. np.** **Esa. xlvii. nq.** **Esa. xlvii. nr.** **Esa. xlvii. ns.** **Esa. xlvii. nt.** **Esa. xlvii. nu.** **Esa. xlvii. nv.** **Esa. xlvii. nw.** **Esa. xlvii. nx.** **Esa. xlvii. ny.** **Esa. xlvii. nz.** **Esa. xlvii. oa.** **Esa. xlvii. ob.** **Esa. xlvii. oc.** **Esa. xlvii. od.** **Esa. xlvii. oe.** **Esa. xlvii. of.** **Esa. xlvii. og.** **Esa. xlvii. oh.** **Esa. xlvii. oi.** **Esa. xlvii. oj.** **Esa. xlvii. ok.** **Esa. xlvii. ol.** **Esa. xlvii. om.** **Esa. xlvii. on.** **Esa. xlvii. oo.** **Esa. xlvii. op.** **Esa. xlvii. oq.** **Esa. xlvii. or.** **Esa. xlvii. os.** **Esa. xlvii. ot.** **Esa. xlvii. ou.** **Esa. xlvii. ov.** **Esa. xlvii. ow.** **Esa. xlvii. ox.** **Esa. xlvii. oy.** **Esa. xlvii. oz.** **Esa. xlvii. pa.** **Esa. xlvii. pb.** **Esa. xlvii. pc.** **Esa. xlvii. pd.** **Esa. xlvii. pe.** **Esa. xlvii. pf.** **Esa. xlvii. pg.** **Esa. xlvii. ph.** **Esa. xlvii. pi.** **Esa. xlvii. pj.** **Esa. xlvii. pk.** **Esa. xlvii. pl.** **Esa. xlvii. pm.** **Esa. xlvii. pn.** **Esa. xlvii. po.** **Esa. xlvii. pp.** **Esa. xlvii. pq.** **Esa. xlvii. pr.** **Esa. xlvii. ps.** **Esa. xlvii. pt.** **Esa. xlvii. pu.** **Esa. xlvii. pv.** **Esa. xlvii. pw.** **Esa. xlvii. px.** **Esa. xlvii. py.** **Esa. xlvii. pz.** **Esa. xlvii. qa.** **Esa. xlvii. qb.** **Esa. xlvii. qc.** **Esa. xlvii. qd.** **Esa. xlvii. qe.** **Esa. xlvii. qf.** **Esa. xlvii. qg.** **Esa. xlvii. qh.** **Esa. xlvii. qi.** **Esa. xlvii. qj.** **Esa. xlvii. qk.** **Esa. xlvii. ql.** **Esa. xlvii. qm.** **Esa. xlvii. qn.** **Esa. xlvii. qo.** **Esa. xlvii. qp.** **Esa. xlvii. qq.** **Esa. xlvii. qr.** **Esa. xlvii. qs.** **Esa. xlvii. qt.** **Esa. xlvii. qu.** **Esa. xlvii. qv.** **Esa. xlvii. qw.** **Esa. xlvii. qx.** **Esa. xlvii. qy.** **Esa. xlvii. qz.** **Esa. xlvii. ra.** **Esa. xlvii. rb.** **Esa. xlvii. rc.** **Esa. xlvii. rd.** **Esa. xlvii. re.** **Esa. xlvii. rf.** **Esa. xlvii. rg.** **Esa. xlvii. rh.** **Esa. xlvii. ri.** **Esa. xlvii. rj.** **Esa. xlvii. rk.** **Esa. xlvii. rl.** **Esa. xlvii. rm.** **Esa. xlvii. rn.** **Esa. xlvii. ro.** **Esa. xlvii. rp.** **Esa. xlvii. rq.** **Esa. xlvii. rr.** **Esa. xlvii. rs.** **Esa. xlvii. rt.** **Esa. xlvii. ru.** **Esa. xlvii. rv.** **Esa. xlvii. rw.** **Esa. xlvii. rx.** **Esa. xlvii. ry.** **Esa. xlvii. rz.** **Esa. xlvii. sa.** **Esa. xlvii. sb.** **Esa. xlvii. sc.** **Esa. xlvii. sd.** **Esa. xlvii. se.** **Esa. xlvii. sf.** **Esa. xlvii. sg.** **Esa. xlvii. sh.** **Esa. xlvii. si.** **Esa. xlvii. sj.** **Esa. xlvii. sk.** **Esa. xlvii. sl.** **Esa. xlvii. sm.** **Esa. xlvii. sn.** **Esa. xlvii. so.** **Esa. xlvii. sp.** **Esa. xlvii. sq.** **Esa. xlvii. sr.** **Esa. xlvii. ss.** **Esa. xlvii. st.** **Esa. xlvii. su.** **Esa. xlvii. sv.** **Esa. xlvii. sw.** **Esa. xlvii. sx.** **Esa. xlvii. sy.** **Esa. xlvii. sz.** **Esa. xlvii. ta.** **Esa. xlvii. tb.** **Esa. xlvii. tc.** **Esa. xlvii. td.** **Esa. xlvii. te.** **Esa. xlvii. tf.** **Esa. xlvii. tg.** **Esa. xlvii. th.** **Esa. xlvii. ti.** **Esa. xlvii. tj.** **Esa. xlvii. tk.** **Esa. xlvii. tl.** **Esa. xlvii. tm.** **Esa. xlvii. tn.** **Esa. xlvii. to.** **Esa. xlvii. tp.** **Esa. xlvii. tq.** **Esa. xlvii. tr.** **Esa. xlvii. ts.** **Esa. xlvii. tt.** **Esa. xlvii. tu.** **Esa. xlvii. tv.** **Esa. xlvii. tw.** **Esa. xlvii. tx.** **Esa. xlvii. ty.** **Esa. xlvii. tz.** **Esa. xlvii. ua.** **Esa. xlvii. ub.** **Esa. xlvii. uc.** **Esa. xlvii. ud.** **Esa. xlvii. ue.** **Esa. xlvii. uf.** **Esa. xlvii. ug.** **Esa. xlvii. uh.** **Esa. xlvii. ui.** **Esa. xlvii. uj.** **Esa. xlvii. uk.** **Esa. xlvii. ul.** **Esa. xlvii. um.** **Esa. xlvii. un.** **Esa. xlvii. uo.** **Esa. xlvii. up.** **Esa. xlvii. uq.** **Esa. xlvii. ur.** **Esa. xlvii. us.** **Esa. xlvii. ut.** **Esa. xlvii. uu.** **Esa. xlvii. uv.** **Esa. xlvii. uw.** **Esa. xlvii. ux.** **Esa. xlvii. uy.** **Esa. xlvii. uz.** **Esa. xlvii. va.** **Esa. xlvii. vb.** **Esa. xlvii. vc.** **Esa. xlvii. vd.** **Esa. xlvii. ve.** **Esa. xlvii. vf.** **Esa. xlvii. vg.** **Esa. xlvii. vh.** **Esa. xlvii. vi.** **Esa. xlvii. vj.** **Esa. xlvii. vk.** **Esa. xlvii. vl.** **Esa. xlvii. vm.** **Esa. xlvii. vn.** **Esa. xlvii. vo.** **Esa. xlvii. vp.** **Esa. xlvii. vq.** **Esa. xlvii. vr.** **Esa. xlvii. vs.** **Esa. xlvii. vt.** **Esa. xlvii. vu.** **Esa. xlvii. vv.** **Esa. xlvii. vw.** **Esa. xlvii. vx.** **Esa. xlvii. vy.** **Esa. xlvii. vz.** **Esa. xlvii. wa.** **Esa. xlvii. wb.** **Esa. xlvii. wc.** **Esa. xlvii. wd.** **Esa. xlvii. we.** **Esa. xlvii. wf.** **Esa. xlvii. wg.** **Esa. xlvii. wh.** **Esa. xlvii. wi.** **Esa. xlvii. wj.** **Esa. xlvii. wk.** **Esa. xlvii. wl.** **Esa. xlvii. wm.** **Esa. xlvii. wn.** **Esa. xlvii. wo.** **Esa. xlvii. wp.** **Esa. xlvii. wq.** **Esa. xlvii. wr.** **Esa. xlvii. ws.** **Esa. xlvii. wt.** **Esa. xlvii. wu.** **Esa. xlvii. wv.** **Esa. xlvii. ww.** **Esa. xlvii. wx.** **Esa. xlvii. wy.** **Esa. xlvii. wz.** **Esa. xlvii. xa.** **Esa. xlvii. xb.** **Esa. xlvii. xc.** **Esa. xlvii. xd.** **Esa. xlvii. xe.** **Esa. xlvii. xf.** **Esa. xlvii. xg.** **Esa. xlvii. xh.** **Esa. xlvii. xi.** **Esa. xlvii. xj.** **Esa. xlvii. xk.** **Esa. xlvii. xl.** **Esa. xlvii. xm.** **Esa. xlvii. xn.** **Esa. xlvii. xo.** **Esa. xlvii. xp.** **Esa. xlvii. xq.** **Esa. xlvii. xr.** **Esa. xlvii. xs.** **Esa. xlvii. xt.** **Esa. xlvii. xu.** **Esa. xlvii. xv.** **Esa. xlvii. xw.** **Esa. xlvii. xx.** **Esa. xlvii. xy.** **Esa. xlvii. xz.** **Esa. xlvii. ya.** **Esa. xlvii. yb.** **Esa. xlvii. yc.** **Esa. xlvii. yd.** **Esa. xlvii. ye.** **Esa. xlvii. yf.** **Esa. xlvii. yg.** **Esa. xlvii. yh.** **Esa. xlvii. yi.** **Esa. xlvii. yj.** **Esa. xlvii. yk.** **Esa. xlvii. yl.** **Esa. xlvii. ym.** **Esa. xlvii. yn.** **Esa. xlvii. yo.** **Esa. xlvii. yp.** **Esa. xlvii. yq.** **Esa. xlvii. yr.** **Esa. xlvii. ys.** **Esa. xlvii. yt.** **Esa. xlvii. yu.** **Esa. xlvii. yv.** **Esa. xlvii. yw.** **Esa. xlvii. yx.** **Esa. xlvii. yy.** **Esa. xlvii. yz.** **Esa. xlvii. za.** **Esa. xlvii. zb.** **Esa. xlvii. zc.** **Esa. xlvii. zd.** **Esa. xlvii. ze.** **Esa. xlvii. zf.** **Esa. xlvii. zg.** **Esa. xlvii. zh.** **Esa. xlvii. zi.** **Esa. xlvii. zj.** **Esa. xlvii. zk.** **Esa. xlvii. zl.** **Esa. xlvii. zm.** **Esa. xlvii. zn.** **Esa. xlvii. zo.** **Esa. xlvii. zp.** **Esa. xlvii. zq.** **Esa. xlvii. zr.** **Esa. xlvii. zs.** **Esa. xlvii. zt.** **Esa. xlvii. zu.** **Esa. xlvii. zv.** **Esa. xlvii. zw.** **Esa. xlvii. zx.** **Esa. xlvii. zy.** **Esa. xlvii. zz.**

unto the none of these things, wherwith I shal visit them. But neuertheless, they stande vpon earthe to folow the fylthynges of theyr owne ymaginacions. Therefore ye shal walte vpon me sayth the Lord, til the tyme that I stand vpon: for I am determyned to gather the people, and to bringe the kingdomes togyther, that I maye poute out myne anger, yea al my wrathfull dyspleasure vpon them. For al the world shal be consumed wth the fyre of my gelousy. And then wyl I cleanse the lpps of the people, that they maye euery one cal vpon the name of the Lord, and serue hym wth one shoulde. Such as I haue subdued, & my children also whom I haue scattered abroad, shal bring me presentes beyond the waters of Ethiopia.

In that tyme shalte thou be no more confounded, because of al thy ymaginacions, wherwith thou haddest offended me: for I wyl take awaye the proude boices of thyne honour from the, so that thou shalte no more triumphe because of my help byl. In the also wyl I leaue a smal, poore, simple people, which shal trust in the name of the Lord. The remnant of Israel shal do no wyckednes, nor speake lyes: neyther shal any disceatful tong be found in these menberes. For they shal be fed, & take theyr rest, and no man shal make them afeared. Oue thanks, O daughter Sion, be thankful, O Israel: reioyse and be glad for thy whole heart. O daughter Ierusalem, for the Lord hath taken awaye thy punishment, and turned backe thyne enemyes. The King of Israel, euen the Lord hym selfe, is wylde thee, so that thou needest no more to feare any misfortune.

In that tyme it shalbe sayd to Ierusalem. feare not, and to Sion: let not thyne eyes be slacke. for the Lord thy god is wylde thee, it is he that hath the power to saue, he hath a special pleasure in thee, and a marvellous loue toward thee: yea he reioysed ouer the truth gladnes. Such as hath ben in dreames, wyl I gather togyther, and take out of thy congregacion: yea and the shame and reproche that hath bene layd vpon the, shal be far from the. And so, in that tyme wyl I destroye al those that here the: I wyl heale the lame, and gather vpon the cast awaye: yea, I wyl geue them praise and honour in al landes, wher they haue bene put to shame. At the same tyme wyl I bring you in, and at the same tyme wyl I gather you. I wyl geue you a name and a good repute among all people of the earth. When I turne backe your captiuitie before your eyes, sayeth the Lord.

(.*)

The ende of the Prophecie of Sophony.

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xlvii. ay.** **Esa. xlvii. az.** **Esa. xlvii. ba.** **Esa. xlvii. bb.** **Esa. xlvii. bc.** **Esa. xlvii. bd.** **Esa. xlvii. be.** **Esa. xlvii. bf.** **Esa. xlvii. bg.** **Esa. xlvii. bh.** **Esa. xlvii. bi.** **Esa. xlvii. bj.** **Esa. xlvii. bk.** **Esa. xlvii. bl.** **Esa. xlvii. bm.** **Esa. xlvii. bn.** **Esa. xlvii. bo.** **Esa. xlvii. bp.** **Esa. xlvii. bq.** **Esa. xlvii. br.** **Esa. xlvii. bs.** **Esa. xlvii. bt.** **Esa. xlvii. bu.** **Esa. xlvii. bv.** **Esa. xlvii. bw.** **Esa. xlvii. bx.** **Esa. xlvii. by.** **Esa. xlvii. bz.** **Esa. xlvii. ca.** **Esa. xlvii. cb.** **Esa. xlvii. cc.** **Esa. xlvii. cd.** **Esa. xlvii. ce.** **Esa. xlvii. cf.** **Esa. xlvii. cg.** **Esa. xlvii. ch.** **Esa. xlvii. ci.** **Esa. xlvii. cj.** **Esa. xlvii. ck.** **Esa. xlvii. cl.** **Esa. xlvii. cm.** **Esa. xlvii. cn.** **Esa. xlvii. co.** **Esa. xlvii. cp.** **Esa. xlvii. cq.** **Esa. xlvii. cr.** **Esa. xlvii. cs.** **Esa. xlvii. ct.** **Esa. xlvii. cu.** **Esa. xlvii. cv.** **Esa. xlvii. cw.** **Esa. xlvii. cx.** **Esa. xlvii. cy.** **Esa. xlvii. cz.** **Esa. xlvii. da.** **Esa. xlvii. db.** **Esa. xlvii. dc.** **Esa. xlvii. dd.** **Esa. xlvii. de.** **Esa. xlvii. df.** **Esa. xlvii. dg.** **Esa. xlvii. dh.** **Esa. xlvii. di.** **Esa. xlvii. dj.** **Esa. xlvii. dk.** **Esa. xlvii. dl.** **Esa. xlvii. dm.** **Esa. xlvii. dn.** **Esa. xlvii. do.** **Esa. xlvii. dp.** **Esa. xlvii. dq.** **Esa. xlvii. dr.** **Esa. xlvii. ds.** **Esa. xlvii. dt.** **Esa. xlvii. du.** **Esa. xlvii. dv.** **Esa. xlvii. dw.** **Esa. xlvii. dx.** **Esa. xlvii. dy.** **Esa. xlvii. dz.** **Esa. xlvii. ea.** **Esa. xlvii. eb.** **Esa. xlvii. ec.** **Esa. xlvii. ed.** **Esa. xlvii. ee.** **Esa. xlvii. ef.** **Esa. xlvii. eg.** **Esa. xlvii. eh.** **Esa. xlvii. ei.** **Esa. xlvii. ej.** **Esa. xlvii. ek.** **Esa. xlvii. el.** **Esa. xlvii. em.** **Esa. xlvii. en.** **Esa. xlvii. eo.** **Esa. xlvii. ep.** **Esa. xlvii. eq.** **Esa. xlvii. er.** **Esa. xlvii. es.** **Esa. xlvii. et.** **Esa. xlvii. eu.** **Esa. xlvii. ev.** **Esa. xlvii. ew.** **Esa. xlvii. ex.** **Esa. xlvii. ey.** **Esa. xlvii. ez.** **Esa. xlvii. fa.** **Esa. xlvii. fb.** **Esa. xlvii. fc.** **Esa. xlvii. fd.** **Esa. xlvii. fe.** **Esa. xlvii. ff.** **Esa. xlvii. fg.** **Esa. xlvii. fh.** **Esa. xlvii. fi.** **Esa. xlvii. fj.** **Esa. xlvii. fk.** **Esa. xlvii. fl.** **Esa. xlvii. fm.** **Esa. xlvii. fn.** **Esa. xlvii. fo.** **Esa. xlvii. fp.** **Esa. xlvii. fq.** **Esa. xlvii. fr.** **Esa. xlvii. fs.** **Esa. xlvii. ft.** **Esa. xlvii. fu.** **Esa. xlvii. fv.** **Esa. xlvii. fw.** **Esa. xlvii. fx.** **Esa. xlvii. fy.** **Esa. xlvii. fz.** **Esa. xlvii. ga.** **Esa. xlvii. gb.** **Esa. xlvii. gc.** **Esa. xlvii. gd.** **Esa. xlvii. ge.** **Esa. xlvii. gf.** **Esa. xlvii. gg.** **Esa. xlvii. gh.** **Esa. xlvii. gi.** **Esa. xlvii. gj.** **Esa. xlvii. gk.** **Esa. xlvii. gl.** **Esa. xlvii. gm.** **Esa. xlvii. gn.** **Esa. xlvii. go.** **Esa. xlvii. gp.** **Esa. xlvii. gq.** **Esa. xlvii. gr.** **Esa. xlvii. gs.** **Esa. xlvii. gt.** **Esa. xlvii. gu.** **Esa. xlvii. gv.** **Esa. xlvii. gw.** **Esa. xlvii. gx.** **Esa. xlvii. gy.** **Esa. xlvii. gz.** **Esa. xlvii. ha.** **Esa. xlvii. hb.** **Esa. xlvii. hc.** **Esa. xlvii. hd.** **Esa. xlvii. he.** **Esa. xlvii. hf.** **Esa. xlvii. hg.** **Esa. xlvii. hh.** **Esa. xlvii. hi.** **Esa. xlvii. hj.** **Esa. xlvii. hk.** **Esa. xlvii. hl.** **Esa. xlvii. hm.** **Esa. xlvii. hn.** **Esa. xlvii. ho.** **Esa. xlvii. hp.** **Esa. xlvii. hq.** **Esa. xlvii. hr.** **Esa. xlvii. hs.** **Esa. xlvii. ht.** **Esa. xlvii. hu.** **Esa. xlvii. hv.** **Esa. xlvii. hw.** **Esa. xlvii. hx.** **Esa. xlvii. hy.** **Esa. xlvii. hz.** **Esa. xlvii. ia.** **Esa. xlvii. ib.** **Esa. xlvii. ic.** **Esa. xlvii. id.** **Esa. xlvii. ie.** **Esa. xlvii. if.** **Esa. xlvii. ig.** **Esa. xlvii. ih.** **Esa. xlvii. ii.** **Esa. xlvii. ij.** **Esa. xlvii. ik.** **Esa. xlvii. il.** **Esa. xlvii. im.** **Esa. xlvii. in.** **Esa. xlvii. io.** **Esa. xlvii. ip.** **Esa. 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xlvii. ko.** **Esa. xlvii. kp.** **Esa. xlvii. kq.** **Esa. xlvii. kr.** **Esa. xlvii. ks.** **Esa. xlvii. kt.** **Esa. xlvii. ku.** **Esa. xlvii. kv.** **Esa. xlvii. kw.** **Esa. xlvii. kx.** **Esa. xlvii. ky.** **Esa. xlvii. kz.** **Esa. xlvii. la.** **Esa. xlvii. lb.** **Esa. xlvii. lc.** **Esa. xlvii. ld.** **Esa. xlvii. le.** **Esa. xlvii. lf.** **Esa. xlvii. lg.** **Esa. xlvii. lh.** **Esa. xlvii. li.** **Esa. xlvii. lj.** **Esa. xlvii. lk.** **Esa. xlvii. ll.** **Esa. xlvii. lm.** **Esa. xlvii. ln.** **Esa. xlvii. lo.** **Esa. xlvii. lp.** **Esa. xlvii. lq.** **Esa. xlvii. lr.** **Esa. xlvii. ls.** **Esa. xlvii. lt.** **Esa. xlvii. lu.** **Esa. xlvii. lv.** **Esa. xlvii. lw.** **Esa. xlvii. lx.** **Esa. xlvii. ly.** **Esa. xlvii. lz.** **Esa. xlvii. ma.** **Esa. xlvii. mb.** **Esa. xlvii. mc.** **Esa. xlvii. md.** **Esa. xlvii. me.** **Esa. xlvii. mf.** **Esa. xlvii. mg.** **Esa. xlvii. mh.** **Esa. xlvii. mi.** **Esa. xlvii. mj.** **Esa. xlvii. mk.** **Esa. xlvii. ml.** **Esa. 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xlvii. ok.** **Esa. xlvii. ol.** **Esa. xlvii. om.** **Esa. xlvii. on.** **Esa. xlvii. oo.** **Esa. xlvii. op.** **Esa. xlvii. oq.** **Esa. xlvii. or.** **Esa. xlvii. os.** **Esa. xlvii. ot.** **Esa. xlvii. ou.** **Esa. xlvii. ov.** **Esa. xlvii. ow.** **Esa. xlvii. ox.** **Esa. xlvii. oy.** **Esa. xlvii. oz.** **Esa. xlvii. pa.** **Esa. xlvii. pb.** **Esa. xlvii. pc.** **Esa. xlvii. pd.** **Esa. xlvii. pe.** **Esa. xlvii. pf.** **Esa. xlvii. pg.** **Esa. xlvii. ph.** **Esa. xlvii. pi.** **Esa. xlvii. pj.** **Esa. xlvii. pk.** **Esa. xlvii. pl.** **Esa. xlvii. pm.** **Esa. xlvii. pn.** **Esa. xlvii. po.** **Esa. xlvii. pp.** **Esa. xlvii. pq.** **Esa. xlvii. pr.** **Esa. xlvii. ps.** **Esa. xlvii. pt.** **Esa. xlvii. pu.** **Esa. xlvii. pv.** **Esa. xlvii. pw.** **Esa. xlvii. px.** **Esa. xlvii. py.** **Esa. xlvii. pz.** **Esa. xlvii. qa.** **Esa. xlvii. qb.** **Esa. xlvii. qc.** **Esa. xlvii. qd.** **Esa. xlvii. qe.** **Esa. xlvii. qf.** **Esa. xlvii. qg.** **Esa. xlvii. qh.** **Esa. xlvii. qi.** **Esa. xlvii. qj.** **Esa. xlvii. qk.** **Esa. xlvii. ql.** **Esa. xlvii. qm.** **Esa. xlvii. qn.** **Esa. xlvii. qo.** **Esa. xlvii. qp.** **Esa. xlvii. qq.** **Esa. xlvii. qr.** **Esa. xlvii. qs.** **Esa. xlvii. qt.** **Esa. xlvii. qu.** **Esa. xlvii. qv.** **Esa. xlvii. qw.** **Esa. xlvii. qx.** **Esa. xlvii. qy.** **Esa. xlvii. qz.** **Esa. xlvii. ra.** **Esa. xlvii. rb.** **Esa. xlvii. rc.** **Esa. xlvii. rd.** **Esa. xlvii. re.** **Esa. xlvii. rf.** **Esa. xlvii. rg.** **Esa. xlvii. rh.** **Esa. xlvii. ri.** **Esa. xlvii. rj.** **Esa. xlvii. rk.** **Esa. xlvii. rl.** **Esa. xlvii. rm.** **Esa. xlvii. rn.** **Esa. xlvii. ro.** **Esa. xlvii. rp.** **Esa. xlvii. rq.** **Esa. xlvii. rr.** **Esa. xlvii. rs.** **Esa. xlvii. rt.** **Esa. xlvii. ru.** **Esa. xlvii. rv.** **Esa. xlvii. rw.** **Esa. xlvii. rx.** **Esa. xlvii. ry.** **Esa. xlvii. rz.** **Esa. xlvii. sa.** **Esa. xlvii. sb.** **Esa. xlvii. sc.** **Esa. xlvii. sd.** **Esa. xlvii. se.** **Esa. xlvii. sf.** **Esa. xlvii. sg.** **Esa. xlvii. sh.** **Esa. xlvii. si.** **Esa. xlvii. sj.** **Esa. xlvii. sk.** **Esa. xlvii. sl.** **Esa. xlvii. sm.** **Esa. xlvii. sn.** **Esa. xlvii. so.** **Esa. xlvii. sp.** **Esa. xlvii. sq.** **Esa. xlvii. sr.** **Esa. xlvii. ss.** **Esa. xlvii. st.** **Esa. xlvii. su.** **Esa. xlvii. sv.** **Esa. xlvii. sw.** **Esa. xlvii. sx.** **Esa. xlvii. sy.** **Esa. xlvii. sz.** **Esa. xlvii. ta.** **Esa. xlvii. tb.** **Esa. xlvii. tc.** **Esa. xlvii. td.** **Esa. xlvii. te.** **Esa. xlvii. tf.** **Esa. xlvii. tg.** **Esa. xlvii. th.** **Esa. xlvii. ti.** **Esa. xlvii. tj.** **Esa. xlvii. tk.** **Esa. xlvii. tl.** **Esa. xlvii. tm.** **Esa. xlvii. tn.** **Esa. xlvii. to.** **Esa. xlvii. tp.** **Esa. xlvii. tq.** **Esa. xlvii. tr.** **Esa. xlvii. ts.** **Esa. xlvii. tt.** **Esa. xlvii. tu.** **Esa. xlvii. tv.** **Esa. xlvii. tw.** **Esa. xlvii. tx.** **Esa. xlvii. ty.** **Esa. xlvii. tz.** **Esa. xlvii. ua.** **Esa. xlvii. ub.** **Esa. xlvii. uc.** **Esa. xlvii. ud.** **Esa. xlvii. ue.** **Esa. xlvii. uf.** **Esa. xlvii. ug.** **Esa. xlvii. uh.** **Esa. xlvii. ui.** **Esa. xlvii. uj.** **Esa. xlvii. uk.** **Esa. xlvii. ul.** **Esa. xlvii. um.** **Esa. xlvii. un.** **Esa. xlvii. uo.** **Esa. xlvii. up.** **Esa. xlvii. uq.** **Esa. xlvii. ur.** **Esa. xlvii. us.** **Esa. xlvii. ut.** **Esa. xlvii. uu.** **Esa. xlvii. uv.** **Esa. xlvii. uw.** **Esa. xlvii. ux.** **Esa. xlvii. uy.** **Esa. xlvii. uz.** **Esa. xlvii. va.** **Esa. xlvii. vb.** **Esa. xlvii. vc.** **Esa. xlvii. vd.** **Esa. xlvii. ve.** **Esa. xlvii. vf.** **Esa. xlvii. vg.** **Esa. xlvii. vh.** **Esa. xlvii. vi.** **Esa. xlvii. vj.** **Esa. xlvii. vk.** **Esa. xlvii. vl.** **Esa. xlvii. vm.** **Esa. xlvii. vn.** **Esa. xlvii. vo.** **Esa. xlvii. vp.** **Esa. xlvii. vq.** **Esa. xlvii. vr.** **Esa. xlvii. vs.** **Esa. xlvii. vt.** **Esa. xlvii. vu.** **Esa. xlvii. vv.** **Esa. xlvii. vw.** **Esa. xlvii. vx.** **Esa. xlvii. vy.** **Esa. xlvii. vz.** **Esa. xlvii. wa.** **Esa. xlvii. wb.** **Esa. xlvii. wc.** **Esa. xlvii. wd.** **Esa. xlvii. we.** **Esa. xlvii. wf.** **Esa. xlvii. wg.** **Esa. xlvii. wh.** **Esa. xlvii. wi.** **Esa. xlvii. wj.** **Esa. xlvii. wk.** **Esa. xlvii. wl.** **Esa. xlvii. wm.** **Esa. xlvii. wn.** **Esa. xlvii. wo.** **Esa. xlvii. wp.** **Esa. xlvii. wq.** **Esa. xlvii. wr.** **Esa. xlvii. ws.** **Esa. xlvii. wt.** **Esa. xlvii. wu.** **Esa. xlvii. wv.** **Esa. xlvii. ww.** **Esa. xlvii. wx.** **Esa. xlvii. wy.** **Esa. xlvii. wz.** **Esa. xlvii. xa.** **Esa. xlvii. xb.** **Esa. xlvii. xc.** **Esa. xlvii. xd.** **Esa. xlvii. xe.** **Esa. xlvii. xf.** **Esa. xlvii. xg.** **Esa. xlvii. xh.** **Esa. xlvii. xi.** **Esa. xlvii. xj.** **Esa. xlvii. xk.** **Esa. xlvii. xl.** **Esa. xlvii. xm.** **Esa. xlvii. xn.** **Esa. xlvii. xo.** **Esa. xlvii. xp.** **Esa. xlvii. xq.** **Esa. xlvii. xr.** **Esa. xlvii. xs.** **Esa. xlvii. xt.** **Esa. xlvii. xu.** **Esa. xlvii. xv.** **Esa. xlvii. xw.** **Esa. xlvii. xx.** **Esa. xlvii. xy.** **Esa. xlvii. xz.** **Esa. xlvii. ya.** **Esa. xlvii. yb.** **Esa. xlvii. yc.** **Esa. xlvii. yd.** **Esa. xlvii. ye.** **Esa. xlvii. yf.** **Esa. xlvii. yg.** **Esa. xlvii. yh.** **Esa. xlvii. yi.** **Esa. xlvii. yj.** **Esa. xlvii. yk.** **Esa. xlvii. yl.** **Esa. xlvii. ym.** **Esa. xlvii. yn.** **Esa. xlvii. yo.** **Esa. xlvii. yp.** **Esa. xlvii. yq.** **Esa. xlvii. yr.** **Esa. xlvii. ys.** **Esa. xlvii. yt.** **Esa. xlvii. yu.** **Esa. xlvii. yv.** **Esa. xlvii. yw.** **Esa. xlvii. yx.** **Esa. xlvii. yy.** **Esa. xlvii. yz.** **Esa. xlvii. za.** **Esa. xlvii. zb.** **Esa. xlvii. zc.** **Esa. xlvii. zd.** **Esa. xlvii. ze.** **Esa. xlvii. zf.** **Esa. xlvii. zg.** **Esa. xlvii. zh.** **Esa. xlvii. zi.** **Esa. xlvii. zj.** **Esa. xlvii. zk.** **Esa. xlvii. zl.** **Esa. xlvii. zm.** **Esa. xlvii. zn.** **Esa. xlvii. zo.** **Esa. xlvii. zp.** **Esa. xlvii. zq.** **Esa. xlvii. zr.** **Esa. xlvii. zs.** **Esa. xlvii. zt.** **Esa. xlvii. zu.** **Esa. xlvii. zv.** **Esa. xlvii. zw.** **Esa. xlvii. zx.** **Esa. xlvii. zy.** **Esa. xlvii. zz.**

unto the none of these things, wherwith I shal visit them. But neuertheless, they stande vpon earthe to folow the fylthynges of theyr owne ymaginacions. Therefore ye shal walte vpon me sayth the Lord, til the tyme that I stand vpon: for I am determyned to gather the people, and to bringe the kingdomes togyther, that I maye poute out myne anger, yea al my wrathfull dyspleasure vpon them. For al the world shal be consumed with the fyre of my gelousy. And then wyl I cleanse the lpps of the people, that they maye euery one cal vpon the name of the Lord, and serue hym with one shoulde. Such as I haue subdued, & my children also whom I haue scattered abroad, shal bring me presentes beyond the waters of Ethiopia.

In that tyme shalte thou be no more confounded, because of al thy ymaginacions, wherwith thou haddest offended me: for I wyl take awaye the proude booces of thyne honour from the, so that thou shalte no more triumph because of my help byl. In the also wyl I leaue a smal, poore, simple people, which shal trust in the name of the Lord. The remnant of Israel shal do no wyckednes, nor speake lyes: neyther shal any disceatful tong be found in these menberes. For they shal be fed, & take theyr rest, and no man shal make them afeared. Oue thanks, O daughter Sion, be thankful, O Israel: reioyse and be glad with thy whole heart. O daughter Ierusalem, for the Lord hath taken awaye thy punishment, and turned backe thyne enemyes. The King of Israel, euen the Lord hym selfe, is with thee, so that thou needest no more to feare any misfortune.

In that tyme it shalbe sayd to Ierusalem. feare not, and to Sion: let not thyne eyes be slacke. for the Lord thy god is with thee, it is he that hath the power to saue, he hath a special pleasure in thee, and a marvellous loue toward thee: yea he reioysed ouer the truth gladnes. Such as hath ben in dreames, wyl I gather togyther, and take out of thy congregacion: yea and the shame and reproche that hath bene layd vpon the, shal be far from the. And so, in that tyme wyl I destroye al those that hate thee: I wyl heale the lame, and gather vp the cast awaye: yea, I wyl geue them praise and honour in al landes, wher they haue bene put to shame. At the same tyme wyl I bring you in, and at the same tyme wyl I gather you. I wyl geue you a name and a good report among all people of the earth: when I turne backe your captiuitie before your eyes, sayeth the Lord.

(.*)

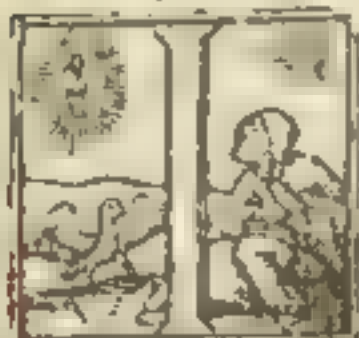
The ende of the Prophecie of Sophony.

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The booke of the prophet Aggeus.

The first Chapter.

The tyme of the prophery of Aggeus. An
exhortacion to buyld the temple agayne.



In the seconde yere of
king Darius, in the sixth
moneth, the sixth day of
the moneth, came the
word of the Lord (by
the prophet Aggeus) unto
Zorobabel the son of Sa-
lathiel the prince of Iuda, and to Iesus
the sonne of Iosedech the hie priest, say-
ing: Thus speaketh the Lord of hosts, and
saith: This people doth say: The tyme is
not yet come to build up the Lords house.
The Lord saith by the prophet Aggeus
a said: Ye pour felues as find time to dwell
in silck houses, & shal this house lye wast?

Consider nowe youre owne wayes in
your herres, sayeth the Lord of hosts, ye
sow much, but ye bring litle in: ye eat, but
ye have not enough: ye drinke, but ye are
not fylled: ye becke your felues, but ye are
not warm, and ye that earne any wage,
purter it in a broken purse.

Thus sayeth the Lord of hosts, consider
your own wayes in your herres, get you
up to the mountayne, fetch wood, & build
up the house, that it may be acceptable un-
to me, and that I may shew mine honour,
sayeth the Lord. Ye looked for much, and
lo it is come to litle, and though ye bring
it home, yet do I blow it away. And why,
so sayeth the Lord of hosts? Even because
that my house lye so wast, and ye runne
euery man unto his own house. Wherefore
the heauens is forbid to giue you any dew,
and the earth is forbid to giue increase.
I haue called for a drought, both vpon the
land, and vpon the mountaynes, vpon come,
vpon wine, & vpon oyle, vpon euery thing
that the ground bringeth forth vpon
men and vpon cattell, yea, and vpon all
handye labour.

Now when Zorobabel the sonne of Sa-
lathiel, and Iesus the sonne of Iosedech
the hie priest, with the remnant of the
people, heard the voyce of the Lord their
God, and the wordes of the prophet Ag-
geus, like as the Lord their God had sent
him, the people did fear the Lord. Then
Aggeus the Lordes angell saied in the
Lords message vnto the people: I am with
you saith the Lord. So the Lord waked up
the spirit of Zorobabel the prince of Iuda,
and the spirit of Iesus the sonne of Iose-
dech the hie priest, and the spirit of the re-
nant of al the people, that they came and
laboured in the house of the Lord of hosts
their God.

The second Chapter.

The wordes that the goodlyne of the se-
cond temple shal see the spake, because
of the comynge of Christ.

The prophery

Vpon the xxiii. day of the fyfte mo-
neth, in the second yere of king Da-
rius, the one and twentieth daye of the
seuenth moneth came the word of the Lord
by the prophet Aggeus, saying: Speake to
Zorobabel the sonne of Salathiel prince of
Iuda, and to Iesus the sonne of Iosedech
the hie priest, and to the residue of the peo-
ple, and say: Who is left amongs you, that
saith: My house is in dettill besyde? But
what think ye now by it? Is it not in your
eyes, even as though it were nothing? Ne-
uertheles be of good chere Zorobabell
(saith the Lord) be of good comfort, I Ie-
sus thou sonne of Iosedech the hie priest:
take good herres vnto you also al ye peo-
ple of the land, saith the Lord of hosts, and
do according to the word (for I am with
you saith the Lord of hosts) lyke as I
agreed with you, when ye came out of the
land of Egypte, and my spyrte shall be
among you, feare ye not.

For thus saith the Lord of hosts: yet is
once more wil I shake deuen and earth, & the
sea, and the drye land: yea I wil moue
al Bearden, and the comfort of al Bearden
shal come, and so wil I fill this house with
honour, saith the Lord of hosts. The sil-
uer is mine, and the gold is mine, saith the
Lord of hosts. Thus the glory of the laste
house shal be greater then the fyrste, saith
the Lord of hosts: and in this place wil I
glue peace, saith the Lord of hosts.

The xxiii. daye of the fyfte moneth, &
in the second yere of king Darius, came
the word of the Lord vnto the prophet Ag-
geus, saying: Thus saith the Lord God of
hosts: Aske the priests concerning a law,
and say: If one beate holy flesh at his core
lay, and with this lay do touche the bread,
porage, wine, oyle, or any other meat: shal
he be holy also? The priests answered and
said: No: Then sayd Aggeus: Now if one
being defiled with a dead carcase, touche
any of these, shal it also be uncleane? The
priests gaue answer and said, yea, it shall
be uncleane. Then Aggeus answered, and
sayed, even so is this people and this naci-
on before me, saith the Lord, and so are al
the woorkes of theyr handes, yea, and all
that they offer is uncleane.

And nowe (I praye you) consider from
this day forth, and how it hath gone with
you afore: or euer ther was laid one stone
vpon an other in the temple of the Lord, that
when ye came to a corn heape of xx. bus-
shels, ther were scarce. x. and that when ye
came to the wine presse for to pour out sp-
ry pots of wine, ther were scarce. xx. For I
smote you with beate, blasing and hayle
stones in al the labour of your handes: yet
was ther none of you that wold turne vnto
me saith the Lord.

Consider then from this day forth and
afore, namely from the xxiii. daye of the
sixth moneth, vnto the day that the founda-
cion of the Lords temple was layed:

mark

marke it wel, is not the sede yet in þe barn? zach. viii. b. haue not the vyues, the fig trees, the pomegranates and olyue trees bene yet vnfutur: ful: but from this day forth, I shall make them to prosper.

Againe the. xxiij. day of the moneth came the word of the Lord vnto Aggeus a gauric, sayinge: Speake to zorobabel the prince of Iuda, and say: I wyll shake both heauē and earth, and ouerthrowe the seat of the kingdomes, yea, and destroye þe myghty kyngdome of the heathen. I wyll ouerthrowe the chariers, and those that spe upon them, so that both horse and manne shall fall downe euery man vnto his neighbours swearde. And as for the, Zorobabel (saith the Lord of hostes) thou sonne of Salathiel my seruante: I wyll make thee (saith the Lord) at the same tyme, & make thee as a scale, for I haue chosen the sayth the Lord of hostes.

The ende of the Prophecy of Aggeus.

The booke of the prophet zachary.

The. i. Chapter.

The moneth the people to retorne to the Lord, and to eschewe the wyckednes of their fathers. The prophesie of Aggeus and the. iij. chaps.



In the. viii. moneth of the second yere of king Darius, came the word of the Lord vnto zacharye the sonne of Barachias the sonne of Addo the prophet sayinge: The Lord

haue bene sore displeased at youe forefathers. And say thou vnto them. Thus saith the Lord of hostes: Tourne you vnto me (saith the Lord of hostes) and I wyll turne me vnto you, saith the Lord of hostes. Be not ye like your forefathers vnto whom the prophetes cryed afore tyme, sayinge: Thus saith the Lord God of hostes. Turne you from your euyl wayes, and from your wicked imaginations. But they would not heare, ne regarde me, saith the Lord.

What is become of your forefathers and the prophetes: as they sayd alrue? But sayd not my words and statutes, to which I commaunded by my seruantes the prophetes, sayth your forefathers? Wpō this they gaue answer, & sayd: lyke as the lord of hostes deuided to downe vnto vs, accordinge to our owt wayes and imaginations, eue so hath he delt wth vs.

Upon the. xxiij. day of the. xi. moneth, which is the moneth Sebat, in the second yere of Darius, came the word of the Lord to zacharye the sonne of Barachias, the sonne

of Addo þe prophet, sayinge: I sawe by night and lo, ther sat one vpon a reed horse, and rode all among the myre trees that were beneath vpon the ground: and behind hym were ther reed speckled, and whyte horses. Then said I: O my Lorde, what are these? And the angel that talked wth me, sayed vnto me: I wyll shewe the what these be. And the man that rode among the myre trees, answered and sayed. These are they whom the Lord hath sent to go thorow the world. And they answered the angel of the Lord that rode among the myre trees, and sayed: We haue gone thorow the world, and behold al the world dwel at ease, and are careles.

Then the Lordes angel gaue answer and sayed: O Lorde of hostes, howe longe mylt thou be vnmerecyfull to Ierusalem, and to the citis of Iuda, wth whō thou hast bene displeased now the. lxx. yeres? So the Lord gaue a louinge and com fortable answer vnto the angel that talked wth me. And the angel that talked wth me, sayed vnto me: Crie thou, and speake: Thus saith the Lord of hostes: I am exceeding gelous ouer Ierusalem and Sion, and sore displeased at the catche heathen: for wher as I was but a lytle angry, they dyd they best that I myghte destroye them. Therefore thus saith the Lord: I wyll turne me agayne in mercy toward Ierusalem, so that my house shall be builded in it, saith the Lord of hostes: yea, and the plummet shall be layed abrode in Ierusalem, saith the Lord of hostes.

Crie also, and speake: Thus sayeth the Lord of hostes. My eyres shall be in good prosperitie agayne, the Lord shall yet comfort Sion, and chose Ierusalem. & he litle I up mine eyes and saw, and behold. lxx. hornes. And I sayed vnto the angel that talked wth me: what be these? he answered me. These are the hornes wherby haue scattered Iuda, Israel, and Ierusalem abroad. And the Lord shewed me. lxx. carps. Then said I, what wil these doo. he answered & sayd: those are þe hornes wherby haue so strowed Iuda abroad, that no man durst lyft vp his brane, but these are come to stay them away, to cast out the hornes of the geyls, which lyft up their hornes agayn the lande of Iuda, to scatter it abroad.

The. ii. Chapter.

The renewing of Ierusalem and Iuda. I lyft vp myne eyes agayne and looked, and behold, a man wth a measure lōne in his hand. I besayd I: whither goest thou? And he said vnto me, to measure Ierusalem, that I may se howe lōg and howe brode it is. And behold þe angel that talked wth me went his way forth. Then went ther out an other angel to meete hym and sayd vnto him: I aun, speake to this yonge man, & saye: Ierusalem shall be inhabited without any wal, for þe very multitude of people and cattel, that shall be therein. Yea I

Iere. xlv. b. and. xxi. b. i. Ezech. i. a

zach. viii. d.

These four hornes, lxx. kingdoms.

Iere. lxxv. b. 3 pot. xxi. b.

mat. xxi. e

Iere. xxi. e. Mal. iii. b.

Iere. xlii. e. pl. lxxviii. a

Iere. xlii. b. Job. xli. b.

Iere. xlii. e. Iere. xlii. a. and. xlv. e.

marke it wel, is not the sede yet in þe barn? zach. viii. b. haue not the vyues, the fig trees, the pomegranates and olyue trees bene yet vnfutur: ful: but from this day forth, I shall make them to prosper.

Againe the. xxiij. day of the moneth came the word of the Lord vnto Aggeus a gauric, sayinge: Speake to zorobabel the prince of Iuda, and say: I wyll shake both heauē and earth, and ouerthrowe the seat of the kingdomes, yea, and destroye þe myghty kyngdome of the heathen. I wyll ouerthrowe the chariers, and those that spe upon them, so that both horse and manne shall fall downe euery man vnto his neighbours swearde. And as for the, Zorobabel (saith the Lord of hostes) thou sonne of Salathiel my seruante: I wyll make thee (saith the Lord) at the same tyme, & make thee as a scale, for I haue chosen the sayth the Lord of hostes.

The ende of the Prophecy of Aggeus.

The booke of the prophet zachary.

The. i. Chapter.

The moneth the people to retorne to the Lord, and to eschewe the wyckednes of their fathers. The prophesie of Aggeus and the. i. chapter.



In the. viii. moneth of þe second yere of þe kyng Darius, came the word of the Lord vnto zacharye the sonne of Barachias the sonne of Addo the prophet sayinge: the Lord

haue bene sore displeased at youe forefathers. And say thou vnto them. thus saith the Lord of hostes: Tourne you vnto me (saith the Lord of hostes) and I wyll turne me vnto you, saith the Lord of hostes. Be not ye like youe forefathers: vnto whom the prophetes cryed afore tyme, sayinge: thus saith the Lord God of hostes. Turne you from youe euyl wayes, and from youe wycked imaginations. But they would not heare, ne regarde me, saith the Lord.

What is become of youe forefathers and the prophetes: as they sayd alrue? But whyd not my words and statutes, which I commaunded by my seruantes the prophetes, saith youe forefathers? Whyd they gaue answer, & sayd: lyke as the lord of hostes deuided to downe vnto vs, accordinge to our owt wayes and imaginations, euē so hath he delt wth vs.

Upon the. xxiij. day of the. xi. moneth, which is the moneth Sebat, in the second yere of Darius, came the word of the Lord to zacharye the sonne of Barachias, the sonne

of Addo þe prophet, sayinge: I sawe by night and lo, ther sat one vpon a reed horse, and rode all among the myre trees that were beneath vpon the ground: and behind hym were ther reed speckled, and whyte horses. Then said I: O my Lorde, what are these? And the angel that talked wth me, sayed vnto me: I wyll shewe the what these be. And the man that rode among the myre trees, answered and sayed. These are they whom the Lord hath sent to go thorow the world. And they answered the angel of the Lord that rode among the myre trees, and sayed: We haue gone thorow the world, and behold al the world dwel at ease, and are careles.

Then the Lordes angel gaue answer and sayed: O Lorde of hostes, howe longe mylt thou be vnmerecyfull to Ierusalem, and to the citis of Iuda, wth whiche thou hast bene displeased now the. xij. score and. x. yeres? So the Lord gaue a louinge and com fortable answer vnto the angel that talked wth me. And the angel that talked wth me, sayed vnto me: Crie thou, and speake: Thus saith the Lord of hostes: I am exceeding gelous ouer Ierusalem and Sion, and sore displeased at the catche heathen: for wher as I was but a lytle angry, they dyd they best that I myghte destroye them. Therefore thus saith the Lord: I wyll turne me agayne in mercy toward Ierusalem, so that my house shall be builded in it, saith the Lord of hostes: yea, and the plummet shall be layed abrode in Ierusalem, saith the Lord of hostes.

Crie also, and speake: Thus sayeth the Lord of hostes. My eyres shall be in good prosperitie agayne, the Lord shall yet comfort Sion, and chose Ierusalem. & he litle I up mine eyes and saw, and behold. x. li. hornes. And I sayed vnto the angel that talked wth me: what be these? he answered me. These are the hornes wherch haue scattered Iuda, Israel, and Ierusalem abroad. And the Lord shewed me. xiiij. carpelets. Then said I, what wil these doo. he answered & said: these are þe hornes wherch haue so strowed Iuda abroad, that no man durst lyft vp his brane, but these are come to stay them away, to cast out the hornes of the geyles, which lift up their hornes in the lande of Iuda, to scatter it abroad.

The. ii. Chapter.

The reuiewing of Ierusalem and Iuda. I lyft vp myne eyes agayne and looked, and behold, a man wth a measure lome in his hand. I besayd I: whither goest thou? And he said vnto me, to measure Ierusalem, that I may se howe lōg and howe brode it is. And behold þe angel that talked wth me went his way forth. Then went ther out an other angel to meete hym and sayd vnto him: I am, speake to this yonge man, & saye: Ierusalem shall be inhabited without any wal, for þe very multitude of people and cattel, that shall be therein. Yea I

Jer. xxi. b. and. xxi. b. i. Jer. l. a.

zach. viii. d.

These four hornes, lye four kingdoms.

Jer. l. b. 3 pot. x. b.

mat. x. b. i.

Jer. xxi. c. Jer. l. b. i.

Jer. xxi. c. Jer. l. b. i.

Jer. xxi. c. Jer. l. b. i.

Jer. xxi. c. Jer. l. b. i.

The.iii. Chapter.

The Prophecy

my selfe (sayth the Lord) wyl be vnto bee
a wal of fyre round about, and wyl be bo-
routed in her. O get you forth, O ye from
the land of the North, sayth the Lord, re-
mains I haue scattered into the North. wyl
be under heauen, sayth the Lord. Saue
thy selfe, O Spon: thou shalt dwell with
daughters of Babilon, for thus sayth the Lord
of hostes: a glorious power hath ben sent
me out to be heauen which spoiled you:
for who so toucheth you, that touch the ap-
ple of his own eye. Beholde I wil lifte vp
mine hand ouer the, so that they shalbe spo-
iled of those which afore serued the, and ye
shal know that the Lord of hostes hath sent me.

We glad and reioyce, O daughter of
Syon, for lo, I am come to dwell in the mi-
delt of the, sayth the Lord. At the same time
shall many heathen cleaue to the Lord,
and shalbe my people. Thus wyl I dwell
in the myddelt of the, and thou shalt knowe
that the Lord of hostes hath sent me vnto
the. The Lord shal haue Iuda in posses-
sion for ever part in the holy grounde, and shall
chose Ierusalem for agayne. Let al the
be vnto the Lord, for he is thyne oute
of his holy place.

The.iii. Chapter.

Of the lawe and byge estate of Christe
vnder the figure of Iesus the myghty p-
phecy of Christe.

As he shewed me Iesus the byge
piled standyng before the angel of
the Lord, and Satan stood at his
right hande to resyst hym. And the Lord
said vnto Satan: The Lord reioyce the
that thou shalt see the Lord that hath cho-
sen Ierusalem, reioyce the. As not this
but taken out of the fyre?

As Iesus was clothed in vncleane
rappment, and stood before the angel: which
answered and sayd vnto those that stood
before hym: take awaye the foule clothes
from hym. And vnto him he said: Behold,
I haue taken awaye thy synne from the,
and wyl decke the with chaunge of rapp-
ment. He said moreouer, set a sappe myt
vpon his head. So they set a sappe myt
vpon his head, and put on clothes vpon
him, and the angel of the Lord stood there.

Then the angel of the Lord restituted vnto
Iesus, and sayth thus sayth the Lord
of hostes: If thou wilt make in my waies,
and kepe my warde, thou shalt rule my
house, and kepe my courtes, & I wil grue
the place among these that stand here. Heare
Iesus thou vnto the, thou and thy sten-
des that dwell before the, for they are won-
derous people.

Behold, I wyl byng forth the braynch
of my seruaut, for lo, the stone that I haue
layed before Iesus, vpon one stone shal be
seuen eyes. Behold, I wyl vnto hym one
(sayth the Lord of hostes) and take awaye
the synne of that lande in one daye. Then
shal every man call for his neighbour vnto
the vnto, and vnder the fig tree, sayth

the Lord of hostes.

The.iii. Chapter.

The vision of the golden candlesticke,
and the exposition therof.

As the anzell that talked with me
came agayne, and waked me vp, as
a man that is rased out of his slepe;
and sayed vnto me: what seest thou? And
I sayed: I haue looked, and beholde a can-
delsticke all of gold, and a bolle vpon it,
and his seuen lampes therein, and vpon es-
uey lampc. vii. askes. And. ii. olive trees
thereby, one vpon the right syde of the vnto,
and the other vpon the left syde.

So I answered and spake to the anzell
that talked with me, saying: O my Lord,
what are these? The anzell that talked
with me, answered and sayed vnto me:
knowest thou not what these be? And I
said: No my Lord. He answered and sayd
vnto me. This is the word of the Lord vnto
Zorobabel, saying. Neither thou art an
host of men, nor thou art strength, but thou
art my spirit, sayth the Lord of hostes.
What arte thou, thou greace mountayne,
before Zorobabel: thou shalt be made eue,
and he shal bryng up the ston stone, so that
men shal lye vnto hym: good lucke, good
lucke. Moreover, the moorde of the Lord
came vnto me sayinge. The bandes of Zo-
robabel haue sayd the foundacion of this
house, his bandes shal also synche it, that
ye may know how that the Lord of hostes
hath sent me vnto you.

For he that hath bene despyed in his
season, shall reioyce, when he seeth the spe-
wight in Zorobabels hand. The. vii. eyes
are the Lords, which go thorow the whole
world. Then answered I, and sayd vnto
him. What are these two olive trees vpon
the right and left syde of the candlesticke?
I spake moreouer, and sayed vnto hym:
what be these two olive braynches (which
thorow the two golden pypes) empty the
selues into the gold. He answered and sayd:
knowest thou not what these be? And I
said, no my Lord. Then said he: These are
the two olive braynches that stand before
the ruler of the whole earth.

The.v. Chapter

The vision of the flying booke signifyinge
the curse of Iherusalem such as abuse the name of
God. By the vision of the measure, is signified
the byngyng of Iuda to Babilon.

So I turned me by strange by myne eyes
and looked, behold a flying booke. And
he said vnto me: what seest thou? I an-
swered: I see a flying booke of. xx. cubites long
and. x. cubites broad. He sayd he vnto me:
this is the curse that goeth forth ouer the
whole earth: for al they that shall be iudged
after this booke, & al they that shall be iudged ac-
cording to the same, I wil bring forth (say-
eth the Lord of hostes) so that it shall come
to the house of the chiefe, & to the house of
hym that shall say: I sweare by my name:
that I maye be in his house, and consume it
with the spawbe and stones therof.

Then

By the four
visions is
vnderstand
the whole
world as in
that. xlii.

Daughter
of Sion for
at the pro-
ph, as in
that. xlii.

As he. i. a.
that. i. a.
Iude. i. b.

De. xlii. a

Epoc. ii. a

Then the angel that talked with me, wet forth, and saide vnto me: lift vp thine eyes and se what sheweth that goeth forth. And I said, what is it? He answered: this is a measure going out. He said moreover: Euen thus are they (that dwell vpon the whole earth) to looke vpon. And beholde, ther was lift vp a calene of leade: and lo a woman sat in the myddell of the measure. And he said: this is vngodlinesse. So he cast her into the myddell of the measure, and threwe the lompe of leade vp into a hole.

Then lyfte I vp mine eyes, and looked, and beholde ther came out. ii. women, and the wynde was in theyr wynges (for they had wynges lyke the wynges of a Roke) and they lift vp the measure betwixte the earth and the heauen.

Then spake I to the angel that talked with me: wherther wyl these beate the measure? And he sayed vnto me: into the lande of Sinear, to buyde them an house, wherche when it is prepared, the measure shalbe set ther in hys place.

The vi. Chapter.

By the foure charers, he describeth þ þro: sþerpty of the four kyngdomes.

Moreouer I turned me, lyftynge vp myne eyes and looked: and beholde ther came. iiii. charers out from betwixt two hyls, whych hils wer of brasse: In the first charer were red boyses, in the second charer wer blacke boyses, in þ third charer were whyte boyses, in the fourth charer wer boyses of dyuers coloures, and stronge. Then spake I, and sayed vnto the angel that talked with me: O Lorde, what are these? The angel answered and sayd vnto me: These ar þ four wyndes of the heauen, whiche be come forth to stande before the ruler of al the earth.

That with the blacke boyses went into the land of the North, and the whyte soloweb them, and the speckled boyses wente forth towarde the South. These boyses were very strong, and went out, & soughte to goo and take theyr iourney ouer the whole earth. And he said: get you hence & go thow the world, and go thow the out the world. Then cryed he vpon me, & spake vnto me, sayng: beholde, these that go toward the North, shal styll my wythe in the North country.

And the woorde of the Lorde came vnto me, sayng: Take of the prysoners that are come from Babylon: namely Belshazzar, Tobiah, and Jdai, and come thou þ same daye, and goo into the house of Jonah the sonne of Sopbon. The take gold & make crownes therof, and set them vpon þ head of Iesus the son of Ioseph the hye pite, and speake vnto him: thus sayeth the Lorde of hostes: Beholde the man whose name is the byaunche, and he that shal sprynge vp after hym, shal buyde up the temple of the Lorde, yea eue he shal buyde the temple of the Lorde. He shal beate the praisse, he shal sit vp

on þ Lorde's throne, & haue the domination.

A pite shalbe also vpon his throne, and a piteable counsell shalbe betwixt them both. And the crownes shal be in the temple of the Lorde, for a remembrance vnto Belshazzar, Tobiah, Jdai, and Jonah the sonne of Sopbon. And such as be farre of, shal come and buyde the temple of the Lorde, that ye may knowe howe that the Lorde of hostes hath set me vnto you. And thus shal come to passe, if ye hearken diligently vnto the voyce of the Lorde your God.

The vii. Chapter.

The estimation of fastynge without mercy. The despying of charity, and the ob synace of the people.

It happened also in the fourth yere of King Darius, that the word of the Lorde cam vnto zachary in the fourth daye of the ninth moneth, which is called Casleu, what tyme as Sarasar and Rogomolech and the men that wer with them, sent vnto Bethel for to pray before the Lorde: and that they shuld say vnto the piteles which wer in the house of the Lorde of hostes, and to the wyse men: shuld I wepe in the ninth moneth, and abstayne as I haue done now certayne yeres?

Then came the woorde of the Lorde of hostes vnto me, sayng: Speake vnto al the people of the land, & to the piteles, & saye, when ye fasted and mourned in the fyue & seuen moneth (now thus. ix. and. x. yeres) dyd ye fast vnto me? When ye eat also and dronke, dyd ye not eat and drinke for yourowne selues? Are not these the wordes whych the Lorde spake by his wyse men as for tyme, when Ierusalem was inhabited and welthy, she and the cietyes rounde about her, when ther dwelt men, both toward the South, & in the playne southerly?

And the word of the Lorde came vnto zachary, sayng: Thus saith the Lorde of hostes: Execute true iudgement, weh mercy and louing kindnes, euey man to his brother. Do the wyddow, the fatherles, the straunger, & poore no wrong, and let no man swagyn euyl agaynst hys brother in hys heere. Neuertheles, they would not take hede but turned theyr backs, and stopped theyr eares, þ they shuld not heare: yea, they made theyr herts as an Adamant stone, least they shuld heere the laud and wordes, whiche the Lorde of hostes sent in his holy spirit by the wyse men afore tyme. Wherefore the Lorde of hostes was very wroth at the. And thus is it come to passe, that lyke as he spake & they would not heare: euen so they cryed, and I would not heare (saith the Lorde of hostes) but scattered them among al Gentylis, whiche they knewe not. Thus the lande was made so desolate, that ther traualled no man in it neyther to nor fro, for þ pleasant land was bitterly layed wast.

The viii. Chapter.

Of the returne of the people vnto Ierusalem, and of the mercy of God toward them of good wythes. The calling of the Gentylis.

BBB. l. So

Isa. cxv. a. Jer. v. vi. vii. viii. ix.

Isa. lx. xix.

Jer. xli. a.

Zach. viii. c. Exo. xxi. c.

Isa. l. b.

Jer. xl. d.

Zachary. i. b. Jer. vi. a.

Jer. lli. b.

Zach. ii. b. pl. cxvii. b. Ap. iiii. b. b.

So word of the Lord came unto me, saying: Thus saith the Lord of hosts: I was in a gelousie ouer Sion, yea I haue bene very gelouse ouer her in a great displeasure, thus saith the Lord of hosts: I will touch me agayne vnto Sion, and I will dwell in the myddest of Ierusalem: so that Ierusalem shall be called a faythfull and true city, the hyl of the Lord of hosts, yea an holy hyl.

Esaie. l. d.

I thus saith the Lord of hosts: There shall yet old men and women dwell againe in the stretes of Ierusalem: yea and such as go with haues in theyr handes for very age. The stretes of the city also shall be full of younge boyes and damosels playing vpon the stretes.

Esaie. l. d.
Jerem. l. d.
apoca. xli. c.

Thus saith the Lord of hosts, if the residue of this people thinke it to be impossible in these dayes, shoulde it therefore be impossible in my syght, saith the Lord of hosts? Thus saith the Lord of hosts: Behold, I will deliuer my people fro the land of the East and West, and will bring them agayne, that they may dwell at Ierusalem. They shall be my people, & I will be theyr God, in truth and rightousnes.

Agge. l. d.

Thus saith the Lord of hosts: let your handes be strong, ye that now heare these wordes by the mouth of the prophetes which be in these dayes, that the foundation is layed vpon the Lord of hosts house, that the temple may be builded. For why? before these dayes, neyther men ne cattell could wynn any thing, neyther myght any man come in & out in rest, for trouble: but I let every man go agaynst his neighbour.

Nevertheless, I will nowe intreate the residue of this people no more as afore tyme, saith the Lord of hosts, but they shall be a schec of peace. The vineyard shall giue her fruit, the ground shall giue her increase, and the heauens shall giue theyr dew: and I shall cause the remnant of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse among the heathen (O ye house of Iuda, and ye house of Israel) euen so will I bestow vpon you, that ye shall be a blessing: scarce not, but let your handes be strong.

Ephes. l. d.
Iosha. vii. d.

For thus saith the Lord of hosts: like as I deuyled to punish you, what tyme as your fathers prouoked me vnto wrath, saith the Lord of hosts, and spared not. Euen so am I determined nowe in these dayes, for to do wel vnto the house of Iuda and Ierusalem, that sore scar ye not. Now the things that ye shall do, are these: Speake every man the truth vnto his neighbour, execute iudgement truely and peaceably wythin your portes, none of you ymagyneth in his heart agaynst his neighbour, and loue no false othes: for all these are the thynges that I hate, saith the Lord.

And the word of the Lord of hosts came vnto me saying: thus saith the Lord of hosts: The fast of the fourth moneth, & the

fast of the v. the fast of the vii. and the fast of the x. shall be to you gladnes, and prosperous bye feastes to the house of Iuda: Only loue the truth and peace.

Thus saith the Lord of hosts: Ther shall yet come people, and the inhabitants of many cities: and they that dwell in one city shall go to another, saying: Let vs go, and pray before the Lord, let vs seeke the Lord of hosts, I will go with you: yea much people and many bye heathen shall come, and seeke the Lord of hosts at Ierusalem, and to pray before the Lord. Thus saith the Lord of hosts: In that tyme shall ten men (out of all maner of languages of the gentils) take one Jewe by the brem of his garment, and say: we will go with you for we haue herd that God is among you.

The. ix. Chapter.

The conuersion of the Gentils. The coming of Christ spitting on an Asse.

The word of the Lord shall be receyued at Adirache, and Damascus shall be bys offering, for the eyes of all men and of the cyphes of Israel shall looke vpon vnto the Lord. The borders of Hamath shall be herd therby. Tyus also and Sidon, for they are very myse.

Tyus shall make her selfe strong, beare vpon soluer as the sand, and gold as the clay of the stretes. Behold the Lord shall take her in, and haue her in possession: he shall smyte downe her power into the sea, and she shall be consumed with fyre. Tyus shall Ascalon be and be a feare, Gaza shall be very sore, so shall Accaron also: because her hope is come to confusyon. For the kynge Gaza shall perishe, and at Ascalon shall no manne dwell.

Ios. l. d.

Strangers shall dwell at Asdod, and as for the pride of Philistines, I shall roote it out. Theyr bloude will I take awaye from theyr mouth, and theyr abominacions from amongs theyr teeth. Thus they shall be left for out God, yea they shall be as a prince in Iuda, and Accaron like as Jebus. And so will I compass my house round about with my men of war going to & fro, so no oppressour come vpon the any more. For I haue I sene nowe with myn eyes.

That is to saye
crispe
their ydols
which they
were wont
to eate.

Reioyce thou greatly, O daughter Sion be glad, O daughter Ierusalem. For lo, thy kynge cometh vnto the, euen thy kyng: saule and Sautour: Lowlye and simple is he, he rydeth vpon an Asse, and vpon the foale of an asse, I will roote out the charrets from Egipt, and the horse fro Ierusalem, the battell bowes shall be destroyed. He shall giue the doctrine of peace vnto the heathen, and his dominion shall be from the one sea to the other, and from the floudes to the endes of the world.

Esaie. l. d.
Esaie. l. d.

Thou also throw the bloude of thy conuention: shall let thy prisoners out of the pyt wherein is no water. Turne you now to the stronge holde, ye that be in prison, and loo for to be deliuered: And this day

I bring the word that I will reward the
doble againe, for Iuda haue I bent oute
as a bow for me, and Ephraim haue I fil-
led. Thy sonnes. O thou, I will raise vp
against the Brekes, and make the as a gi-
aunces swerd: the Lord God shall be sene a-
bout them, and his barres shall go forth
as the lightening. The Lord God shall
blow the trumpet and shall come forth as
a flame out of the south.

D The Lord of hosts shall defend the, they
shall consume & deuoure, and subdue the
lying ones. They shall bincke and rage,
as it were thowow wine. They shall be filled
like the basens, and as the hornes of al the
auler. The Lord they: God shall deliuer
the in the day, as the flocke of his people:
for the flockes of his Sanctuary shall be set
vp in his land. O how prosperous & good
is a thing that I shall do: the coigne shall make
the yonge men chereful, and the new wine
the maydens.

The. x. Chapter.

The people is moued to requyre the doctrine
of truth of the Lord. The Lord promyseth to
visit and comfort the house of Ierusalem.

P Laye the Lord then by tymes to giue
you the latter rayne, so that the Lord
make cloudes, and giue you rayne p-
nough for al the increase of the field: for
rayne is the answer of Iob.

The forblaters se lie, and tel but basine
dreames: the comfort that they giue, is no
thing worth. Therefore go they astray like
a flocke of shepe, and are troubled, because
they haue no shepheard.

M y wordful displeasure is moued at
the shepherdes, and I will visite yf gores.
For the Lord of hosts will graciously vi-
site his flocke, the house of Iuda, and hold
them as a goodly fayre booke in the battel.
Out of Iuda shall come the helme, the
shield, the batelbow, and al the princes to-
gyther. They shall be as the granys, which
in the battelle receiue downe the myxe vpon
the stretes. They shall fight, for the Lord
shall be with them, so that the horsemenne
shall be confounded.

I will comforte the house of Iuda, and
preserue the house of Iosephe. I will turn
them also, for I praye them; and they shall
be lyke as they were, when I had not cast
them of. For I the Lord am they: God,
and will heare them.

Ephraim shall be as a gyaunt, and they:
here shall be chereful as thowow wine: yea
they: children shall see it, and be glad, and
they: here shall reioyse in the Lord. I will
blow forth them and gather them together,
for I will redeme the. They shall increase,
as they increased afore. I will sow them
amonge the people, that they may thincke
vpon me in farre countreys: they shall
spue with they: chyldren, and rourne a-
gayne. I will bringe them agayne also
from the lande of Egypt, and gather them
out of Assyria. I will carpe them into the

land of Galaad and to Ephanus, and they
shall want nothing. We shall go vpon the
sea of trouble, and smyte the waues: so
that al the deepe floudes shall be dried vp.
The proude boynge of Assur shall be caste
downe and the scepter of Egypte shall be
taken away. I will comfort them in the
Lord, that they maye walke in his name,
saith the Lord.

Esaie. x. 25.
Ezech. xlii.

The. xi. Chapter.

The destruction of the temple. The care
of the saythful is commoued to Iuda, by
the father. A greuous byson agaynst Ie-
rusalem and Iuda.

O pen thy doores, O Ephanus, that
the spye maye consume thy Cedre
trees. Howle ye spye trees, for the
Ceder is fallen, yea, al the proude are wa-
sted away. Howle (O ye Oke trees of Ba-
sai) for the myghty strong wood is cutte
downe. Men may heare the shepheardes
mourne, for they: glory is destroyed. Men
may heare the Lyons howls rore, for the
pyde of Iordan is wasted away.

Thus saith the Lord my God: feede the
shepe of the slaughter, which shall be rayne
of those that possesse them, yet they sake
it for no spue, but they that sel them, say:
The Lord be thanked, I am rich: yea the
other shepherds spare them not. Therefore
will I no more spare those that dwell in
the land (saith the Lord) but so, I will de-
liver the people euery man into his neigh-
bours hand and into the hand of his king
that they may smyte the land, and oute of
they: handes will not I deliuer them.

I myselfe fed the slaughter shepe (a poore
flocke verely) andooke to me two staves:
and the one I called louyng mekenes, the
other I called wo, and so I kept the shepe
while the shepherdes destroyed I in one mo-
ner, for I myghte not awake with them,
neither had they anye helpe in me. When
saith I: I will seeke you no more, the thing
that dyeth, let it dye: and that will per-
ish, let it per-
ish, and let the remnaunce eate,
euery one the fleshe of his neyghbour. I
ooke also my louyng meke staffe & brake
it, that I myghte dysanul the councaunte
which I made with all people. And so it
was broken in that day.

Mat. xlii. 6

Then the poore spynple shepe that had
a respecte vnto me, knewe thereby that it
was the woorde of the Lord. And I sayed
vnto them: if ye thynke it good, bringe by-
ther my pycces: if no, then leaue. So they
brake downe. xxx. syluer pence, the value
that I was pycced at. And the Lord sayed
vnto me: caste it to the pottier (a goodly
pyccer for me to be valued at of them) and
Iooke the. xxx. syluer pence, and cast the
to the pottier in the house of the Lord.

mat. xlii. 6

The brake I my other staffe also (name
ly wo) I myghte loose the brotherbrade
betwixt Iuda and Israel. And the Lord
sayed vnto me: Take to the also the staffe

The. xii. Chapter.

of a foolys shepherde: for so, I wyl raise
up a shepherde in the land, whych shal not
seke after the thynges that be lost, ne care
for such as go astray: he shal not heale the
wounded, he shal not noyssh the thyng that
is whole: but he shal eate the flesch of such
as be fat, and eat theyr clawes in pieces.

**Fools shep-
herd.**

O Fools shepherde, that leade the flock.
The sword shal come vpon bys arme and
vpon his right eye. His arme shal be cleane
dred up, and his right eye shal be soze blind
ed.

The. xii. Chapter.

Of the destruction and buydng agayne
of Jerusalem.

**Chap. xii.
Jer. xii. d.**

In that day, sayth the Lord, I
haue deuised for Israel. Thus sayeth
the Lord, which sprede the deauens
abrode, lared the foundation of the earth,
and giueth me the breath of life: Beholde,
I wyl make Jerusalem a cup of swete, vn
to al the people that are round about her.
Yea Iuda bym selfe also shalbe in þ spege
against Jerusalem. At the same tyme wyl
I make Jerusalem an heape stone for all
people, so that al such as lye it vpon, shal be
roue and rent, and al þ people of þ earthe
shalbe gathered together against it.

In that day, sayth the Lord, I wyl make
al houses abashed, and those that ryde vpon
them, to be out of theyr wyts. I wyl o-
pen mine eyes vpon the house of Iuda, and
smite al the houses of þ people with blind-
nes. And the princes of Iuda shal saye in
theyr heetes: The inhabytters of Jerusalem
shal gyue me consolacion in the Lord of
hostes theyr God. In þ tyme wyl I make
the princes of Iuda lyken dot burnynge
ouen with wood and like a cresset of fyre a-
mong the steeles, so that they shal consume
al the people round about them, both vpon
þ right hand and the lefte. Jerusalem also
shalbe inhabited agayn, namely in þ same
place wher Jerusalem standeth.

**Abol. i. d.
Amos. i. d.**

C The Lord shal preserue þ reutes of Ju-
da lyke as a foretyme, so that the glorie of
the house of Dauid and the glorie of the ci-
tizens of Jerusalem, shalbe but lytle regar-
ded, in comparysō of the glorie of Iuda. In
that day shal the Lord defend the citizens
of Jerusalem: so that the weakest then a-
monges them shal be as Dauid: and the
house of Dauid shalbe like as gods house,
as the angel of the Lord before them.

At the same tyme wyl I go about to de-
stroy al such people as come against Jeru-
salem. Agayn vpon the house of Dauid
and vpon the citizens of Jerusalem wyl I
pouere out the founteyne of grace and praper,
so that they shal looke vpon me, wth they
haue perished: and they shal benyfe hym as
men mourne for theyr only begotten son,
yea, and be soyr for him, as me are soyr for
thei first child. When shal they be a great
mourning at Jerusalem: like as the lamen-
tacion at Admōn in the feld of Ag-
gabon. And the land shal bewaile euerye
kinted by the selues: the kinted of þ house

Jer. xii. d.

Luk. xxi. c.

1. ps. xlv. c.

The Prophecy

of Dauid them selues alone, and their wy-
ues by them selues. The kynred of þ house
of Harhan them selues alone, and theyr
wyues by them selues. The kynred of the
house of Ieup them selues alone, and their
wyues by them selues: The kynred of the
house of Semel them selues alone, and
theyr wyues by them selues: In lyke ma-
ner, al the other generacions euerye chone
by them selues alone, and theyr wyues
by them selues.

The. xii. Chapter.

Of the wel of grace & truth of Christ. Of
the cleane redempcion of Idolatrye and of
the false prophet.

In that tyme shal the house of Dauid
and the citizens of Jerusalem haue an o-
pen wel to wash of synne and vncleues.
And then (sayth the Lord of hostes) I wyl
destroye the names of Idolles oute of the
lande: so that they shal no more be put in
remembraunce.

**Jer. xii. d.
Jer. xii. d.
Jer. xii. d.**

As for the false prophetes also and the
vncleane spirite, I shal take them oute of
the land: So that if any of them proph-
eie any more, his owne father and mother
that begat hym, shal saye vnto hym: Thou
halt dre, for thou speakest lyes vnder the
name of the Lord, yea bys owne father and
mother that begat hym, shal wound him,
when he propheteeth.

**Jer. xii. d.
Jer. xii. d.**

And then shal those prophetes be con-
founded euerye one of bys vpsion when he
propheteeth: neyther shal they weare sack
clothes any more, to deceyue men withal.
But he shal be sayne to say, I am no pro-
phet, I am an housbaude man, for so am I
taught by Adam fro my yowth vpon.

And if it be sayd vnto hym: How came
these woundes then in thyne handes? He
shal answer: Thus am I wounded in the
house of myne owne frendes.

Arise, O thou shepard, vpon my shepherde,
and vpon the prince of my people, sayeth
the Lord of hostes: Smite the shepherde,
and the shepe shalbe scattered abroad, and so
wyl I turne myne hand to the lytle ones.
And it shal come to passe, sayth the Lord,
that in al the land, it partes shalbe rooted
out but the. iii. part shal remaine therein.

**Jer. xii. d.
Jer. xii. d.**

And the same. iii. part wyl I buye: the
two of the fyre, & wyl cleanse the as the spluer
is clenched, yea & try the like as gold is try-
ed. The shal they cal vpon my name, and I
wyl beare them: I wyl say: it is my people.
And they shal say: Lord my God.

**Jer. xii. d.
Jer. xii. d.
Jer. xii. d.**

The. xii. Chapter.

Of the waiting of the church vnder the figure
of Jerusalem. Of the kingdome of the Lord.

Behold, the day of the Lord cometh
that thou shalt be spoiled and robbed
for I gather together al the heathen,
to fight against Jerusalem: so that the citty
shalbe taken, the houses spoiled, and the wo-
men despoiled. The halfe of the citty shal go
awaye into captiuyte, and the residue
of the people shal not be carryed out of the
citty.

gypte. After that shal the Lord go forth to fight against those heathen as men use to fight in the day of battaile. Then shall his sete stande vpon the mounte Olyuete, that lyeth vpon the east syde of Ierusalem. And the mounte Olyuete shall cleaue in two, eastward, and westward, so that there shall be a great valley: and the halfe mount

Amos. i. a

shal remoue towards the north and the other towards the south. And ye shall see to the valley of my hills: for the valley hills shall reache vnto Asai. Yea, ye shall see, as ye shall see for the earthquake in the dayes of Oshabynge of Iuda. And the Lord my God shall come, and all sauntres with him. In that daye shall it not be light, but cold and frost. This shall be the speciall daye, wherbye is knowen vnto the Lord: neither daye neither night, but about the euening tyme it shall be light. In that tyme shall these waters of lyfe fluyng out fro Ierusalem: the halfe parte of them towards the east sea, and the other halfe towards the westmost sea: and shall contynue bothe sommer and winter. And the Lord himselfe shall be with you ouer all the earth.

* That is the vnderstanding of the word of God.

* That is to saye, all the world ouer.

At that tyme shall there be one Lord and his name shall be but one. Then shall you go aboute the hole earth, as vpon a field: from Sibea to Remmon, and from the southe to Ierusalem. She shall be sette vp, and inhabited in her place: from Ben Tampus porte, vnto the place of the first porte, and vnto the corner porte: and from the corner of Hauaneel, vnto the kinges myne presses. There shall men dwell, and there shall be no more cursing, but Ierusalem shall be safely inhabited. This shall be the plage, wherewith the Lord wil smyte all people, that haue foughte agaynst Ierusalem: namely, their flesh shall consume awaye, though they stande vpon their feete, their eyes shall be corrupt in their holes, & their tung shall consume in their mouth.

In that daye shall the Lord make a greatesedition amongs them, so that one man shall take an other by the hande, and laye his handes vpon the handes of his neighbours. Iuda shall fight also agaynst Ierusalem, and the goobes of all the heathen shall be gathered together rounde about: golde and siluer and a verie greate multitude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be in the hoste, like as yonder plage was. Euerie one that remaineth then of all the people, wherbye came agaynst Ierusalem, shall go vp early, to worshippe the kyng (euen the Lord of hostes) and to kepe the feast of the tabernacles. And looke what generation vpon earth goeth not vp to Ierusalem, for to worshippe the kyng (euen the Lord of hostes) vpon the same shall come no raine. If the kynges of Egypt go not vp, and come not, it shall come vpon them neither.

This shall be the plage, wherewith the

Lord wil smyte all heathen that come not vp to kepe the feast of tabernacles, yea this shall be the synne plage of Egypte, and the synn plage of all people, that goe not vp to kepe the feast of tabernacles.

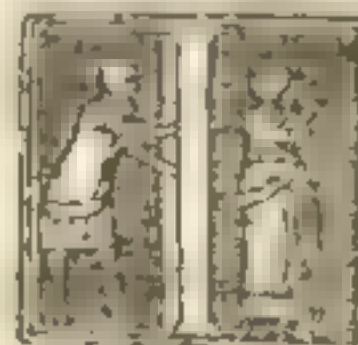
At that tyme shall the rydunge geare of the horses be holy vnto the Lord, and the kettels in the Lords house shall be lyke the basens before the altar, yea all the kettels in Ierusalem and Iuda shall be holy vnto the Lord of hostes, & all they that day offerings shall come, take of them and dighe, them therein. And at that tyme there shall be no more Canaanites in the house of the Lord.

The ende of the Prophecy of zacharye.

The booke of the prophet Malachy.

The first Chapter.

A complaynt agaynst Iseac & her priestes.



The heuy burden, which the Lord sheweth agaynst Iseac by Malachy. I haue loued you saith the Lord: and yet ye say: wherewith hast thou loued vs? Was not Esau Iacob's brother, sayeth the Lord: yet haue I loued Iacob, and hated Esau: yea I haue made his hillies waste, and his heritage a wilderness for dragons. And though I haue sayed: well, we are restored, we wil goe buylde vp agayne the places that be wasted, yet (sayeth the Lord of hostes) what they buylde, that brake I downe: so that it was called a cursed lande, and a people, whome the Lord hathe euer bene angry withall.

Your eyes haue sene it, & ye pour selues must confesse, that the Lord hath brought the land of Iseac to great honour. Should not a sonne honour his father, and a seruante his master? If I be nowe a father, where is mine honour? If I be the Lord, where am I feared? sayth the Lord of hostes.

Howe to you priestes that despise my name: And if ye say, wherewith haue we despised thy name? In this, that ye offer vncleane bread vpon myne altar. And if ye wil saye, wherewith haue ye offered any vncleane thinge vnto the Lord? In this that ye saye: the altar of the Lord is not to be regarded. If ye offer the blynd, is not that euill? And if ye offer the lame and sicke, is not that euill? Yea offer it to thy prience, shall be content with the, or accepte thy person, sayth the Lord of hostes.

And now make your prayer before God that he may haue mercy vpon vs: for such

Mal. iii.

thynges

Gen. xlv. c.
Roma. ix. b.
Ios. xxiii. a

* To offer belyed bread, is to doo any thing by hypocrisie & not to glorify God as he hathe commaunded in his word but accoring to the inuention of diuines okemen. See. ix. a

gypte. After that shal the Lord go forth to fight against those heathen as men use to fight in the day of battaile. Then shall his feet stand upon the mount Olpnet, that is upon the east syde of Ierusalem. And the mount Olpnet shall cleave in two, eastward, and westward, so that there shall be a great valley: and the halfe mount

Amos. i. a

shal remoue towards the north and the other towards the south. And ye shall see to the valley of my hills: for the valley hills shall reach unto Asai. Yea, ye shall see, as ye shall see for the earthquake in the dayes of Orah king of Iuda. And the Lord my God shall come, and all sanctes with him. In that daye shall it not be light, but cold and frost. This shall be the speciall daye, whiche is knowne unto the Lord: neither daye neither night, but about the euening tyme it shall be light. In that tyme shall these waters of Ise flowing out fro Ierusalem: the halfe parte of them towards the east sea, and the other halfe towards the west toward the great sea: and shall continue both sommer and winter. And the Lord himselfe shall be king ouer all the earth.

* That is the vnderstanding of the word of God.

* That is to saye, all the world ouer.

At that tyme shall there be one Lord and his name shall be but one. Then shall goe about the hole earth, as upon a field: from Sibea to Remmon, and from the southe to Ierusalem. She shall be sette vp, and inhabited in her place: from Ben Tampus porte, unto the place of the first porte, and unto the corner porte: and from the corner of Hauaneel, unto the kinges myne presses. There shall men dwell, and there shall be no more cursing, but Ierusalem shall be safely inhabited. This shall be the plage, wherewith the Lord will smyte all people, that haue foughte agaynst Ierusalem: namely, their flesh shall consume awaye, though they stande upon their feete, their eyes shall be corrupt in their holes, & their tung shall consume in their mouth.

In that daye shall the Lord make a greatesedition amongs them, so that one man shall take an other by the hande, and laye his handes upon the handes of his neighbours. Iuda shall fight also agaynst Ierusalem, and the goobes of all the heathen shall be gathered together rounde about: golde and siluer and a verie greate multitude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be in the hoste, like as yonder plage was. Every one that remaineth then of all the people, whiche came agaynst Ierusalem, shall go vp early, to worshippe the kinge (euen the Lord of hostes) and to kepe the feast of the tabernacles. And looke what generation upon earth goeth not vp to Ierusalem, for to worshippe the kinge (euen the Lord of hostes) upon the same shall come no rappe. If the kynges of Egypt go not vp, and come not, it shall come upon them neither.

This shall be the plage, wherewith the

Lord will smyte all heathen that come not vp to kepe the feast of tabernacles, yea this shall be the synne plage of Egypte, and the synn plage of all people, that goe not vp to kepe the feast of tabernacles.

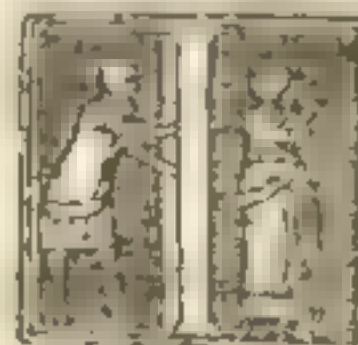
At that tyme shall the rydunge geare of the horses be holy unto the Lord, and the ketrels in the Lords house shall be lyke the basens before the altar, yea all the ketrels in Ierusalem and Iuda shall be holy unto the Lord of hostes, & all they that day offerings shall come, take of them and dighe, them therein. And at that tyme there shall be no more Canaanites in the house of the Lord.

The ende of the Prophecy of zacharye.

The booke of the prophet Malachy.

The first Chapter.

A complaynt agaynst Iseac & her priestes.



The heuy burden, which the Lord sheweth agaynst Iseac by Malachy. I haue loued you saith the Lord: and yet ye say: wherewith hast thou loued vs? Was not Esau Iacob's brother, sayeth the Lord: yet haue I loued Iacob, and hated Esau: yea I haue made his hillies waste, and his heritage a wilderness for dragons. And though I haue sayed: well, we are restored, we will goe buyld vp agayne the places that be wasted, yet (sayeth the Lord of hostes) what they buylded, that brake I downe: so that it was called a cursed lande, and a people, whome the Lord hathe euer bene angry withall.

Your eyes haue seene it, & ye pour selues must confesse, that the Lord hath brought the land of Iseac to great honour. Should not a sonne honour his father, and a seruante his master? If I be nowe a father, where is mine honour? If I be the Lord, where am I feared? sayth the Lord of hostes.

Howe to you priestes that despise my name: And if ye say, wherewith haue we despised thy name? In this, that ye offer vncleane bread vpon myne altar. And if ye say, wherewith haue we offered any vncleane thing vnto thee? In this that ye say: the altar of the Lord is not to be regarded. If ye offer the blynd, is not that euill? And if ye offer the lame and sicke, is not that euill? Yea offer it to thy prince, shall he be content with the, or accepte thy person, sayth the Lord of hostes.

And now make your prayer before God that he may haue mercy vpon vs: for such

Mal. iii.

thynges

Gen. xlv. c.
Roma. ix. b.
Ios. xxiii. a

* To offer belyed bread, is to doo any thing by hypocrisie & not to glorify God as he hathe commaunded in his word but accoring to the inuention of diuines okmen. Deut. x. a

The.ii.Chapter

thynges haue ye done: Shall he regarde your persons, thyngke ye, sayeth the Lorde of hostes? Yea what is he among you that wyl doo so muche as to shut the doores, or to kyndle the fyre vpon myne altier for nought? I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meate offeringe, I wyl not accepte it at your hande: For from the rising vp of the sunne vnto the goinge downe of the same, my name is greete among the Gentyles, yea in euery place shal their sacrifice be done, and a cleane meate offeringe offered vp vnto my name: for my name is great among the heathen sayth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye: the altier of the Lorde is not to be regarded, and the thyngke that is set her vpon, not wylde to be eaten.

Now say ye: It is but labour & trauaill and thus haue ye thought: Come at it (sayeth the Lorde of hostes) offeringe robbery, yea the lamie & the sicke. Ye haue brought me in a meate offeringe, should I accepte it at your hande sayeth the Lorde? Cursed be the dyssembler, whiche haue in his flocke one that is a male, and when he maketh a vow, offereth a spotted one vnto the Lord. For I am a greete kyng (sayeth the Lorde of hostes) and my name is fearful among the heathen.

The.ii.Chapter.

Threatenings agaynst the priestes beinge seducers of the people.

And now (O ye priestes) this commaundment conuerth you: if ye wyl not heare it, he regarde it, to geue the gloire vnto my name, sayeth the Lorde of hostes, I wyl sende a curse vpon you, and wyl curse your blessings: yea curse them wyl I, if ye doo not take heed. Beholde, I shal corrupte your seede, and cast downe in your faces: euen the donge of your solemnitates, and it shal cleue fast vpon you, and ye shal knowe that I haue sent this commaundment vnto you that my cogeniunt whiche I made with Leui, myghte stande sayeth the Lorde of hostes.

I made a covenante of lpe, and peace with him: this I gaue him, that he myght stand in awe of me, and so he dyd feare me, and had my name in reuerence. The lawe of truth was in his mouth, and there was no wyckednes founde in his lippes.

He walked with me in peace & equitie, and dyd turne many one away from their sinnes. For in the priestes lippes shoulde be sure knowledge, that manne maye seeke the lawe at his mouth, for he is a messenger of the Lorde of hostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the covenante of Leui sayth the Lorde of hostes. Therefore wyl I also make you to be despyed, and to be of no reputation amonge al the peo-

elaz. l. b

* O: hys word, & hys meate are dyspyed.

De. xlv. b

Am. xlv. c

De. xlv. b

The Prophecy

ple: because ye haue not kepte my wayes, but bene parciall in the lawe.

Haue we not all one father? Had not one God made vs? why doth euery one of vs the despise his owne brother, & so breake the couenant of our fathers? Nowe haue Iuda offended: yea the abomination is done in Israel, and in Ierusalem: for Iuda hath defiled the Sanctuary of the lord whiche he loued, & hath kepte the doughbreed of a straunge God. But the Lorde shal destroye the man that doth this (yea both the maker and the scolar) oute of the tabernacle of Iacob, wyl hym & offereth vp meate offeringe vnto the Lorde of hostes.

Now haue ye brought it to this poynte agayne that the altier of the Lorde is conuerted wyl teares, weppinge and mourninge: so that I wyl no more regarde the meate offeringe, neyther wyl I receiue or accepte any thyng at your handes.

And yet ye saye, wherefore? Euen because that where as the Lorde made a couenante betwixt thee, and the wyfe of thy youth, thou hast despyed her: yet is she thyne owne companion and made wyfe.

So did not the one, and yet had he an excellent spirite. What dyd the one? He sought the sedepromised of God. Therefore loke wel to your self, & let no manne despyse the wyfe of his youth. If thou hast let her put her away sayth the Lord God of Israel and geue her a clothyng for the scoone, sayeth the Lorde of hostes. Looke well then to your spirite, and despyse her not. Ye greue the Lord wyl your wydes, and yet ye saye: where wyl all haue we greued hym, In thys that ye saye: Al that do euyl are good in the syght of God, and such please hym. O els where is the God that punysheth?

The.iii.Chapter.

Of the messenger of the Lord, John Baptiste. Of the day of the Lorde, and of Elph.

Behold, I wyl sende my messenger, whiche shall prepare the waye before me: and the lord whom ye wold haue, shal soone come to his temple, yea euen the messenger of the couenant whom ye longe for.

Beholde he cometh, sayeth the Lorde of hostes. But who maye abyde the daye of his commynge? Who shall be able to endure when he appeareth? For he is lyke a golde smythes fyre, and lyke washers sope. He shal spt him downe to tye and to cleuse the spluer, he shal pource the chyldezen of Leui, and purifie the lyke as golde and spluer, that they maye bringe meate offerings vnto the Lorde in ryghteousnesse. When shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnynge and in the yeres afore tyme.

I wyl come and punyche you, and I wyl my selfe wyl be a wylly wylness agaynst the witches, agaynst the aduocaters agaynst the false swearers, yea and agaynst

ephe. lll. a
acha. vii. b
and. vii. c
1. e. l. d
2. cu. ii. xli. c

These fals
scripures
taken to be
spoken of
Iuyaham.

Bath. xl. b
Marke. i. a
Luke. vii. c
Gene. iii. d
v. b
Esa. lvi. a

13

thuse

De. ext. l.
du. 28, 30, 31 c

தஞ்சாவூர்

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D It is but losse labour to serue God:
What prosper haue we in keepng his com-
maundementes, and for walkng humbly
before the Lord of hostes? Therefore maye
we say, that the proud are happy, and that
they whiche deale wth vngodlynes are
set vp: for they tempt God, and yet escape.

boke mynsten for ſuche as feare the Lord: &
remembre his name. And in the daye that I
wyl make (ſayth the Lord of hoſtes) they
ſhalbe mine owne poſſeſſion: and I wil fa-
uoure them, lyke as a man ſauoureth bys
owne ſonne, that dooeth hym ſeruyce.
Tournе you therefore and conſydre what
difference is betwixt the cygbreouſe and
the vngodlye: betwixt hym that ſerueth
God, and hym that ſerueth hym not.

187. xviii. 10

Dr. H. V. S.

Math. xi. 6
and xviii.

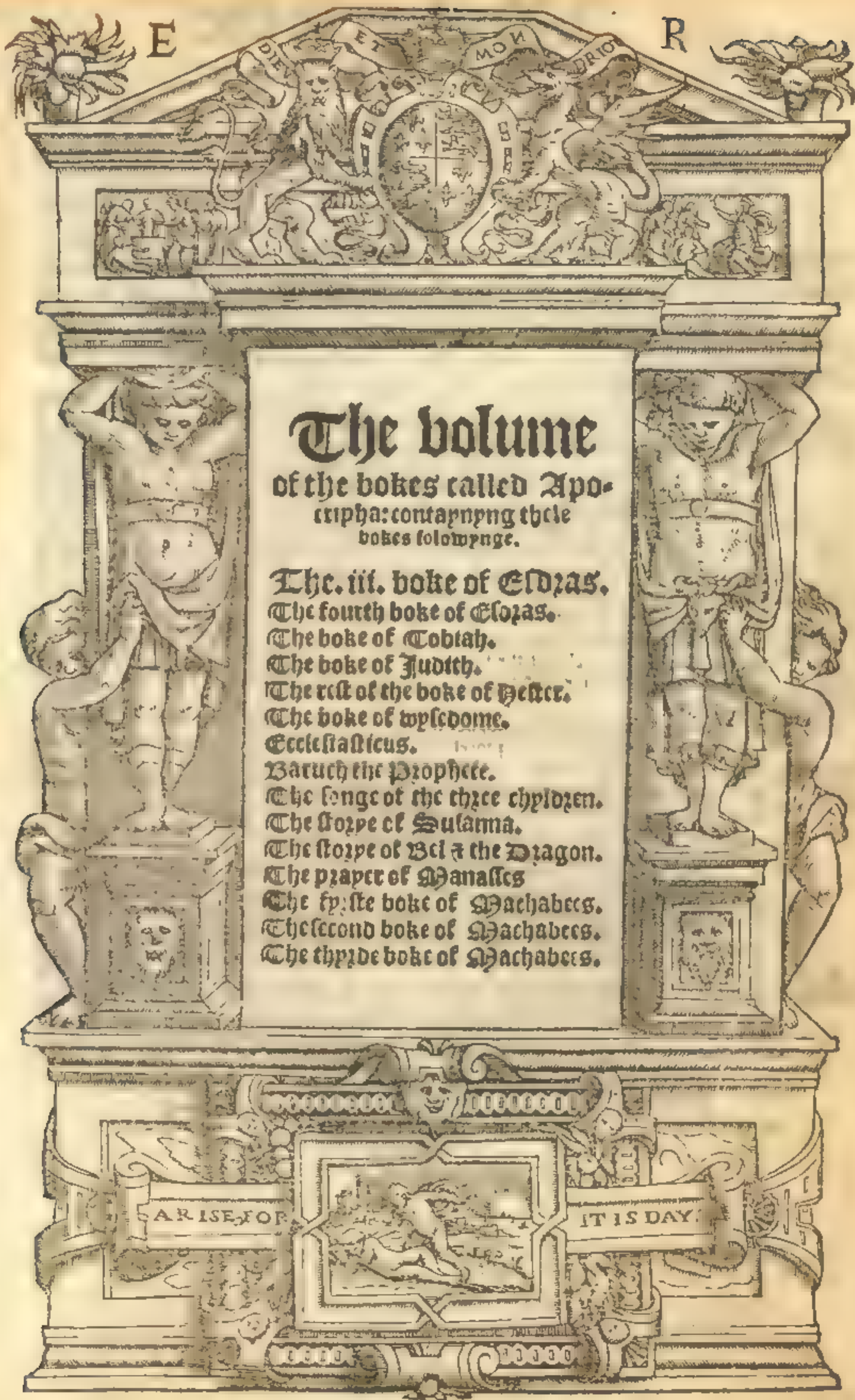
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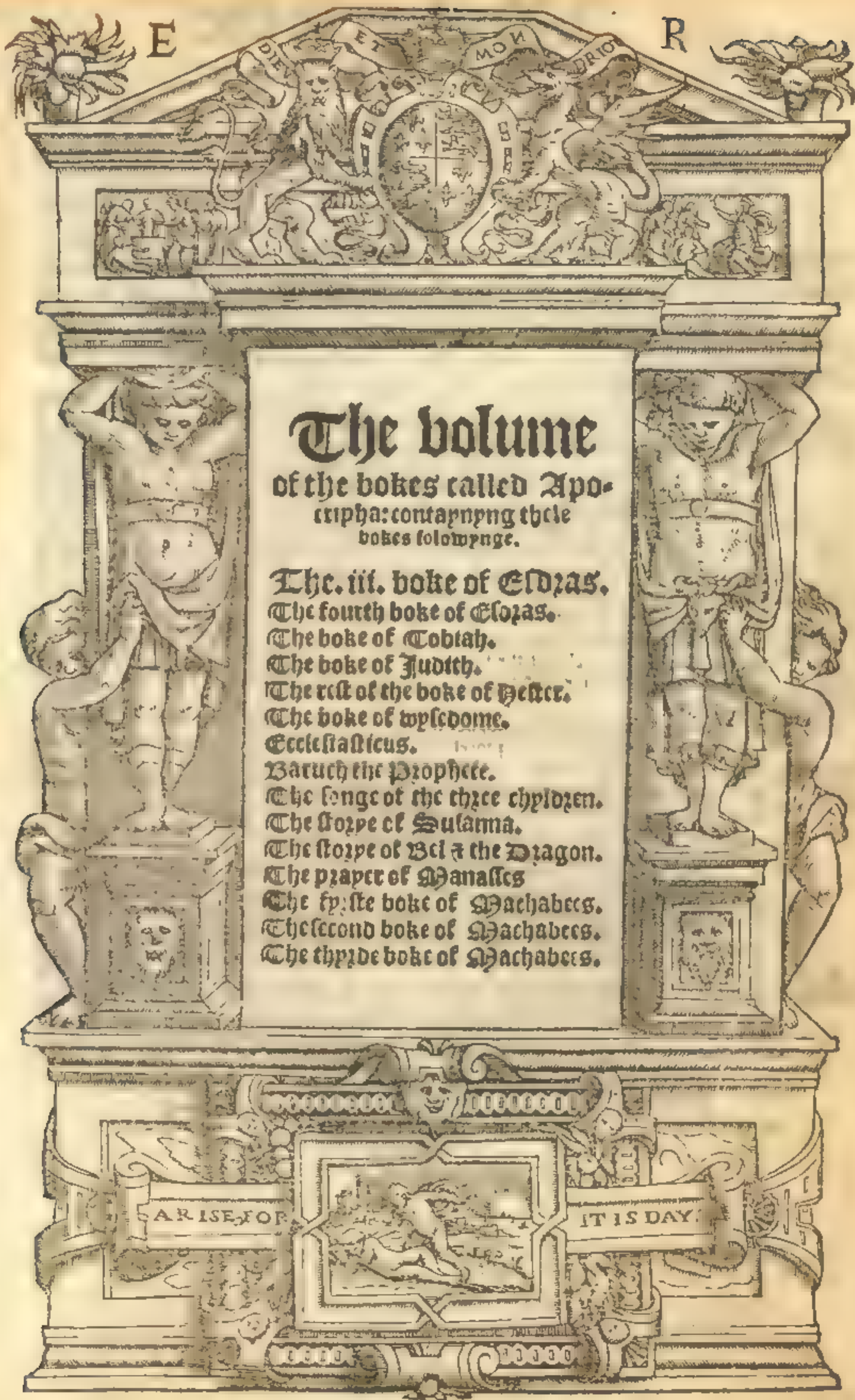
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The fourth boke of Eldras.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the thre chyldren.
The storie of Susanna.
The storie of Bel & the Dragon.
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A Prologe to the Reader.



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In the ill.
booke p. xii.
chap.

In the pro-
loge vpo p
booke of the
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In the pro-
loge of Ec-
cl.
viii.

In the xl.
xii. xii. of p
Antiquities

1. Pet. i. ii. c.
1. Pet. i. d.
4. Pet. i. d.

1. Cor. iii.
Eph. ii. d

Consideration that the booke before are founde in the
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are not receiued nor taken as legitimate, and lawfull, as wel of the Hebries as of the whole
church, as. f. Hierome sheweth, we haue seperated them, and set them aside, that they maie
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the same maner is it of the thirde and fourth booke of Esdras, whiche Hierome professeth that he
would not haue translated, estimynge them for dreames, where as Iosephus yet in hys
booke of Antiquities declareth the summe of the matter after the thirde of Esdras, although he
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Wherefore then, when thou shouldest mapntayne any thyng for certayne, receiuinge a
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The thynde

boke of Esdras.

The fyrste Chapter.

Josias holdeth Pasche. After hys deathe is Jeconias hys sonne made kynge in his steade: whom the kynge of Egypt putteth oute, and setteth in hys brother Zochym. Hierusalem is destroyed, and Sedechias taken.



When Josias held the feast of easter to þe lord in Jerusalem, he had appointed the priestes in their vestmentes euerie man in his course, to do daily service in the Temple

of the Lorde, offering the Pasche the xiiii. day of the firste moneth, he commaunded the Leuites whiche were the holy ministers of Israel, to halowe them selues vnto the Lorde, and to set hys holpe Acche in the temple, whiche kynge Salomon the sonne of Dauid had builded. You shall no more (saith he) beare it vpon your shouldeys, but from hence forth serue the Lorde out of the house, and hys people of Jerusalem after the order of your families, & repbes accordynge as kynge Dauid the kynge of Israel hath ordeyned, and accordynge to the roial prescription of hys sonne Salomon, and euerie manne as he is chiefest of your Leuiticall families, so standynge in order in the temple, in the sight of al your brethren the Israelites, offer ye the Paschal Lambe, and make ready sacrifices for them, and kepe the solempne Paschall feast, after the commaundement of þe Lorde, that was geuen to Moyses.

And Josias gaue vnto the people tabernacles where they were there present a great nūbre. xxx. thousand. Lambe and kiddeys, & .iiii. thousand. calves, whiche cost by couenant was geuen vnto the people. priestes, and Leuites, out of the kinges coffers. Also Helkias, zacharias & Iehiel wardes of the temple, to kepe thys solempne feast of the Pasche. gaue vnto the priestes, two. thousand. shepe with .iiii. hundred calves.

Moreouer, Jeconias, Schamasas, and Barabael hys brother, Baschabias, Ieremias, and Josabab, the tribunes gaue to the Leuites to kepe thys feast, true. thousand. shepe and true. thousand. calves. Whyle these thynges were handsonly in doing, the priestes and Leuites stode in ordre after thys order, & as euerie manne had taken of the fathers theyr best feate, holding in the sight of the people the vnleuened breade, whiche

The .ii. chapter. Fol. ii.

they had consecrate vnto the Lorde after the prescription of the booke of Moyses. And these thynges were thus done in the morning. The Paschal Lambe they tossed as mete it was, but as for other sacrifices they sodde them, some in brasse pottes, and some in cauldrons with fire were sauous, and gaue to the people. After they prepared good meate for them selues, and for thys brethren, priestes that came of Aton: for the priestes burned the fat vntill the convenient time was expired: but the Leuites for them selues, and their brethren, priestes that came of Aton prepared good meate. And the holy spynge menne, the childre of Asaph did euerie man hys duty in order, as it was appoynted them by Dauid, that is Asaph, zacharias, and Jeduthum were appoynted by the kynge.

As for þe porters whiche watched before euerie gate, it was not lawfull to any of the to leaue hys standing, for their brethren the Leuites prepared meates for them. Thus al thynges that apperayned to the sacrifice of the Lorde, in keepynge the pasche and preparynge the sacrifices that should be offered at the altare of the Lorde, were performed þe same day accordynge to the commaundement of kynge Josias. So the childre of Israel with theyr were then present held an honourable pasche, and the feast of the shewe bread. viii. dayes longe. Yea such a pasche was not kepte in Israel sith the tyme of the prophete Samuel.

And in hys tyme neuer byd any kynge of Israel kepe suche an Easter as Josias byd, and the priestes & Leuites, the Jewes and al þe Israelites, whiche the shewe verie many at Jerusalem. Thys pasche was kept in the .xviii. yere of the raigne of Josias, & rightly were all his workes ordeined in the sight of hys Lorde, for they came euer fro an herte full of godlines. But the history of those thynges that be moze, are written in the aunciente Chronicles, euen of suche as synned and were moze vngodly agaynst the Lorde then all other nations and kynge domes, and theyr subreg be also declared wherewith they offended him, in so much that the prophetes of god preuayled agaynst Israel. After Josias had done al thys acte, it happened þe Pharaoh kynge of Egypt, went out and moued battail agaynst Carchemish, whiche is by þe riuer of Euphrates, & whyle Josias went to mete him, the king of Egypt sent me vnto him & bych sayd. O kynge of Iuda, what haste thou to do with me?

I am not sent of the Lorde agaynst the, but agaynst Euphrates is my warre, yea, and the Lorde is on my syde, & maketh speche to helpe me. medle not with me, nor withstand him. Yet wold not Josias turne backe hym selfe to his chariot agayne, but prepared to fyghte, and harkened not to the wordes of the prophet Jeremias, that came fro the Lorde, but entered battel with

Exo. xii. b.

11. pa. xxv. b.

The thynde

boke of Esdras.

The fyrste Chapter.

Josias holdeth Pasche. After hys deathe is Jeconias hys sonne made kynge in his steade: whom the kynge of Egypt putteth oute, and setteth in hys brother Zedechias. Hierusalem is destroyed, and Sedechias taken.



When Josias held the feast of easter to the lord in Jerusalem, he had appointed the priests in their vestmentes euerie man in his course, to do daily service in the temple

of the Lorde, offering the Pasche the xiiii. day of the firste moneth, he commaunded the Leuites whiche were the holy ministers of Israel, to salowe them selues vnto the Lorde, and to set hys holpe Acche in the temple, whiche kynge Salomon the sonne of Dauid had builded. You shall no more (saith he) beare it vpon your shoulders, but from hence forth serue the Lorde out of the house, and hys people of Jerusalem after the order of your families, as they be accordynge as kynge Dauid the kynge of Israel hath ordeyned, and accordynge to the roial prescription of hys sonne Salomon, and euerie manne as he is chiefest of your Leuiticall families, so standynge in order in the temple, in the sight of al your brethren the Israelites, offer ye the Paschal Lambe, and make ready sacrifices for them, and kepe the solempne Paschal feast, after the commaundement of the Lord, that was geuen to Moses.

And Josias gaue vnto the people tabernacles where they were there present a great number. xxx. thousand lambes and kids, & iii. thousand calves, whiche cost by covenant was geuen vnto the people. priests, and Leuites, out of the kinges coffers. Also Helkias, zacharias & Jehiel wardens of the temple, to kepe this solempne feast of the Pasche. gaue vnto the priests, two thousand. And to the Leuites, two thousand. And to the people, two hundred calves.

Amoreouer, Jeconias, Schamasas, and Baruchiel hys brother, Paschabias, Jeziel, and Josabab, the tribunes gaue to the Leuites to kepe this feast, five hundred. And to the people, five hundred. And whyle these thinges were handsomly in doing, the priests and Leuites stode in ordre after their tribes, and as euerie manne had taken of the fatters they best feate, holding in the sight of the people the vntenured brace, whereby

The ii. chapter. Fol. ii.

they had consecrate vnto the Lorde after the prescription of the booke of Moses. And these thinges were thus done in the morning. The Paschal Lambe they roasted as mete it was, but as for other sacrifices they sodde them, some in brasse pottes, and some in caudrons with fire saucers, and gaue to the people. After they prepared good meate for them selues, and for their brethren, priests that came of Aton: for the priests burned the fat vntill the convenient time was expired: but the Leuites for them selues, and their brethren, priests that came of Aton prepared good meate. And the holy spynge menne, the childre of Asaph did euerie man hys duty in order, as it was appoynted them by Dauid, that is Asaph, zacharias, and Jeduthun were appoynted by the kynge.

As for the porters which watched before euerie gate, it was not lawfull to any of the to leaue hys standing, for their brethren the Leuites prepared meates for them. Thus al thinges that appertained to the sacrifice of the Lorde, in keepinge the pasche and preparinge the sacrifices that should be offered at the altare of the Lorde, were performed the same day accordynge to the commaundement of kynge Josias. So the children of Israel with they were then present held an honourable pasche, and the feast of the seven bread. viii. dayes longe. Yea such a pasche was not kepte in Israel the tyme of the prophete Samuel.

And in hys tyme neuer had any kynge of Israel kepte suche an Easter as Josias did, and the priests & Leuites, the Jewes and al the Israelites, which the shode were man at Jerusalem. This pasche was kepte in the xviii. yere of the raigne of Josias, & rightly were all his workes ordered in the sight of hys Lorde, for they came euer fro an herte full of godlines. But the history of those thinges that be moze, are written in the aunciente Chronicles, euen of suche as synned and were moze vngodlye agaynst the Lorde then all other nations and kingedomes, and they shal be also declared wherewith they offended him, in so much that the prophecies of god preuayled agaynst Israel. After Josias had done al this acte, it happened that Pharaoh kynge of Egypt, went out and moued battail agaynst Carchemish, which is by the river of Euphrates, & whyle Josias went to mete him, the king of Egypt sent messengers to him to sayd. O kynge of Iuda, what haste thou to do with me?

I am not sent to the Lorde agaynst thee, but agaynst Euphrates is my warre, yea, and the Lorde is on my syde, & maketh speede to helpe me. medle not with me, nor withstand him. Yet wold not Josias turne backe hym selfe to his chariot agayne, but prepared to fyghte, and harkened not to the wordes of the prophete Jeremy, that came fro the Lorde, but entered battel with

The.iii.booke of Ecdias.

The.iii.Chapter.

hym in the playne of Magado. And whan the wyntes were come to kynge Hosias he cried vnto his seruantes saying. Carry me awaye oute of this battayle, for I am sore wounded. And straightwaye hys seruantes carried him out fro the front of the battell. And whan he was vp vpon the second Chariot, and was come vnto Hierusalem, he dyed, and was buryed in hys fathers Sepulchre. And in all Iewrye was great mournynge for Hosias. Yea, the eunlers also and theyr wyues made lamentacion for hym euen vnto this day. And this was done euer syll in Israel.

But these thinges be written in the histories of the kings of Iuda, eue euer thing particularly as Hosias did the, & also how great hys glozy was, & his vnderstanding in the lawe of God. But hys foreactes, & those þ we nowe haue spoken of, are wyrtten in þ cronicles of the kynges of Israel and Iuda. * Also the people toke Joachas the sonne of Hosias, and made him king in the place of Hosias, being the .xliii. yere olde, he reigned in Iuda and Hierusalem. thre monethes, vntill the kyng of Egypte depased hym from hys kyngedome, and raydynge a rare vpon the people of an hundred talentes of syluer, and one talente of gold, * he made Joachim kynge of Iuda and Hierusalem, and caste the magistrates into pryson, and led him with zaraces the kinges brother faste bounde into Egypte.

Firste yeres olde was Joachim whan he was made kynge of Iuda and Hierusalem, and he dyd ruyll before the LORD, and Nabuchodonosor kynge of Babilon married vpon him, bounde him in charues and carped him awaye vnto Babilon, and toke awaye parte of the halowed vessels of the Lorde, and sette them in his temple at Babilon. But the historye of hym, hys vncleanenes and vngodlines, is wyrtten in the Actes of the booke of the kynges. And hys soune Joachim succaded hym in hys kyngdome, and was .xviii. yere olde when he was made kynge. He raygned .iii. monethes and ten dayes at Hierusalem, and dyd wyckedlye before the Lorde, and one yere after Nabuchodonosor sente hys Acempe, and caused hym to be brought to Babilon, euen wyth the holye vessels of the Lorde, and made zedechias kinge of Iewrye and Hierusalem, beinge .xvi. yere olde: whiche raygned .xi. yere, and greuouslye offended the lord.

For he regarded not the sermones * of the prophet Ieremy spoken vnto him fro the mouth of the lord, & wher he hadde sworne to Nabuchodonosor, he falselye brake hys othe, & waxed styfnecked & hard hearted, he brake all the lawes of þ lord God of Israel. Forcouer the heabes of the people & prestes did manye thinges vnto hyselpe, & became worse the all the gentils & defiled the most holy temple at Hierusalem. And the god of their fathers sente hys messengers vnto them to turne them

backe, because he woulde haue spared the tabernacle, but they laughed his messengers to scoone, and as ofte as the Lorde spake vnto them, they made but a reffe at hys prophetes, vntill he beinge moued wyth anger agaynst hys people for their wycked dedes, commaunded þ kynges of the Chaldees to ryse agaynst the, which led their yong men with the swerde, yea, in þ cōpasse of their holpe temple. They spared neither yong nor olde, maide nor yong man, but al were deliuered into their handes. And as for all the holy vessels of the lord, as well greace as small, and instrumetes of the arcke of God, wyth all the kynges treasure, they carried them away to Babilon, they set the Lordes temple on fyre, they pulled downe the walles of Hierusalem, set fyre vpon the corners, cast vnder fote al their noble buildynges: & those that were not slayne with swerde, they led captiue to Babilon, herte they serued the king & his chyldre, eue vnto þ raigne of the Persians, þ it might be fulfilled which the lord had spoken by the mouth of þ prophete Ieremy, eue vntill þ lad had swerelye tested her saboties, & had kept her seruantes all the tyme of her lyng wast, whiche was eue till seuenty yeres were expired.

Jer. xxi. & xxi. b.

The.iii. Chapter.

Cirus geueth licence to the Jewes to returne to Hierusalem and restoreth them the vessels of the temple. After that are there letters sent to Artaretres, whiche accuse the Jewes for buildenge the Citie, and so is the buildynge begun of vntill the seconde yere of Darius.

In the first yere of Cyrus kinge of Persians, the lord intending to performe what he had promised by þ mouth of the prophete Ieremy, he stirred by the mynd of Cyrus king of Persians to make proclamation thorowout all hys realme, wyting on this wyse. These thinges commaunded Cyrus the king of the Persians. The Lord of Israel, that breste Lorde, hath made me kynge of the worlde, and hath commaunded me for to bulde vppon hys Temple of Hierusalem, whiche is in Iurpe, wherfore if there be any of your people þ lord be wyth hym, and let him go to Hierusalem which is in Iurpe, and buyld the temple to the lord of Israel. This is the Lorde that had a tabernacle at Hierusalem. As manye therefore as dwell there aboute, Lette them helpe them, whether it be wyth golde or wyth syluer, wyth giftes, wyth hoises, or necessarye catrel, & al other thinges þ are brought to the house of the Lorde in the temple of Hierusalem. Then the principal menne of the Trybes and families of Iuda & Benjamin wyth the prestes and Levites, yea and all (whose spiryte the Lorde had raysed) wente vp together to bulde the temple at Hierusalem, and the people þ were there aboute, holpe all that they coude w

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Je. xxi. b. & xxi. b.

Is. l. & l. a.

The.iii.booke of Ecdias.

The.iii.Chapter.

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Firste yeres olde was Joachim whan he was made kynge of Iuda and Hierusalem, and he dyd ryl before the LORD, and Nabuchodonosor kynge of Babylon warred vpon him, bounde him in charues and carped him awaye vnto Babylon, and toke awaye parte of the halowed vessels of the Lorde, and sette them in his temple at Babylon.

But the historye of hym, hys vncleanenes and vngodlynes, is wyrtten in the Actes of the booke of the kynges. And hys soune Joachim succaded hym in hys kyngdome, and was .xviii. yere olde when he was made kynge. He raygned. iii. monethes and ten dayes at Hierusalem, and dyd wyckedlye before the Lorde, and one yere after Nabuchodonosor sente hys Acempe, and caused hym to be brought to Babylon, euen wyth the holye vessels of the Lorde, and made zedechias kinge of Iewrye and Hierusalem, beinge .xvi. yere olde: whiche raygned .xi. yere, and greuouslye offended the lord.

For he regarded not the sermons * of the prophet Jeremy spoken vnto him fro the mouth of the lord, & wher he hadde sworne to Nabuchodonosor, he falselye brake hys othe, & waxed styfnecked & hard hearted, he brake all the lawes of þ lord God of Israel. Forcouer the heabes of the people & prestes did manye thinges vnto selfe, & became worse the all the gentils & defiled the most holy temple at Hierusalem. And the god of their fathers sent hys messengers vnto them to turne them

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The first yere of Cyrus kinge of Persians, the lord intending to performe what he had promised by þ mouth of the prophete Jeremy,

Is. xli. & xli. a.

he stirred by the mynd of Cyrus king of Persians to make proclamation thorowout all hys realme, wyrtting on this wyse. These thinges commaundet Cyrus the king of the Persians. The Lord of Israel, that breste Lorde, hath made me kynge of the worlde, and hath commaunded me for to bulde vpp hys Temple of Hierusalem, whiche is in Iurpe, wherfore if there be any of poure people þ lord be wyth hym, and let him go to Hierusalem which is in Iuscy, and buyld the temple to the lord of Israel. This is the Lorde that had a tabernacle at Hierusalem. As manye therefore as dwell there aboute, Lette them helpe them, whether it be wyth golde or wyth syluer, with giftes, with hoises, or necessarye catrel, & al other thinges þ are brought to the house of the Lorde in the temple of Hierusalem. Then the principal menne of the Trybes and families of Iuda & Benjamin wyth the prestes and Levites, yea and all (whose spiryte the Lorde had raysed) wente vp together to bulde the temple at Hierusalem, and the people þ were there aboute, holpe all that they coude w

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Syluer golde, hoxes, labouringe beastes, and many other vntwoforthynges, whose mynde was Expreed thereunto.

Kynge Cyrus also brought oute all the halowed Vesselles of the LORD, whiche Nabuchodonosor hadde taken from Hierusalem and set in hys temple, and when they were brought forth, kynge Cyrus deliuered them vnto Esdras his treasurer, and by hym they were deliuered to Sathabasar President of Turpe. And thys was the nombre of theym: A thousande castyng bowles of syluer, and a thousande also of golde. xxii. syluer basyns for sacrifice. xxx. basyns of Golde, and of Syluer cxx. **iii.** and ten, and a thousand other besyde. All these vessels of golde and syluer that were brought, were fyue. **iii.** and were broughte to Hierusalem by Sathabasar and other that came with hym from the captiuitie of Babilon.

*** So as in the tyme of Artaxerxes kynge of the Persians that tyme, Dilescimus, Esdras, Tabell, Rahimus, Becltemus, and Semellius the scribe, and their felowes, with other that dwelte at Samaria, and else where, wrote thys Epistle that foloweth.**

Rahimus wyrtter of commentaries, Semellius the scribe with other felowes of the same courte thy seruantes, and also the iudges in Celosia and Phenicia vnto their lord kynge Artaxerxes.

Be it knowne and manifest to our lord the kynge that the Jewes whych are come frome you to vs, after they were come to Hierusalem into that false and malicious Citie, begynne to buyde vpre agayne the market places, and to repaire the walles and temple a newe. And if thys Citie be buyded agayne, and the walles finished, they wyll neuer paye tribute, yea they wil resist the kynges. And because they be hot about the buildyng of the temple, we thinke it wel done, not to set lycht by the matter, but to tel it vnto our lord the kynge, that if it be thought good, the booke of the cronicles maye be soughte. For in those olde booke, ye shall fynde wyrtynge of these thynges, and you shal fynde that this cite was euer rebellious, noysome to kynges and cities, and that the false Jewes themselves haue bene euer spykers vp of warte & geue to it euen sed their spyl beginning, for þ which cause the cite was destroyed. Therefore our Lord the kynge we spynne vnto the, that if thys be restored, and the walles buyde vpre agayne, thou canst haue no passage into Celosia and Phenicia.

When more the king to Rahimus the story wrytter, to Becltemus, and to Semellius the scribe, and to other officers of the same order, and inhabitautes of Samaria, Sclaria, & Phenicia after thys maner. I haue read the letter that you sent me, and when I hadde commaunded to make diligente searche, it was founde that the cite hath

euer resisted kynges, and that the people are much geue to leditlen and warre, and that myghty kynges haue earned in Hierusalem, and raysed by taxes in Celosia, and Phenicia.

Therefore now I thought good to geue a commaundement that the people should cease from buildyng, and that no more be done, neyther that the worke go further forth to trouble the kynges anye more with their malice. Nowe whā Rahimus and the scribe Semellius and the felowes whiche they had chosen vnto them, hadde reade the wyrtynge whiche came frome kynge Artaxerxes, they gate them vp, and made haste to goo to Hierusalem, with a great host of horsemen and foot men, and forbade them to buyde.

So the buildyng of the temple of Hierusalem was left of, vnto the seconde yere of Darius kynge of Persians.

The.iii. Chapter.

Darius maketh a feast, the.iii. scēces of the.iii. yong men, of which the fyrst is declared.

When Darius was kynge, he made a great feast to all his countreymen, seruantes, and officers of Egipte and Persia, to all the deputies and rulers that were vnder hym from India vnto Ethiopia, on vnto dyed and. xvii. countres, when they hadde wel eat and dronk, and gone home agayne, kynge Darius also wente into a chambze, laped hym downe to slepe, and so awaked. Then. iii. yonge men that kept the kynges person, sayde one to an other.

Let euery one of vs put forth somwhat that whose sayinge is wiser than þ other, kynge Darius maye geue hym greete rewardes and gyftes, and clothe hym in purple, and make hym dryncke, and sleepe in golde, and maye be carryed in a charet all trimmed with goulde, and haue a benet of whyte spicke with a chayne of goulde about his necke, and for his reward maye be counted nexte vnto Darius, and called bys chosen. So whā euery man had wryten bys sayinge and sealed it, they putte it vnder the kynges pylowes, sayyng: when þ kyng shall awake, we wil geue hym this scrol, and whome the kynge and. iii. of the chiftest men of Persia shall iudge wisest for his sayyng, let hym haue þ victory. One wrote: Wyne is a stronge thyng. Another wrote: The kynge is a stronge thyng. The thyrde wrote: Women are a stronge thyng, but aboue all: The truth beareth away the victory. Now when the kynge was risen, they toke theyr wyrtynge and deliuered them vnto hym, and he reade them. Then sent he forth to call all bys chifse lordes, all bys deputies and rulers, chifse captaynes and Consuls of Persia and Egipta. And when he was set at counsell the wyrtynge were reade before them. And he commaun-

Whyſuer golde, hoiſes, labourynge beaſtes, and many other vnyuersall offerynges, whole mynde was ſpyred thereunto.

1.Esd.4. Kyng Darius alſo brought oute all the halowed Veffelles of the LORD, whych Nabuchodonozor hadde taken from Hieruſalem and ſet in hys temple, and when they were brought forth, kyng Darius deliuered them vnto Arbithades his treaſurer, and by hym they were deliuered to ſaſababel preſident of Iurpe. And thys was the nombre of theym: A thouſande caſting botles of ſyluer, and a thouſande alſo of golde. xxii. ſyluer baſyns for ſacrifice. xxx. baſyns of Golde, and of ſyluer cxxx. **1.Esd.4.11.** and ten, and a thouſand other beſyde. All theſe veffels of golde and ſyluer that were brought, were ſyue. **1.Esd.4.12.** and were broughte to Hieruſalem by ſaſabababel and other that came with hym from the captiuitie of Babilon.

1.Esd.4.13. * So as in the tyme of Artaxerxes kyng of the Perſians theſe men, Viſſidemus, Arbithades, Tabell, Rabimus, Beſteemus, and Semellius the ſcribe, and their ſeloues, with other that dwelte at Samaria, and eſſe where, wrote thys Epistle that foloweth.

Rabimus wyrtter of commentaries, Semellius the ſcribe with other ſeloues of the ſame courte thy ſeruauntes, and alſo the iudges in Celſicia and Phenicia vnto their lord kyng Artaxerxes.

Be it knowne and manifeſt to our lord the kyng that the Jewes whych are come frome you to vs, ſiter they were come to Hieruſalem into that falſe and malicious Citie, begynne to buyde vpre agayne the market places, and to repayre the walles and temple a newe. And if thys Citie be buyded agayne, and the walles finiſhed, they wyll neuer paye tribute, yea they wil reſiſt the kynges. And becauſe they be hot about the buildynge of the temple, we thinke it wel done, not to ſet lycht by the matter, but to tel it vnto our lord the kyng, that if it be thought good, the booke of the cronicles maye be ſoughte. For in thoſe olde booke, ye ſhall fynde wyrtynge of theſe thynges, and you ſhal fynde that this cite was euer rebellious, noyſome to kynges and citie, and that the falſe Jewes them ſelues haue bene euer ſpyrers vp of warte & geue to it euen ſed their ſpall beginning, for ſ which cauſe the cite was deſtroyed. Therefore our Lord the kyng we ſpynſpe vnto the, that if thys be reſtored, and the walles buyde vpre agayne, thou canſt haue no paſſage into Celſicia and Phenicia.

D Wherfore the king to Rabimus the ſtory writer, to Beſteemus, and to Semellius the ſcribe, and to other officers of the ſame order, and inhabitants of Samaria, ſelcia, & Phenicia after thys maner. I haue read the letter that you ſent me, and when I hadde commaunded to make diligente ſearch, it was founde that the cite hath

euer reſiſted kynges, and that the people are much geue to lediteu and warte, and that myghty kynges haue earned in Hieruſalem, and rayſed by taxes in Celſicia, and Phenicia.

Therefore now I thought good to geue a commaundement that the people ſhould ceaſe from buildynge, and that no more be done, neyther that the worke go further forth to trouble the kynges anye more with their malice. Nowe whā Rabimus and the ſcribe Semellius and the ſeloues whiche they had choſen vnto them, hadde reade the wyrtynge whych came frome kyng Artaxerxes, they gate them vp, and made haſte to goo to Hieruſalem, with a great hoſt of hoſemen and ſore men, and forbade them to buyde.

So the buildynge of the temple of Hieruſalem was leſte of, vnto the ſeconde yere of Darius kyng of Perſians.

The.iii. Chapter.

Darius maketh a feaſt, the.iii. ſcēces of the.iii. yong men, of which the fyrſt is declared.

AND when Darius was kyng, he made a greaſt feaſt to all his contere men, ſeruauntes, and officers of Egipte and Perſia, to all the deputies and rulers that were vnder hym from India vnto Ethiopia, on vnyuersal and. xvi. conteres, when they hadde wel eat and dronk, and gone home agayne, kyng Darius alſo wente into a chambze, laped hym downe to ſlep, and ſo awaked. Then.iii. yonge men that kept the kynges perſon, ſayde one to an other.

Let euery one of vs put forth ſomewhat that whoſe ſayinge is wiſer than ſ other, kyng Darius maye geue hym greaſt rewardes and gyftes, and clothe hym in purple, and make hym dryncke, and ſleepe in golde, and maye be carryed in a charet all trimmed with goulde, and haue a benet of whyte ſpliche with a chayne of goulde about his necke, and for his ſ ſome maye be counted nexte vnto Darius, and called bys coſen. So whā euery man had writen bys ſayinge and ſealed it, they putte it vnder the kynges pyllowes, ſaying: when ſ kyng ſhall awake, we wyll geue hym this ſcrol, and whome the kyng and. iii. of the chieſteſt men of Perſia ſhall iudge wiſeſte for his ſayinge, let hym haue ſ victory. One wrote: Wyne is a ſtrong thing. Another wrote: The kyng is a ſtrong thing. The thyrde wrote: Women are a ſtrong thing. but aboue all: The truth beareth away the victory. Now when the kyng was ryſen, they toke theſe wyrtynge and deliuered them vnto hym, and he reade them. Then ſent he forth to call all bys chyſe lordes, all bys deputies and rulers, chieſe captaynes and Conſuls of Perſia and Media. And when he was ſet at counſel the wyrtynge were reade befoze them. And he commaū-

The.iii.boke of Esdras.

ded to call for the ponge men, that they might declare their meanynges them selues by mouth. So when they were sent for, and were come in, the kyng sayd vnto the, shew vs and make vs to vnderstand what the thynges are þat you haue writen. Then began the fyrste, whiche had spoken of the strength of wyne, and said thus. O ye men, **H**owe much stronger is wyne, then all the men that drinke it? It blindeth the mynd, pea, it maketh the king, the people, the freeman and the bond, the rich and the poore, all alpe, and in verye dede it turneth all mens myndes into feastyng, pastimes, and mirth, so that no manne remembreth anye honestie or det. For it filleth mens myndes with ryches, so that no manne regardeth eyther the kyng or the ruler, and causeth vs that we speake nothyng but of thousand poundes. More ouer they do not remember whan they be dronke, any frendshipp or brotherly loue, but for the wyth draw out thei swerds, but whan they be waken so bre, thei remember not what they haue done. Doe th not wyne then (O ye meyne) excell in strength, whiche forceth men to do such thynges? And whan he had spoken thus, he helde his peace.

The.iii. Chapter.

The declaration of the.ii. last sentences of the pong men propounded in þ chapter before of which the laste, that is that verite bereth the victorie, in all thynges is most comended & allowed. Darius writeth letters to all the rulers vnder him, that they shold and zorobabel to the buildyng of Hierusalem.

When the seconde whiche had spoken of the kynges power, began to speke. O ye men, are not they most excellent whiche conquere the lande and the sea, & all that is therein? And yet is the kyng stronger, for he is ruler ouer them, & ouer al, and what he commaundeth they do it. If he commaund any to warre vpon other, they do it, if he send the against their enemies, they gooe, they pull downe mountaynes, walles and towers, they kyll and be kyled, neyther dare they passe the kynges commaundement, & if they haue the victorie, they bring al to the king as wel þ spoile as al other thyngs. Againe they that go not to warre face but tyll the ground, whā they haue moored downe that they sowed, they bypuge it to the king, and eche call to other to paye hym tribute, although he be but one mā. If he commaund to kyll, they kyll: if to let go, they let go, to stryke they stryke, to waste they waste: to builde they builde: to cut downe, they cut downe: to plant, they plant: & al the people, and his greates lordes becken to hym only. The king him self (in the meane season) sitteth downe, eaterh, drinketh, & sleapeth. But they watch rounde about hym, neyther may any man go to: her him list aboute his owne busines, but be ready at the kynges call. O ye men, why should not

The.iiii. Chapter.

now the king be the mightiest to whom so greates obedience is geuen? And whē he had helde his peace, than began the thirde to speake, and that was zorobabel, why: the had spoken before of women & truetb. O ye men, truly the power of a great king or many men, or of wine is not byest: what the is hieft or bereth lordshipp ouer them? do not women? Women haue brought forth into this world the kyng him selfe and al the people that rule both by land & by sea. And of the borte were borne & brought vp euē those selfe same men þ plat vineyards from whence wyne doth come, they make mens garmentes, they bypuge woithp to man, neyther can we lacke the. And if any hath gathered together golde, or siluer, or other precious thynges, whan we be delited in the beautye of an excellent faire woman, do we not leaue al those, and stand gapping vnder her? & desire hit more the either golde or siluer, or other precious thynges?

A man leueth his father that broughtre him vp and his owne contray, and abiderh with his wyfe. He liueth with his wyfe and careth not for the lacke of his father, mother, nor contray. So, by this ye maye know that womē beate the rule ouer you. Do ye not labour and take great paynes, and bypuge and geue al to women. A man takerh his swerde, and goeth his waye to robbe, to murder, or takerh shyp, or happeneth to se a Lion, and goeth into þ darcke: and whan he hath stolen, robbed, & spoiled, he bypugeth that that he hath gotten vnto his loue. So, so much more doeth a man loue his wyfe, than eyther his father or mother. And many one euen chooth the sight of women haue fallen mad, & become bondmen for their lokes, manye also haue perished and ben slaine, pea, & haue sinned because of women. Wherefore now beleue me. Is not a kyng greates bycause of his power? are not al mē aserde to touch hym? And yet I saw him, and howe that Apame the daughter of the greates kyng Barzacus the kynges concubine, sat on his right hand, and toke the crowne from the kings heade and put it vpon his owne: pea, and with his left hand he smote the king: and yet dyd he nothyng but gase and gape vpon hy. If he laughed vnder him, he laughed: but if he were angry, he would speake fayre to gette hy fauoure. O ye men, why should not women be most myghty, seinge they do suche thynges? Then the kynges & the nobles looked one vpon an other. And after he began to speake of truetb.

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Math. xix.
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D

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and vnto it is toyned no fault or corruptiō. Wine is faulty, the king is faulty, womē be faulty, and faulty is all mankinde and all their workes, neither in them is any solidnes, & whoso their fault they shal perceiue: but truely abyeth and dotheth for euer, it liueth, and lasteth euer, nerher with by is any difference or respect of persons, but doth all thyngs iustly, without al vntyghevousenes. Euerp man aloweth by dedes and no iniquitie is in his iudgement.

Finally he is vertue, kyngdome, power and maiestie worlde without end. Blessed be the Lorde God of Trueth. And wh that he held his tonge, and al the people cried & sayd: Great is the truth, and moſte myghtye. Than sayde the king vnto hym. Aske if thou wilt haue anye more than is in the wyrtynge, and we will giue it the, bicause thou art found wiser than the rest, & thou shalt sitte nexte vnto me, and be called my kynnesmanne. Than sayde he to the kyng. Remembre thy vowe whiche thou madest the same daye thou wast made kyng, to buylde vp Hierusalem, and to send againe all the vessels that were taken from thence, whiche Cyrus hadde when he vowed to destroye Babilon, and to sende them thither againe. Thou didest promise to buylde vp the temple whiche the Idumees destroyed when Ierusalem was wasted by the Caldees.

Wherfore my lord kyng, this is that I desyre of the, and that moſte vertue: this is the magnificence whiche I aske of the: I saye, I praye the to perswade thy vow, which thou hast with thine owne mouth thou vowedst to the king of heuen to do. * The arose vp kyng Darius and kissed him, and wrote letters in his fauoure to the presidentes, chiefe captaynes, and head rulers to conuey hym, and al that went with him to Hierusalem. He wrote letters also vnto al the head rulers in Celosiria, Phenicia, and Libanus, to prouide that Cedre trees mighte be caried from Libanus to Hierusalem, & to helpe him to buylde vp the cite. More ouer vnto all the Jewes that were gone out of his realme into Iury he gaue a freedom, that no man beeyng officer, presidente, chiefe Lord or other officer should enter into their houses, but that al the region, which they possessed shold be free, & that all the Idumees shoulde depart out of the Iude's coastes wherin they dwelt. Also that toward the buyldinge of the temple there shuld be geue euery yere. xii. talentes vnto the time that it were finished, & to the halowynge of the burnt offerings vpon the altar euerye daye that they were commaunded so to do, to pay ten talentes yerely. And that al they which came fro Babilon to buylde the cite, shoulde haue fre libertie they and their children, & all the priestes. He wrote also the charges, and what garmentes the Levites shoulde weare until the temple were finished, and Hierusalem built vp. Moreouer he appoynted stipendes and pensions

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The.v. Chapter.

They that returned to Hierusalem are numbered, they begynne to laye the fundacion of the temple, but are let by the meanes of enemies: and so is the buyldynge dyscuen of by the space of two yeres.



When these thyngs were done, then were chose to go ther: ioseph, the chiefe of their fathers families, after their tribes with their wyues, sonnes, and daughters, seruautes and maidens and labouring cattel, and with the sent Darius a. vii. horsemen to leade them on the way, until they were come safe to Hierusalem, and they made mery, euē al the brethren synnyng & playng, vpon tympanes and shalmes.

The priestes the sonne of Phinches the sonne of Aaron.

Jesus the sonne of Iosedech, the sonne of Sarata, and Joachim the sonne of zoobabel, the sonne of Salathiel of the stocke of Dauid, of the kynce of Iudah, whiche vnder Darius king of Persians, wrote wise sermons & secōde yere of his raigne the first moneth of Nisan. And these be the Jewes that came fro exile out of captiuitie, whiche Nabuchodonazor kyng of Babilon brought to Babilon, from whence they came to Hierusalem, and other patres of Ieremye, euerye manne into his owne wyte with zoobabel and Jesu, with Nehemias and zacharias, Reesaias, Eucio, Jarbocho, Belsamo, Mispharaso, Reelia, Rehumo, and Baana their captaynes.

The numbze accordynge to their kindes and captaynes

Of the chyldren of Iudah two. vii. hundred. lxxi. Of the chyldren of Schaphatia three hundred. lxxi. Of the chyldren of Arch. vii. hundred. lvi. Of the chyldren of Ihabath. vii. hundred. Of the chyldren of Iesethuanah. two. vii. hundred. and. xii. Of the chyldren of Silam a. vii. hundred. lxxi.

ii. Esd. ii. b
iii. Esd. vi. b

That is to
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Jesus the sonne of Iosedech, the sonne of Sarata, and Joachim the sonne of zoobabel, the sonne of Salathiel of the stocke of Dauid, of the kynce of Iudah, whiche vnder Darius king of Persians, wrote wise sermons þ secōde yere of bys raigne the first moneth of Aisan. And these be the Jewes that came fro exile out of captiuitie, whiche Nabuchodonazor kyng of Babilon brought to Babilon, from whence they came to Hierusalem, and other patres of Jewrye, euerye manne into bys owne wyte with zoobabel and Jesu, with Nehemias and zacharias, Reesais, Euenio, Jarbocho, Belsamo, Mispharaso, Reelia, Rehumo, and Baana their captaynes.

The numbze accordynge to thei kyndes and captaynes

Of the chyldren of Iudah two. vii. hundred. lxxi. Of the chyldrene of Schaphatia three hundred. lxxi. Of the chyldre of Arch. vii. hundred. lvi. Of the chyldren of Ihabath vii. hundred. xii. Of the chyldre of Iethuanaab. two. vii. hundred. and. xii. Of the chyldren of Silam a. vii. hundred. lxxi.

ii. Esd. ii. b
iii. Esd. vi. b

That is to
take tale of
saxt.

The.iii. booke of Esdras.

lxxx. Of the chyldren of Zabai. ii. hundred.
xli. Of the chyldren of Lozbe. vii. C. and. v.
Of the chyldrene of Bani. vi. C. xlviii. Of
the chyldrene of Bibai. vi. C. xliii. Of the
chyldren of Argad. iii. C. ii. C. xlii. Of the
chyldren of Adoni came. vi. C. lxxvii. Of the
chyldren of Bagot. ii. C. lxxvi. Of the chyldre
of Adin. iii. C. lxxv. Of the chyldre of Ater
Ihericia. ii. hundred & viii. Of the chyldren
of Ceilan & Zera. iii. scoze and. vii. Of the
chyldre of Azuran. iii. hundred. xxvii. Of
the chyldren of Anania an hundred.
One of the chyldren of Aram. Of the chyldre
of Basai. iii. hundred. xxiii. Of the chyldren
of Arisphurich. an hundred and. ii. Of the
chyldren of Meterus. iii. C. and. v. Of the
chyldren of Berthelem an hundred. xxii.
Of the chyldren of Netophath. lv. Of the
chyldren of Anathoth an hundred. xxviii.
Of the chyldren of Bethshamos. xlii. Of
the chyldren of Carathparim. xxv. Of the
chyldren of Capirah and Bethseul hun-
dred. xlii. Of the chyldrene of Pirah. vii.
hundred. Of the chyldrene of Cadias and
Ammidol. iii. C. xlii. Of the chyldren of
Baramah & Bavea. vi. hundred. xli. Of the
chyldren of Agamias an hundred. xlii. Of
the chyldren of Bethel. lii. Of the chyldren
of Rebo an hundred. lvi. Of the chyldrene
of Calamolao and Ono. vii. hundred. xxv.
Of the chyldrene of Jericho. iii. hundred.
xlv. Of the chyldren of Sannah. iii. C. iii.
hundred. xxx.

The Priestes.

From Jedania that came of Iesu, to the
sonnes of SanaSyb were increased, nine
hundred. lxxii. The chyldre of Emera. C.
v. C. ii. The chyldren of Phaschura. a. C.
xlvii. The chyldren of Charim a. C. xvii.

The Levites.

The chyldren of Feathue and Cadmiell,
and Banna and Sura leui. sonnes.

The Holpe Syngetes.

The chyldren of Asaph. C. xlviii.

The Porters.

The chyldren of Shalum, the chyldrene
of Ater, the chyldren of Salmon, the chyld-
ren of Acub, the chyldren of Aicra, the
chyldrene of Schobp: All were an hundred
xxix.

The holp Ministers.

The chyldrene of Zea, the chyldrene of
Balschupha, the chyldren of Zabaoth, the
chyldrene of Cerob, the chyldren of Sula,
the chyldrene of Ishalen, the chyldren of
Cabana, the chyldren of Hagaba, the chil-
dren of Acub, the chyldren of Tira, the chil-
dren of Cerab, the chyldren of Hagab, the
chyldren of Sibui, the chyldren of Hagan,
the chyldrene of Cathua, the chyldrene of
Beddun, the chyldren of Raia, the chyld-
ren of Daisanne, the chyldren of Recoda,
the chyldrene of Thaccha, the chyldren of
Bazema, the chyldren of Azia, the chyldre
of Ibynees, the chyldren of Aicra, the chil-

The.v. Chapter.

dren of Bacat, the chyldren of Asanah, the
chyldren of Agennim, the chyldren of Sa-
phicim, the chyldren of Bacubuc, the chil-
dren of Bacupha, the chyldren of Bacbut,
the chyldren of Ipharacim, the chyldrene
of Bazalorb, the chyldren of Eschida, the
chyldren of Turba, the chyldren of Thate-
sa, the chyldrene of Bacchus, the chyld-
ren of Aserer, the chyldrene of Thoniob,
the chyldrene of Razib, the chyldrene of
Batipha.

The chyldren of Solomons seruauntes.

The chyldre of Bazopbozath, the chyldre
of Ipharada, the chyldren of Icelab, the chyldre
of Lozon, the chyldre of Siddael, the chyldre
of Stapheria, the chyldre of Azia, the chil-
dren of Ipharacub, the chyldren of zabun,
the chyldren of Satorbia, the chyldren of
Masias, the chyldren of Bar, the chyldre of
Addus, the chyldren of Subah, the chyldre
of Appera, the chyldre of Barodie, the chyld-
ren of Sabat, the chyldren of A'lum, And
all the holpe Agnistes and chyldren that
came of Solomons seruauntes were three
hundred. lxxii.

These were they that wente vpp from
Bethmelah and Betharscha, & their Cap-
taine was Taraathaler, and Alaar, neys-
ther could they leue their family or kynde-
red, howe they came of Israel, the sonnes
of Salatus, the sonne of Tubies, the son-
nes of Recoda, sixe hundred. lxi.

And of the priestes whych executed the
office of priesthod, & knew not what stocke
they came of, were the chyldren of Dobia, i. C. lvi.
the chyldre of Dacca, & chyldren of Addus,
* whiche married Angia, one of the daugh-
ters of Barzilai & was named after him.
They sekynge in the register for their kyn-
red & not findinge it, were remoued from
doyng any sacrifice. And Nehemias and
Gatharias, let them from partakynge of
the holre rightes vntyl there came an hye
priest & was instructed * in doctryne and
verite. But al & came of Israel from. xli.
yete old, and pong me, made. xl. C. beside
me seruauntes & maidens: their seruauntes mee-
it. C. lii. C. & xl. & theyr maidens. vii. C.
lii. C. xlvii. singynge men & women, li. C. xlv.
& vii. C. xxxvi. horses. Mules. ii. C. xlv. asses
foure. C. v. C. xxv. More ouer there were
of the chiefe men of the families whych whē
they were come to the temple of god to Ieru-
salem, did howe that they wold build vp
the same enen in his owne place euer ma-
accordynge to his powere. & that they wold
goue vnto the holp treasure of the worke
a. C. poundes of goulde. and. v. C. of syl-
uer, and an. C. priestes vestimentes. Then
the priestes & Levites, and the other people,
aswel at Ierusalem, as in other regyons &
houte, & also the holp singers & porters, & all
the Israelites to be dwellynge places in
their townes. * And vnto the senyng ma-
neth, whē that now the Israelites euer ma-
was in possession of his owne, and were
come

That is
that coulde
declare trus-
ly by leas-
ynge their
kinred.

i. C. lvi.

The.iii. booke of Esdras.

lxxx. Of the chyldren of Zabai. ii. hundred. xlv. Of the chyldren of Lozbe. vii. C. and. v. Of the chyldrene of Bani. vi. C. xlviii. Of the chyldrene of Bibai. vi. C. xlii. Of the chyldren of Argad. iii. C. ii. C. xlii. Of the chyldren of Adoni came. vi. C. lxxv. Of the chyldren of Bagot. ii. C. lxxvi. Of the chyldren of Adin. iii. C. lxxv. Of the chyldren of Ater. Ihericia. ii. hundred. & viii. Of the chyldren of Ceilan & Azeta. iii. score and. vii. Of the chyldren of Azuran. iii. hundred. xxii. Of the chyldren of Anania an hundred. One of the chyldren of Aram. Of the chyldren of Basai. iii. hundred. xxiii. Of the chyldren of Arisphurich. an hundred and. ii. Of the chyldren of Meterus. iii. C. and. v. Of the chyldren of Berthelem an hundred. xxii. Of the chyldren of Netophath. lv. Of the chyldren of Anathoth an hundred. xxviii. Of the chyldren of Beththamos. xlii. Of the chyldren of Carathparim. xlv. Of the chyldren of Capirah and Bethseul hundred. xlii. Of the chyldrene of Pirah. vii. hundred. Of the chyldrene of Cadias and Ammidol. iii. C. xlii. Of the chyldren of Baramah & Bavea. vi. hundred. xli. Of the chyldren of Agamias an hundred. xlii. Of the chyldren of Bethel. lii. Of the chyldren of Rebo an hundred. lvi. Of the chyldrene of Calamolao and Ono. vii. hundred. xxv. Of the chyldrene of Jericho. iii. hundred. xlv. Of the chyldren of Sannah. iii. C. iii. hundred. xxx.

The Priestes.

From Jedania that came of Iesu, to the sonnes of SanaSyb were increased, nine hundred. lxxii. The chyldren of Emera. C. v. C. ii. The chyldren of Phaschura. C. C. lxxii. The chyldren of Charim. C. C. xlvii.

The Levites.

The chyldren of Feathue and Cadmiell, and Banna and Sura lxxii. sonnes.

The Holpe Syngetes.

The chyldren of Asaph. C. xlviii.

The Porters.

The chyldren of Shalum, the chyldrene of Ater, the chyldren of Salmon, the chyldren of Acub, the chyldren of Aicra, the chyldrene of Schobp: All were an hundred. xxxix.

The holp Ministers.

The chyldrene of Zea, the chyldrene of Baschupha, the chyldren of Zabaoth, the chyldrene of Cerob, the chyldren of Sula, the chyldrene of Shalen, the chyldren of Cabana, the chyldren of Hagaba, the chyldren of Acub, the chyldren of Tira, the chyldren of Cerab, the chyldren of Hagab, the chyldren of Sibn, the chyldren of Hagan, the chyldrene of Cathua, the chyldrene of Beddun, the chyldren of Raia, the chyldren of Daisanne, the chyldren of Recoda, the chyldrene of Thaccha, the chyldren of Bazema, the chyldren of Azia, the chyldren of Shynnes, the chyldren of Aicra, the chyldren

The.v. Chapter.

dyen of Bacat, the chyldren of Alanah, the chyldren of Agennim, the chyldren of Sappicim, the chyldren of Bacubuc, the chyldren of Bacupha, the chyldren of Bacbut, the chyldren of Pharacim, the chyldrene of Bazalorb, the chyldren of Eschida, the chyldren of Turba, the chyldren of Tharesta, the chyldrene of Bacchus, the chyldren of Aserer, the chyldrene of Thoniob, the chyldrene of Razib, the chyldrene of Batupha.

The chyldren of Solomons seruantes.

The chyldren of Bazopbozath, the chyldren of Pharuda, the chyldren of Icelab, the chyldren of Lozon, the chyldren of Siddael, the chyldren of Stapheria, the chyldren of Azia, the chyldren of Pharacub, the chyldren of Zabun, the chyldren of Satorbia, the chyldren of Masias, the chyldren of Bar, the chyldren of Addus, the chyldren of Subah, the chyldren of Appera, the chyldren of Barodie, the chyldren of Sabat, the chyldren of A'lum. And all the holpe Agnistes and chyldren that came of Solomons seruantes were three hundred. lxxii.

These were they that wente vpp from Bethmelah and Betharscha, & their Captayne was Taraathaler, and Alaar, neyther could they leue their family or kyndred, howe they came of Israel, the sonnes of Salatus, the sonne of Tubies, the sonnes of Recoda, sixe hundred. lxxii.

And of the priestes whych executed the office of priesthod, & knew not what stocke they came of, were the chyldren of Dobia, the chyldren of Dacca, & chyldren of Addus, whiche married Angia, one of the daughters of Barzillai & was named after him. They sekynge in the register for their kyndred & not findinge it, were remoued from dorynge any sacrifice. And Nehemias and Garbarias, let them from partakynge of the holre rightes vntyl there came an hye priest that was instructed in doctryne and veritie. But al that came of Israel from, xli. yere old, and pong me, made. xli. C. beside me seruantes & maidens: their seruantes mee. ii. C. lii. C. & xli. & theyr maidens. vii. C. lii. C. xlvii. singynge men & women. ii. C. xlv. & vii. C. xxxvi. horses. Mules. ii. C. xlv. asses foue. C. v. C. xxv. More ouer there were of the chiefe men of the families whych wher they were come to the temple of god to Hierusalem, did know that they wold build vpon the same euen in his owne place euer more accordynge to his powere. & that they wold geue vnto the holp treasure of the worke. a. C. poundes of goulde. and. v. C. of syluer, and an. C. priestes vestimentes. Then the priestes & Levites, and the other people, aswel at Hierusalem, as in other regyons & houte, & also the holp singers & porters, & all the Israelites to be dwellynge places in their townes. And vnto the senexim: which was in possession of his owne, and were come

That is that coulde declare truly by leasynge their kyndred.

l. C. lii.


come with one consent into the porch that was before the east gate, Jesus the sonne of Josedeck, his brethren the priests, and with the zojobabel the sonne of Salathiel and his brethren rose up, & made ready the altare to offer burnt sacrifice upon it, as it was commaunded in the booke of Moses that godli mā. And although other nacions came against them, & were their enemies, and all nacions wronged the, yet let they by the altar in his own place, & in due season offered sacrifices & burnt offerings both at moone & at eue, they kept also the feast of their tabernacles as it was commaunded by law, they kept also daily sacrifices, and also their offerings upon the sabbathes, calendes, & al other hie feastes.

* Moreover al that had made any vow to god, began to do sacrifice to him at the kalendes of the .vii. moneth, although his temple was not yet builded up, and they paid money to the masons & carpenters, & gave meat, drinke, and carres unto the of Sids & Tyre, to carpenters of Cedre & libanus by ship into the haven of Joppes, even as they had in commaundement by proclamation from Cyrus the king of Persians. And in the seconde pere after that zojobabel, the sonne of Salathiel was come unto the temple of god unto Hierusalem, in the seconde moneth, and Jesus the Sonne of Josedeck, with al his brethren, and al the priests & leuites, pea and altogether were come to Hierusalem from captivite, they began to laye the fundation of the church of God in the Calendes of the second moneth of the second pere, after they were come into Jappe & to Hierusalem: & they made chiefe over seers of the worke, the Leuites eue from the .xx. pere of theyr age. So Jesus with his sonnes and brethren, labored fast, & his brother Admetell, the child of Adiabun, of Jode, & of Delta Dune, with theyr sonnes and brethren, and al the Leuites with one mind called saie upon the workmen, & laboured much for the church of god might be builded. And as the workmen were laboring upon the church of god, the priests stood in their stoles with instruments of musike & trumpets, and also the Leuites that came of Asaph holdinge cimballs, & singing unto the Lorde & praising him after the manner of David king of Israel, for they spake aloud, & song verses of gratulation & mirth: for his goodnes and glory was without al Israel perpetuall. Al the people song with trumpets, & cried out with a loud voyce, singing praises of the lord for the building of his church. And then came to the building of this, of the priests & Leuites and elder men that had sene the old temple, with great weeping & lamentation, & many song and cried out for sorow, in so much that for their lamentation the trumpets could not be heard, & yet was the noise very great, & heard far off. Wherefore when the enemies had heard the sound of the tribes of Juda and Benjamin

and had found that those that were let go out of captivite, did build a temple to the lord god of Israel, they went unto zojobabel, Jesus, and the chiefe men of the families, and said: We also will help you to build, for we likewise be obedient to your lord, and do sacrifice from the tyme of Astarth the king of Assyrians, which brought us hither. To which zojobabel and the other chiefe men made answer: We and you agree not to build a temple to our Lorde, for we will buyde onely to the Lorde God of Israel, as Cyrus king of Persians hath commaunded us. And the inhabitants of the land mocked the Jewes, and let theyr building by partakinge and other naughty assemblies, so that they let the buildinge come finishunge, all the tyme of kynge Cyrus. Thus were they lette by the space of two peres, but in the tyme of Darius.

The.vi. Chapter.

Aggeus and zacharye prophesie. They build the temple without let or hynderaunce by the commaundementes of Darius.

 And in the second pere of the raigne of Darius, Aggeus and zacharye the which was the sonne of Addo, the kynge prophetes, and prophesie in the name of Israel what should happen to the Jewes, and inhabitants of Jure and Jerusalem, I sat at the same tyme zojobabel Salathiel's sonne, and Jesus the sonne of Josedeck began to build the temple of the lord at Jerusalem, the prophetes of the Lorde toprunge theyr selves unto them, and helppng them. At the same tyme was ther preser Sisenues the gouernoure of Siria, and Phenicia, & Sathrabusanes with his felowes, and they asked them, upon whom beate you your selves bolde to build up this temple, and go about this greate buildinge, and all other thynges? Heuertheles the sentours of the Jewes had such grace of the lord, that their building was not let, vntill they had wyrtten and receyued letters agayne from Darius. The example of the Epistle that was wyrtten and sente to Darius.

Sisenues gouernour of Siria, and Phenicia, and Sathrabusanes and his felows that be chiefe men in Siria and Phenicia, send greeting to kynge Darius. Be it well knowne unto our lord the king, that when we were entered into Juda, and were come to the city of Jerusalem, there we did find the sentours of the Jewes which were as prisoners, building in the same city of Jerusalem a great temple unto the Lorde, and a new, with marvellous fyne and precious stones, and the beames were now layed upon the wals, and the worke to go wel forward, and the matter to come wel to passe under their handes, and it shoulde be performed very gorgeously, and with much diligence. And when we had asked the

Lam. xxi.

1. Esd. iii. d

Esd. xli. b

1. pa. xvi. d

1. Esd. iii.

1. Esd. iii.


come with one consent into the porch that was before the east gate, Jesus the sonne of Josedeck, his brethren the priests, and with the zojobabel the sonne of Salathiel and his brethren rose up, & made ready the altare to offer burnt sacrifice upon it, as it was commaunded in the booke of Moses that godli mā. And although other nacions came against them, & were their enemies, and all nacions wronged the, yet let they by the altar in his own place, & in due season offered sacrifices & burnt offerings both at moone & at eue, they kept also the feast of their tabernacles as it was commaunded by law, they kept also daily sacrifices, and also their offerings upon the sabbathes, calendes, & al other hie feastes.

* Moreover al that had made any vow to god, began to do sacrifice to him at the kalendes of the .vii. moneth, although his temple was not yet builded up, and they paid money to the masons & carpenters, & gave meat, drinke, and carres unto the of Sids & Tyre, to carpenters of Cedre & libanus by ship into the haven of Joppes, even as they had in commaundement by proclamation from Cyrus the king of Persians. And in the seconde pere after that zojobabel, the sonne of Salathiel was come unto the temple of god unto Hierusalem, in the seconde moneth, and Jesus the Sonne of Josedeck, with al his brethren, and al the priests & leuites, pea and altogether were come to Hierusalem from captivite, they began to laye the fundation of the church of God in the Calendes of the second moneth of the second pere, after they were come into Jappe & to Hierusalem: & they made chiefe over seers of the worke, the Leuites eue from the .xx. pere of theyr age. So Jesus with his sonnes and brethren, labored fast, & his brother Admetell, the child of Adiabun, of Jode, & of Delta Dune, with theyr sonnes and brethren, and al the Leuites with one mind called saie upon the workmen, & laboured much for the church of god might be builded. And as the workmen were laboring upon the church of the lord, the priests stood in their stoles with instruments of musike & trumpets, and also the Leuites that came of Asaph holdinge cimballs, & singing unto the Lord & praising him after the manner of David king of Israel, for they spake aloud, & song verses of gratulation & mirth: for his goodnes and glory was without al Israel perpetuall. Al the people song with trumpets, & cried out with a loud voyce, singing praises of the lord for the building of his church. And then came to the building of this, of the priests & Leuites and elder men that had sene the old temple, with great weeping & lamentation, & many song and cried out for sorow, in so much that for their lamentation the trumpets could not be heard, & yet was the noise very great, & heard far off. Wherefore when the enemies had heard the sound of the tribes of Juda and Benjamin

and had found that those that were let go out of captivite, did build a temple to the lord god of Israel, they went unto zojobabel, Jesus, and the chiefe men of the families, and said: We also will help you to build, for we likewise be obedient to your lord, and do sacrifice from the tyme of Astarth the king of Assyrians, which brought us hither. To which zojobabel and the other chiefe men made answer: We and you agree not to build a temple to our Lord, for we will buyde onely to the Lord God of Israel, as Cyrus king of Persians hath commaunded us. And the inhabitants of the land mocked the Jewes, and let theyr building by partakinge and other naughty assemblies, so that they let the buildinge come finishunge, all the tyme of the kynge Cyrus. Thus were they lette by the space of two peres, but in the tyme of Darius.

The.vi. Chapter.

Aggeus and zacharye prophesie. They build the temple without let or hynderaunce by the commaundementes of Darius.

 And in the second pere of the raigne of Darius, Aggeus and zacharye the which was the sonne of Addo, the kynge prophetes, and prophesie in the name of Israel what should happen to the Jewes, and inhabitants of Jure and Jerusalem, I sat at the same tyme zojobabel Salathiel's sonne, and Jesus the sonne of Josedeck began to build the temple of the lord at Jerusalem, the prophetes of the Lord toprunge theyr selves unto them, and helppng them. At the same tyme was ther preser Sisenues the gouernoure of Siria, and Phenicia, & Sathrabusanes with his felowes, and they asked them, upon whom beate you your selves bolde to build up this temple, and go about this greate buildinge, and all other thynges? Heuertheles the sentours of the Jewes had such grace of the lord, that their building was not let, vntill they had wyrtten and receyued letters agayne from Darius. The example of the Epistle that was wyrtten and sente to Darius.

Sisenues gouernour of Siria, and Phenicia, and Sathrabusanes and his felowes that be chiefe men in Siria and Phenicia, send greeting to kynge Darius. Be it well knowne unto our lord the king, that when we were entered into Juda, and were come to the city of Jerusalem, there we did find the sentours of the Jewes which were as prisoners, building in the same city of Jerusalem a great temple unto the Lord, and a new, with marvellous fyne and precious stones, and the beames were now layed upon the wals, and the worke to go wel forward, and the matter to come wel to passe under their handes, and it shoulde be performed very gorgeously, and with much diligence. And when we had asked the

Lcu. xxi.

1. Esd. iii. d

Esd. xli. b

1. pa. xvi. d

1. Esd. iii.

1. Esd. iii.

The.iii. booke of Eldias.

the seniores thus, at whose commaundement build you this church, or do you this worke? I say when we had axed these me of these thinges, and had demaunded, that they shoulde wyte and signifie vnto you who were the begynners, and þ they shoulde wyte the captaynes names: they made vs this answer. We be the seruantes of the Lord creatour of heauen and earth.

iii. Re. vi. a * And where as this temple manye yeres befoze this was built, of the great & most myghty kynge of Isracell and finished, the heauens Lord (because our fathers of Isracell hadde angred hym with their synnes) deliuered them into the handes * of Nabugodonosor kynge of Babylon in Chaldea, whych pulled downe this temple and dynt it, & ledde the people captiue to Babylon. And king Cyrus the first yere of his kingdome in Babylon, sent out his letters that this temple shoulde be buylded, and that the holy vessels as wel of gold as of silver whych Nabuchodonosor hadde taken out of the Temple of Hierusalem and sette in his owne church, the same kynge Cyrus brought the agayne to the vidence out of Babylon. And they were deliuered to zoroabel, and Sanabassar a chiefe ruler, with

Commaundementes þ the same vessels that were taken away, he shold put the agayne in the temple of Hierusalem, and put them agayne in the temple of the Lord, euen in theyr owne place. Then that noble manne Sanabassar, whē he was come byther, he layde the fundation of the temple of the Lord at Hierusalem, and yet in buyldyng frome that tyme vnto this daye, it is not yet finished. Wherefore now if it please the kynge, let serch be made among the kynges wyrynges, & if it may be found þ the buyldyng of this temple of the lord at Hierusalem be begone by the kinges decre, that it will please our lord the kynge to certify vs of it. * The king Darius commaunded that serch shoulde be made in all the kynges libaries at Babylon, and in the city of Ecbatans, whych is in the contrey of Medes, was found one booke, in the whiche it was thus enacted. Cyrus the kynge in the first yere of his captiue, commaunded a temple to be buylt at Hierusalem, where sacrifice shoulde be done, and fyre kepte perpetually whose heigth shold be. lx. cubites, and the bredth, of as many cubites, with the houses of fyne polished stone, and one house of loft of the same contrey stone, and al new. And that the charges shold be payde out of Cyrus house, and þ the holy vessels of the temple of the Lord, as well of golde as silver, whych Nabuchodonosor toke out of þ temple of Hierusalem, shoulde be set agayne in the same place þ they were befoze. And he gaue charge to Sisenna deputye of Syria, and Idenicia, that they shoulde not medle with that place, but þ they shoulde suffer zoroabel the seruant of the lord, & deputye of Astepe, & all the whole cōsil of the Jewes to

The.vii. Chapter.

build in þ same place the temple of the lord. **S**ooreuer I thoughte mete to geue in remaundement, that þ buyldyng shoulde be finished, and that the Jewes shoulde be holpen vnto the temple of the Lord were builded vp. Also that of the tribute of Celosia & Idenicia, a good appoyntment shoulde be geuen to them and their chiefe heade zoroabel to be bestowed vpon Oren, rammes, and Lambes, vpon corne also, salte and wyne, euery yere continually, without gaynsaying, as the priestes of Hierusalem shold it dayly to be spent, and that offerings may be geuen to the lorde God, for the kynge and his chyldren, and supplications made for the prosperite of their life. Also it was enacted, that whosoever did transgreffe any of these wyrynges or sayynges, there shold be taken out of his grounde a tree, where vpon he shoulde be hanged, & all his goodes forsaie to the kynge. And therfore that **ELIAS**, whose name is there celebrated, rote out and put away all those kynge and people whych put to their hand to hynder or trouble the buyldyng of the temple of the Lord that is at Hierusalem. These thinges haue I king Darius decreed, that all thinges shoulde be done exactlye, accordyng as is aforesayde.

The.vii. Chapter.

The temple is finished and dedicate, & the feast of vnleued breade is holden.

Sisenna the deputye of Celosia and Idenicia and Sanabassar with his felowes doynge the commaundementes of kynge Darius, were verie diligente in these holy workes, the elders of the priestes and the ouersers of the Temple helpyng them. And these holy workes went forward and prospered, when Aggeus and zacharias the prophetes did their propheticall offices, and they were brought vnto an ende after the commaundement of the Lord God of Isracell, and the decre of Cyrus, Darius, & Artaxerxes kinges of Persians, vnto the first yere of kynge Darius, in the which that most holy temple was finished, the. vii. daye of the moneth of Adar, þ first yere of kynge Darius. And the chyldren of Isracell, as wel priestes as Leuites and other of their felowes that came fro the captiuitie, dyd as the booke of Esaias commaunded them, and hallored for the dedication of the temple of the Lord, an hundred oren, ii. hundred rammes, v. hundred Lambes, and for the synnes of all the people of Isracell. xii. kyddes, after þ number of the. xii. tribes of Isracell, the priestes, and Leuites beinge assted in their vestmentes accordyng to their tribes and standing in the worke of the Lord God of Isracell, after the prescription of the booke of Esaias, and the porters also standyng befoze euery doore. And the Isractites that were come fro captiuitie kept the solempne feast of Pas-

The.iii. booke of Eldias.

the seniores thus, at whose commaundement build you this church, or do you this worke? I say when we had axed these me of these thinges, and had demaunded, that they shoulde wyte and signifie vnto you who were the begynners, and þ they shoulde wyte the captaynes names: they made vs this answer. We be the seruantes of the Lord creatour of heauen and earth.

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Sisenna the deputye of Celosia and Idenicia and Sanabassar with his felowes doynge the commaundementes of kynge Darius, were verie diligente in these holy workes, the elders of the priestes and the ouersers of the Temple helpyng them. And these holy workes went forward and prospered, when Aggeus and zacharias the prophetes did their propheticall offices, and they were brought vnto an ende after the commaundement of the Lord God of Isracell, and the decre of Cyrus, Darius, & Artaxerxes kinges of Persians, vnto the first yere of kynge Darius, in the which that most holy temple was finished, the. vii. daye of the moneth of Adar, þ first yere of kynge Darius. And the chyldren of Isracell, as wel priestes as Leuites and other of their felowes that came fro the captiuitie, dyd as the booke of Esaias commaunded them, and hallored for the dedication of the temple of the Lord, an hundred oren, ii. hundred rammes, v. hundred Lambes, and for the spynes of all the people of Isracell. xii. kyddes, after þ number of the. xii. tribes of Isracell, the priestes, and Leuites beinge assted in their vestmentes accordyng to their tribes and standing in the worke of the Lord God of Isracell, after the prescription of the booke of Esaias, and the porters also standyng befoze euery doore. And the Isractites that were come fro captiuitie kept the solempne feast of Pas-

of Easter, the xiiii. day of the first moneth when the priests and the Levites, with all them that came from captivity were sanctified. For they were sanctified and offered the Paschal Lambe, for all them that were come out of captivity, and they were sanctified altogether, and killed the Paschal Lambe for all their brethren the priests as well as for them selves. Thus dyd all the Israelites that were come from captivity ease and make merye, escaping from the abominations of the land of the gentils, as followers of the LORD: and they kept the feast of the unleavened breade seven dayes, being very mery in the sight of the LORD, because he hadde turned the purpose and yett of the kynge of Assyrians toward them, and hadde styrted them to put to theyr bandes to the workes of the LORD God of Israel.

The.viii. Chapter.

Esdras causeth the people to assemble, and come together, & then readeth them the law. They kept the feast of the tabernacles.

After these thynges were done, when Artaxerxes kynge of Persians reigned, came Esdras the sonne of Sathias, the sonne of Azarias, the sonne of Helkias, the sonne of Schalum, the sonne of Zadoch, the sonne of Achitov, the sonne of Amarias, the sonne of Azarias, the sonne of Serior, the sonne of Zacharias, the sonne of Saria, the sonne of Boccus, the sonne of Abischa, the sonne of Ithinees the sonne of Eleazar, the sonne of Aarab the first priest. This Esdras came up from Babylon, well sene in the lawe of Moses, which was geuen by god to Israel, and the king made hym ryght honorable, and he was in great fauour with hym in all þe he woulde requyre. And whiche hym came up of the chyldren of Israel to Jerusalem, as well priests & Levites, as porters, & holi ministers, the .viii. yers of the reigne of Artaxerxes: & they came to Jerusalem in the first moneth of þe same seuere of his reigne. For comynge from Babylon in the new moneth of the first moneth, they came to Jerusalem, such good speche dyd the LORD geue them in their journey. This Esdras was a great cunnyng man, so that he woulde let passe none of those things that were to be taught by the lawe of Moses, & commandementes of the LORD, & could teach all Israel all the rites & lawes. Unto this priest Esdras, & professor of the lawe of God, was deliuered a mystryng of kynge Artaxerxes whose example here ensueth.

Kynge Artaxerxes vnto the priest Esdras, and professor of the lawe of the LORD, sendeth gretynge.

I moued by frendshipp & good wil, haue thought good to ordaine þe euery one of the nation of the Iues, priests, & Levites, that

were in our kingdome (al such as thought good) should go with me into the land of Israel, as it hath pleased me, & .viii. of my fellows, let the rise & go this journey with me, and after the lawe of the LORD se to the matters of Jewrye and Jerusalem. And let them take with the gyfts to Jerusalem for the LORD of Israel, such as I and my frendes haue borrowed: and all the gold and siluer that they may gette in the land of Babylon, lette them carpe it to the LORD to Jerusalem: and all that is gotten by the offerpuges of the people, let the take it into the temple of the LORD at Jerusalem, that as well the golde as the siluer may be gathered to be oren, tammes, Lambes and other lyke, to be offered for sacrifices at Jerusalem vpon the autare of the LORD their GOD. Also, whatsoever thou & thy brethren wil do with this gold and siluer, do it after the wil of the LORD; and the holy vessels of the LORD that were geuen the to serue in the temple of thy god that is at Jerusalem, let them euen there before the LORD. Likewise al other thynges euen as thou shal thinke them necessary for the Temple of thy God, thou shal take them out of our regall treasure. For King Artaxerxes haue charged my treasurers of Siria and Phenicia, that whatsoever the priest Esdras, the professor of the lawe of the LORD, shal sende for, that they shal with diligence geue it hym: euen vnto the summe of an. C. talentes of siluer, and lykewyse also of corne, an. C. mesures and as many vessels of ropne: And all other thynges let them bountuouly be geuen after þe diuine lawe, vnto the LORD, that his wrath arise not agaynst þe kinges kingdome, and to his sonnes. We charge you also þe requyre no take nor tribute of the priests, levites, holpe syngeters, porters, ministers, or any other that serue in this temple, and that no manne take vpon hym, to let any charge vpon them. And as for the, Esdras, accordyng to thy diuine wisdom, appoynt Iudges & Arbitrars, to shew the lawe thorowout all Siria, and Phenicia euen such as be well sene in the lawe of thy LORD: and such as be not, teach the, that whosoever breaketh the lawe of God, or of the kynge, may be surely punished, either by death or bodely payne, or by amercement of money, or else by banishment. I ban sayde Esdras the wyrtier. Blessed onely be the LORD GOD of my fathers, that hath geue so good a mynd vnto the kynge to magnifie his house that is at Jerusalem, and hath made me to be accepted & honored in the sight of the kynge, of his counsel, of his frendes, & of his nobles: wherby, trustyng vpon the help of my LORD god, I might wate the boldre, which also hath geuen men vnto me of the stocke of Israel to go up with me.

And these are the heades of the kyn

of Easter, the xiiii. day of the first moneth when the priests and the Levites, with all them that came from captivity were sanctified. For they were sanctified and offered the Paschal Lambe, for all them that were come out of captivity, and they were sanctified altogether, and killed the Paschal Lambe for all their brethren the priests as well as for them selves. Thus dyd all the Israelites that were come from captivity ease and make merye, escaping from the abominations of the land of the gentils, as followers of the LORD: and they kept the feast of the unleavened breade seven dayes, being very mery in the sight of the LORD, because he hadde turned the purpose and yett of the kynge of Assyrians toward them, and hadde styrted them to put to theyr bandes to the workes of the LORD God of Israel.

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The.iii. boke of Esdras.

kyntedes of houses, eury one as he is in degre wherch went to me from Babilon in the tyme of the raigne of kinge Artaxerxes.

Of the Sonnes of Ithiners, Gerson: of the sonnes of Ithamer, Samas: of the sonnes of David, Hecus the sonne of Sechemiah: of the sonnes of Ithobos, zacharias, and with him were bilied an hundred and l. men: of the sonnes of captaine Moab, Elihoenai the sonne of zacharie, and with hym two hundred: of the children of zachor, Sechemiah the sonne of Iehziel, and with him.iii. hundred: of the sonnes of Adin, Gedeb the sonne of Jonathai, and with two hundred and ffty: of the sonnes of Elam, Josaias the sonne of Borkelias, and with hym seuentye: of the sonnes of Saphatiah, zarahab the sonne of Michaeil, and with hym. lxxx. men: of the sonnes of Ieab, Zabadiab the sonne of Iehziel, and with him ii. hundred and. xii. menne: of the sonnes of Banicah, Solomith the sonne of Josaphic, and with hym an hundred. lx. men: of the sonnes of Babi, zacharias the sonne of Bezbat, and with hym. xxviii. menne: of the Sonnes of Azgad, Iohanan the sonne of Baccatan, and with hym an hundred and x. men: of the sonnes of Adoniam, whiche were laste, and these are their names, Eliphaz, Ieiel, Semetias, and with them lxxii. men: of the children of Magot, Uziel the sonne of Ithacur, and with hym. lxxii. menne. All these gathered together at the river called Eberas, wher we pitched our tentes, and taried there thre dayes and there mustered. But when I founde none ther of the blited of the priestes and Leuites, I sent an host, to whom also came Eleazarus, Saaalmo, Aluathas, Semaias, Joubun, Zachas, Aluathas zacharym, and Mosollas, whiche were the chiefe heades & men of good experience. And I commaunded them to go vnto that grete man Addeus, which dwelt in a place by the treasury, and gaue them commaundementes to shewe vnto Addeus and his bretheren, and those that dwelt by the treasury, that they shoulde sende vs suche men as myght execute the priestes office in the house of the Lorde our God. And so they brought vnto vs (suche is the myghty hande of God) men of good experience, from amonge the sonnes of Moab, the sonne of Leui, the sonne of Israel. Serabiam with his sonnes and bretheren which were. xvi. and Basabiam and Annon with Iesaias his brother, of the Sonnes of Canane, whose Sonnes were. xx. and also of the holpe ministers, whiche David had ordeyned, and whiche were the chiefe of the Levitical worke, I say they brought of holy ministers. ii. l. & xx. The commaunded I a saynge vnto the yung men before our God by vowe, for they shoulde despise of him a prosperous journey

The.viii. Chapter.

for vs, our children, and our carrell. I durst not requyre of the king for me or for seme to conuey vs safe agaynst our enemies. For we had sayde vnto the kynge, that the power of the Lorde our god shoulde be with them to do all thynges wel, that seke hym with the whole hert. And therfore agayne we besought god for these thynges, and we founde hym mercifull vnto vs. And when I had chosen oute of the rulers and of the priestes. xii. men, that is to saye Serabia, and Basabia, and with the. x. of their brethren: I weped vnto them the syluer and golde, and the holpe vessels of the house of the Lorde and the gyftes of the kynge, and his counsellers, and of the noble men, and of all the people of Israel. I saye I gaue vnto the of that I had weped an. l. a fifty talentes of siluer, and of siluer vessels an. l. talentes, and an hundred talentes of gold, with. xx. golden vessels, and. xii. of goodly brasse that glistened lyke the gold, & sayde vnto the. Ye are hallowed vnto the Lorde, and the vessels also are holpe, and this gold & siluer is vowed vnto the lord of our fathers. Watche therfore and kepe it wel & untyll ye deliuer it vnto the rulers of the people, to the priestes, the Leuites, and to the principall men of the houses of Israel in Hierusalem, and in the chambere of the house of our god & untyll the priestes and Leuites after they haue receyued this syluer and golde and vessels, bring it into the temple of the Lorde at Hierusalem. And when we were remoued from the ctyer of Thera, the. xii. day of the first moneth we came to Hierusalem, the myghty hande of god defendyng vs: For the first entrafice into our iourney the LORDE saued vs from all our enemies, and we came to Hierusalem. And when the thyrde daye was past, the fourth daye the syluer and golde that was wayed, was deliuered in þ house of the Lorde vnto Sarimoth the sonne of Uria the priest, and with hym vnto Eleazar Ithineres sonne, and to their schollers, Rozabad the sonne of Iesu, and Moedias, Bannul a Leuites sonne, I saye all was deliuered by numbre & weyghre, and at the same tyme all the weyght was wyten. And the sacrifice that was come from captiuitie they offered it to the Lord God of Israel, for all Israel. xii. Oxen, nynerpe and fyre rammes. lxxii. Lambes, & twelue geates for synne, all to be sacrificed vnto the Lorde. And after they hadde deliuered the kyngs commission vnto the schawdes and deputies of Elosicia, and Iudicia, they gaue great honour vnto þ people, and temple of god. * Some when these thynges were done, the rulers came vnto me, and sayde: Neither the princes of the people of Israel, neither the priestes, neither þ Leuites haue abstained frome people of straunge landes, or frome filthynes of the gentyle, the Cananites, the Decyites, the Pherezites, the Jebusites, the Moabites,

l. Esd. viii.

l. Esd. ix. a.

The.iii.boke of Esdras.

kyntedes of houses, eury one as he is in degre wherch went to me from Babilon in the tyme of the raigne of kinge Artaxerxes.

Of the Sonnes of Ithiners, Gerson: of the sonnes of Ithamer, Samai: of the sonnes of Dauid, Hecus the sonne of Sechemiah: of the sonnes of Ithobos, zacharias, and with him were bilied an hundred and l. men: of the sonnes of captaine Moab, Elnathan the sonne of zacharie, and with hym two hundred: of the children of zachor, Sechemiah the sonne of Iechiel, and with him.iii. hundred: of the sonnes of Adin, Gedeb the sonne of Jonathab, and with two hundred and ffty: of the sonnes of Elam, Josaias the sonne of Borthia, and with hym seuentye: of the sonnes of Saphatiah zarahab the sonne of Michaeil, and with hym. lxxx. men: of the sonnes of Icab, Zabadiab the sonne of Iechiel, and with him ii. hundred and. xii. menne: of the sonnes of Bancah, Solomith the sonne of Josaphic, and with hym an hundred. lx. men: of the sonnes of Babi, zacharias the sonne of Bezbat, and with hym. xxviii. menne: of the Sonnes of Azgad, Johanan the sonne of Baccatan, and with hym an hundred and x. men: of the sonnes of Adoniam, whiche were laste, and these are their names, Eliphaz, Iechiel, Semetias, and with them lxxii. men: of the children of Lagot, Uziel the sonne of Ithacur, and with hym. lxxii. menne. All these gathered together at the river called Eberas, wher we pitched our tentes, and taried there thre dayes and there mustered. But when I founde none ther of the blited of the priestes and Leuites, I sent an host, to whom also came Eleazarus, Saaia, Aluath, Semaias, Joubun, Zacha, Aluath zacharym, and Mosollas, whiche were the chiefe heades & men of good experience. And I commaunded them to go vnto that grete man Addus, which dwelt in a place by the treasury, and gaue them commaundementes to shewe vnto Addus and his bretheren, and those that dwelt by the treasury, that they shoulde sende vs suche men as myght execute the priestes office in the house of the Lorde our God. And so they brought vnto vs (suche is the myghty hande of God) men of good experience, from amonge the sonnes of Moab, the sonne of Leui, the sonne of Israel. Serabiam with his sonnes and bretheren which were. xvi. and Babeliam and Annon with Iesaias his brother, of the Sonnes of Canane, whose Sonnes were. xx. and also of the holpe ministers, whiche Dauid had ordeyned, and whiche were the chiefe of the Levitical worke, I say they brought of holy ministers. ii. l. & xx. The commaunded I a saynge vnto the yung men before our God by vowe, for they should despyse of him a prosperous journey

The.viii. Chapter.

for vs, our children, and our cattel. I durst not requyre of the king for me or for seme to conuey vs safe agaynst our enemies. For we had sayde vnto the kynge, that the power of the Lorde our god should be with them to do all thynges wel, that seke hym with the whole hert. And therfore agayne we besought god for these thynges, and we founde hym mercifull vnto vs. And when I had chosen oute of the rulers and of the priestes. xii. men, that is to saye Serabia, and Babelia, and with the. x. of their brethren: I weped vnto them the syluer and golde, and the holpe vessels of the house of the Lorde and the gyftes of the kynge, and his counsellers, and of the noble men, and of all the people of Israel. I saye I gaue vnto the of that I had weped an. l. a fifty talentes of siluer, and of siluer vessels an. l. talentes, and an hundred talentes of gold, with. xx. golden vessels, and. xii. of goodly brasse that glistened lyke the gold, & sayde vnto the. Ye are hallowed vnto the Lorde, and the vessels also are holpe, and this gold & siluer is vowed vnto the lord of our fathers. Watche therfore and kepe it wel & untyll ye deliuer it vnto the rulers of the people, to the priestes, the Leuites, and to the principall men of the houses of Israel in Hierusalem, and in the chambere of the house of our god & untyll the priestes and Leuites after they haue receyued this syluer and golde and vessels, bring it into the temple of the Lorde at Hierusalem. And when we were remoued from the ctyuer of Thera, the. xii. day of the first moneth we came to Hierusalem, the myghty hande of god defendyng vs: For the first entrafice into our iourney the LORDE saued vs from all our enemies, and we came to Hierusalem. And when the thyrde daye was past, the fourth daye the syluer and golde that was wayed, was deliuered in þ house of the Lorde vnto Sarimoth the sonne of Uria the priest, and with hym vnto Eleazar Ithineres sonne, and to their schollers, Rozabad the sonne of Iesu, and Moedias, Bannul a Leuites sonne, I saye all was deliuered by numbre & weyghre, and at the same tyme all the weyght was wyrtten. And the sacrifice that was come from captiuitie they offered it to the Lord God of Israel, for all Israel. xii. Oxen, nyner & syre lammes. lxxii. Lambes, & twelue geates for synne, all to be sacrificed vnto the Lorde. And after they hadde deliuered the kyngs commission vnto the schawdes and deputies of Elosicia, and Ibenicia, they gaue great honour vnto þ people, and temple of god. * Some when these thynges were done, the rulers came vnto me, and sayde: Neither the princes of the people of Israel, neither the priestes, neither þ Leuites haue abstained frome people of straunge landes, or frome filthynes of the gentyle, the Cananites, the Decyites, the Pherezites, the Jebusites, the Moabites,

l. Esd. viii.

l. Esd. ix. a.

the Egyptians, the Idumies. For they haue married wth thei^r daughters, euen they and thei^r sonnes, and the holy sede is mingled wth people of straunge land: & pactakers of thei^r faulte and wyckednesse haue ben the chief rulers and heades, eueⁿ seuce the begynnyng of thei^r rule.

And when I vnder stode these thynges, immediately I rent my clothes & holy vestiments, yuld out the heere of my head and my bearde, and sare me downe sorrowfully and heauy: and there came to me as I mourned for this synne all that were moued wth the lord God of Israel. And whē I had s^t mourning vntyl the euenyng sacrifice, then rose I vp from fastyng, and hauping my clothes all to rent, and the holy garment, knelyng upon my knees, and

1. Esdr. vi. b

Deut. xxviii

holdinge vp my handes, I sayde: O Lord, I am confounded and ashamed before thy face, for our synnes are become many vnto out heades, and our wickednes euen from the tymes of oure forefathers is reached vp to heauen, and euen at this daye be in verie greete faulte and synne. And for the synnes of us & of our forefathers we w^old oure brethren wth our synnes, and wth our priestes haue bene deliuered vnto the kynges of the earth, into the sword, and into captiuitie, and became a spoyle wth confusion and shame vnto this day. And now oh lord God, how great is the mercy that wee haue gotten of the: in that thou haste leste vs a rote and a name, in the place of the Sanctuarie, that lyght shoulde shyne agayne vnto vs in the house of the Lord our God, and that we shoulde haue meat all the tyme of oure bondage. For in oure feruour we were not forsaken of the, oure LORD, but thou madeste vs in fauoure before the kynges of the Persians, so that they gaue vs meate, and gaue honoure to the temple of oure Lord, boeth to repaire the wasted places of Sion, and that we shoulde haue a sure dwellinge place in Iudaea, & Ierusalem. And now Oh Lord, what shal we say, seeing al these thynges be happened to vs? for we haue brought thi^r commandments which thou gauest vnto vs by the handes of thy seruantes the prophetes, saying: The lād þ^r go to to haue in possession, this land is defiled wth þ^r filthynes of straunge nations, & filled wth their abominations, wherfore ye shall not tope thei^r daughters vnto your sonnes in marriage, nor marie your sonnes vnto thei^r daughters: no, ye shall not seeke to haue peace wth the at any tyme, that you may wat^r ströge, & enjoy this plentiful cōtre, & geue it vnto your childre as they inherite it for euer more. So now all these chāces haue happened vnto vs for our euil dedes, & our greuous synnes. Yet hast thou Lord geuen vs such a rote, that we are comen agayne into our lād, & we are so wicked, þ^r we haue broken thy statutes and commaundements agayne, and mingled our selues wth the

uncleannes of the outlād^r heathen: mightest not thou haue bene so angry wth vs, euen to haue utterly destroyed vs, so that neyther roote, nor seed, nor name shoulde haue bene left vs? O Lord God of Israel, thou art full of trouth, for our roote endureth yet to this present daye. Behold now are we in thy syght wth our synnes, and we are not able to stand before the in this cause.

When * Esdras had knowleged these thynges before the Temple, wth much praying, weeping, and lying flat vpon the ground, there gathered vnto hym from Ierusalem a greete multitude of men and women, of yonge men & maydens, for there was a verie greete weeping & mourning in the congregation. Then Seronias an Israelite Nehiels sonne cryed out aloud & said: O Esdras, we haue sinned agaynst the Lord, and we haue married outlād^r women of the heathen, and now is all the people of Israel at a stāye. Let vs therefore binde oure selues vnto the Lord by an othe, to put away all our wyues which we haue taken of the heathen wth their children, if you thinke it beste, and al thei^r that be ruled by the lame of God, arise and do this thyng, for it is thyne office, and we will helpe the: quyte thy selfe manly. So Esdras arose and swore the chief priestes and Leuites and the chiefe of al Israel, to do after these thynges: and they swate.

1. Esdr. x. a

That is thei^r haue bē in a doubt what is best to be done & howe this fault may be amended.

1. Esdr. vi.

The.ii. Chapter.

After Esdras had read the lawe, the people put a way their strange wyues, & then returned euery man nerily vnto his owne dwellinge.

When Esdras after he was risen out of the * porche of the temple, he went into the chambre of Johanan the sonne of Eliashib, and there he tarped, and nether eat nor dranke because he mourned for the greuous syns of the people. And when proclamaciō was made thow^omeoute all Iurpe and Ierusalem, that al that were come from captiuitie shoulde come to Ierusalem, and who soeuer was not there wthin two or three dayes after, accordinge as the chief elders had decreed, that cartell shoulde be sacrificed, and they themselves put away from the company of them that came from captiuitie wthin the dayes: the twenty day of the nynthe moneth, were all they of the tribe of Iuda and Benjamin gathered together at Ierusalem. And the whole multitude sate tēbling in þ^r court of the tēple, for it was a verie cold wynter: So Esdras arose vp, and sayd vnto them. Seyng that you haue done wyckedly, in that you haue married outlād^r wyues, & so increased the synne of Israel, now confesse the same and geue prayse vnto the Lord God of oure fathers: and obeyng his wyl, sepetate

1. Esdr. x.

Deu. vii. a.

Wb. i.

your

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1. Esdr. x.

Deu. vii. a.

Wb. i.

your

The.iii. booke of Esdras

Wrought selues from the gentiles, and ourslau-
dyke wyues. Then cried all the people a
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vs. But seynge here is a greace multitude
and that it is the tyme of winter, and that
we be not able to stand wpythout þe doze, &
namely þe this is not the worke of a day or
two (for we be many þe haue sinned in this
thing) let there be appointed rulers among
þe multitude, & whosoever in our companyes
haue straungers to thet wyues, let the ap-
point a tyme, & be redy wpyth the iudges &
eloers of euerye place, vntyll the wrath of
the lord be appeased touching this precept
& commaundement. The Jonathan the sonne
of Asabell, & Nabrias the sonne of Thabrus
toke þe chary of this matter, & Azofalla, Le-
ui & Sabathai holp thet: & in al these pointes
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stes which had married outlandyke wyues
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sonne of Josedece and his brethyen, Mas-
ias, Eliazer, Jorib, and Jodanis. These
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sonnes of Immer, Hanani, Zabbiah, Es-
nas, Samaias, Jeraal, Azarias. Of the
sonnes of Jhebur, Elionas, Maasias, Jes-
maell, Barbanai, Osdaius, and Alasab.
And of the Leuites, Josabad, Semet, Co-
lias called also Calitas, Bartheas, Jodan-
das and Jonas. And of the holpe syngers,
Elasib, and Bacchurus.

Of the porters, Sallum, and Tolbanes.

Of the Israelites.

Of the sonnes of Jotham, Lemas, Ede-
das, Malchias, Maclus, Eleazer, Asubias
Benaias. Of the chyldren of Elam, Ma-
thanas, zacharias, Jebai, Jerimoth and
Baltas. Of the sonnes of Jathora, Eladas,
Elisib, Agorhonias, Jarimoth, zabab, and
Sardalus. Of the sonnes of Jibai, Jovanā
and Benanias, & Josabadus, & Emathias
Of þe sonnes of Bani, Olamus, Maluch, Je-
daias, Jasub, Jasael, & Jeremoth. Of the
sonnes of Addin, Naarbus, and Moosias,
Laccunus, and Benaias and Maathanias
and Bezeliel, and Bannui and Maanasses.
Of the sonnes of Annas, Elionas, Alcas,
Malchias, Sammaias, Simon Cholama-
as. Of the sonnes of Basam, Raathanias,
Maathanias, Banuaios, Eliphalab, Ma-
nasses, Symet. Of the sonnes of Bannu,
Jeremias, Moadi, Amet, Juel, Banaias
Badias, Jomias, Maathanias, Elasib,
Maathanias, Maathanias, Elasib, Bannui,
Elasib, Samat Selemias, Raathanias.
Of the chyldren of Ozoia, Seli, Ezrel, Je-
zabel, Samaros, zambis, Joseph. Of the

The.ii. Chapter.

chyldren of Jotha, Raathanias, zabab, Je-
dai, Juel, Banaias.

All these married outlandyke wyues, and
forsoke them and thet children. The prie-
stes and Leuites and all thet that were
of Israel, dwelte at Hierusalem: and thet
comout all the Lande in the newe moneth of
the seveneth moneth, and the chyldren of
Israel were in thet dwellinge when the
whole multitude wpyth one assente came
together vpon the flowre, whych is at the
gate of the Temple on the Callespde, and
delivered Esdras the priest and Reader, to
byngge for thet vnto them the lawe of Mo-
ses that was geuen by the Lord God of
Israel. And so thet hye priest Esdras in
the newe Moone in the seveneth moneth,
brought for thet the lawe, thet al the people
both men and women myght heare it, and
all the wytes also: and he reade it in the
flowre of Jotha, that is before the ho-
lye doze of the temple, from the mornynge
earlye vnto noone, before men and women
and all the multitude whych gaue good
eare vnto the lawe. And Esdras the priest
and Reader of the lawe stode vpon a scaf-
folde of woode made for him, and vpon his
ryghte hande stode by him Raathanias,
Sannus, Ananias, Azarias, Urias, Zeche-
as and Balasamus: and vpon his left hand
stode Jhabaias, Agisael, Malachie, Aota-
suphos, Raathanias: and Esdras saluynge
the booke before all the people (for he bym
selte sate ch. ceste honourable in all thet
synges) & while he expounded the lawe al
other stode by. J say Esdras gaue thankes
vnto the Lord the hye God, the almyghty
God of hoodes, and all the people cryed
Amen. And Jelus, Bani, Saathanias, Ja-
minius, Acub, Sabathai, Judaias, Maas-
saias, Calita, Azarias, Josabad, Bannu,
and Jhilatas the Leuites helde by thet
handes, and bowed thet selues vpon the
grounde, and expounded the Lawe of the
Lord, and made playne the thynges that
were read. Mozeouer Bartheas spake
vnto Esdras thet hye byshoppe and reader
and to al the Leuites that taught the peo-
ple and sayde thus: Seynge this daye is
bellowed vnto the Lord, and that al haue
geuen them selues to wepyngge, while the
lawe was in reacyngge, when ye be gone
hence, eate of the best, and drynke the swe-
teste, and sende by thes of meate to thet
that haue none: For this daye is holye vnto
the Lord, and be not ye loy.

Then wente they thet way euerychone
to eate and drynke and make merpe, and
sent meate wpyth great love to them that
had none. For they were exceedingly re-
ioysed through the wordes that were
reade vnto them in the lawe,
and were altogether at
Hierusalem.

The ende of the thyrde booke
of Esdras.

The

The.iii. booke of Esdras

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Maathanias, Banuatos, Eliphalab, Ma-
nasses, Symet. Of the sonnes of Bannu,
Jeremias, Moadi, Amet, Juel, Banaias
Badias, Jomias, Maathanias, Elasib,
Maathanias, Maathanias, Elasib, Bannui,
Elasib, Samat Selemias, Raathanias.
Of the chyldren of Ozoia, Seli, Ezrel, Je-
zai, Samatos, zambis, Joseph. Of the

The.ii. Chapter.

chyldren of Jova, Raathanias, zabab, Je-
dai, Juel, Banaias.

All these married outlandyke wyues, and
forsoke them and thet children. The prie-
stes and Leuites and all thet that were
of Israel, dwelte at Hierusalem: and thet
comout all the Lande in the newe moneth of
the seven the moneth, and the chyldren of
Israel were in thet dwellinge when the
whole multitude wpyth one assente came
together vpon the flowre, whych is at the
gate of the Temple on the Callespde, and
delivered Esdras the priest and Reader, to
byng thet vnto them the lawe of Mo-
ses that was geuen by the Lord God of
Israel. And so thet hye priest Esdras in
the newe Moone in the seven the moneth,
brought forth the lawe, thet al the people
both men and women myght heare it, and
all the wythes also: and he reade it in the
flowre of Jorib, that is before the ho-
lye doze of the temple, from the mornynge
earlye vnto noone, before men and women
and all the multitude whych gaue good
eare vnto the lawe. And Esdras the priest
and Reader of the lawe stode vpon a scaf-
folde of woode made for him, and vpon his
ryghte hande stode by him Raathanias,
Sannus, Ananias, Azarias, Elias, Ezze-
as and Balasamus: and vpon his left hand
stode Jhadaias, Agisael, Malachie, Aot-
suphos, Raathanias: and Esdras saluynge
the booke before all the people (for he bym
selte late ch. este honourable in all thet
synges) & while he expounded the lawe al
other stode by. J say Esdras gaue thankes
vnto the Lord the hye God, the almyghty
God of hoodes, and all the people cryed
Amen. And Jelus, Bani, Saathanias, Ja-
minius, Acub, Sabathai, Judaias, Ma-
saias, Calita, Azarias, Josabad, Bannu,
and Jhilatas the Leuites helde by thet
handes, and bowed thet selues vpon the
grounde, and expounded the Lawe of the
Lord, and made playne the thynges that
were read. Mozeouer Barthesaias spake
vnto Esdras thet hye byshoppe and reader
and to al the Leuites that taught the peo-
ple and sayde thus: Seynge this daye is
bellowed vnto the Lord, and that al haue
geuen them selues to wepyng, while the
lawe was in reacyng, when ye be gone
hence, eate of the best, and drynke the swe-
teste, and sende by thes of meate to thet
that haue none: For this daye is holy vnto
the Lord, and be not ye loy.

Then wente they thet way euerychone
to eate and drynke and make merpe, and
sent meate wpyth great love to them that
had none. For they were exceedingly re-
ioysed through the wordes that were
reade vnto them in the lawe,
and were altogether at
Hierusalem.

The ende of the thyrde booke
of Esdras.

The

The fourthe

Booke of Esdras.

(*)

The .iij. Chapter.

The people are reproveth for their unthriftfulness. God will finde an other people if these will not be reformed.



E the seconde booke of the prophete Esdras the son of Sathaias, the sonne of Azarias, the sonne of Selchya, the sonne of Salum, the sonne of Saboc, the sonne of Achitob, the sonne of Amecias, the sonne of Azarias, the sonne of Maratob, the sonne of Saabias, the sonne of Ezi, the sonne of Bnebus, the sonne of Abisu, the sonne of Whinces, the sonne of Eleazar, the sonne of Aaron, of the tribe of Levi, which was prisoner in the lande of Chaldees, in the tyme of Artaxerxes kynge of Persia.

And the word of the LORD came vnto me, sayinge: go thy waye, & shewe my people their synfull dedes, and their chyldren theyr wickednes, which they haue done agaynst me: that they may tel their chyldren chyldren the same, for the synnes of their fathers are increased in them. And whyle they haue forgotten me, and haue offered vnto straunge Goddes. I am not I coulde be, that brought them out of the land of Egypt, from the house of bondage: but they haue prouoked me vnto wrath, and despised my counsels. Pull thou out then the heete of thy heade, and calle all euyl vnto them, for they haue not bene obedient vnto my lawe.

It is a people without learninge and without. How long shall I forbear them, vnto whome I haue done so much good? * Many kinges haue I destroyed for their sake: * Wheras with thy seruantes and all thy power haue I smitten downe and layne: * All the nations haue I destroyed and cored out before the, * and in the east haue I brought two landes and people to naught, euen Tyre and Sidon, and haue layne all their enemies. Speake thou therefore vnto them, sayinge: Thus sayeth the LORD: * I led you throughe the sea. & haue geue you sure stetes sence the beginning. * I gaue you Moses to be your captaine, and Aaron to be the priest: * I gaue you lyght in a pillar of fyre, and grete wen-

ders haue I done among you: yet haue you forgotten me sayeth the LORD.

Thus sayeth the almighty LORD: * I gaue you quapies to eate, and I sentes for your succoure: * Neuerthelesse ye mutmurced, and ascribed not the victorie of your enemies vnto my name: yea, this same day do ye yet mutmure. Where are the benefites that I haue done for you? When ye were hungry in the wilderness, did ye not cry vnto me: why hast thou brought us into this wilderness, to kill vs? It had ben better for us, to haue serued the Egyptians, then to dye in this wilderness.

Then had I put upon your mountinges, and gaue you manna to eat. * Ye eat angels fode. * When ye were thirsty, did not I hewe the harde stone, and cause water to flowe therout? For the heat, I covered you with the leaues of the trees. A good pleasaunt fat land gaue I you: I cast out the Chanaites, the Idumeites & Philistines before you. * What shall I do more for you sayeth the LORD?

Thus sayeth the almighty LORD: * Why ye were in the wilderness in the water of the Amorites, being a chaste, and blaspheminge my name, I gaue you not fire for your blasphemies, but caste a tree into the water, and made the water sweet. What shall I do vnto the Jacob? Thou Juda wouldeste not obey me. * I will turne me to an other people, and vnto those will I geue my name, that they may kepe my statutes. Separe ye haue forsaken me, I will forsake you also. When ye desyre me to be gracious vnto you, I shall haue no mercy vpon you. * When ye call vpon me, I will not heare you. For ye haue defiled your handes with bloude, and your secretes swete to committe manslaughter. Ye haue not forsake me (in a manner) but your owne selues sayeth the LORD. Thus sayeth the almighty LORD: haue I not prayed for you, as a father his sonnes, as a mother her daughters, and as a nurse his ronge babes, that ye woulde be my people, and I shoulde be your GOD: that ye woulde be my children, & I shoulde be your own father? * I gathered you together as a hen gathereth hir chickens vnder hir winges.

But now what shall I do vnto you? I shall cast you oute from my face. * When ye offer vnto me, I shall turne my face from you: for your solempne feste dayes, your newe moones, and your circumcisions haue I forsaken, I sente vnto you my seruantes the prophetes, which ye haue take and layne, and torne their bodies in pieces, whose bloude I will requyre of your handes, sayeth the LORD. Thus sayeth the almighty LORD: your house muste be desolate, I will cast you out as the wind doth strawe: your children shall not be fruitful, for they haue despised my commaundementes, and done the thinge that is euyl before me.

Thus sayeth the LORD: your house muste be desolate, I will cast you out as the wind doth strawe: your children shall not be fruitful, for they haue despised my commaundementes, and done the thinge that is euyl before me.

Thus sayeth the LORD.

Exo. xvi. d.

Num. xiii.

Exo. xvi. c.

Num. xx. b.

Exo. v. a.

Exo. xv.

Exo. xx.

Exo. i. d.

Math. xiii.

Exo. i. d.

Exo. xx.

Esdr. vii. a.

Esdr. vii. d.

An. xlii. d.
Ex. xlii. g.
Num. xi.
John. viii.

Exo. xlii. c.
Exo. xlii. b.

An. xlii. a.
Exo. xlii. d.

The.iii. boke of Esdras

Your houses wyl I geue vnto a people that shall come, and they that neuer heard me, shall beleue in me: and they vnto whō I neuer shewed token, shall do the thyng that I commaunde them.

They haue sene no prophetes, yet shall they cal their sinnes to remembraunce, & know ledge theym. I reposit me vnto the grace, that I wyl do for the people whych is to come, whose chyldren reioyce in gladnes: and thoughte they haue not sene me wth bodely eyes, yet in spirite they beleue the thyng that I saye. And nowe brother be holde what great worshyp; and se the people that cometh frome the East, vnto whome I wyl geue the Dukedome of Abraham, Isaac, and Jacob. Of Oseas, Amos, and Micheas, of Joel, Abdi, Jonas, Baam, and Abacuck, of Saphon, Aggeus, zachary, and Malachy, whych is called also an Angell (or Messenger) of the Lorde.

Mal. iii.

The.ii. Chapter.

The Synagoge findeth faulte wth his owne chyldren. The Gentyles are called.

A Thus sayeth the Lorde: I brought this people oute of bondage, I gaue them my commaundmentes by my seruantes the prophetes, whō thou wouldest not heare, but despisyd my counsels. The mother & bare the, sayth vnto the: So your wal ye childre for I am a widowe & forsake: I broughte you vp wth gladnes, but wth sorrow & heuines haue I loste you, for ye haue synned before the Lorde your God, and done the thyng that is euil before hym. But what shall I now do vnto you? I am a widowe and forsaken: go your waye, O my chyldren, and aske mercy of the LORD. As for me O father, I call vpon the for a wyne ouer the mother of these chyldren, which woulde not kepe my couenaunt: that thou bring them to confusion, and their mother to a spoyle, that she breace no more. Lette their names be scattered abroad among the heathen, lette theym be putte out of the earth, for they haue thoughte scoone of my couenaunt.

O rather they would not heare.

Gene. xix.

Woe be vnto the Art, thou that hiddest the vnghtuous by the. Thou wicked people, remembre what I dyd vnto Sodome and Gomorre, whose lande is turned to pytche and ashes. Euen so also wyl I do vnto all theym that heare me not, sayeth the almighty Lorde. Thus sayth the Lorde vnto Esdras: Tell my people that I wyl geue them the kyngedome of Hierusalem, whych I would haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlastyng Tabernacles, whych I had prepared for those.

B The tree of life shall be vnto the a sweete smellng opynement: they shall neyther labour nor be wterpe. So your way, & you

The.ii. Chapter.

shall receyue it. Praye for your selues a fewe dayes, that ye maye dwell therein. Nowe is the kyngdome prepared for you, therefore watche. Take heauen and earth to wytnes, for I haue broken the euill in pieces, & created the good, for I lyue sayth the Lorde. Embrace thy chyldren, and bringe them wth gladnes: make their feete as faste as a salter, for I haue chosen the, sayeth the Lorde.

And those that be deade wyl I raise vp agayne frome their places, and bringe them out of the graue, for I haue knowen my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the sayth the Lorde. And for thy helpe I shall sende the my seruantes Eay and Jeremye, after whose counsell I haue sanctified and prepared for the. fig. trees, wth diuerse frutes, and as many welles, flowe: purge wth mylke and honny, and. vii. moystaynes, whereupon there grow roses and lilies, wherein I wil fil my *chyldre wth tope. Execute iustice for the wyddowe, be iudge for the fatherles, geue to the poore, defende the comfortles, clothe the naked, heale the wounded and synke, laughe not a lame man to scorne, defende the creple, and let the blynde come into the syghte of my clerenes. Kepe the old and yong wth in thy walles: where so euer thou syncke the deade, token them, and bury them, and I shall geue the the firste place in my Resurrection. Holde still (O my people) and take thy reste, for thy quietnes is come.

Erod. xv.

O rather thy chyldre

Cobi. xv.

Fede thy chyldren, O thou good nurse, stably the their feete. As for their seruantes whom I haue geuen the, there shall not one of theym perishe, for I wyl seke them to thy numbre, were not thy selfe. For when the day of trouble and heuines cometh, other shall wepe and be sorrowful, but thou shalt be merry and plentious. The Heathen shall be gelous, but they shall be able to do nothyng against the, sayeth the Lorde. My handes shall couer the, so that thy chyldren shall not see the syre euerlastyng. Be ioyfull O thou mother wth thy chyldren, for I wyl deliuer the sayth the Lorde. Remember thy dead chyldren, for I shall bringe them oute of the earth, and shewe mercy vnto them, for I am mercifull, sayth the Lorde almighty. Embrace thy chyldren vntill I come, and shewe mercy vnto them, for my welles shal ouer, and my grace shall not faile. I Esdras receyued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel. But when I came vnto Israel, they sette me at naughte, and despised the commaundementes of the Lorde. And therefore I saye vnto you, O ye Heathen that heare and vnderstande: Take for your shepherds, he shall geue you euerlastyng rest: for he is nye at hande, that shall come in the ende of the worlde. Be readye to the rewarde of the kyngedome for the euerlastyng

As yuge lyght shall come vpon you for ever: more. Ife the shadowe of thys worlde, receyue the fulnes of your glorie. I receiue mye sautoure openly: O receiue the gift that is geuen you, and be glad geuing thakes vnto hym, that hath called you to the beauenlye kyngedome.

Arise vp, and stand fast, behold the number of those that be sealed in the feast of the Lorde, whiche are departed from the shadowe of the worlde, and haue receyued gloriouse garmentes of the Lorde. Take the nombre O Esdras, and shew vnto the people, whiche haue fulfilled the lawe of the LORD. The nombre of the chyldren whom thou longedest for, is fulfilled: beseeche the power of the Lorde, that thy people whiche haue bene called from the begynnyng, maye be hallowed.

Esdras. vii. I Esdras sawe vpon the mounte Sion a grete people, whom I coulde not number, and they all praised the LORD with songes of thankes geuyng. And in the myddeste of them there was a yonge man of an hye stature, more excellent then all they, and vpon euerye one of their heades he set a crowne, and was euerye hygher and higher, whiche I maruailed at greatlye. So I asked the angel, and said: O what are these? He answered and said vnto me: These be they, that haue put of the mortal clothyng, and put on the immortall, haue testified and knowleged the name of god: Nowe are they crowned, & receyue the reward. Then said I vnto the angel: what yonge person is it, that crownethe them, and geueth them the palmes in their handes? So he answered and sayde vnto me: It is the sonne of God, whome they haue knowleged in the worlde. Then beganne I greatly to commend them, that stood so styfely for the name of the Lorde. And so the Angell sayde vnto me: Go thy waye, and tel my people what maner of thynges and howe grete wondres of the LORD thy God, thou hast seene.

The.iii. Chapter.

The wonderful workes whiche god dyd for the people are recited. Esdras maruailed that GOD suffereth the Babilonians to haue rule ouer his people, whiche yet are synners also.

In the thyrtye yere of the fall of the Citie, I was at Babilon, and lay troubled vpon my bedde, and my thoughtes came vpon ouer my herte: for I sawe the desolation of Sion, and the pleruous wealth of them, that dwel at Babilon, and my spyrte was sore moued, so that I began to speake seatefull wordes to the most hery, and said: O Lord God, thou spakest at the begynning, when thou plantedst the earthe (and that thy selfe alone) and gauest commaundementes vnto the people, and a booke vnto Adam, which was a creature of thy handes, and

hast breathed in him the bryth of lyfe, and so he liued before the, and thou leddest him into Paradyce, whiche garden of pleasure thy ryght hand hadde planed ouer the earth was made. And vnto hym thou gauest commaundement to loue thy waye, whiche he transgressed, and immediately thou appointedst deathe in hym, and in his generations. Of hym came nations, crybes, people, and kynredes out of nombre. And euery people walked after their owne wil and dyd vnto thynges before the, as for thy commaundementes, they despised them.

But in proces of tyme thou broughtest the water flood vpon those that dwelt in the worlde, and destruydest them. And like as the deeth was in Adam, so was the water flood also in these. I recordeles one of them thou leueste, namelike Noe with his household, of whom came all crybtuous men. And it happened that when they that dwelt vpon the earthe, began to multiplye, and had gotten many chyldren, and were a grete people, they beganne to be more vngodlye then the first.

Nowe when they all lyued so wickedly before the, thou diddest chuse the a man fro among them, whose name was Abraham. Hym thou loudest, and vnto hym onelye thou shewedst thy will, and madest an everlastinge couenaunte with him, promisinge hym that thou wouldest neuer forsake his seede. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob, and Esau. As for Jacob thou diddest chuse him, and put backe Esau. And so Jacob became a grete multitude.

And it happened that when thou leddest his seede out of Egypte, thou broughtest them vp into the mounte Sinai, bringinge downe the beaueus, settinge faste the earth, mounge the grounde, makinge the depthes to shake, & troubling the worlde. And thy glorie wente thorow foure portes of fyre, and earthquakes & wyndes, and colde, that thou mightest geue the law vnto the seede of Jacob, and diligēce vnto the generation of Israell.

And yet tokeste thou not awaye frome the that wicked herte, that thy lawe might bringe forth fruite in them. * For the first Adam bare a wycked herte, transgressed, and was overcome, and so be all they that are borne of him. Thus remayned weakenes in the lawe of the herte of the people, with the wyckednes of the roote: so that the good departed awaye, and the euill abode still. So the tyme passed awaye, and the peres were brought to an ende.

Then diddest thou raise vp a seruaunte called David, whom thou commaundest to builde a Citie vnto thy name, and to offer vp incense and sacrifice vnto the there in. Thys was done nowe manye yeres. Then the inhabyters of the Citie forsoke the, and in all thynges dyd euerye as Adam and all his generations hadde done: for

Gene. vi. 6.

Gene. vii. 1.

1. Pe. ii. 2.

Gen. xii. 1.

Gene. xxi. 1.

Rom. ix. 6.

Gene. xxi. 1.

and. xxii. 1.

Exod. xxi. 1.

Deu. xxi. 1.

Gene. ii. 1.

11. Reg. v. 1.

they also had a wycked herte.

D And so thou gaueste thy cipe ouer into the handes of thyne enemies. Are they of Babilon more better and more ryghtuous then thy people, that they shall therefore haue the dominion of Sion? For when I came there, and sawe theyr vngodlinesse, and so greate wickednes that it could not be numbred: yea, when my soule sawe so manye euill doers (in the. xxx. yere) rap herte sayled me, for I sawe how thou suffereste them in suche vngodlines, and sparest the wycked doers, but thyne own people hast þe cored out, & preserued thyne enemies, and this hast thou not shewed me.

Jer. x. 6.

I canne not perceyue howe this happeneth. Do they of Babilon then better, the they of Sion? Or is there any other people that knowe eith the, saunge thy people of Israel? Or what generatiō hath so beleued thy cōmānēces as Jacob? And yet their reward appereth not, & their labour hath no fruit. For I haue gone here & ther to, & to the heben, & I se þe they be ryche, and wealchy, and thynke not vpon thy cōmānēces. Weyghe thou therefore our wyckednes nowe in the balauce, and theirs also that dwel in the world, and so shall thy name be no where sounde but in Israel. Or where is there a people vpon the earth, that hath not sinned before the? Or what people hath so kept thy cōmānēces? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and Heathen.

The.iii. Chapter.

The aungell reproveth ESDRAS, because he seemed to enter into the profound iudgements of God.

And the Aungell that was sente vnto me (whose name was Uriel) gaue me an answer, and sayde: Thy herte hath been taken to much vpon it in this world, and þe thynkest to comprehend the waye of the hest. Then sayde I: yea my Lorde. And he answered me, and sayde: I am sente to shewe the thye wayes, and to set for the thye similitudes before the: wherof if thou canste declare me one, I wyll shewe the also the waye that thou desireste too see: and I shal shew the from whence the wicked herte cometh. And I sayde: Tell on my Lorde. Then sayed he vnto me: Go thy waye, weyge me the weyghte of the fyre, or measure me the blasle of the wind, or call me agayne the daye that is past. Then answered I, and said: What man borne is able to doo that? Why requitest thou suche of me? And he sayde vnto me: If I shoulde aske the, howe deepe dwellinges are in the sea? Or howe great water springes are vpon þe firmament? Or howe greate water springes are in the begynnyng of the depe? Or wherby are the out-

gopnges of Paradyse, peradventure thou wouldest say vnto me: I neuer wēt downe yet into the depe nor hell, neither dyd I euer clyme vp into heauen. Answerethelle nowe haue I asked the but onely of fyre, & wynde, and of the day, wher the som thou hast traueyled, and from the wherch thou canste not be seperated, and yet canst thou geue me no answer of them.

He sayde moreover vnto me: Thyne owne thynge, and suche as are growen vpon the, canste thou not knowe, howe shouldest thou velle then be able to comprehend the waye of the hest, and now outwardly in the corrupte world, to vnderstande the corruption that is euident in my syght? Then sayd I vnto him: It were better that wee were not at all, then that we shoulde lyue in wyckednes, and to suffer and not to knowe wherfore. He answered me and sayde: I went in a woode, and the trees toke such a deuice, and sayde:

Come lette vs go and syghte agaynst the sea, that it maye departe awaye before vs, and þe we may make vs yet more woodes.

The flowdes of the seas also in like manner toke this deuice, & sayde: Come, let vs go vp, and syghte agaynst the trees of the woode, that we maye make our lande the wider. The thought a deuice of the woode was but vayne, and nothyng worthe, for the fyre came and consumed the woode.

The thought of þe flowdes of the sea came likewise to naught also, for the sand stode vpon and stopped them.

If thou were Iudge now betwixt these two, whom wouldest thou iustifie, or whō wouldest thou condemne? I answered and sayde: Verily it is a folie the thoughte that they boeth haue deuised.

For the ground is geuen vnto the woode, and the Sea also hath hys place to beate hys flowdes. Then answered he me, and sayd: Thou hast geuen a ryght iudgement, whye iudgeste thou not thy selfe also? For like as the ground is geuen vnto the wood, & the sea to his flowdes: & thus so they that dwell vpon earthe maye vnderstande nothyng but that wherch is vpon earth: and he that dwelleth about the heuens maye onely vnderstande the thynge that are about the heuens. Then answered I, and sayde: I beseeche the O LORD, let me haue vnderstandyng: for it was not my mynde to be curiouse of thy hye thynge, but of suche as wee daylye meeblye wyth: all, namele wherfore that Israel is blasphemed of þe Heathen, and for what cause the people (whome thou euer hast loued) is geue ouer, to be punished of the vngodly nations: & why the lawe of our fathers is brought to naught, and the wyrtten cōuēnātes come to none effect, and we passe awaye oute of the world as the grasshopers, and our lyfe is a verye scare, and we are not worthy to obayne mercye. What will he do then vnto hys name, wherby is called

Gal. 1. 6. c.
John. 1. 1. c.
1. Cor. 1. 1. b

called vpon euery vs: Of these thynges haue
I asked question.

Then answered he me, and sayde: The
more thou searcest, the more thou shalt
maue, for the worlde hath fast to passe
away, and can not compend the thynges
that are promised for the rightuouse
in tyme to come, for this worlde is full of
vniuersalnes and weakenes.

But as concerninge the thynges wher-
of thou asked me, I wyl tell the. The euyl
is sowne, but the destruction thereof is not
yet come. If the euyl now that is sowne
be not turned vpside downe, & if the place
where the euyl is sowne passe not awaye,
then canne not the thyng come that is
sowne wth good. For the corne of euyl
seed hath bene sowne in the heart of manne
frome the begynnyng, and how much vn-
godlynesse hath he brought vpon this
tyme, and howe much shall he yet bringe
forth until he come into the barne?

Wonder now by thy selfe, whet the corne
of euyl seed is cut downe, howe greete a
barne shall it fylle? I answered and sayd:
How, and when shall these thynges come
to passe? Wherefore are our peres faine
and euyl? And he answered me, sayinge:

Hast not thou to much vpon the byest,
for thy hastynesse to bee about hym, is but
vayne, thou makest to much a do. Dyd not
the soules also of the rightuous aske que-
stion of these thynges in their holines, say-
inge: * How longe shall I hope of this sa-
uour? Whet cometh the fruite of my barne
and my reward? And vpon this Ieremi-
all the archangel, gaue them answer and
sayd: Euen when the numbre of the seedes
is filled in you: for he hath weyed þ world
in the balance, in measure and numbre
harbe he measured the tyme, and moueth
it not until the same measure be fulfilled.

Then answered I and sayde: O Lorde
Lorde, now are we all ful of synne, and for
our sakes peradventure it is, that the barne
of the rightuous shal not be filled because
of the synnes of them that dwell vpon the
earth.

So he answered me and sayde: Booe
thy waye to a womanne wth chylde, and
aske of her when she hath fulfilled her nine
monethes, if her chylde may keere the
byrthe any longer wth in her. Then sayd
I: No Lorde that canne she not.

And he sayde vnto me: In hell the secreete
places of soules are like the priue cham-
ber of a woman. For lyke as a womanne
that travellet, maketh hast whet the tyme
and necessity of the byrthe is at hande: E-
uen so doth * she haste to deliuer it that is
committed vnto hir. Loke what thou desi-
rest to se, it shal be shewed the from the be-
gynnyng. Then answered I and sayde:
If I haue founde fauoure in thy sighte,
and if it be possible, & if I be mere therfore,
shewe me then, whether there be more to
come then is past, or more passe, then is for

to come, What is passe I know: but what
is for to come, I knowe not.

And he sayde vnto me: Stande vpon
the righte syde, and I shall expounde the
similitude vnto the. * So I stode, and he
holde an hore butynge ouen weate whet
before me: and it happened that when the
flame was gone by, the smoke had the v-
pper hande. After this, there went ouer be-
fore me, a waeter clyde, and sent downe
much rapne wth a storme, and when the
storme came was past, the droppes remai-
ned styll. The said he vnto me: like as the
raie is more then the droppes, and as the
fire exceedeth the smoke, euen so the mea-
sure of the thynges that are passe hath the
upper hande. Then went the droppes and
the smoke about: & I praied & said: O Ioue
I Ioue (thyngest thou) until that tyme?
What shall happen in those dayes? He
answered me, and sayde: As for the to-
kens wherof thou asked me, I may tel the
of them in a parte: but as touchyng * thy
lyfe, I maye not shewe the, for I am not
sent therfore.

On a sim-
il declar-
ation of the
thyng that
is asked.

Some read
my lyfe.

The.v. Chapter.

Ezechias and the aungel comen together.

¶ Euen so, as concerninge the
tokens, marke this: Beholde
the dayes shall come that they
whych dwell vpon earth shall be
taken in a greete numbre, * and the maye
of the reuer shall be vpon, & the lande shall
be barren from fertility: but iniquitye shall
haue the upper hande, lyke as thou hast
sene now, * and as thou hast hearde longe
ago. And the lande that thou seest now to
haue rule, shalt thou shortly se waste. But
if god graunt the to Ioue, thou shalt se after
the the third tyme, & the sunne shal sodde-
ly shyne againe in the night, & the moone
thrice tymes in the daye, and bloude shall
dropp oute of woode, and the stone shall
geue his voyce and the people shall be vn-
quiet: and euen he shall rule whome they
hope not, that dwell vpon earth, and the
folles shall dye, and the Sodomitish sea
shall caste oute synne, and make a noyse in
the nyght, wherby manye shal not knowe,
but they shall all heare the voyce thereof.

There shall be a confusion also in many
places, and the fyre shal be oft sent agayne
and the wyld beasts shal go theyr waye,
and monstrous women shall beare mon-
sters, and salte waters shal be found in the
swete: one scende shall fight agaynst an o-
ther: then shall al wpt and understanding
be vpon and put aside into their secreete pla-
ces, and shal be sought of man, and yet not
founde. Then shall vniuersalnes & vo-
luptuousnesse haue the upper hande vpon
earth. One lande also shal aske another,
and say: is rightuousnes gone thowm the?
And it shal saye: no. At the same tyme shall
men hope, but notynge obtayne: they shal
laboure, but their wayes shal not prosper.

Or rather
shal be tase
of the begi-
led wgrete
ryches.
What, xxi. ii
Or rather
more then
thou now
seest, or her-
dest longe
ago.

Apoc. vi. b.

Or rather
do they.

The.iii. booke of Elishas

To shewe the such tokens I haue leue,
and if thou wylte praye agayne, and wepe
as nowe, and faste seuen daies. thou shalt
heare yet greater thynges. Then I awa-
ked, and fearfullnes went thorow all my
bodye, and my mynde was feble and care-
full, so that I almost sowned wrythall. So
the aungell that was come to talke wryth
me, helde me, comforted me, and set me vp
vpon my feete.

And in the seconde nyghte it happened
that Salathiel the captayne of the people
came vnto me, sayinge: Where haste thou
bene? & why is thy countenance so heauy?
Knowest thou not that Israel is commit-
ted vnto the, in the laude of their captiui-
tie? Up then and cate, and forsake vs not
as the shepherde that leaueth his flocke
in the handes of wycked wolues. * Then
sayde I vnto hym: So thy waye from me,
and come not nye me: and he heard it, and
as I sayde, so went he his waye from me.
And so I fasted seuen daies, mowynge
and wepyng, lyke as Aziel the Aungell
commaunded me. And after seuen daies
it happened, & the thoughtes of my herte
were verie greuous vnto me agayne, and
my soule receiued the spirite of vnderstan-
dyng, and I beganne to talke wryth the
mooste chyste agayne, and sayde: O Lorde
Lorde, of every woode of the earth and of
all the trees therof, thou hast chosen the
one onely vyneparde, and of all landes of
the whole worlde, thou hast chosen the one
pytte: and of al the flowers of the ground,
thou hast chosen the one lilye: and of all
the depes of the Sea, thou hast fylled the
one cyter: and of all builded Cityes, thou
hast halowed Sion vnto thy selfe: and of
all the fowles that are created, thou hast
named the one Dove: and of al the cattell
that are made, thou hast prouided the one
shepe: and amonge all the multitudes of
folkes, thou hast gotten & one people, and
vnto this people whiche thou loudest: thou
gauest a lawe, that I am proued of all.

And nowe O Lorde, whye hast thou ge-
uen this one people ouer vnto many? and
vpon the one roote thou hast prepared o-
ther, and whye hast thou scattered the one
onely people among many? whye treade
them downe, yea whye haue cuted wryth-
stand thy promises, and neuer beleued thy
counauntes? And though thou wereste
enemie vnto thy people, yet wouldest thou
punyssh them wryth thine owne handes.
Nowe when I had spoken these wordes
the Aungell that came vnto me the nyght
 afore, was sente to me, and saide vnto me:
Heare me, and hearken vnto the thing that
I say: and I shal tel the more. And I said:
Speake on my Lorde.

Then sayde he vnto me: thou arte sooze-
bered and troubled for Israels sake. Lo-
uest thou that people better then hym *
that made them? And I sayde: No Lorde,
but of verie griefe and compassion haue I

The. v. Chapter.

spoken. For my paynes payne me euerie he & made
houre, because I woulde haue experience them.
of the waye of the mooste chyste, and to seke
oute part of his iudgement. And he sayde
vnto me, that thou maist not. And I sayd,
wherefore Lorde? Wherunto was I borne
this? Or why was not my mothers chyld-
bedde then my graue? So had I not sene
the miserie and trouble of Iacob, and the
trauayle of my people of Israel.

And he sayde vnto me: Number me the
thynges that are not yet come: gather me
together the droppes that are scattered
abrode: make me the houses giene agayne
that are wythered: open me the thyng
that is closed: and byng me for the the
wyndes, that are shure vnto: Shewe me
the ymage of a voyce, and then shall I de-
clare the & thynges that thou labourest to
knowe. And I sayd: O Lorde, Lorde, who
may knowe these thynges, but he that hath
yot his dwellinge wryth men? As for me, I
am vnto: howe maye I then speake of
these thynges wherof thou hast made me? Then
sayde he vnto me: lyke as thou canst doo
none of these thynges that I haue spoken
of, euen so canst thou not synde ouer my
Iudgemente, or in the ende the loue that
I haue promised vnto my people. And I
sayde: Beholde O Lorde yet arte thou nye
vnto them that haue no ende: * and what
shall they doo that haue bene before me, the ende is
or he that be nowe, or they that shal come at hande.
after vs? And he sayde vnto me: I wyl li-
ken my Iudgemente vnto a cyng. Lyke
as there is no slackenye of the laste, euen
so is there no clemencye of the fyrste. So
I answered and sayde: Coudest thou
not make those (that haue bene made, and
that be nowe, and that are for to come) in
one, that thou mightest shewe thy Iudge-
ment the soner? Then answered he me,
and sayde: The creatures maye not haue
about the maker, neither maye the worlde
holde thym at once, that shall be created.

And I saye, Howe haste thou sayde then
vnto thy seruante, that thou shouldest ma-
ker haste made the creature liuing at once
and the creature bare it? euen so myghte
it nowe also beare thym that be present,
at once. And he sayde vnto me, Aske the
chyldbedde of a woman, and say vnto hir:
If thou byngest for the chyldren, whye do-
est thou it not together, but one after an-
other? Isape her therfore to byng for the
ten chyldren at once. And I sayde she can
not, but muste do it one after another.

Then sayde he vnto me: Euen so haue
I geuen a chyldbedde vnto the earth, for
those that be sowne vpon it be proctise of
tyme. For lyke as a yonge chyld maye not
byng for the the thynges that belonge to
the aged, euen so haue I ordeyned & worlde
whyche I made.

And I asked and sayde: Serue thou
hast nowe geuen me away, I wyl speake
before the, for oue mother of whom thou
hast

That is as
monge the
handes of
the whyche
by crueltye
are wolues.

Or rather
better then

hast tolde me, is yet yonge, and nowe thee draweth nye vnto age. He answered me, and sayde: Aske a womanne that beareth children, and she shall tell the. Saye vnto her: wherfore are not they (whā thou hast now brought forth) like those that were before the, but lesse of stature? And she shall answer the. They that be borne in the youth of strength are of one fashion, & they that are borne in the tyme of age (whē the childe bedde fayleth) are otherwyse. Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures whych now begyn to be olde, and haue passed euē the strength of youth. Then sayde I: Lorde I beseeche the, if I haue founde sauour in thy syght, shewe thy seruaunte by a hom doest thou visite thy creature?

As to who
will thou
commite
the ouer-
sight of thy
workman-
shipp.

The.vi. Chapter.

The angell instructeth Ecdias, & geueth hym answer to his questions.

As he saide vnto me: In the begynnyng when the ground was made, before þ world stode, or euer the wynde blew, before it thundered and lyghtened, or euer the foundations of Paradise were layd, before the fayre flowers were seene, or euer the mouable powers were stablyshed, before the innumerable multitude of angelles were gathered toggyther, or euer the byghnesses of the aye were spred vp, afore the measures of the firmamente were named, or euer the chymneys of Sion were bote, and or the presentepes were sought out, and or euer the inuencions of theym that now spurne, were putte aside, before they were scaled that now gather sayeth for a treasure: theddyd I consider and ponder all these thynges, and they all were made thowow me, and thowow none other, by me also they are ended, and by none other. Then answered I, and sayde: whych shall be the partynge a sunder of the tymes? Or when shall be the ende of the spyle, and the begynnyng of it that foloweth? And he sayde vnto me: Frome Abraham vnto Isaac, when Iacob and Esau were borne of hym, Iacobys hande held the spyle the bele of Esau: for Esau is the ende of this world and Iacob is the begynnyng of it that foloweth. The hande of manne betwixt the bele and the had. Other question (Ecdias) aske thou not.

Gen. xlv. c.

I answered and then sayde: O Lorde, I beseeche the shewe thy seruaunte the end of thi tokes, wherof thou shewdest me parte the last nyght. So he answered and sayd vnto me: Stand vp vpon thy feete, and heare the perfite voyce and sounde. There shall come a greates motion, but the place where thou standest shall not be mooued. And therfore when thou hearest the

wordes, be not astraied: for of the ende shall the worde, and fundation of the earthe be vnderstande. And whype the worde therof trebleth and quaketh, for it knoweth that it must be chaunged at the ende. And it happened, that when I hadde heard it, I stode vp vpon my feete, and berkened: and beholde, there was a voyce that spake, and the sounde of it was like the sounde of many waters, and it sayde: Behoulde, the dayes come, that I wyll begynne to draw nie, and to viset the that dwel vpon earth, and will begynne to make inquisition of them what they be that haue hurte equity with butyghenousnes, and when the low estate of Sion shall be fulfilled: and when the worlde, that shall vanyshe away, shall be ouerleated, then wil I do these tokens.

B

The bookes shall be opened before þ firmament, and they shall se aloggyther, and the chyliden of a peare olde shall speake with these voyces: the women with child shall bynge forth the vnyrmye chyliden of thre or foure monethes olde, and they shall lyue and be raysed vp: and sodenly shall the sound places appeare as the vnsound, the full store houses shall sodenly be found empty, and the trumpet shall geue a sound, whiche when euerie manne heareth, they shall be hastily astraied. At that tyme shall frendes fyght one agaynst an other lyke enemies, and the earthe shall stande in feare with them.

Ezech. ix. a.
Dan. vii. a

The springes of the welles shall stande dry, and in thre houres they shall not flue. Whosoeuer remaineth from al these thynges that I haue tolde the, shall escape, and se my saluation, & the end of your worlde.

* And the menne that are receyued, shall see it, they that haue not tasted death frome theyr byrthe: and the bert of the indwellers shall be chaunged, and turned into an other meynynge. For cupyll shall be put oute, and dysceyte shall be quenched. As for sayeth, it shall floryshe, corruption shall be overcome: and the truerth, whiche hath bene so long about fruite, shall be declared. And it happened when he talked with me, that I looked demurely vpon hym, before whome I stode, and these wordes saide he vnto me: I am come to shew the, the tyme of the nyghte for to come.

Or healeth
full wofe.

If thou wylte praye yet more, and faste seven dayes agayne, I shall tell the more thynges and greater then before: * for thy voyce is heard before the Hieste: for whiche the myghty hath sene thy rightuous deasire. Inge, he hath sene also thy chastite, whiche thou hast hadde euer sence thy youth: and therfore hath he sente me to shewe the all these thynges, and to save vnto the. Be of good conforce, and feare not, and haue not with the tymes that are past, to thinke vayne thynges, and make not hast of the latter tymes.

Or by ma
kinge haste
thou go fro
the remem-
brance of
the latter
tymes.

And it happened after this, that I wept agayne, and fasted seven dayes in like man-
ner

The.iii.boke of Edoas

The.vii.Chapter.

ner, that I myght fulfill the thre weekes which he toke me. In the eight night was my herte vered within me agayne, and I began to speake before the vnt: for my spirit was greatly sette on fyre, & my soule was in distres, and saide: **O LORD** thou spakest vnto thy Creature from the begynnyng (even the first day) and saydest: * Let heauen and earth be made, and thy worlde was a perfecte worke. And then was there light, and darkenesse were yet on euery syde, and silence: there was no mannes voyce as yet beside the. Then commaundedst thou a sayre lyght to come forth out of thy treasures, that thy worke myght appeare and be seene.

D Upon the seconde daye thou madeest the spirit of the firmamente, and commaundedst it to parte a sinder, and to make a diuision betwene the Waters, that the one parte myght remaine aboue, and the other beneath. Upon the thirde daye thou broughtest to passe, that the waters were gathered in the seventh part of the earth. Syre partes hast thou dyed vp, and kepte them, to the intente that men myght sowe and occup husbandrye therein. As sone as thy worlde went forth, the worke was made. For immediatlye there was greute innumerable fruite, & manye diuerse pleasures and desires of temptation, and thys was done the thirde daye.

Upon the fourth daye thou commaundedst that the sunne shoulde geue hys shine, and the moone hys lyght: the steres byddest thou set in order, and * gauest them a charge to do seruice euen vnto man, that was for to be made. Upon the fyfte daye thou * saydest vnto the seventh part (where the waters were gathered) that they shold bringe forth diuerse beasts, fowles and fyshes. And so it came to passe, that the donne waters, & without soule, broughte forth the luyng beasts, at the commaundemente of **WDD**, that all people myght prayse thy wonderous workes.

Thou didest thou preserue two soules, & one thou calledst Enoch, and the other Leuiathan, and diddest separte the one frome the other: for the seventh parte (namelye, where the water was gathered together) myght not helde them both. Vnto Enoch thou gauest one parte, which was dyed vp the thirde daye, that he shoulde dwell in the same parte, wherein are a thousande bylles. But vnto Leuiathan thou gauest the seventh parte namelye the moyste, and hast kepte hym to deuoure what thou wylte and when. Upon the syxte daye thou gauest commaundemente vnto the earth, that before the it shoulde bringe forth beasts, cattell, and all that crepe, and besides thys, Adam also, whom thou madeest Lord of all thy creatures.

Oft thou comest me al, & the people also whos thou hast chosen, specially vnto thy selfe. All thys haue I said now, and spoken be-

fore the, that I myght shew how that he worlde is made for our sakes. As for the other people whiche also come of Adam, thou hast saide that they are nothing but be like a speckle, and hast likened the multitude of them vnto a droppe that tallery from the rouse of the house.

And now **O Lord**, the Heathen whiche haue euer bene reputed as nothinge, haue begunne to be Lordes ouer vs, and to be vnto vs: but we thy people (whos thou hast called the first borne, thy onely begotten, and thy fetter louers) are geue into their handes and power. If the worlde now be made for our sakes, wher haue we not the inheritance in possession wth the worlde? Howe longe shall thys indure?

The.viii.Chapter

The angel sheweth Edoas many thynges to come.

AD it happened after that I hadde spoken out these wordes, there was sent vnto me an angel, which had bene by me also the nyghtes before, and he sayde vnto me: Up Edoas, and heare the wordes that I am come to tell the. And I sayde: speake on **Lord** my God. Then sayd he vnto me: The Sea is sette in a wyde place, that it myght be depe and greute, but the entrance is narrowe and small lyke a ryuer. For who woulde go into the Sea, to looke and to rule it? If he wente not thorow the narrowe, howe myght he come into the broad?

Item an other: A Citie is buylded and sette vpon a wyde felde, and is full of all goodes: the entrance is narrowe and so darne. lyke as if there were a sicke at the eyght hand, and a depe water at the lefte, and as it were ouer one straght pathe betwixte them boeth, so small, that there coulde but one man go there.

If thys Citie now were geuen to an herie, and he neuer wente thorow the perillouse waye, howe woulde he receyue his inheritance? And I sayde: It is so **Lord**. Then sayde he. Euen so is Israel also a porcion. And wher? for these sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng indged that was done. Then were the entrances of the worlde made narrow, full of sorowe and trauaile: They are but few and euell, full of perilles and labour. For the entrances of the fore worlde were wyde and sure, and broughte innumerable fruite.

If they now which are entred into this world, may not comprehend these straght and darne thynges, muche lesse may they comprehend and vnderstande the secret thynges. Where disquietest thou thy selfe then, seynge thou arte but a corruptible manne? And what wouldest thou knowe where as thou art but mortall? And wher hast

Gene. i. a.

Exo. xiii. 5

Deu. xiii.

Gene. i. a

haste thou not receyued into thyne herte the thyng that is for to come, but that is presente?

When said I, O Lord Lord, thou hast ordeined in thy lawe, * that the ryghtuous should inherite these thynges, but that the vnlawfull and vngodly shoulde perishe. Neuerthelesse the ryghtuous shall suffer straunge thynges, and hope for wyde, for they that haue lyued vngodly and suffered straunge thynges, shall not see the wyde.

And he sayde vnto me: There is no Judge aboue God, and none that hath vnderstandinge aboue the wyseste. For there be manye that perishe, because they despise the lawe of God that is set before them. For God hath geuen straught commaundement to suche as come, that they knowe what they do, and howe they shoulde lyue: and if they kept this they shold not be punished.

Neuerthelesse they were not obedient vnto hym, but spake agaynst hym, imagined vayne thynges, and purposed to synne, and sayd moreover that there was no god, and that God regarded them not. Hys wyues haue they not knowen, hys lawe haue they despised and denyed hys promyses: in hys statutes and ordinaunces haue they not bene saythful and Obedient, & haue not performed hys workes.

And therefore Eldras: vnto the ful, plenty: and to the emptye, emptines. Behold the tyme shall come that these tokens whiche I haue told the shall come to passe, and the wyde shall appeare: and the earth that nowe passeth awaye shall be shewed, and whosoever is deliuered frome the euilles, shall see my wonders. For my sonne Iesus shall be openly declared, with those that be with hym: and they that remaine, shall be met in foure hundred yeres.

After these same yeres shall my sonne Christe dye, and all men that haue life: and the worlde shall be turned into the olde silence, vii. dayes, lyke as in the soze iudgements. * so that no man shall remaine.

And after seven dayes, the world that yet awaketh not, shall be rased vp, and shall be corrupte. And the earth shall restore those that haue slept in hye, and so shall the dust those that dwell in silence, and the secrete places shall deliuer those that be committed vnto them.

And the mooste hyest shall be openly declared vpon the seate of iudgement, & all miserie shall vanishe awaye, and longe sufferinge shall be gathered together. But the iudgement shall continue, the truth shall remaine and fayeth shall wane stronge, the worlde shall solome and the reward shall be shewed, the ryghtuousnesse shall watche, and the vngodlynesse shall beate no rule.

Then sayde I: Abraham prayed for the Sodomites, and Moses * for the fathers that synned in the wilderness, and he that came after hym for Israell, in the tyme of Ahas and Samuell: and Dauid

* for the destruction and Salomon for the that came into the Sanctuarie, and Helias * for those that receyued capte, and for the deade, that be myghty lyue: and Elias for the * people in the tyme of Senacherib: and diuerse other in like maner, whiche haue prayed for manye.

Even so nowe synge the corrupte is growen vp, and wickednes increased, and the ryghtuous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and sayd: This presente worlde is not the ende, there remaineth muche honoure in it, therefore haue they prayed for the weake. But the daye of dome shall be the ende of this tyme, and the begynnyng of the immortallitie for to come, wherein all corruption vanishe, all voluptuousnes is lowed, all misbelieve taken awaye, ryghtuousnes growen, and the veritye spronge vp. Then shall no man be able to saue hym that is destroyed, nor to oppresse hym that hath gotten the victorie. I answered then, and sayd.

This is my fyrst and laste sayunge that it hadde ben better, not to haue geuen the earth vnto Adam, or else when it was geuen hym, to kepe hym that he shoulde not synne. For what profite is it for men now in this presente tyme to lyue in heauines, and after deathe to loke for punishment? O thou Adam, what haste thou done? For thouge * it was thou that synned, thou art not fallen alone, but wee all that come of the. For what profite is it vnto vs, if there be promised vs an immortall tyme where as wee medle with deadele workes? and that there is promised vs an euerlastyng hope, where as we our selues are euill and vayne: and that there are layde vp for vs dwellynge of heahe and freedom, where as wee haue lyued euill: and that the moost hye of the vnde is kepte to defende them whiche haue led a patient lyfe, where as wee haue walked in the mooste wicked wayes of all? And that they shall be shewed a Paradise, whose fruit endureth for euer, wherein is freedom & medycine, where as wee shall not goo in: for we haue walked in vnpleasaunte places: And that the faces of them whiche haue abstayned, shall shyne aboue the starrs, wher as our faces shall be blacke & darke? For whyle wee lyued and dyd vngodly, we considered not that we shoulde suffer therfore after deathe.

Then answered he me and sayd: This is the consideration and thought of the basele wherby man hath vpon the earth: that if he be overcome, he shall suffer as thou haste sayde. But if he get the victory he shall receyue the thyng that I say. For this is the lyfe wherof Moses spake vnto the people sayinge: * Those the lyfe that thou mayest lyue. Neuerthelesse they beleued hym not: neyther the Prophetes after hym. So now me whiche haue spoken

ii. ge. viii.
ii. par. de c
iii. re. xii. a
Jaco. v.
iii. re. xviii

Rom. v.

Or as there
was silence
before the
world was
made.

Gene. ix.
Exo. xxiii.

Deu. xxi. d.

Ken

The.iii. booke of Edoias

ken vnto them, that beauiues shoulde not teache vnto them to theyr destruction, like as toye is soe to come ouer those that haue suffered them selues to be inuolued in saluation.

I answered then and sayde: I knowe Lorde, that the byeste is mercifull, in that he hath mercy vpon them whiche are not yet in the worlde, and vpon those also that walke in hys lawe, and that he is patient * and longe sufferinge toward those that haue sinned in their workes: and that he is liberall to geue where as it requireth: and that he is of greete mercy, for he multiplieth his louinge kyndenesse toward those that are presente, and that are past, and to them whiche are soe to come.

For if he multiplie not hys mercyes, the worlde shal not be made liuinge, with those that dwell therein: He geueth also, for if he gaue not of his goodnes that they whiche haue done euil, might be eased, &c. thousande parte of manne shoulde not be made liuinge. And if the Judge forgave not those that be healed with hys worde, and if he woulde destroye the multitude that styneth, there shoulde be verie fewe left in an innumerable multitude.

The.viii. Chapter.

Edoias prayeth God rather to loke vpon hys owne Mercy, then on the synnes of the people.

Ad he answered me, sayinge: The mooste byeste made this world for manie, but the world to come for fewe. I will tell the a similitude, Edoias: As when thou askest the earth, it shal saye vnto the, that it geueth muche mould, wherof earthen vessels are made, but little of it that coulde cometh of: Euen so is it with the worke of this world. * There be many created, but fewe shal be preserued. Then answered I, and sayde: Then swallowe vp the wytt (thou soule) and deuoure the vnderstandynge, for thou arte agreed to berken and to geue eare, and wyllynge to prophesye: for thou haste no longer space geuen the, but onely to lyue. O Lorde, wilt thou not geue thy seruante leue, that we may praye before the: and that thou mayeste geue sence vnto our bette, and byrde our vnderstandynge, that there maye come fruite of it, and that euerye one whiche is corrupte, and beareth the state and place of a man, may lyue?

For thou arte alone, and wee all are one workmanship of thy handes, like as thou hast said, and like as the body is fashioned not in the chyldbed, and thou geueste the members. and thy Creature is preserued in spye and water: and, &c. monethes doth thy worke suffer thy creature, whiche is fashioned in hys: but the thyng that preserueth, and it that is preserued shal

The.viii. Chapter.

boeth be kepte together: and when tyme is, the chyldbed deliuereth the thyng that is kepte and growen in her.

For thou hast commaunded the byestes to geue mylke vnto the frute, that þ thing which is created and fashioned, maye be nourished for a tyme: and then thou despoilest and orderest it with thy mercy, dyngeste it vp with thy ryghtuousnes, naturalliste it in thy lawe, and resourment it with thy vnderstandynge, mortifieste it as thy Creature, and makeste it liuinge as thy worke.

Seynge then that thou doeste destroye him, whiche with so greete laboures is created and fashioned thorow thy commaundement, thou couldest lyghlye ordeyne also, that the thyng which is made myghte be preserued.

And this I speake now of all menne in general, as thou knowest: but of thy people, for whose sake I am sorre: and of thy inheritance for whose cause I mourne: and of Iseacil, for whome I am wofull: and for Iacob, for whose sake I am grieved: therefore begynne I to praye before the for my selfe and for them, for I see the fal of vs, euen of vs that dwell vpon earth. But I haue verbe & swyftnes of the iudge whiche is to come: therefore heare my voice and vnderstande my wordes, * and I shal speake before the.

This is the beginning of the wordes of Edoias, before he was receyued: O Lorde, thou þ dwellest in euerlastyngnes, whose eyes are lyft vp in the ayre, whose stole is excedding hye, whose glory & maiesty may not be comprehended, before whome the hostes of heauen stande with tremblinge, whose keepynge is turned in wynd and fire, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordinance is fearefull, whose lokenge byeth vp the depthes, whose worche maketh the mountaynes to melte away, and whose trueth beareth wytnes: O heare the prayer of thy seruante, and marke with thyne eares the petition of thy creature.

For whyle I lyue I will speake, and so longe as I haue vnderstandynge, I will answer. O looke not vpon the synnes of thy people, whiche serue the in the truth. Haue no respecte vnto the wycked studies of the Heathen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walked fawndly before the, but vpon them whiche with will haue knowen thy feare.

Let it not be thy will to destroye them, whiche haue hadde beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignation at them, whiche are worse then Beastes: but loue them that alwayes putte theyr truste in thy rightuousnes and glory: for we and our fathers haue al the same sicknesses and disaile, but because of our synnes thou

Rom. ii. a

O rather
whiche I
shal speake.
Rom. xii. d.

at. x. b
and. xii. b.

thou shalt be called mercifull.

Exhort thou hast mercy vpon vs, thou shalt be called mercifull, wher as we haue no workes of righteousness: for the righteous which haue saped vpon many good workes together, shall out of their dedes receiue reward. For what is man, þ thou shouldest take displeasure at hym? Or what is the corruptible mortall generation, that thou shouldest be so rough towards hym?

iii.re.viii.a For of a truth there is no man amonge
ii. Bar. vi. f them that be borne, but he hath deli-
i. Tho. i. b. uerely, and amonge the saydfull there is none whiche hath not done amysse.

For in thys (O Lorde) thy righteousness and thy goodnes shalbe praysed and declared, if thou be mercifull vnto them, whiche are not riche in good workes.

Then answered he me & sayde: Some thynges haste thou spoken a ryghte, and accordynge vnto thy wordes it shall be.

For I will not verely consydre the workes of them, whiche haue sinned before deathe, before the iudgemente, before de-

Gene. iii. a. struction, but I will reioyce & vnto the
worke and thoughte of the ryghteous. I
will remembre also the pylgrymage, the
holy makinge and the reward. Lyke as
I haue spoken nowe, so shall it come to
passe. For as the husbnde man soweth
muche seede vpon the grounde, and plan-
terh many trees, and yet al way the thing
that is sowne or planted, is not all kepte
safe, neither dothe it all take rote: Euen so
is it of them that are sowne in the worlde,
they shall not al be preserued.

Mat. xx. c. I answered then and sayde. If I haue
founde grace, then let me speake. Lyke as
the husbnde mans seade percyeth, if it
receyue not rapne in due season, or if there
come to muche rapne vpon it: Euen so pe-
ryeth man also, whiche is created wth
thy handes, and is lyke vnto thyne owne
pymage & to thy selfe, for whose sake thou
hast made al thynges, and lykened him vn-
to the husbnde mans seade. Be not wroth
at vs, O Lorde, but spare thy people and
haue mercy vpon thynne owne inheri-
taunce: O be mercifull vnto thy creature.

DThen answered he me and said: Thin-
ges present are for the present, & thynges
to come, for suche as be to come. For thou
wastest yet muche. seyng thou mayest
loue my creature aboue me: I haue ofte
tymes drawen nye vnto the, but neuer to
the vnghteous. In thys also þ art mar-
uelous before the Highest, in that thou haste
humbled thy selfe, as it be comethe the,
and haste not regarded thyne owne selfe,
that thou art had in such honour amonge
the righteous. Therefore shall great wret-
chednes and miserie come vpon them, that
in the latter tyme shall dwel in the worlde,
for they haue walked in great pryde.

But vnderstand thou for thy selfe, and
seke out glozy for suche as be like the: for

butts you is paradyse openeo, the tree of
life is planteo, the tyme to come is prepa-
red, plenteousnes made ready: a cytie is
builded for you, & a rest is prepared, pea-
perfect goodnes and wysdome. & yett
of euell is marked from you, the weak-
nes and moche is hyd from you, and in to
delieth corruption in forgetfaines. So-
rowes are vanisshed away, and in the end
is shewed the treasure of immortalyte.
And therefore aske thou no more questions
concernynge the multitude of them that
peryshe. For they haue taken libertie, des-
pyed the Highest thoughte scorn of his
lawe, and so: taken his wayes.

Moreover, they haue troden doune his
ryghteous, and sayde in theyr herte: that
there is no God, yea and that wretfully,
for they dye. For lyke as the thyng that
I haue spoken of, is made redye for you: **psal. xli. a.**
Euen so is thyrt and payne prepared for
them. For it was not his will that man
shoulde come to na. ght: but they whiche
be created haue despyed the name of hym
that made them, and are vnbaukeful vn-
to hym, which prepared ipse for them. And
therefore is my iudgement nowe at hand.
These thynges haue I not shewed vnto
all men, but vnto fewe, namelye vnto the,
and to such as be lyke the.

Then answered I and sayde: Beholde
O Lorde, nowe hast thou shewed me the
multitude of the tokens, whiche thou
wilt begyn to do at the last, but at what
tyme and when, thou haste not shewed me.

The. ix. Chapter.

Eldras hath visions shewed vnto hym.

Exhort me then and sayde: I
measure thou the tyme diligently
in it selfe, when thou seest that
one partie of the tokens come to
passe, which I haue tolde the be-
fore: so shalt þ vnderstand, þ it is the very
same tyme, wherem þ Highest will begynne
to vnter the worlde, whiche be made. And
when there shalbe sene earthquake and
uproare of the people in the worlde, then
shalt þ vnderstand, that þ most hyest spake
of those thynges, from the dayes that were
before the, euen from the begynnyng.

For lyke as al þ is made in the worlde,
hath a begynnyng and ende, and the ende
is manifest: Euen so the tymes also of the
bieste haue playne begynnynge in wordes
and signes, and the end, in workynge
and in tokens. And euere one þ shall be
saued, and shall be able to escape by his
workes, and by fapth, wher in he haue be-
lieued, shall he preserued from the sayed
perils, and shall see my sauoure in my land
and wrythyn my borders, for I haue vato-
wed me from the worlde.

Then shal they be in carefulnesse whiche
nowe haue abused my wayes: and they þ
haue cast them out despytefully, shal dwel
in paynes.

Eccl. i. For

The.iiii.boke of Eldras

For suche as in their lyfe haue receyued benelytes, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet freedom, and when they had yet open cōwme of amendement and cōfession, and vnderstode not, but despised it: the same must knowe it after death in payne. And therfore be thou no more carefull, howe the vngodlye shalbe punished, and howe the righteous shalbe saved, and whose the world is, and for whō the worlde, and when it is. Then answered I and sayde: * I haue talked before, and nowe I speake, and will speake also hereafter, that there be many moo of the which perishe, then shalbe saved, lyke as the floudde is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also y^e seide: as the floures be, so are the colours also: such as the workeman is, such is also the worke: And as the housbande man is hym selfe, so is his housbandy^e also, for it was the tyme of the worlde. And when I prepared for them that are nowe, or ever the worlde was made, wherein they shoulde dwell, then was there no man that with-
stode me. * Nowe when euery one was, and the maker also in the worlde whiche is nowe prepared, and the meneth that ceaseth not, and the lawe whiche is vni-
searcheable, their maners were corrupte. So I considered the worlde and beheld there was payn, because of the thoughtes that were come into it. And I saue and spared them greatly, and haue kepte me a winebery of the grapes, and a plant from amonge manye generations. Let the multitude perishe then whiche are growen up in payne, and lette my grape and wynebery be kepte euen my plant: for with greate labour haue I made it vp.

Reuerberce if thou wilt take vpon the yet seuen dayes moo (but thou shalt not taste in them) goe thy waye then into the felde of floures, where no house is buylded, and eate onelye of the floures of the felde, taste not fleshe, dryncke no wyne, but eate floures onelye. I praye vnto the Grest continuallye, so will I come, and talke with the.

So I wente my waye and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat among the floures, and eate of the herbes of the felde, and the meate of the same satisfied me. After seuen dayes I sat vpon the grasse, and my barre was vered with me lyke as afore: & I opened my mouth and beganne to talke before the Grest, & sayde: * O Lorde, thou that shewest thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place wher no man dwelleth, in a bare place, when they came oute of Egypte. & thou spakest, sayinge: Heare me O Israel, and make me thy wo: des thou

The.ix.Chapter.

seide of Jacob. Behold I sowe my lawe in you, and it shall bringe fruite in you, and ye shalbe honoured in it for euer. For our fathers which receyued the lawe, kept it not, and obserued not thy ordinaunces & statutes, & the fruite of thy lawe was not declared: for it myghte not, for why? it was thine. * For they that receyued it, perisshed because they kept not the thyng that was sowed in them.

It is a custome when the ground receyueh seide, or the sea a shippe, or a vessel meate and dryncke, that when it perissheth or is broken wherin a thyng is sowed, or wherin any thyng is put: the thynges also perishe and are broken, which are sowed or put therein. But vnto vs it hath not happened so: for we that haue receyued the lawe, perishe in sonne, and oure barre which also receyued the lawe: not with-
standinge the lawe perissheth not, but remaineth in his labour.

And when I considered these thynges in my herte after thys maner, I looked aboute me with myne eyes, and vpon the right side I sawe a womā, which mourned sore, made greate lamentacion, and wepte with a loude voyce: her clothes were rente in pieces, and she hadde a shew vpon her heade.

Then let my thoughtes go, that I was in, and turned vnto her and sayde: wherfore wepest thou? why art thou so sorow and discomforted? And she sayde vnto me: Syr, lette me bewaile my selfe & take yet more sorowe: for I am sore bered in my minde, and brought very lowe. And I sayde vnto her: what apleth the? Or what hath done any thyng to the? tel me. She sayd: I haue bene vnfuteful and barren and haue had an housbande. xxx. yeres. And these xxx. yeres I do nothing els day and nyght & all houres, but make my prayer to the Grest. After xxx. yeres God hearde me thy handmayden, looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was gladd of hym, so was my housbande also, and all my neyghbours, and we gaue greate honoure vnto the mightie. And I nourished hym with greate traualle. So when he grew vp and came to the tyme, he shoulde haue a wyfe, I made a feast.

The.x.Chapter.

Eldras and the woman that appeareth vnto hym comen together.

And it happened that when my sonne went into his chamber, he fell downe, and dreed: then asuerberce we all the lyghtes, and all my neyghbours rose vp to comfort me. Then toke I my rest vnto the second daye at upght: and when they had all rested, that they myghte conforthe me: I rested also, and rose vp by upght, and Arde, and am come hyther into thys felde, as thou

iii. Eld.
viii. a
xv. ath. x. c

Or rather,
but now in
this worlde
is made,
the maners
of them that
be created,
is corrupted
as it were
with a cor-
ruptual seide:
lawe that
can not be
broken.

Eld. x. d.
and. xiii. a
xv. xiii. b

Eld. xiii. f

Eld. xiii. a
ii. Eld. ii. a

iii. Eld. xv.

as thou seest: I am purposed not to come in the cite, but to remayne here, and neither to eate nor drynke, but continually to mourne and to fast, untill I dye.

Then let I my meditations and thoughtes fel, that I was in, and spake to her in displeasure: Thou foolyshe woman, seeste thou not our heuines and mourning, and what happeneth vnto vs: howe Syon our mother is all wofull and soyr, and howe she is cleane brought doune and in misery: seynge we be all now in heuines, and make our mone (for we be all sorrowfull,) As for the heuines that thou takest, it is but for one sonne. Remaund þe earth and she shall tell the, that it is she whiche ought (by reason) to mourne, for the fall of so manie that growe vpon her.

For from the beginninge all men are bozne of her, and other shall come: and be holde, they walke almost al in the destruction, and many of them shall be reored out.

Who should the by reason make more mourning the she that hath lost so great a multitude: and not thou, whiche art sorrie but for one. But if thou wouldest sape vnto me: My mourning is not lyke the mourning of the earth, for I haue lost the fruite of my bodie, which I bare with heuines: but the earth is accordyng to the maner of the earth, and the present multitude goth agayne into her, as it is come to passe: Then saue I vnto thee: lyke as thou hast bozne with trauayll and sorrow, euen so the earth also fro the beginninge geueth her fruite vnto man, for hym that made her. * And therefore withhold thy sorrow and heuines by thy selfe, and looke what happeneth vnto the, beate it stronglys. For if thou iudgeth the marke and end of God to be ryghteous and good, and receuest his counsaile in time, thou shalt be commended therein. So thy way then tute the cite to thy husband.

And she sayde vnto me: that wyl I not do, I wyl not go into the cite, but here wyl I dye. So I commened more with her, and said: Do not so, but be counsailed, and folowe me: for howe many fallis hath Syon? Be of good comforte because of the sorrow of Hierusalem. For thou seest that our Sanctuary is layed waste, our altar broken, our temple destroyed, our playnynge of instrumentes and synngynge layed doune, the thankesgeyng put to silence, our mirth is banyshe away, the lyghte of our candelstykke is quenched, the Arcke of the couenaunte is taken from vs, all our holy thinges are despyled, and the name that is called vpon ouer vs, is dishonoured: our chyldren are put to shame, our priestes are brente, our Leuites are carped arope into captiuitie, our virgines are despyled, and our wyues rauyned, our righteous men spoyled, and our chyldren destroyed, our yonge men are brought in bondage, and our strong

wothynges are become weak: and Syon (which seale is the greates of all) is leuesed up from her worshyppe: for she is deliuered into the handes of the that hate vs.

And therefore shake of thy greate heuines, and put away the multitude of sorowes: that the mighti maye be merciful vnto the, and that the Spect maye geue the reste from thy labour and trauayle. And it happened that whē I was talking with her, her face dyd shyne and glyster, so that I was aseyed of her, and mused what it myght be. And immediatly she caste out a greate voyce, very fearefull, so that the earth shoke at the noyse of the woman: and I looked, and behold the woman appered vnto me no more: but there was a cype buyled, and a place was hewed from the ground and foundation.

Then was I aseyed, and cryed with loude voyce, and sayde: where is Christ? the Angell, whiche came to me at the first? * For he hath caused me to come in many considerations and by thoughtes, and myne ende is turned too corruption, and my prayer to reduce. And as I was speakinge these wordes, he came vnto me, and looked vpon me, and I laye as one that had bene dead, and myne vnderstandynge was altered, and he toke me by the ryght hande, and comforted me, and set me vpon my fere, and sayde vnto me: what ayleth the? and why is thyne vnderstandynge vered, and the vnderstandynge of thy verite? and wherfore art thou soyr? And I sayd: Because thou hast forsaken me: * and I haue done accordyng vnto thy wordes. I went into the feld, & there haue I sene thynges, þ I am not able to expre. He sayd vnto me: Stande vp and be manly, and I shall geue thee exhortacion.

Then sayed I: Speake on to me my Loyde, forsake me not, lest I die in paine, for I haue sene that I knewe not, and beate that I do not knowe. * Shall my vnderstanding be desceiued, and my mind? But howe I beseeche the, that thou wylt shewe thy seruante of thys wonder. He answered me then and sayed: beate me, and I shall enfortme the, and tel þ wherfore thou arte aseyed, for the dyed hath opened many secret thynges vnto the.

He hath sene that thy waye is ryghte, and that thou tokest sorowe continually for thy people, and makest greate lamentacion for Syon: and therefore vnderstand the vyssion which thou sawest a litle while ago after thys maner: Thou sawest a woman mourning, and thou hast comforted her: Neutheles now seest thou the lyknes of the woman no more, but thou thoughtest there was a cype buyled: and lyke as she tolde the of the fall of her sonne, so is this the answer.

The woman whome thou sawest, is Syon: and where as she tolde the, that she

hath bene thynne peaces vnscurful and baren, those are the.ccc. peaces, wherein there was no offsprynge made in her.

But after.ccc. peaces, Solomō builded her, and offred, and then bare the baren a sonne. And to here as he told the that he noyphed hym with laboure, that was that dwelling of Hierusalem. But to here as the sonne dyed in her chamber, that is the fall of Hierusalem. And thou sawest her sickness, how she mourned for her sonne: & what els happened vnto her, I haue shewed thee. And now God seeth that thou arte sore in thy mynde, and sufferedst from thy hart for her, and so hath he shewed the her cleannes, and the saltenes of her bemyte.

And therefore I had the remaine in the freld, wher no house is buylded. For I knewe that the best would shew this vnto the, therefore I commaunded the to go into the field, where no foundaciō nor buildyng is. For in the place where the best dwyll heu his cite, there shal be no mans buyldynge. And therefore feare not, and let not thynne hearte bee afraied, but go thy way in, and see the glorious and fayne buyldynge, and how greate it is, and how great thou thinkest it after the measure of thynne eyes, and then shalte thou heare as muche as thynne eares maye comprehend. For thou arte blessed aboue many other, and art called with the best, as the fewe. But to morowe at night thou shalt remayne here, and so shalt the best shew the visions of bytynge, which he will downto them that dwell vpon earth in the last dayes. So I slepte þat same night lyke as he commaunded me.

The.xi. Chapter.

In this chapter and in the.ii. next ensu- ing, he entreateth of certayne visions & of the interpretations thereof.

When I sawe I adreamed: and beholde, there came vp some the sea an Eagle, which had twelue wynges and thre heades. And I saw, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in then, and so they were put together agayne. And I beholde, and out of his feathers there gre w other lytle contrarie feathers, the heades rested, the head in the myddest was greater then the other, & rested it with the residue.

Moreover I sawe that the Eagle lewe with his wynges, and reigned vpon earth, and ouer all them that dwell vpon the earth: and I sawe that all thinges vnder heauen were subiecte vnto hym, and no mā spake againe hym no nor our creature vpon earth. I sawe also that the Eagle stode vpon vpon his clawes, & gaue a sound with his feathers, & a voyce saynge after this maner: wate it not altogether, lete euery man in his owne place, and wate

for a tyme, but let the heades be preserved at the laste. Neuerthelesse I sawe that the voyce went not out of his heades, but fro the myddest of his body. And I numbred his contrarie feathers, & beholde, they were eynghre of them. And I looked, and beholde vpon the righte side there arose one feather, and reigned ouer all the earth. And it happened that when it reigned, the ende of it came, & the place therof appeared no more.

So the nexte folowynge stode vp, and reigned and had a greate tyme: And it happened that when it reigned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and sayde: Heare thou that haste kept in the peache so longe, this I saye vnto the: before thou beganest to appeare no more, there shall none after the attorne vnto thy tyme. Then arose the thrid, and reigned as the other afore, and appeared no more also. So went it with all the residue one after a nother, so that euery one reigned, and then appered no more. Then I looked, and beholde, in proceste of tyme the feathers that folowed were set vp vpon the righte syde, that they myghte rule also: and some of they ruled, but within a whyle they appeared no more: for some of them were sette vp, but ruled not. After this I looked, and beholde the.iii. feathers appeared no more, and the two wynges: and there was no more vpon the Eagles body, but.ii. heades that rested, and fere feathers. Then sawe I also that the fere feathers were parted in two, and remayned vnder the head that was vpon the righte side, for the fere continued in their place. So I looked, and beholde, they that were vnder the wynges, thought to set by themselves, and to haue the rule. Then was there one sette vp, but shortly it appeared no more: and the seconde was sooner awaye then the first. And I beholde, & so the two thought also by themselves to reigne: and when they so thought, beholde there waked one of the heades that were at rest, namely it that was in the myddest: for that was the greater of the two heades. And then I sawe that the two heades were spiled with hym, and the heade was turned with them that were by hym, and ease by the two vnder wynges, that would haue reigned.

But this heade ouer the whole peache in feare, and bare rule in it, ouer all those that dwelt vpon earth with in the laste tyme: and he had the gouernance of the world, ouer all the soules that haue bene. After this I looked, and beholde, the head that was in the myddest, suddenly appeared no more, lyke as the wynges: then came the two heades, which ruled vpon earth and ouer those þat dwell therein. And I beholde, and so, the head vpon the righte side beaured it that was vpon the left side.

And.

And I heard a voyce, which said vnto me: loke before the, and consider the thyng thou seist. Then I sawe, and behold as it were a Lyon that croucheth, rennyng hastely out of the wood, and he sent out a mannes voyce vnto the Eagle, and sayde: Heare thou, I wyll talke wpeh the, and the Spesse shall say vnto the: As it not thou that haste the victory of the four beastes whome I made to raygne vpon earthe and in my world, and that the ende of their tymes myghte come thorow the?

And the fourthe came, and ouerthrew all the beastes that were past, and had power ouer the world wpeh great fearfulness, and ouer the whole compass of the earth, wpeh the mooste wycked laboure, and so longe tyme dwelt he vpon the earth wpeh discreete: and the earth haste thou iudged not wpeh treuer. For thou haste troubled the mecke, thou haste hurte the peaceable and quiet, thou haste loured Lysars, and destroyed dwellinges of the that broughte forth fruite, and hast caste downe the walles of such as dyd the no harme. Therefore is thy wrongeous dealing and blasphemie come vnto the Spesse, and thy iudgement vnto the myghte. The Spesse also hath looked vpon the proude times, and beholde they are ended, and theyr abominations are fulfilled. And therefore appeare no more thou Eagle, and thy horrible wynges, and thy wycked fethers, and thy vngacious beades, and thy synful clawes and all thy bayne body: that the earth may be refreshed and come agayne to hyr selfe, when she is deliuered from thy violence, and that she may hope for the iudgemente and mercy of hym that made hir.

The.xiii. Chapter.

AND it happened when the Lyon spake these wordes vnto the Eagle. I sawe, and beholde, the beade that afore had the vyper hande, appeared no more: neyther dyd the four wynges appeare anye more þe same vnto hym, and were sette vpe to raygne: and their kyngdome was small and full of vprour. And I sawe, and beholde, they appeared no more: and the whole bodye of the Eagle was brente, and the earth was in greate feare. When awaked I out of the traunce of my mynd, and from great fear, and sayde to my spirite: Lo, thus hast thou geue me, in that thou searchest out þe wayes of the Spesse: loe, yet am I weare in my mynd, and very weak in my spirit, and little strength is there in me, for the great feare that I receyued thys night. Therefore sayd I vnto my selfe: I now beseech the Spesse, that he wil comfort me vnto the ende: and I said, Hoide, Hoide, if I haue founde grace before thy sight, and if I am iustified wpeh the before manye other, and if my prayer be come vnto thy face, comfort me the, and shewe me, thy seruaunt, the interpre-

tation and plaine difference of thys horrible sight, that thou maied perfectly comforte my soule: for thou haste iudged me worthy to shewe me the last of tymes.

And he sayde vnto me: this is the interpretation of thys sight. The Eagle whome thou sawest come vnto the Sea, is the kyngdome whiche was sene in the vision of thy brother Daniell, but it was not ex-
pounded vnto hym, for nowe I declare it vnto the. Beholde, the dayes come, that there shall rise vnto a kyngdome vpon earth and it shall be feared aboue all the kyngdomes that were before it. In the same kyngdomes shall twelue kynges raygne one after another. For the secunde shall begynne to raygne, and shall haue more tyme then the other, and thys do the .xii. wynges signifie, whiche thou sawest. As for the voyce that spake, and that thou sawest go out fro the beades, but not from the body, it betokeneth, that after the tyme of that kyngdome, there shall arise greate stryppes, and it shall stande in perill of fals-
spunge: neuertheles it shall not yet fall, but shall be set into bys begynnynge. And the ryghte underwings whiche thou sawest hang vnto the wynges of hym, betoken that in hym there shall arise eyght kynges, whose tyme shall be but small, and theyr yerres swifte, and two of them shall beare.
But when the middle tyme cometh, there shall be four kept in the tyme, wpeh his tyme be gynneth to come, that it may be ended, but two shall be kepte vnto the ende.

And where as thou sawest thre beades resting, this is the interpretation. In his last shall the beste raise vnto the kyngdomes, and call manye agayne into them, and they shall haue the dominion of the earth, and of those that dwell therein, wpeh muche laboure aboue all those that were before them. Therefore are they called the beades of the Eagle: for it is they that shall bring forth his wickednes agayne, & þe shall persourne and finish his laste. And where as thou sawest, that the great beade appeared no more, it signifieth that one of them shall dye vpon his bed, and yet with paine, for the two that remaine shall be sharpe wpeh the swerde. For the swerd of the one shall deuoure the other, but at the laste shall he fall thorow the swerd himselfe.

And where as thou sawest two underwings vnto the head that is on the ryght side, it signifieth that it is they, whom the Spesse hath kepte vnto the ende: this is a small kyngdome, full of trouble. The Lion whome thou sawest rising vnto the wynde, and coatinge, and speakinge vnto the Eagle, and rebukynge hym for his vngaciousnesse, is the wynde whiche the Spesse hath kepte for them, and for their wickednesse vnto the ende: he shall reprove them, and reuente them a sundre before them. For he shall sette them lounge before the iudgemente, and shall rebuke
them

theim: for the residue of my people shall be deliuered wth trouble, whose war he persecuted ouer myne endes: and he shall make them ioyful vntill the comming of the day of iudgement, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only haste ben me to know the secretes of the bypse.

Therefore wyte all these thynges that thou haste sene in a booke, and hyde theim, and teache theim the wylle of the people, whose vertes thou knowest maye comprehend and keepe these secretes. But wyte thou here thy selfe per seuen dayes moore, that it maye be shewed the, whatsoeuer pleaseth the bypse to declare vnto the, and wth that he wente his waye.

D And when all the people perceyued that the seuen dayes were past, and I nor come agayne into the cite, they gathered them al together from the leaste vnto the mooste, and came vnto me, and sayde: what haue we offended the, and what euill haue we done agaynst the, that thou forsakest vs, & syttest here in this place? For of all people thou onely arte lefte vs as a grape of the vyne, and as a candell in a darcke place, and as an haueu and shyp preserved from the tempeste. Haue we not els aduersitee inough, but thou muste forsake vs? Were it not better for vs, that wee hadde bene byente wth Sion? For we are no better: then they that dyed there: and they wepte wth loud voyce. Then answered I them, and sayde: Be of good consoyte O Israell, and be not heauy thou house of Iacob: for the bypse hath you in remembraunce, and the myghthe hath not forgotten you, in temptation. As for me, I haue not forsaken you, neither am I departed from you: but am come vnto this place to praye, because of the misery of Israell, that I might seeke Mercye for the lowe estate of poure Sanctuarie. And now goo poure waye home euery manne, and after these dayes wyl I come vnto you. So the people went thei waye into the cite, lyke as I commaunded theim: but I remayned still in the field seuen dayes, as the Angell bade me, and I ate onely of the flowers of the feldes, and hadde my meate of the herbes in those dayes.

The.iiii. Chapter.



D And it happened after the seuen dayes, that I dreamed a dreame by night. And behold there arose a wynde from the Sea that it moued all the rowdes therof. And I looked, and beholde, the man was stronge and increased wth the cloudes of heauen: * and when he turned his countenance to consider, all the thynges trembled that were sene vnder hym: and when the voyce wente out of his mouth, all they byente that heard him, lyke as the

earth when it feleth the fyre.

After these I sawe, and beholde: there was gathered together a multitude of men oute of numbre, frome the four wyndes of the heauen, to fyght agaynst the man, that came oute from the sea. And I looked, and beholde, he graued hym selfe a greete moynayne & flew vpon it. But I woulde haue sene the border or place, wherout he cut oure. But I was grauen, and I coulde not.

I sawe after this, that all they whiche came to fight agaynst him, were soze afraied, and per dueste they fyghe. Nevertheless when he saw the scarcenes and violence of the people, he neither lyst vpon his hand nor helde swerde nor any weapon: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and oute of his lippes the wynde of the flame, & out of his tounge he caste oute sparckes and stormes, and they were all myxt together: the blast of fyre, the wynde of the flammes, and the greete storme, and fell wth a rushe vpon the people, whiche was prepared to fight, and byente theim by euery bone: so that of the innumerable multitude there was nothing sene but onely dust & smoke. Wher I sawe this, I was afraied.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym an order peaceable people: and there came muche people vnto hym: some were glad, some were soze, some of theim were bounde, * so that they were carped. Then was I sycke thorow greete feare, and I awaked, and sayde: thou hast shewed thy seruante all thy wonders frome the begynnyng, and hast counted me thou: that thou mightest receyue my praye: shewe me now per the interpretation of this dreame. For thus I consider in my vnderstandynge: Wo vnto theim that shall be leste in those dayes: and muche more woe vnto theim that are not leste: behynde: for they that were not leste, were in deuynes.

Nowe vnderstande I the thynges that are layd vpon in the latter dayes, whiche shall happen vnto them, and to those that are not leste behynde. Therefore are they come into greete perilles, and manye necessities, lyke as these dreames declare. Yet is it easier, that he whiche suffereth hurte, come in these: then to passe away as a clowde oure of the world, and now to se the thynges that shall happen in the laste.

Then answered he me, and sayde: The interpretation of the syghe shall I shewe the, and I wyl open vnto the, the thynges that thou hast requyred. For thou hast spoken of theim that are leste behynde, and this is the interpretation. He that taketh awaye the perill in that tyme, hath kept hym selfe. They that be fallen into harme are such as haue workes and sayeth vnto the mooste myghthe. Knowe this therefore that they which be leste behynde, are more blessed

O rather
not more
fortunate.

O rather
some other
bynging
men that
were sacri-
ficed or offe-
red by.

What shall
be a lyre.
What is
that is dead

O rather
it became a
man, wth
thousandes
of heauen.

blesed, then they that be deade.

As bys is the meaning of the vision. Wher as thou sawest a man coming up from the depe of the sea, the same is he whom God the hystory hath kept a greete season, wherby his owne selfe shal deliuer his creature, and he shal order the that are left behind. And where as thou sawest that out of hys mouth there came a blaske of wynd, spye, & storme. & how þ he lifted up neyther sword nor weapon, but that the rushing in of hym destroyed the whole multitude, that came to fight agaynst hym: it signifieth that the dayes come when God will destroye theym that are vpon earth, and in a season of mynd shal be come vpon them that dwell in the earth. * And one shal undertake to fighte agaynst another, and cite agaynst another. one place agaynst another, one people agaynst another, one realme agaynst another. When this cometh to passe, then shall the tokens come that I shewed the before: & the shall my sonne be declared, whom thou sawest clyme up as a man. And when all the people heare hys voice, euery man shal in their owne land leaue the battaile þ they haue one agaynst another, & an innumerable multitude shal be gathered together, as they that be myllyng to come, & to overcome hym by fighting. But he shall stand vpon the toppe of the mounte Sion.

Nevertheless Sion shall come, and shall be shewed, beinge prepared & hurled forth al me, lyke as thou sawest the hyll grauen forth without any handes. But my sonne shall rebuke the people that are come for their wickednes, with the tempest, and for theyr euill imaginations: and their paynes wherewith they shall be punished, are likened vnto the same: and without any labour shall be destroyed theym, euen by the lawe, whiche is compared vnto the spye. And where as thou sawest that he gathered an other peaceable people vnto hym: those are the tenne Tribes, whiche were caried awaye prisoners out of their owne Land, in the tyme of Oseas the king whome Salmanafer the kynge of Assyria

took prisoner, and caried them ouer the water, and so came they into an other land.

But they gaue them this counsell, that they should leaue the multitude of the deathe, and to go forth into a further conceit, where neuer mankynde dwelte: that they myght ther kept theyr statutes, whiche they neuer kepte in their owne lande.

And so they entered in at the narrow passages of the water of Euphrates, and God shewed tokens for theym, and helde syl the founteyn they were passed ouer: for thow that catter there was a great wave, namelie of a nere and a halfe foute:

Ezr. xiii. c.
fol. xiii. d.

Other read
Ararat.
that is Ar-
menia.

for þ same region is called * Azareth. And when they came forth agayne, the blessed shal hold syl the springes of the Arme

agayne, that they maye go thowme: therefore sawest thou þ multitude with peace. And they that be left behynde of thy people, are those that be fowde within my border. Nowe when he destroyed the multitude that is gathered together, he shal defend his people that remaine, and they shall be shewe them greete wonders.

Then sayde I, O Lord, Lorde, shewe me this: wherfore haue I sene the man cominge up from the depe of the sea? And he sayde vnto me: Lyke as thou canst neither seeke out nor knowe these thinges that are in the depe of the sea, euen so maist thou not se my sonne or those that be with him but in the tyme of the day. This is the interpretation of the dreame whiche thou sawest, therefore thou only art here lightened, for thou hast forsaken thine owne lawe, and applied thy diligence vnto mine and sought it. Thy lyfe hast thou ordered in wisdom, and hast called vnderstandinge thy god, and therefore haue I shewed the the treasure of the hest.

After thre dayes I will shewe the more, and talke with the at more large, pea bea up and wonderous thinges myl I declare vnto the.

Then went I forth into the felde geuing prayse and thankes greatly vnto God because of hys wonders whiche he dyd in tyme, & because he gouerneth the same, and such as is in tyme, and there I sate thre dayes.

The.xiiii. Chapter.

God appeareth vnto Esdras in the bush, and sheweth him what he shal do.



On the thyrde daye I sate vnder an oke tree, then came there a voyce vnto me out of the bush and sayde: Esdras, Esdras: *

Exod. iii. a.

And I sayde: Here am I Lorde, and stood vpon my feet. Then spake he vnto me:

In the bush dyd I appeare vnto Moses, and talked with him, when my people serued in Egypte, and I sente him, and led my people out of Egypte, and broughte hym vpon the mounte Sion, where I held hym by me a longe season, and tolde hym my wonderous workes, and shewed hym the secrettes of the times and the ende, and commaunded hym, sayinge:

These wordes shalt thou declare and not hyde theym. And nowe I saye vnto the, that thou lay vp in thine heart the dreames that thou hast sene, and the interpretations whiche I haue shewed the: for thou shalt be receyued * of al, thou shalt be trusted and remaine with my counsell, and with such as be like the, vntill the times be ended. For the worlde hath loste hys youth, and the tymes beginne to waxe old. For the tyme is deuyded into twelue partes, and tenne partes of it are gone al ready, and halfe of the tenth parte: yet remaineth

Or rather
taken out
of al.

mayner there that whiche is after the
halie of the tenth parte.

Wherfore prepare and ordre thy house,
and reforme thy people, comforte suche
of theym as be in trouble: and tell now of
the destruction: lette go from the mortall
thoughtes: caste awaye the burthens of
man: putte of the weake nature: lay vp in
some places the thoughtes that are moste
heauye vnto the, and haue the to flyt from
these times: for suche euill and wyckednes
as thou haste sene happen, shal they do yet
much worse.*

Mat. xlii.
ii. Joh. ii. c.

For the weaker that the world and the
tyme is, the more shall spore and wycked-
nesse increase, in theym that dwell vpon
earth. For the trowth is fledde far awaye,
and lesynge* is harde at hande. For nowe
hasteth the vision to come, that thou haste
sene.

O rather
vanitie.

Then answered I, and sayde: Behold
Lorde, I will go as thou haste commaun-
ded me, and reforme the people which are
presente. But they that shall be bozne af-
terwarde, who will exhort or rebuke the?
Thus* the worlde is set in darkenes, and
they that dwell therein, are without lyght:
for thy lawe is kyndled, because* no man
knoweth the thynges that are done of the,
or what shall be done. If I haue solid grace be-
fore the, sende the holpe good into me, and
I shall wyte all that haue bene done in
the worlde sence the begynnyng, whiche
was wyrtten in thy lawe, that men maye
find the path, and that they which wil liue
in the latter dayes, may lyue.

O rather
for the. v.

O rather
wherefore

And he answered me, saynge: Soo thy
ware, gather thy people together, & saue
vnto them, that they seke not for the for-
tye dayes, but loke thou gather the manye
Borerees, & and take with the Saira,
Dabiri, Seremita, Echanus, and Ashall,
these foue, which are ready to wyte swift-
lye, and come byther, and I shall light a
candell of vnderstandynge in thine herte,
wherof shall not be put oute, till the thyng-
es be performed wherch thou shalt be-
gynne to wyte. And then shalt thou de-
clare some thynges openly vnto the perfect,
and some thynges shalt thou shew secret-
ly vnto the wyse. To morowe thys houre
shalt thou begynne to wyte.

O rather
rebles of
dore.

Then wente I forth (as he commaun-
ded me) and gathered all my people togy-
ther & said: Heare these wordes* O Isra-
el: Our fathers from the begynning were
straungers in Egypte, from thence they
were deliuered and receyued the lawe of
lyfe. * whiche they kepte not, whiche ye
also haue transgressed after them. Then
was this lande and the land of Sion par-
ted among you by lot to possesse. But your
fathers, and ye your selues also haue done
vngodlynes, & haue not kept what is
whiche the hest commaunded you.

Ge. xlviii. a.

Deu. xlii.

And for so muche as he is a ryghteous
Iudge, he toke from you in tyme the thyng

that he hadde geuen you. And nowe are
ye here and your brethren amonge you.

Act. vi. i. ix

Wherfore if so be that ye will subdue your
otone vnderstandynge, and reforme your
hert, ye shal be kept alyue, and after death
shall ye obtayne meercy. For after death
shall the Iudgemente come, when we shal
lyue agayne, and then shall the names of
the ryghteous be manifest, and the names
of the vngodly with their workes shal be
declared. Let no man therfore come nowe
vnto me, nor aske any question at me these
fortye dayes.

So I toke the fye men (as he commaun-
ded me) and we wente into the felde, and
remayned there. The next day a voice cal-
led me, saynge: Edoas open thy mouth,
and drynke that I geue the.

* Then opened I my mouth, and beholde,
he reached me a full cuppe, whiche was
full of water, but the colour of it was like
fire. And I toke it & dranke. And when I
had dronke it, my hert had vnderstanding,
& wisdom grew in my breast: for my spirit
was kept in remembrance, and my mouth
was opened and shut no more. The drynke
gaue vnderstanding vnto the fye men that
they wote the brethynges of the ryghte,
whiche they vnderstode not. But in the night
they ate brede: as for me, I spake in the
daye, and helde not my tongue by nyght.
In xl. daies, they wote two hundred and
foure booke. And it happened when the
fortye dayes were fulfilled, that the breste
spoke, saynge: The spirit that thou haste
wyrtten speake openly, that the worthy
and vnmortall may reade it. But kepe the
secret that thou maist shewe it onely
to such as be wise amonge thy people. For
in them is the for. noe of vnderstandynge,
the fountaine of wisdom, and the stream
of knowelenge. And I did so.

The. xv. Chapter.

The purpouse that euil people shal haue
whiche God commaundeth Edoas to shew
vnto them.

Behold, speake thou in the eares
of my people the wordes of pro-
phete, whiche I will putte in
thy mouth, sayeth the Lorde: and
cause them to be wyrtten in a letter, for it
is the trowth. Feare not the imaginacions
against the, lette not the vnfaithfulnesse
of them trouble the, that speake agaynst
the. For all the vnsperefull shal dye in
their vnfaithfulnes. Beholde sayeth the
Lorde: I will brynge plagues vpon the
worlde, the swerde, hunger, death, and des-
truction, for wyckednes hath the vpper-
hande in all the earth, and their shamefull
workes are fulfilled.

Wherfore sayeth the Lorde: I will
holde my tounge no more vnto their wyck-
ednesse, wherch they do so vngodly: nepe-
ther will I suffer them in the thynges,
that they deale with that so wyckedly.

Beholde, the Innocente* bloude of the
troubled

Apoc. vi. b

troubled cōſpecte vnto me; and the ſoules of the cōſcious complayne cōtinuallie: and therefore ſayeth the Lorde) I will ſurely auenge, and receiue vnto me al the innocent bloude from amonge them.

Beholde, my people is led as a flocke of ſhepe to be ſlaine, I will not ſuffer theſe now to dwell in Egypte, but will bring the out wpth a myghtie hāde, and a ſtretched out arme, and ſmyte it wpth plagues as afore, and will deſtroye al the land of it. Egypte ſhall mourne, & the foundations of it ſhall be ſmyren wth the plague and puniſhment, that God ſhall bring vpon it.

B They that tye the grounde, ſhall mourne: for they ſeedes ſhall be deſtroyed thorow the blaſtinge and hayle, and an horrible ſcarre. Wo worthe the worlde and them that dwell therein, for the ſwarde and theire deſtruction draweth nē: and one people ſhall ſtande vpon to ſyghte agaynſt another, and ſwerdes in theyr handes.

For men ſhall be vnterſt, and ſome ſhall do violence vnto other: they ſhall not reſpecte theyr kynges & princes; the wayes of theyr doinges and handinges in theyr power. A man ſhall deſpise to go into the cōtrye, and ſhall not be able. For becauſe of theyr pryde, the cōtries ſhall be broughte in ſcare, the houſes ſhall ſhake, & men ſhall be aſtrayed. A man ſhall haue no prync vpon his neyghboure, but one ſhall prouoke another vnto battail to ſpoile theyr goods becauſe of the hunger of bread, & becauſe of the greate trouble.

E Beholde I gather and call together al the kynges of the earthe whiche are from the vpperynge, from the South, from the Eaſte and Aſſyrians to tounne vnto them, and reſtore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my choſen, ſo will I do alſo, and recompence them in theyr houſe. Thus ſayeth the Lorde God: Egypte ſhall not ſpare the ſpynners, and my ſwarde ſhall not ceaſe ouer them. That ſheade the innocent bloude vpon earth. The ſper is gone oute from vnto warthe, and hath consumed the foundations of the earth, & the ſinners lyke the ſtrawe that is kindled. Wo worthe them that ſpynne, and kepe not my commandementes, ſayeth the Lorde. I will not ſpare them. So poue warre cōſpyren from violence, deſile not my Sanctuary: for ſo Lorde knoweth al them that ſyn agaynſt him, & therefore deſpuereth he the vnto deathe & deſtruction: for nowe are the plagues come vpon the worlde, and ye ſhall remaine in the. For God ſhall not deſpise pou, becauſe ye haue ſpynned agaynſt hym.

D Beholde, an horrible viſion cometh from the Eaſte, where generacions of Dragons ſhall come oute, and the people of the Arabies wpth many charrettes, and the multitude of them ſhall be as ſo wynde vpon earth, that all they whiche beare

them tagenge in theyr warthe, may feare & and be aſtrayed: and as the wynde bores oute of the wood, ſo ſhall they go out, and wpth great power ſhall they come, and ſtande ſyghting wpth them; and ſhall waſte the porcion of the lande of the Aſſyrians.

And then ſhall the Dragons haue the vpper hande, not remembryng theyr byrthe, and ſhall turne aboute ſwearinge togyther in greate power, to perſecute them. But theſe ſhall be aſtrayed, and kepe ſilence at their power, and ſhall ſce: and one oute of the lande of the Aſſyrians ſhall beſiege them, and consume one of them, and in their hoost ſhall be feare and drede, & ſilence amonge theyr kynges.

Beholde cloudes from the Eaſte, and from the north vnto the South, & they are very horrible to loke vpon, full of warthe & ſtorm. They ſhall ſmyte one vpon another, & they ſhall ſmyte at ſo great ſtar vpon earth, & their ſtar, and the bloud ſhall be from the ſwerd vnto the belly, & the ſmoke of man vnto the camels litter: & And then ſhall be greate fearfulnes and tremblinge vpon earth, & they ſhall be the warth, ſhall be aſtrayed, and a tremblinge ſhall come vpon them.

And then ſhall there come great raines from the South and from the North, and part from the Weſt, and from the Eaſt, and ſhall ſit them vpon agayne, and the cloude whiche be rayſed vpon in warthe, and the ſcarre to cauſe ſcare towarde the Eaſt & Weſt wynde, ſhall be deſtroyed: & the great clouds ſhall be liſt vpon, & the myghty clouds full of warthe, & the ſtar ſo they may make all ſeard aſtrayed, & the that dwell therein, and that they may poure out ouer al places an horrible ſcar, fire and hayle and ſpynge ſwerdes, and many waters, that al fieldes may be full and al ciues: and they ſhall breake downe the ciues and walles, mountaynes and hilles, al trees, wood, and ſo graſſe of the medowes, and all their fruyte. And they ſhall go ſtedfaſt vnto Babilon, and make her aſtrayed, they ſhall come to her and beſiege her, the ſtar and all warth ſhall they poure out vpon her.

Then ſhall the duſt and ſmoke go vpon to the heauen, and all they that be aboute her, ſhall bewaile her: and they that remaine vnder her, ſhall do ſeruiſe vnto the that haue put her in ſcare. And thou Aſia that comforteſt thy ſelfe alſo vpon the hope of Babilon, and art a worſhyppre of her perſon: Wo be vnto the thou wretched, becauſe thou haſt made thy ſelfe lyke vnto her, and haſte deckt thy daughters in whoredome, that they myghte triumphe and pleaſe thy louers, which haue alway deſpised to commite whoredome wpth thee: thou haſt folowed the abhominable city in all her workes and inuencions.

Therefore ſayeth God: I will ſend vpon thee, wyndwhode, pouerthe, hunger, warthes, and peſtillence, to waſte thy houſes wpth

Or rather
the laugh-
ter ſhall be
ſuch that
the bloud ſhall
be in depe
and ſo ſhall
of many
bloude to
the camels
grythe.

With destruction and dearthe, and the glo-
rye of thy power shall be dyed vp as a
floure, when the heare aspyerth that is sent
ouer the. Thou shalt be sick as a poxe wife
that is plaged and beaten of women: so
that the myghty and louer shall not be a-
ble to receyue the. Wouldest thou hate the
sayerth the Lorde, If thou haddest not al-
way sayne my chosen, exalting the stroke
of thy handes, and saied ouer their death,
when thou wast drunken: set fourth the
beauty of thy countenance?

The reward of thy whoresome shall be
recompensed the in thy bosome: therefore
shalt thou receyue *reward.

Some
read: no
reward.

Like as thou hast done vnto my chosen
(sayerth the Lorde) even so shall God do
vnto the, and shall delruer the into the
plage. Thy chyldren shall dye of hunger,
and thou shalt fall thorow the swearde.
Thy cities shall be broken doune, and all
thyne shall perishe wth the sweerde in the
field. They that be in the moitiesnes shall
dye of hunger, & eat their owne flesh, and
drynke their owne blood for very hunger
of bread, and thirst of water. Thou vnhap-
py shalt come thorow the sea, & receyue
plages agayne. In the passage they shall
cast doune the sayne clype, and shall rote
oute one parte of thy lande, and consume
the porcion of thy glory. They shall treade
the doune lyke stubble, and they shall be
thy foie and shall consume the, thy cities
and thy lande, thy wood and thy feuteful
trees shall they buene vp wth the fyre.
Thy chyldren shall they carry away captiue,
and take what thou hast, they shall spoyle
it, and mar the beauty of thy face.

The.xvi.chapter.

The heathen shall be punished.

Whe vnto the Babilon and A-
sia, woe vnto the Egypte and
Syria: gyde your selves wth
clothes of sacke and herre, and
mourn for your chyldren, be cause, for your
destruction is at hand. A sweerde is sente
vpon you, and who wyll rounne it backe?
A fyre is kindled amonge you, and who
wyll quenche it? Plages are sente vnto
you, and what is he that wyll dryue them
away? Maye anye man dryue awaye an
hungerpe lion in the woode? Or maye
anye manne quenche the fyre in the stub-
ble, when it hath begonne to burne? Agayn
one tounne agayne the arrowe, that is shot
of a strong archer? The myghty Lorde sen-
deth the plages, and what is he that wyll
dryue them away. The fyre is kindled &
gone forth in his wrath, and what is he
that wyll quenche it? He shall caste fygh-
tynges, and who shall not feare? He shall
thunder, & who shall not be afrayed? The
Lorde shall threaten, and who shall not
battere be beaten to powder at his pre-
sence? The earthe quaketh, and the founda-
cions thereof: the sea, aspyerth vp wth

waues from the depe, and the floudes of
it are vnyquyte, and the fyshes thereof al-
so before the Lorde, and before the gloire
of his power: For stronge is his ryghte
hand & boldeth his bow, his arrows & he sho-
teth, & sharp, & shall not mys, when they
begin to be shot into the ends of the world.

Beholde, the plages are sent, and shall
not turne agayne, tyl they come vpon erth.
The fyre is kindled, and shall not be put
oute, tyl it consume the foundations of
the earthe. Lyke as an arrowe whiche is
shot of a myghty archer, returneth not
backward: even so the plages that shall
be sent vpon earth, shall not turne agayne.
Woe is me, woe is me, who wyll delruer me
in those daies? The beginning of sorrowes
& great mourning: & beginning of dearth
and great dearth: the beginning of war-
res, and the powers shall stand in feare:
the beginning of euils, and they shall ter-
rifie euery one. What shall I do in these
thynges, when the plages come? Behold
hunger, and plage, trouble and angurthe
are sente, as scourges for amendemente.
But for all these thynges they shall not
turne from their wyckednesse, nor be al-
waye myndeful of the scourges.

Behold, vnto the shall be so good chepe
vpon earth, that they shall thynke them-
selves to be in good case: and euen the
mischiefe growe vpon earth, warres, dearth
and great disquietnes. For many of them
that dwell vpon earth shall perishe of hun-
ger, and the other that escape the hunger,
shall the sweerde destroye: and the deade
shall be cast out as dung, and there shall be no
man to comfort the. For the earth shall be
wasted, & the ciues shall be cast down: there
shall be no man left to toll the earthe and
to sow it. The trees shall geue fruite, and
who shall plucke the of and gather them?
The grapes shall be ripe, and who shall
tread the? For all places shall be desolate
of men, so that one man shall desyre to se
another, or to heare his voice. For of one
whole cytie there shall be left, and two
in the felde, whiche shall hyde them selves
in the thicke bushes, and in the clyffes of
stones: lyke as when there remaine thye
or four olives vpon the olive tree, or
as when a vyneparde is gathered, there
are left grapes, of them that diligent
ly soughte thorow the vyneparde.

Even so in those daies there shall be
three or four left, for them that seache
their houses wth the sweerde. And & earth
shall be left waste, & the fieldes thereof shall
beare olde: & her inayes and al her pathes
shall growe ful of thornes, because no man
shall traualle ther thorow. The daughters
shall mourne, hauing no hydegromes: the
women shall make lamentacion, hauing no
housewades they: daughters shall mourne,
hauing no helpe of they: by begome.
In the warres shall they be destroyed, and
they: husbandes shall perishe of hunger.

Or rather,
grete
mourninge
beginneth:
and so of
the other.

O ye ſeruauntes of the Lorde, heare theſe thynges, and marcke them. Beholde, the worde of the Lorde. O receyue it: beholde, the plages drame vpe and are not ſlacke in tarynge. Lyke as a trauaplynge woman which aſter the .ix. moneth bringeth forth a ſonne, when then the bounte of the byrthe ſa come, an houre two of thye afore that the paynes come vpon her bodye, * and when the chyldre cometh to the byrthe, they tarpe not the trowpkyng of an eye: Euen ſo ſhall not the plages be ſlacke to come vpon earth, and the worlde ſhall mouene, and ſozowes ſhall come vpon it on enery ſyde.

O my people; heare my worde, make you ready to the battayle, and in all be euen as pilgrims vpon earth. He þ ſelleth let hym be as he that ſpeth bys war: and he that byeth, as one that wylleſe. Who ſo occupieth marchaundise, as he þ wynneth not: and he that buydeth, as he that ſhall not dwell therein: he that ſometh as one that ſhall not reſpe: he that trowpeth the vnpurſede, as he that ſhall not gather the grapes: they that marry, as they that ſhall get no chyldren: and they that marry not, as the wyddowes: and they that labour, labour in vayne. For ſtraungers ſhall reape their ſcuptes, ſpoyle their goodes, ouerthrow their houſes, and take their chyldren captiue: for in captiuitie and hunger ſhall they get chyldren. And they that occupie their marchaundise with robbery, how longe they decker their cities, their houſes, their poſſeſſions, and perſonnes, the more wyl I puniſhe them for their ſynnes, ſayerh the Lorde. Lyke as an whore couereth an honeſt woman, ſo ſhall ryghtheouſnes haue inquiry, whē ſhe deckerh her ſelfe, * ſhall accuſe her to her face, when he cometh that defendeth, whiche ſhall make inquiry ſcoun for all ſonne vpon earth. And therefore be not ye lyke therunto, nor to the workes thereof: for ouer it be longe, iniquity ſhall be taken away out of the earth, and rightheouſnes ſhall raigne amonge you.

Let not the ſynner ſaye, that he hath not ſynned: for coales of fire ſhall burne vpon his head, whiche ſaith before the Lord God and his glory: I haue not ſynned. * Behold, the Lorde knoweth all the workes of men, theſe Imagynacions, their thoughtes and their heertes. For he ſpake but the worde *: let the earth be made, and it was made: let the heauen be made, and it was made: In his worde were the ſtarrs made, and he knoweth the number of them. He ſearcheth the grounde of the deene, and the treaſures thereof: he hath meaſured the ſea. & what it concerneth. He hath that the ſea in the miſt of the waters, and with his word he hanged the earth vpon the waters. He ſozdereth out the heauē lyke a harp, vpon the waters hath he founded it. In the de-

ſerte & dry wyldernes hath he made ſpryngeſ of water, and pooles vpon the toppe of the mountaynes, that the flouds myght poure doun from the ſtony rockes to water the carthe. He made man, and put his bette in the myddle of the bodye, & gaue hym breath, lyfe and vnderſtandynge, rea, and the ſpittle of þ almighty God, whiche made all thynges, and hath ſearched the grounde of all the ſecretes of the earth.

He knoweth your Imagynacions and Intencions, and what ye thynke when ye ſinne; and woulde vnde your ſynnes. Therefore hath the Lorde ſearched and ſought oute all your workes, and he ſhall betraye you all. And when your ſynnes are broughte forth, ye ſhall be aſhamed before me, and your owne ſynnes ſhall be your accuſers in that day. What wyl ye do? O howe wyl ye hyde your ſynnes before God and his Angelles? Beholde, God him ſelfe is the iudge, ſcare hym, leaue of from your ſynnes, and forget your vncyghtrouſneſſes, and meble no more with them: ſo ſhall God lead you forth, and deliuer you from all trouble.

For beholde, the heate of a greare multitude is kyndled agaynſt you, and they ſhall take away * certayne of you, and fede the idle wyrd the ſidols: and they that conſent vnto the, ſhall be had in deſpicion, laughed to ſcorn and troden vnder ſole.

For vnto the places that ſhal be a place, and in the nexte cyties a greate inſurreccion vpon thoſe that leaue the Lorde. They ſhal be lyke mad menne, they ſhall ſpave no man: they ſhall ſpoyle and waſte ſuche as feare the Lorde: theye goodes ſhall they take frome them, and ſhutte them oute of theye houſes. Then ſhall it be knowne who are my choſen, and they ſhall be tryed as the golde in the fyre. Heare O ye my beloued, ſayerh the Lord, beholde, the daies of trouble are at hande, but I wyl deliuer you from the ſame. Be not ye aſtrayed, byſparye not, for God is your captayne.

Who ſo keepeth my commandementes and preceptes (ſaith the Lord God) lette not your ſinnes weygh you doun, and lette not your vncyghtrouſneſſe be lyfte vp. Who be vnto them that are ſubdued vnto theye ſinnes, and tangeled in there wyckedneſſes, lyke as a felde is hedged in with buſhes, and the parthe thereof cou-

ered with thornes, that no man may tra-
uail thowhe:
and ſo is he
taken, &
caſt
in
the fyre, and
brente.

The ende of the.iii.boke of Eſdras.

The

O rather
belge.

O rather
ſhall not the
to leade
idols with
all.

Eſd. xvi.
E. Luke. xii. c.
Gene. i. a.
plal. xiii. b.

O ye seruautes of the Lorde, heare these thynges, and marcke them. Beholde, the worde of the Lorde. O receyue it: beholde, the plagues drawe nye and are not slacke in tarynge. Lyke as a trauaplynge woman which asiet the.ii. moneth bringeth forth a sonne, when then the bounte of the byrthe is come, an houre two or thre afore that the paynes come vpon her bodye, * and when the chyldre cometh to the byrthe, they tarpe not the trowpkyng of an eye: Euen so shall not the plagues be slacke to come vpon earth, and the worlde shall moue, and sorowes shall come vpon it on enery syde.

O my people; heare my worde, make you ready to the battayle, and in all be euen as pilgrims vpon earth. He þ sellerh let hym be as he that speth bys war: and he that byeth, as one that wyllese. Who so occupieth marchaundise, as he þ wynneth not: and he that buydeth, as he that shall not dwell therein: he that someth as one that shall not reue: he that trowpeth the vnpurde, as he that shall not gather the grapes: they that marry, as they that shall get no chyldren: and they that marry not, as the wyddowes: and they that labour, labour in vayne. For straungers shall reape their frutes, spyle their goodes, ouerthrow their houses, and take their chyldren captiue: for in captiuitie and hunger shall they get chyldren. And they that occupie their marchaundise with robbery, how longe they decker their cities, their houses, their possessions, and personnes, the more wyl I punishe them for their synnes, sayeth the Lorde. Lyke as an whore couereth an honest woman, so shall ryghtheousnes bare iniquity, whē she deckerh her selfe, * shall accuse her to her face, when he cometh that defendeth, whiche shall make iniquitye scann for all synne vpon earth. And therefore be not ye lyke therunto, nor to the workes thereof: for ouer it be longe, iniquitye shall be taken away out of the earth, and ryghtheousnes shall reigne amonge you.

Let not the synner saye, that he hath not synned: for coales of fire shall burne vpon his head, whiche sayeth before the Lord God and his glory: I haue not synned. * Behold, the Lorde knoweth all the workes of men, their magnacions, their thoughtes and their heertes. For he spake but the worde *: let the earth be made, and it was made: let the heauen be made, and it was made: In his worde were the starres made, and he knoweth the number of them. He searcheth the grounde of the deene, and the treasures thereof: he hath measured the sea. * what it concerneth. He hath shut the sea in the midst of the waters, and wryth his word he hangeth the earth vpon the waters. He foredoth out the heauē lyke a hart, vpon the waters hath he founded it. In the des-

serte & dry wyldernes hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the flouds myghte poutre downe from the stony rockes to water the carthe. He made man, and put his bette in the myddle of the bodye, & gaue hym breath, lyfe and vnderstandynge, yea, and the spirite of þ almighty God, whiche made all thynges, and hath searched the grounde of all the secretes of the earth.

He knoweth your magnacions and luccions, and what ye thynke when ye synne; and woulde hyde your synnes. Therefore hath the Lorde searched and soughte oute all your workes, and he shall betraye you all. And when your synnes are broughte forth, ye shall be ashamed before me, and your owne synnes shall be your accusers in that day. What wyl ye do? O howe wyl ye hyde your synnes before God and his Angelles? Beholde, God hym selfe is the iudge, seare hym, leaue of from your synnes, and forget your vncyghtrousnes, and meble no more with them: so shall God lead you forth, and deliuer you from all trouble.

For beholde, the heate of a greare multitude is kyndled ouer you, and they shall take away * certayne of you, and fede the idle wyrd the idols: and they that consent vnto the, shall be had in derision, laughed to scorn and troden vnder foote.

For vnto the places that shall be a place, and in the nexte cytes a greate insurrection vpon those that leaue the Lorde. They shall be lyke mad menne, they shall spare no man: they shall spyle and waste such as feare the Lorde: theye goodes shall they take frome them, and shute them oute of theye houses. Then shall it be knowne who are my chosen, and they shall be tryed as the golde in the fyre. Heare O ye my beloued, sayeth the Lord, beholde, the daies of trouble are at hande, but I wyl deliuer you from the same. Be not ye afrayed, byspare not, for God is your captayne.

Who so keperh my commandementes and preceptes (saith the Lord God) lette not your synnes weygh you downe, and lette not your vncyghtrousnesse be lyfte vp. Woe be vnto them that are subdured vnto theye synnes, and tangeled in there wyckednesse, lyke as a felde is hedged in with bushes, and the parthe thereof cou-

ered with thornes, that
no man may tra-
uaille thowhe:
and so is he
taken, &
cast
in
the fyre, and
brente.

The ende of the.iii.boke of
Edoas.

O rather
belge.

O rather
shall not they
so leade
idols with
all.

Ecc. xxi.
c.
Lu. x. c.
Gene. i. a.
psal. xiii. b.

The Booke of Tobias.

The first Chapter.

Tobias bringe taken prisoner forsaketh not þe law of truth. The mercy & charitie of Tobias, & the maners of hym in his yowthe. He taketh Hannah to wyfe, by who he hath a sonne named Tobias. He socoureth Gabell for monny. He and his are faine to dye, but after the death of Sennacherib they retorne agayne.



The Booke of the bystorres of Tobias, the sonne of Tobie the sonne of Ananiel, the sonne of Abuelis, whiche came of Gabell, of the seede of Israhel,

of the tribe of Nephtalim, whiche in þe tyme of Salmana-

1st. cc. xvi.

nasar kynge of the Assyrians, was led prisoner oute of Tyris, which is on þe righte hande of Lades Nephtalim in Galilee, whiche aboute Aser. I Tobias all þe tyme of my lyf, wente in the waie of vertue and iustice, and bestowed manie thynges bothe tyllfully upon the bretheren of my nacion which came wryth me to Ninive, that is in the lande of Assyria. For whē I was in my tēte in the lande of Israhel, being yet but a yonge man, & al my fathers tribe Nephtalim was fallen from þe temple of his Hierusalem, whiche among al the tribes of Israhel was chosen out to sacrifice, where the temple, the house of the best was bestowed and builded to stand for ever. And when al the tribes þe fel away wryth the dyd sacrifice unto the yfge herfat of Baal, whiche

1st. cc. xvi. f

Jeroboam the kynge of Israhel had set up: yea & my fathers house Nephtalim also I only (as it was prescribed by the commaundement of God) unto all the people of Israhel, came often tymes to Hierusalem, bringynge my & my frutes, and tēches of my frutes: even wryth all that, that was spyt home: and did offer those thynges at the altare unto the priestes, the chyldren of Aaron. I gaue the spyt tēches of all my frutes to the priestes that came of Aaron, that mynistred at Hierusalem, the second I sold. And when I had done at Hierusalem, I went furthe and gaue theym in almes euery yere, and

1st. cc. xvi. f
and. xvi. f
Deu. xvi. a
xviii. a
xxvi. a

the thyde I gaue there, as it was conuenient, as I had in commaundement of Debboia my fathers mother, when I was left of my father a pupil and yonge lunge, under tuition and other mennes gouernaunce. But when I was waten a manne, takinge to wyfe Anna, & of the stocke of my kynred, I begate of her Tobias, and enen from his infancy I

1st. cc. xvi. f

The. i. Chapter.

taughte hym to reuerence God, and to abstayne from all synne. And when I was ledde prisoner to Ninive wryth my wyfe and al my tribe, al the bretheren of my kynred eatynge of the meate & of the Wynter, yet forbare I my pleasure, and ate not wryth them, because wryth all my wyte & I loued the religion of God. And therefore the best made me in greate fauoure wryth Salmanasar, in somuch, that he made me his carer, and gaue me licence to go whithet so euer I wold, and do what I lyst. And I wēt vnto some of my felowes that were in captiuitie, and instructed theym wryth holle monitions: And goynge into Media to Gabell Gabrias brother, (whom among many of my kynred, and also one of my tribe, I sawe had greate neede) I lent hym the ten talentes of siluer, whiche I had receyued as an honorable rewarde of the kynge, and toke a byl of his hande. Afterward when Salmanasar was dead, his sonne Sennacherib succeeded hym, in whose troublous tyme, I coulde not go into Media. Yet in the tymes of Salmanasar I vied much libetallite to my bretheren, I fed the hongry and clothed the naked: and if I sawe any of my kynred dead, and caste about the walles of Ninive, I buryed hym. And if Sennacherib had kyled any (for in his tyme he kyled many) what tyme God punished him for his blasphemie when he had fled from Ninive, and was come home agayne, & I buryed them: that when their carcases were sought for of the kynge, they shoulde not be found. But when one of the Ninuites had shewed the kynge that I buryed them, I had my selfe: and when I knewe they sought for me, to kyll me, for feare I fled. So al my goodes were take away, & I had nothyng lefte me, save my wyfe Anna, & my sone Tobias. But on euer fifty dayes were past, bys two sonnes kyled hym. So when I had fled into the mountaynes Acarath, Sarchadonus, whiche succeeded hym in his kyngdome, made Achibachas my brother Aniels son, chyef auditor of all his fathers accomptes, and bys fathers steward. And when Achibachas had made peticion for me, I came agayne to Ninive: for Achibachas was bys cup bearer, and of bys signet, bys receiver, and bygh steward. and had made Sarchadonus my brothers sone vnder hym.

1st. Reg. 11. 8
2d. Reg. 11. 8
1st. Reg. 11. 8

The second Chapter.

Tobias biddeh Luche of his frendes as frendes God to a banquet feaste. He is reppoynd of his frendes. He feareth God more the the kynge. He becometh blinde by the petytion and fustillace of god his kynfolke he moche hym.



Afterwardes whē I was com home & my wyfe Anna, & my sonne also Tobias was restored vnto me, by the solempne feaste of Penthecost, which is the

is the holre daye of seuen weekes, when I
had prepared a good feaste, I sat downe
to meate. And haupnge inoughe, I sayed
unto my sonne: go call euery poore one of
our bretheren, that thou canst fynde, whiche
loueth the Lord: and so I wyltarye in the
meane tyme vntyll thou comest agayne.
And he wente, and when he was come a-
gayne, he sayed: O father one of our bre-
thren is dead in the streete. Then I or-
dered I hadde eaten any meate lefte by,
and toke hym awaye and hydde hym in
myne house vntyll the sunne was downe,
and afterwarde I came agayne, and was
shed with mournynge, I remembred the
prophecie of Amos whome he had sayed:
Your solemne feastes shalbe turned into
mournynge, and all your ioyes into la-
mentacions. So after the sunne was downe,
I wente mournynge, and I made a graue
and put hym in it. Then sayed my neygh-
bours in scoone: This felow feareth not
(sayeth he) to be kylled for this ded, whiche
aloughe he fled: yet loo, he buryeth this
agayne. Yet I fearynge God more then
the kynge, stole awaye priuely the bodye
of hym that was slayne, and bydynge
thym in my house, buryed thym at myd-
nighte. And the same night commynge all
berailed from the burpall, when I had
layed me downe at home to slepe by the
wal side my face uncoverd, the wallowes
whiche were in the wal and I knew not, lee-
fel their tohor dung vpon mine open eyes,
so that soone growynge in them, I went
vnto the physicians: but they could not help,
and I fell bynd. With this temptacion
byd the Lord suffer Tobie to be in scopa-
dy, to shewe example of patience to them
that came after, as he byd of that holy
man Job: for in somuche as he euer feared
God from his yowth up, and kept his com-
maundementes, he was not angry with
God that the plage of God chaunced
vnto hym, but remayned cheerefull in the
feate of God, and thanked God all the
dayes of his lyfe. For lyke as riche men
mocked Job, so byd his cosens and kynse
folke mocke hym, sayinge: where is thy
hope, in the whiche thou hast done almost
and buryed the deade? But Tobias rebu-
ked them, sayinge: Speake no such thyng-
ges, for we are the chyldren of holy men,
and looke for the lyfe whiche God shall
geue vnto them that neuer tourne theire
helpes from hym. Also Achiorachus found
me meate vntyll I wente to Elphatida.
Anna my wyfe worked byed womens
workes, labourynge as muche as shee
myghte to gette her luyuge: and when
she had sente home the worke to the ma-
sters, and receyued monye, they gaue her
also a kid. which when it was come to me
and began to bleat, from whence cometh
this kidde sayd I? As it is stolen: Restore
it to the masters, for we may not eat of
that is stolen. And my wyfe sayed, it was

giuen her aboue her hye. But I beleuyng
her not, commaunded it shuld be deliuered
to the owners, and was ashamed for her. **Job. ii.**
Then she answered, sayinge. * Where
are betwixt thy great almes, and thy lust
bedes? Lo how they be nowe scne in the?
With these and such lyke wordes byd she
call me in the tethe.

The.iii. Chapter.

The prayer of Tobias. Sara the daughter
of Raguel is lauded of her fathers seruantes.
The prayer and fasting of Sara, and also the
innocency and chastite of her. The prayers
of Tobias and Sara are heard.



Then Tobias tokett heuely, and
sorrowful and wepyng, made
his prayere thus: Just art thou
O Lord, and all thy dedes, and
wayes, ar mercy & helth, and thou makest
thy iudgement sound and iust for euer. Re-
member me, and haue pittie vpon me: pu-
nish me not for my synnes and errors of
myne, or my forefathers, for we haue sin-
ned in thy sighte. For we haue stopped
our eares at thy commaundementes. There-
fore are we spoyled and broughte into cap-
tivitye, to deathe & perdition & a home vnto
all nacions amonge whome thou hast
scattered vs. And nowe many luste caused
hast thou to deale with me accordynge to my
synnes & to syns of my parentes, because we
haue not kept thy commaundementes, neether
ordred oure selues puretye before the.

Therefore do nowe wme after thyne omyne **Dr. x. v. l. l.**
wyl, and commaunde my spirite to bee take
awaye frome me, that I maye departe, and
be resolued into earth. For better it were
for me to be deade, then lyue, for I haue
herd vnbrynges vnto my help, and I am
in greete heauines. Commaunde me nowe
to go out of these panges into rest euerlas-
tyng, and touche not thy face from me.
And the same tyme it happened, that Sa-
ra the daughter of Raguel at Ecbatana
whiche is in Media, suffered muche rebuke
of her fathers maidens: For that she had be-
marrd to leue me, & Ananias that deuyll
had kylled them or euer they had lpen with
them after the maner of a marrd wyfe.

So when she rebuked a certen mayden
for her sake, why, quoth she: dost thou
not knowe that thou hast kylled thy hus-
bandes? Thou hast had seuen men, and
yet wast thou not named after one. Why
beatest thou vs for them or wyle thou kyl
vs as thou hast done thy leue husbandes?
When she herd these wordes, she was mer-
uelous so, in so much that she thought to
strangle her self: yet sayd she: I am my fa-
thers only daughter, and yf I shuld so do,
it wold be grete shame to hym: & I shuld
lead his olde age to death with heauines.
And she gat her vp into an hye garret of
her house, & neither eat nor drake. iii. dayes,
nor the nightes: but continyng in prayer
she prayed vnto god with teares, to deliuer
her from this slander. And the xij. day

DD. i. ending

Am. i. vii. b
ii. d. i. d.

To. i. d.

Dea. xii. d.

The booke of Tobie

ending her prayer & praising God, & making her prayer by to the window, she sayed: O my Lord God worthy art thou to be prayed, and glorious is thy maiestie holy and noble, and to be prayed for ever, whiche althoughe thou be anger, yet shewest thou thy selfe mercifull, and wilt me call in tyme of affliction to geue out synnes. All thy workes praise the for ever. Behold now, O Lord, I haue fastened myne eyes and countenance vpon the, I may no more becauise in þe tresh. Thou knowest Lord that I haue kept me cleane from all synnyng with man, and that I haue kept my mynde from all concupiscence, and that I haue despyled neither my name, nor yet my fathers, while I was in captiuitie. I neuer kept companye with those that passe their tyme in spoyle, neither was I companion with light persons. In husband haue I consecrated to take, not for pleasure but in thy feare, and ether I was worthy for them, or they vniuerse for me, because peraduenture thou hast kepte me to another maner: for whyle thy counsaile is not in the power of man. But thy may euery man be sure of that worshyppe the, if his lyfe be good that he shall be crowned, and deliuered in his affliction: and if he will amend his lyfe, he shall be pardoned of the. For thou delightest not in our destruction, but after tempest sendest saye whether, and after teares, gladnes. Praised be thy name O Lord God of Israel for ever. I am my fathers only daughter, neither hath he any man chyld to be his heire, no nor yet any brother or brothers, whose wyfe I myght be. He is alrede be dead: why did I lyue? And if thou thyselfe it not good that I shulddye, haue regarde vnto me: and lette me be sounde no more. Both these folkes prayes beinge herd of þe maiestie of the grete God, Raphael was sent vnto them bothe to help them, to Tobie to put awaye his blyndenes, to Sara Raguels daughter, that Tobias shuld geue her as myfe vnto his sonne Tobias, and to bynd þe deuel Imdrus, because he shuld haue Tobias. The same tyme Tobias came agayne, and wente into his house, and Sara the daughter of Raguel came down from the hye loft of the garret.

The. iiii. Chapter.

Tobias the praynge to hye, geue a godly exhortacion and monicion to his sonne.



The same tyme Tobias remembered that he had let money to Gabael at wages in the land of Media, and sayed with himselfe: I haue besteed for death, why do I not call my sonne Tobias & geue him good monicion before I dye? And when he had called him, he sayd vnto him: hearkne my sonne what I wil say, and lay in thy wordes in thy heart as a foundation. My sonne when I am dead bury me, and after despyse not thy mother, but

The. iiii. Chapter.

* honour her all the dayes of thy lyfe, and do to please her, and not to displease her. *Exod. i. Eccl. vii.* My sonne remember how great perils she suffered beinge the in her womb? And when she is dead, bury her in the same graue by me. So me, reuerence our Lord god at all tyme, * spenne not, nor breake nor his com- *Rom vi.* mandements, but loue verue all the dayes of thy lyfe, and walke not in the wayes of wickednes. For whyle thou studrest *B* for vertue, thou shalt haue good successe in al that thou goest about: and so shalt al they haue that loue godnes. * Do almoste of thy substance, and be not scante in doinge of it: Turne not thy face away from any poore man, as thou wouldest that god shuld not turne away his from the. *Eccl. xiii. b.* *Eccl. xiii. c.* *Eccl. xiii. d.* *Eccl. xiii. e.* *Eccl. xiii. f.* *Eccl. xiii. g.* *Eccl. xiii. h.* *Eccl. xiii. i.* *Eccl. xiii. j.* *Eccl. xiii. k.* *Eccl. xiii. l.* *Eccl. xiii. m.* *Eccl. xiii. n.* *Eccl. xiii. o.* *Eccl. xiii. p.* *Eccl. xiii. q.* *Eccl. xiii. r.* *Eccl. xiii. s.* *Eccl. xiii. t.* *Eccl. xiii. u.* *Eccl. xiii. v.* *Eccl. xiii. w.* *Eccl. xiii. x.* *Eccl. xiii. y.* *Eccl. xiii. z.* *Eccl. xiii. aa.* *Eccl. xiii. ab.* *Eccl. xiii. ac.* *Eccl. xiii. ad.* *Eccl. xiii. ae.* *Eccl. xiii. af.* *Eccl. xiii. ag.* *Eccl. xiii. ah.* *Eccl. xiii. ai.* *Eccl. xiii. aj.* *Eccl. xiii. ak.* *Eccl. xiii. al.* *Eccl. xiii. am.* *Eccl. xiii. an.* *Eccl. xiii. ao.* *Eccl. xiii. ap.* *Eccl. xiii. aq.* *Eccl. xiii. ar.* *Eccl. xiii. as.* *Eccl. xiii. at.* *Eccl. xiii. au.* *Eccl. xiii. av.* *Eccl. xiii. aw.* *Eccl. xiii. ax.* *Eccl. xiii. ay.* *Eccl. xiii. az.* *Eccl. xiii. ba.* *Eccl. xiii. bb.* *Eccl. xiii. bc.* *Eccl. xiii. bd.* *Eccl. xiii. be.* *Eccl. xiii. bf.* *Eccl. xiii. bg.* *Eccl. xiii. bh.* *Eccl. xiii. bi.* *Eccl. xiii. bj.* *Eccl. xiii. bk.* *Eccl. xiii. bl.* *Eccl. xiii. bm.* *Eccl. xiii. bn.* *Eccl. xiii. bo.* *Eccl. xiii. bp.* *Eccl. xiii. bq.* *Eccl. xiii. br.* *Eccl. xiii. bs.* *Eccl. xiii. bt.* *Eccl. xiii. bu.* *Eccl. xiii. bv.* *Eccl. xiii. bw.* *Eccl. xiii. bx.* *Eccl. xiii. by.* *Eccl. xiii. bz.* *Eccl. xiii. ca.* *Eccl. xiii. cb.* *Eccl. xiii. cc.* *Eccl. xiii. cd.* *Eccl. xiii. ce.* *Eccl. xiii. cf.* *Eccl. xiii. cg.* *Eccl. xiii. ch.* *Eccl. xiii. ci.* *Eccl. xiii. cj.* *Eccl. xiii. ck.* *Eccl. xiii. cl.* *Eccl. xiii. cm.* *Eccl. xiii. cn.* *Eccl. xiii. co.* *Eccl. xiii. cp.* *Eccl. xiii. cq.* *Eccl. xiii. cr.* *Eccl. xiii. cs.* *Eccl. xiii. ct.* *Eccl. xiii. cu.* *Eccl. xiii. cv.* *Eccl. xiii. cw.* *Eccl. xiii. cx.* *Eccl. xiii. cy.* *Eccl. xiii. cz.* *Eccl. xiii. da.* *Eccl. xiii. db.* *Eccl. xiii. dc.* *Eccl. xiii. dd.* *Eccl. xiii. de.* *Eccl. xiii. df.* *Eccl. xiii. dg.* *Eccl. xiii. dh.* *Eccl. xiii. di.* *Eccl. xiii. dj.* *Eccl. xiii. dk.* *Eccl. xiii. dl.* *Eccl. xiii. dm.* *Eccl. xiii. dn.* *Eccl. xiii. do.* *Eccl. xiii. dp.* *Eccl. xiii. dq.* *Eccl. xiii. dr.* *Eccl. xiii. ds.* *Eccl. xiii. dt.* *Eccl. xiii. du.* *Eccl. xiii. dv.* *Eccl. xiii. dw.* *Eccl. xiii. dx.* *Eccl. xiii. dy.* *Eccl. xiii. dz.* *Eccl. xiii. ea.* *Eccl. xiii. eb.* *Eccl. xiii. ec.* *Eccl. xiii. ed.* *Eccl. xiii. ee.* *Eccl. xiii. ef.* *Eccl. xiii. eg.* *Eccl. xiii. eh.* *Eccl. xiii. ei.* *Eccl. xiii. ej.* *Eccl. xiii. ek.* *Eccl. xiii. el.* *Eccl. xiii. em.* *Eccl. xiii. en.* *Eccl. xiii. eo.* *Eccl. xiii. ep.* *Eccl. xiii. eq.* *Eccl. xiii. er.* *Eccl. xiii. es.* *Eccl. xiii. et.* *Eccl. xiii. eu.* *Eccl. xiii. ev.* *Eccl. xiii. ew.* *Eccl. xiii. ex.* *Eccl. xiii. ey.* *Eccl. xiii. ez.* *Eccl. xiii. fa.* *Eccl. xiii. fb.* *Eccl. xiii. fc.* *Eccl. xiii. fd.* *Eccl. xiii. fe.* *Eccl. xiii. ff.* *Eccl. xiii. fg.* *Eccl. xiii. fh.* *Eccl. xiii. fi.* *Eccl. xiii. fj.* *Eccl. xiii. fk.* *Eccl. xiii. fl.* *Eccl. xiii. fm.* *Eccl. xiii. fn.* *Eccl. xiii. fo.* *Eccl. xiii. fp.* *Eccl. xiii. fq.* *Eccl. xiii. fr.* *Eccl. xiii. fs.* *Eccl. xiii. ft.* *Eccl. xiii. fu.* *Eccl. xiii. fv.* *Eccl. xiii. fw.* *Eccl. xiii. fx.* *Eccl. xiii. fy.* *Eccl. xiii. fz.* *Eccl. xiii. ga.* *Eccl. xiii. gb.* *Eccl. xiii. gc.* *Eccl. xiii. gd.* *Eccl. xiii. ge.* *Eccl. xiii. gf.* *Eccl. xiii. gg.* *Eccl. xiii. gh.* *Eccl. xiii. gi.* *Eccl. xiii. gj.* *Eccl. xiii. gk.* *Eccl. xiii. gl.* *Eccl. xiii. gm.* *Eccl. xiii. gn.* *Eccl. xiii. go.* *Eccl. xiii. gp.* *Eccl. xiii. gq.* *Eccl. xiii. gr.* *Eccl. xiii. gs.* *Eccl. xiii. gt.* *Eccl. xiii. gu.* *Eccl. xiii. gv.* *Eccl. xiii. gw.* *Eccl. xiii. gx.* *Eccl. xiii. gy.* *Eccl. xiii. gz.* *Eccl. xiii. ha.* *Eccl. xiii. hb.* *Eccl. xiii. hc.* *Eccl. xiii. hd.* *Eccl. xiii. he.* *Eccl. xiii. hf.* *Eccl. xiii. hg.* *Eccl. xiii. hh.* *Eccl. xiii. hi.* *Eccl. xiii. hj.* *Eccl. xiii. hk.* *Eccl. xiii. hl.* *Eccl. xiii. hm.* *Eccl. xiii. hn.* *Eccl. xiii. ho.* *Eccl. xiii. hp.* *Eccl. xiii. hq.* *Eccl. xiii. hr.* *Eccl. xiii. hs.* *Eccl. xiii. ht.* *Eccl. xiii. hu.* *Eccl. xiii. hv.* *Eccl. xiii. hw.* *Eccl. xiii. hx.* *Eccl. xiii. hy.* *Eccl. xiii. hz.* *Eccl. xiii. ia.* *Eccl. xiii. ib.* *Eccl. xiii. ic.* *Eccl. xiii. id.* *Eccl. xiii. ie.* *Eccl. xiii. if.* *Eccl. xiii. ig.* *Eccl. xiii. ih.* *Eccl. xiii. ii.* *Eccl. xiii. ij.* *Eccl. xiii. ik.* *Eccl. xiii. il.* *Eccl. xiii. im.* *Eccl. xiii. in.* *Eccl. xiii. io.* *Eccl. xiii. ip.* *Eccl. xiii. iq.* *Eccl. xiii. ir.* *Eccl. xiii. is.* *Eccl. xiii. it.* *Eccl. xiii. iu.* *Eccl. xiii. iv.* *Eccl. xiii. iw.* *Eccl. xiii. ix.* *Eccl. xiii. iy.* *Eccl. xiii. iz.* *Eccl. xiii. ja.* *Eccl. xiii. jb.* *Eccl. xiii. jc.* *Eccl. xiii. jd.* *Eccl. xiii. je.* *Eccl. xiii. jf.* *Eccl. xiii. jg.* *Eccl. xiii. jh.* *Eccl. xiii. ji.* *Eccl. xiii. jj.* *Eccl. xiii. jk.* *Eccl. xiii. jl.* *Eccl. xiii. jm.* *Eccl. xiii. jn.* *Eccl. xiii. jo.* *Eccl. xiii. jp.* *Eccl. xiii. jq.* *Eccl. xiii. jr.* *Eccl. xiii. js.* *Eccl. xiii. jt.* *Eccl. xiii. ju.* *Eccl. xiii. jv.* *Eccl. xiii. jw.* *Eccl. xiii. jx.* *Eccl. xiii. jy.* *Eccl. xiii. jz.* *Eccl. xiii. ka.* *Eccl. xiii. kb.* *Eccl. xiii. kc.* *Eccl. xiii. kd.* *Eccl. xiii. ke.* *Eccl. xiii. kf.* *Eccl. xiii. kg.* *Eccl. xiii. kh.* *Eccl. xiii. ki.* *Eccl. xiii. kj.* *Eccl. xiii. kk.* *Eccl. xiii. kl.* *Eccl. xiii. km.* *Eccl. xiii. kn.* *Eccl. xiii. ko.* *Eccl. xiii. kp.* *Eccl. xiii. kq.* *Eccl. xiii. kr.* *Eccl. xiii. ks.* *Eccl. xiii. kt.* *Eccl. xiii. ku.* *Eccl. xiii. kv.* *Eccl. xiii. kw.* *Eccl. xiii. kx.* *Eccl. xiii. ky.* *Eccl. xiii. kz.* *Eccl. xiii. la.* *Eccl. xiii. lb.* *Eccl. xiii. lc.* *Eccl. xiii. ld.* *Eccl. xiii. le.* *Eccl. xiii. lf.* *Eccl. xiii. lg.* *Eccl. xiii. lh.* *Eccl. xiii. li.* *Eccl. xiii. lj.* *Eccl. xiii. lk.* *Eccl. xiii. ll.* *Eccl. xiii. lm.* *Eccl. xiii. ln.* *Eccl. xiii. lo.* *Eccl. xiii. lp.* *Eccl. xiii. lq.* *Eccl. xiii. lr.* *Eccl. xiii. ls.* *Eccl. xiii. lt.* *Eccl. xiii. lu.* *Eccl. xiii. lv.* *Eccl. xiii. lw.* *Eccl. xiii. lx.* *Eccl. xiii. ly.* *Eccl. xiii. lz.* *Eccl. xiii. ma.* *Eccl. xiii. mb.* *Eccl. xiii. mc.* *Eccl. xiii. md.* *Eccl. xiii. me.* *Eccl. xiii. mf.* *Eccl. xiii. mg.* *Eccl. xiii. mh.* *Eccl. xiii. mi.* *Eccl. xiii. mj.* *Eccl. xiii. mk.* *Eccl. xiii. ml.* *Eccl. xiii. mm.* *Eccl. xiii. mn.* *Eccl. xiii. mo.* *Eccl. xiii. mp.* *Eccl. xiii. mq.* *Eccl. xiii. mr.* *Eccl. xiii. ms.* *Eccl. xiii. mt.* *Eccl. xiii. mu.* *Eccl. xiii. mv.* *Eccl. xiii. mw.* *Eccl. xiii. mx.* *Eccl. xiii. my.* *Eccl. xiii. mz.* *Eccl. xiii. na.* *Eccl. xiii. nb.* *Eccl. xiii. nc.* *Eccl. xiii. nd.* *Eccl. xiii. ne.* *Eccl. xiii. nf.* *Eccl. xiii. ng.* *Eccl. xiii. nh.* *Eccl. xiii. ni.* *Eccl. xiii. nj.* *Eccl. xiii. nk.* *Eccl. xiii. nl.* *Eccl. xiii. nm.* *Eccl. xiii. nn.* *Eccl. xiii. no.* *Eccl. xiii. np.* *Eccl. xiii. nq.* *Eccl. xiii. nr.* *Eccl. xiii. ns.* *Eccl. xiii. nt.* *Eccl. xiii. nu.* *Eccl. xiii. nv.* *Eccl. xiii. nw.* *Eccl. xiii. nx.* *Eccl. xiii. ny.* *Eccl. xiii. nz.* *Eccl. xiii. oa.* *Eccl. xiii. ob.* *Eccl. xiii. oc.* *Eccl. xiii. od.* *Eccl. xiii. oe.* *Eccl. xiii. of.* *Eccl. xiii. og.* *Eccl. xiii. oh.* *Eccl. xiii. oi.* *Eccl. xiii. oj.* *Eccl. xiii. ok.* *Eccl. xiii. ol.* *Eccl. xiii. om.* *Eccl. xiii. on.* *Eccl. xiii. oo.* *Eccl. xiii. op.* *Eccl. xiii. oq.* *Eccl. xiii. or.* *Eccl. xiii. os.* *Eccl. xiii. ot.* *Eccl. xiii. ou.* *Eccl. xiii. ov.* *Eccl. xiii. ow.* *Eccl. xiii. ox.* *Eccl. xiii. oy.* *Eccl. xiii. oz.* *Eccl. xiii. pa.* *Eccl. xiii. pb.* *Eccl. xiii. pc.* *Eccl. xiii. pd.* *Eccl. xiii. pe.* *Eccl. xiii. pf.* *Eccl. xiii. pg.* *Eccl. xiii. ph.* *Eccl. xiii. pi.* *Eccl. xiii. pj.* *Eccl. xiii. pk.* *Eccl. xiii. pl.* *Eccl. xiii. pm.* *Eccl. xiii. pn.* *Eccl. xiii. po.* *Eccl. xiii. pp.* *Eccl. xiii. pq.* *Eccl. xiii. pr.* *Eccl. xiii. ps.* *Eccl. xiii. pt.* *Eccl. xiii. pu.* *Eccl. xiii. pv.* *Eccl. xiii. pw.* *Eccl. xiii. px.* *Eccl. xiii. py.* *Eccl. xiii. pz.* *Eccl. xiii. qa.* *Eccl. xiii. qb.* *Eccl. xiii. qc.* *Eccl. xiii. qd.* *Eccl. xiii. qe.* *Eccl. xiii. qf.* *Eccl. xiii. qg.* *Eccl. xiii. qh.* *Eccl. xiii. qi.* *Eccl. xiii. qj.* *Eccl. xiii. qk.* *Eccl. xiii. ql.* *Eccl. xiii. qm.* *Eccl. xiii. qn.* *Eccl. xiii. qo.* *Eccl. xiii. qp.* *Eccl. xiii. qq.* *Eccl. xiii. qr.* *Eccl. xiii. qs.* *Eccl. xiii. qt.* *Eccl. xiii. qu.* *Eccl. xiii. qv.* *Eccl. xiii. qw.* *Eccl. xiii. qx.* *Eccl. xiii. qy.* *Eccl. xiii. qz.* *Eccl. xiii. ra.* *Eccl. xiii. rb.* *Eccl. xiii. rc.* *Eccl. xiii. rd.* *Eccl. xiii. re.* *Eccl. xiii. rf.* *Eccl. xiii. rg.* *Eccl. xiii. rh.* *Eccl. xiii. ri.* *Eccl. xiii. rj.* *Eccl. xiii. rk.* *Eccl. xiii. rl.* *Eccl. xiii. rm.* *Eccl. xiii. rn.* *Eccl. xiii. ro.* *Eccl. xiii. rp.* *Eccl. xiii. rq.* *Eccl. xiii. rr.* *Eccl. xiii. rs.* *Eccl. xiii. rt.* *Eccl. xiii. ru.* *Eccl. xiii. rv.* *Eccl. xiii. rw.* *Eccl. xiii. rx.* *Eccl. xiii. ry.* *Eccl. xiii. rz.* *Eccl. xiii. sa.* *Eccl. xiii. sb.* *Eccl. xiii. sc.* *Eccl. xiii. sd.* *Eccl. xiii. se.* *Eccl. xiii. sf.* *Eccl. xiii. sg.* *Eccl. xiii. sh.* *Eccl. xiii. si.* *Eccl. xiii. sj.* *Eccl. xiii. sk.* *Eccl. xiii. sl.* *Eccl. xiii. sm.* *Eccl. xiii. sn.* *Eccl. xiii. so.* *Eccl. xiii. sp.* *Eccl. xiii. sq.* *Eccl. xiii. sr.* *Eccl. xiii. ss.* *Eccl. xiii. st.* *Eccl. xiii. su.* *Eccl. xiii. sv.* *Eccl. xiii. sw.* *Eccl. xiii. sx.* *Eccl. xiii. sy.* *Eccl. xiii. sz.* *Eccl. xiii. ta.* *Eccl. xiii. tb.* *Eccl. xiii. tc.* *Eccl. xiii. td.* *Eccl. xiii. te.* *Eccl. xiii. tf.* *Eccl. xiii. tg.* *Eccl. xiii. th.* *Eccl. xiii. ti.* *Eccl. xiii. tj.* *Eccl. xiii. tk.* *Eccl. xiii. tl.* *Eccl. xiii. tm.* *Eccl. xiii. tn.* *Eccl. xiii. to.* *Eccl. xiii. tp.* *Eccl. xiii. tq.* *Eccl. xiii. tr.* *Eccl. xiii. ts.* *Eccl. xiii. tt.* 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xiii. vx.* *Eccl. xiii. vy.* *Eccl. xiii. vz.* *Eccl. xiii. wa.* *Eccl. xiii. wb.* *Eccl. xiii. wc.* *Eccl. xiii. wd.* *Eccl. xiii. we.* *Eccl. xiii. wf.* *Eccl. xiii. wg.* *Eccl. xiii. wh.* *Eccl. xiii. wi.* *Eccl. xiii. wj.* *Eccl. xiii. wk.* *Eccl. xiii. wl.* *Eccl. xiii. wm.* *Eccl. xiii. wn.* *Eccl. xiii. wo.* *Eccl. xiii. wp.* *Eccl. xiii. wq.* *Eccl. xiii. wr.* *Eccl. xiii. ws.* *Eccl. xiii. wt.* *Eccl. xiii. wu.* *Eccl. xiii. wv.* *Eccl. xiii. ww.* *Eccl. xiii. wx.* *Eccl. xiii. wy.* *Eccl. xiii. wz.* *Eccl. xiii. xa.* *Eccl. xiii. xb.* *Eccl. xiii. xc.* *Eccl. xiii. xd.* *Eccl. xiii. xe.* *Eccl. xiii. xf.* *Eccl. xiii. xg.* *Eccl. xiii. xh.* *Eccl. xiii. xi.* *Eccl. xiii. xj.* *Eccl. xiii. xk.* *Eccl. xiii. xl.* *Eccl. xiii. xm.* *Eccl. xiii. xn.* *Eccl. xiii. xo.* *Eccl. xiii. xp.* *Eccl. xiii. xq.* *Eccl. xiii. xr.* *Eccl. xiii. xs.* *Eccl. xiii. xt.* *Eccl. xiii. xu.* *Eccl. xiii. xv.* *Eccl. xiii. xw.* *Eccl. xiii. xx.* *Eccl. xiii. xy.* *Eccl. xiii. xz.* *Eccl. xiii. ya.* *Eccl. xiii. yb.* *Eccl. xiii. yc.* *Eccl. xiii. yd.* *Eccl. xiii. ye.* *Eccl. xiii. yf.* *Eccl. xiii. yg.* *Eccl. xiii. yh.* *Eccl. xiii. yi.* *Eccl. xiii. yj.* *Eccl. xiii. yk.* *Eccl. xiii. yl.* *Eccl. xiii. ym.* *Eccl. xiii. yn.* *Eccl. xiii. yo.* *Eccl. xiii. yp.* *Eccl. xiii. yq.* *Eccl. xiii. yr.* *Eccl. xiii. ys.* *Eccl. xiii. yt.* *Eccl. xiii. yu.* *Eccl. xiii. yv.* *Eccl. xiii. yw.* *Eccl. xiii. yx.* *Eccl. xiii. yy.* *Eccl. xiii. yz.* *Eccl. xiii. za.* *Eccl. xiii. zb.* *Eccl. xiii. zc.* *Eccl. xiii. zd.* *Eccl. xiii. ze.* *Eccl. xiii. zf.* *Eccl. xiii. zg.* *Eccl. xiii. zh.* *Eccl. xiii. zi.* *Eccl. xiii. zj.* *Eccl. xiii. zk.* *Eccl. xiii. zl.* *Eccl. xiii. zm.* *Eccl. xiii. zn.* *Eccl. xiii. zo.* *Eccl. xiii. zp.* *Eccl. xiii. zq.* *Eccl. xiii. zr.* *Eccl. xiii. zs.* *Eccl. xiii. zt.* *Eccl. xiii. zu.* *Eccl. xiii. zv.* *Eccl. xiii. zw.* *Eccl. xiii. zx.* *Eccl. xiii. zy.* *Eccl. xiii. zz.*

Therefore

Tobi. ix. d.

Therefore my sonne remember my precep-
tes, and put them not out of thy moude.
Of * thyss also my sonne I thought to tel
the, that when thou wast yet but a chylde,
I deliuered .x. talentes of syluer vnto Sa-
belus Gabrias brother at Ragas a cytye
of Medes, and his hande wytyng haue I
by me. And therefore seke some meanes
how thou mayest come by hym, and when
thou hast receyued of hym þe sayd weyght
of syluer, gyue him his hande, wytyng a-
gayne. My sonne be not afrayed that we
leade a poore lyf: for I feare God & studie
to please * hym, thou hast goods enough.

Ro. vii. d.

The .v. Chapter.

The obedyence of yonge Tobias to his fa-
ther, whiche is sent into Ragas. An aungel
accompanieth hym in his iourney.

A

Then answered Tobias and
sayed: father al that thou hast
commaunded me wyl I do, but
some thal I gettys syluer, se-
ing I know him not. What token thal I
gyue him? Then sayd his father: I haue a
bil of his hand wylch me, asone as þe shal
shew it hym, he wil pay the mony: And so
he gaue hym his hande wytyng. So thy
way now and seke some man to go with
the, whylest I am alyue, for I wyl paye
hym his byre: and go & fetch thy mony. So
when he was gone to seke one, he founde
Raphael standyng in the strete, a goodlye
yong man gydded up, and as he wet redy
to go: whom not knowyng to be an angel,
he spake vnto and sayd: Goud yonge man
from whence comest thou? And he sayd,
from the sonnes of Israel. Tobias arood
by my agyon. May I haue thy company as
farre as Ragas, whiche is in Media? or
know you those quarters? Then sayd the
angell, I wyl go with the: I know that
way and haue gone thither oft, and haue
dwelled wythout brother Gabael, which
dwelleth at Ragas, that is a cytye of the
Medes stading on the mount Echarans.
Then sayd Tobias: tary me tyl I thewe
my father. Then sayde he: go thy wayes
and tary not. So he went in, and thewed
his father al the matter. Too father quod
he, I haue founde one to goo wylch me. The
he matueplynge, sayed: Cal him vnto me,
that I may knowe of what tribe he is, and
whether he be a faythfull companion or
not. So when he was called & come in, and
that he had salute dorbet, the yong man
sayed: Syr euerlastyng love moughte you
haue. And Tobias sayed: what toy can I
haue, whē I sit in darkenes, and may not
se the lyghte of þe heauē? And the yong mā
sayd: be of good chere, for the tyme wyl
come shortly when you shal be healed of
God. Further Tobias arood him: Can you
bryng me sen to Gabael, as farre as Ra-
gas, a cytye of Media, and when you come
agayne I wyl gyue you your byre? The
aungell answered. Merely I wyl bryng
hym thither, and bryng him to the agayne.

Tobias arood hym agayne: Of what tribe
or stock art thou come, tel me. And he sayed
doest thou seke for a tyebe or famillye, or an
hyperlyng to goo thyss iourne wyth thy
sonne? Then sayed Tobias: Brother I
wolde sayne know thy kynred, and thy
name. Then sayed he: To put the oute of
care and doute, I come of the kynred of
Azarcas, and the greate Ananias, thy
brethe. Then sayde Tobias, wel mought
thou seke for thy companyng byther, and
be not angry wyth me, because I arood
of thy kynred and famillye. Merely thou
arte my brother, come of a good and ho-
nest kynred.

For I knew Ananias & Monathas, sounes
of the greate Samaias, euen then when
I went together with them to Hierusa-
lem to do woithpye, and to consecrate
my frylings, and offer vp the tentres of
my frutes: for they had forgottē their co-
sens. Brother thou arte come of a greate
stocke. But tell me what I shal gyue the,
or wylt thou haue a grete a day wylch ne-
cessaries, such as my sonne hath? but if you
come home agayne safe, I wyl double thy
byre. The angell sayed vnto hym agayne.

I wyl leade out and bryng home agayne
thy sonne safe. Whē they wet thus agreed,
he sayed vnto Tobias: Make thy self re-
dy to go, and God send you good spede.
So his sonne prepared all thynges neces-
sary for his iourney, and badde both his
father and mother farewell. And his father
sayd: Thou shalt go wylch this man, but God
that dwelleth in heaueu prosper your
iourney, and his aungell be in your com-
pany. So when they were both gone on
their iourney, and the yong mannes dog
wylch them, Anna his mother wept & chyd
wylch Tobias, sayyng: why hast thou sent
our sonne away, was * he not the staffe of
our hand to leade vs to and from? Syluer
wold not haue come to syluer, but yet for
our saynes sake, we shou'd not haue cared
for it. For as muche as God hath geuen
vs to lyue on that is sufficiente for vs, & we
shoulde haue thoughte the syght of our son
our tyebe. Then sayd Tobias: my sister
be not pensyfe, he shal come home safe,
and thynne eyes shal se hym. For he hath a
good aungel that is in his company, and
after a prosperous iourney shal retourne
safe. Then at these wordes the mother of
yong manne, made an ende of wepyng
and geide her peace.

Tobi. x. d.

The .vi. Chapter.

Yong Tobias is deliuered from the fythe by
the aungel. The aungel exhorteth Tobias,
to take Sara to his wyfe.



Also they wet forth on their
iourney, & at euē came to the
cytye Egetis, & there abode.
And when the yonge mā was
gane downe to washe him, an
horrible grete fythe lept out of the cytye,
wold haue deuoured him, whē Tobias fea-
ringe,

DD. H.

rynge, cryed with a loude voyce, sayinge: Lo, he be commeth vpon me. And the angel said vnto hym: take the fythe by the gill, & draw him to thee. And so he caughte the fythe, and caste hym vpon the lande, and he lept at hys fete. And the angel said to hym agayne: bowell the fythe, and take the harte and the lyuer and the gall, and laye them asyde safe, for they serue for a good medecyne. And þ yong man did as the angel commaunded: & they roasted the fish & eat, & part they toke with the in their iourne, & salted as much as was sufficient for the, til they came to Ragas, a cite of the Medes. And whē they were gone on their iourney, and drew nye to Echaranis, the yong man asked þ Angel: Brother Azaria, what meanest thou by this, liuer and gal of þ fythe, wherefore be they good? that thou biddest me kepe them. And he said to him: If thou laye a pece of the herte vpon the coales, the smoke thereof dryueth away al maner of euyl spirites, whether it be of man or woman, so that after they shal trouble them no more. The gall is good to anoynt or stroke the eyes withall, where as there is any blemish in them. And whē they drew nye to Ragas, and that Tobias asked wher they shuld purne, the Angel sayd vnto the yong man: Brother, we wil now lodge with Raguell, & he is thy cosyn, and hys onely daughter is Sara: and I wil comen with hym, that he wil geue her the to wyfe: and are her of her father, that he wil geue her the in matrimony. All hys goodes thou muste haue, for thou onely remaynest alpye of his stocke, and the mayde is fayre and wyse. Wherefore be ruled by me, and I wil be in hand with her father, that whē we come agayn to Ragas, the mariage shalbe solemnised. For I know Raguel, and that after the name of Moses he wil in no wyse marry her to any other, or els he shall do himselfe harme: for the hereditaunce muste needs come to the, rather then to anye other.

Then answered the yong man to the angel: Brother Azaria, truly I haue herd saye, that this mayden hath ben maryed to vii. men, whych haue all dyed in the bed chamber. Now I am my fathers onely son, and am afrayed lest when I am come in, I shulde perishe as dyd the other before, because the Deuill loueth her: for he hurteth none but suche as wold lye with her: Wherefore now I am afrayed lest I shulde die, and dryng the lyfe of my parentes vnto the graue for sorowe of me, and that they shal haue none other son to burye them. To whom the angel answered agayne: Heare me, and I wil tell the vpon whom the deuill hath power, & wher they come to matrimony, and excluding God from them, & out of their mind, geue them selues to bodely lust after the fashion of brute bestes, & horse or mule: whose be in the power of the Deuill. Doest

thou not remember the lessons that thy father gaue the, how thou shuldest chose a wyfe of thine own kynred? Wherefore by the now heke to me, for she shal be thy wyfe: & as for the Deuill, care not for hym, for euen this night he shal be married vnto the. But when thou shalt enter into thy chamber, three daies kepe the selfe, & do nothing, but geue thy selfe to prayer with her, thou shalt take host coles to make a fumigaciō, & lay vpon the herte and lyuer, part of the fythe: and thow the smell thereof, the deuill shal flye away, and shal neuer come agayne wyle the world standeth. And in the second nyght thou shalt be admytted into the selowth of holy Patriarches, & in þ third, thou shalt obtayne such blessing, that thy children begotten by you, shal be healthful and longe lyued. But when the thyrde nyght is past, and that you shal come together, arse both, & desyre God to be mercifull to you, and he shal haue mercy vpon you, & saue you. Then shal you loyne this virgin to you with the feare of the Lord, rather to haue chylde, the for the lust, that you may get blessednes in your chylde, thow the seide of Abrahā. Fear not, for she was appointed to the before the worlde was made: wherfore thou shalt kepe her, & she shal go with the, & I thynke thou shalt haue chylde by her. After this Tobias was taken with her loue, and set hys mynde greatly vnto her.

The vii. Chapter.

¶ Yonge Tobias and the Angel come to the house of Raguell, he requyryth Raguels daughter to wyfe and obteyneth her.

When they were come to Echaranis, & to Raguels house, Sara came out to the: & when they hadde eche saluted other, she brought them into the house, and Raguell receyued them ioyfully, & beholding Tobias sayd vnto his wyfe Sara: how lyke is this yong man vnto Tobias my sisters sonne. And asked them, from whence come ye brethren? They sayd: from the children of Reptalim, prisoners in Babilone. He sayd agayne: know you our brother Tobias? They sayd: we know him. Then said he, how doo ye? They answered, he is alpye, & in good helth. And as he spake much good of hym, Tobias sayd: he is my father. Then Raguel leapyng for ioy, kyssed hym and wept, and toke hym aboute þ necke, and wyshed hym wel, sayinge: Gods blessing haue thou my sonne. Thou hast a good and an honest man to thy father. And when he had herd þ Tobias was blinde, he and hys wyfe Sara were very sorowful, and their daughter Sara wept. But they welcomed them hartely, and killing a ram of their stocke, they set meat before them largely. Then sayd Tobias to Raguel: brother Azaria, cast out a word of those thynges that you spake with me by the way

Ag. xvi. a.
xxxvi. a.

Mal. xxi. a.

the way, that the matter may be brought to pass. And so he opened þe matter to Raguel, which when Raguel vnderstode, he was aſtayed, knowing what had happened to þ. vii. men þ. went vnto her: & he feared, lest the lyke shuld happen to hym. As he was thus, & gaue no answer to that was asked hym, the angell saueh searce: nor to handefarre her to hym, for thy daughter ought to be his wife, for he is a true wor- shipper of god, & therfore none other man maye enioyne her. Then sayed Raguel, I doubt not but God hath heard my prayers and reares, and in dede I beleue that he hath brought you hither, that she after þe lawe of Moyses, maye be ioynd to a man of her own kynred. Therfore doute not but I will shortly make her suer to hym. So Raguel desired Tobias to eate and drinke, and be merry. For it is meete, sayed he, that you shuldest marry my daughter. Yet will I tell the truthe: I maryed my daughter to seven husbundes, whiche in the same nyght that they shulde lye with her, dyed, but yet take thou a good harte & be merry. Then sayed Tobias: truly I wylle care no more, tyll thou hast graun- ted my petition, & brought her hither and married her vnto me. And Raguel answer- ed: now from henceforth take her for thy wife as reason is, for she is of thy kynred, and that mercifull Lord graunt vnto you verie well to do. So he called Sara his daughter, & when she was come, he took her by the hand, and gaue her to wyfe vnto Tobias, saying: Lo take this woman ac- cording to the lawe of Moyses: and take her with the to thy fathers house, & ther- with desired God to sende thei toge- ther, saying: The god of Abrahā, & god of Isaac, the god of Iacob be with you, join you together, & fulfill his blessing in you. Then called he his wyfe Edna, & toke a let- ter & made a mystrug of the marriage, and sealed it, and praysed God, and wente to their mate. Raguel called his wyfe Ed- na agayn and said: sister prepare an other chamber, and bring her into it. And when she had doen as he had bid, & had brought her in meping, she chaford her daughter & sayed: Be of good cheere, the Lord of heauē and earth wylle euen this sorrow of thine into ioye, wherefore o daughter be merie.

The. viii. Chapter.

The angell byndeth the deuel. Tobias ex- hosteth his wyfe to prayer, and they praye. iiii. dayes before they lye together.

And whē supper was do, they brought Tobias vnto her: & as he came he thought vpon the wordes of Raguel, and toke out of his bagge the beet & loue of the fish, & sayed: vpon the horte coles, & made a fumi-gar: & whē the deuel smelt the sante, he fled into the farthest parte of Agore, where the angell bound him in byds. And whē they were both that

in, Tobias arose out of his bed, saying: arise & thou sister also, & let vs pray God to haue mercy vpon vs, and let vs do thus now, to morow, & þ. next day: for these iiii. nyghtes must we reconcile our selues to God, and after the thrid nyght, we shall take the pleasure of our marriage. For we be the chyldren of satins, and we may not come together as the beaſt þ. knowe not God. And so whē they were ryſen vp both together, they besought God e-nestelye þ. he wold preferue them. And Tobias bega. I praysed be thou O God of our fathers, & praised be thy holy & glorious name for e- uer. The heauens and þ. earth, þ. fountay- nes & founts, & al þ. thou hast made prayse thy. * Thou madest Adam and gauest him Eue to his wyfe for an helper, and of them came al mankynde. Thou saydest, it is not good for mā to lye alone, lette vs make an helper for him lyke himselfe. And now O Lord I take vnto me this my wyfe, not for lust & voluptuousnes, but of a pure heart, for thy ony desire to haue chyldre, by whō thy name may be praised to the worldsend. Shew thy selfe therfore mercifull vnto me, that I may lye with her vntill I be old. Then sayd she with hym: Amen, And the same nyght that he laye with her, Raguel a rose, and aboute cockcrowe called vp his seruantes, and went out and dygged a graue, saying: peradventure this man also is dead, as the other seven, that went to her. And when he was come home he sayed to his wyfe Edna: Sende one of thy maydens to know whether he be alieue or not: & if he be not, we may burye hym to- morow, as any man knowe it. So she may- den that he sente opened the doore and went in, & found the both slepyng safe & sounde, and came agayn and sayd, the man was a lyue. Then Raguel and his wyfe gaue thankes vnto the Lord, and sayde: O God with most holy & pure heart praysed maye thou be: and all thy saintes prayse the and all thy workes, al angels and the elect prayse þ. for euer. Lord I thanke the that thou hast chered me, and that it hath not happened as I feared, but hast dealt mee ciſully with vs pityng yonder two onelye bregotten chyldren, and hast dyuen away from vs our enemy, that so folowed vs. And now further O Lord shewe thy selfe mercifull vnto them, that they may leade their lyfe in health and gladnes thowme thy mercy, and that they may greatlye please the, by the sacrifice of thankes ge- uing, whereby it may appere vnto all nac- tions, that thou art the God alone thow out al the earth. Then he commaunded his seruantes to fill vp the graue or euer it was day, he commaunded his wyfe to pre- pare a feast, & make ready al such thynges, & meate that they shulde haue neede of by the waye, and he caused also to be killed ii. fat kyne, & iiii. rames, & made a feast to all his neighbours & frendes, & helpe it

1. Cor. vii.

Ecce. ii. b.

Ru. xxi. b.



D D D. iii. xiii.

The.iiii.boke of Edoas

xiii. days. For Raguell before these feast-
full days of the mariage were out, caused
Tobias to sweare that he shuld not depart,
tyll those fourtene feastfull dayes of the
martyed were ended, and that then recey-
ving the one halfe of hys goodes, he shuld
go home agayne to hys fathers, and after
his death haue the rest of hys and hys wy-
ues goodes, & thereof he made a wyrring.

The.ii. Chapter.

The angel goth to Gabelus, at þe desyer of
Tobias: which deliuereth the letters & recey-
ueth the monye.

A Then Tobias calleth Raphael,
whom he thought to haue ben
a man, and sayed vnto hym: I
pray the hearken what I shall
say: If I wold geue my self to be thy ser-
uaunt, yet were I not worthy to waite
vpon such a wyse man as thou art: yet I
pray the of this thyng, Brother Azaria,
take of the a seruauant, and ii. camels,
and go thy wayes to Gabelus in Ragas,
which is in Medea, and deliuer hym this
myrring, and receyue of hym the syluer,
and bring hym to my mariage. For Ra-
guell hath sworn that I shall not depart,
& I may not set light by hys othe. And as
thou knowest, my father counteth þe days:
and yf I tary but one day to long, he wyl
be here sore. So Raphael, with foure
of Raguels seruantes, & two Cammels,
wente vnto Ragas, whiche is a cytye in
Medea, and came to Gabelus: and when
he hadde deliuered vnto hym the myrring
he brought by the monye that was sealed,
and deliuered it vnto hym.

A Afterwardes when he had told hym both
the matters wiche Tobias, they came
forth togethe earlye in the mornynge to
the marage. And when they were come
into Raguels house, they founde Tobias
at meate, and he leapt vp, and he salu-
red other with a kys, and Gabelus wept
for ioye, and gaue God great thanks, and
sayd: the blessing of the Lord God of Is-
rael haue thou, for thou arte the sonne of
a ryght veruous and iust man, and one þe
fearer of God, and geueth greute almes.
And blessinge haue thy wyse and your pa-
rentes, that ye may se your chyldren, and
your chylders chyldren, euen to the thrid
and fourth generacion. And blessed maye
be your seede by the Lord God of Israel,
whiche caryneth worlde without ende.
And when they hadde all sayed, amen, they
went to kepe thys feast of the marage,
with the feast of the Lord: and Tobias gat
hys wyse with chyldre.

The.iii. Chapter.

Tobias & his wyse are sad for þe mariagge of
their sonne. Raguell sendeth agayne Tobias
with hys wyse.

A When Tobias & his father couered e-
uery day, & when the dayes þe were
appointed for hys iourney wer
out, & they not come, Tobias sa-

The.ii. Chapter.

ying because of hys mariage, the father
ber pefise. sayd: why doth my son tary, for
what holdest him? hath he gone (quod he)
perchance in vaine, or is Raguell dead, or
will he no more pay him þe money? Thus began
he to be very sorrowful, he and his wyse, &
began to wepe both together, because their
son was not come agayne vnto the at þe day
appointed. And his wyse sayd, my sonne
is lost that he tareth thus longe, and began
with discomfortable teares, & he to sayd:
Now let I by nothyng, my sonne, sayng
I haue lost the, the lycht of myne eyes,
the staffe of myne olde age, and the confor-
t of my lyfe, and the helpe of our flocke. Wo
is me, wo is me, my sonne, why scite we
the away from vs, al our helye stode in the,
and we shuld not haue sent the fro vs. The
sayd Tobias: hold thy peace, & be not dis-
comforted, þe man that we sent with him is
trustie enough. And he sayd: hold thy
peace, mocke me not, my sonne is dead: &
will no wyse he would be comforted. And e-
uery day he went out into that waye that
they went forth, and looked aboute what
way soeuer he hoped they shoulde come,
and looked whither he could se them com-
ing as far as: all the day tyme he wolde
eate no meate, and lay wepyng continually
all the nightes for his son Tobias, till those
xiii. dayes of the marage, the which Ra-
guell swore he shuld tary, were passe.

A Then sayde Tobias to Raguell: Let
me go, for my parentes thynke they shall
neuer se me agayne. But hys father in
lawe prayed hym to tary with hym, and
sayde he woulde sende hys father worde
of all hys matters. For so, sayd Tobias,
but lette me go to my father. For I knowe
that my parentes darbe count the dayes,
and are sore vexed in their mynde.

And although Raguell made much pray-
ing to Tobias, yet could he by no meanes
perswade hym to tary. Then Raguell rose
up, and when he had deliuered vnto hym
hys wyse Sara, with the one halfe of his
substaunce, as wel seruantes as beastes
and mony, he wysshed them good fortune,
and let them go, sayinge: The beauenlye
God be your good frende, and leade you in
your iourney, and I pray God mine eyes
may se your chyldren or euer that I dye.
The holy angel of the Lord accompanye
you in your iourney, and lead you safe, þe
you may fynde all thynges in good case at
your fathers and mothers. And to hys
daughter he spake these wordes: Honour
thy father & mother in lawe, which are now
thy parents, and se that I may hear good
tidynges of the. Loue thy husbande, take
hede of thy household, and kepe well thy
house, and shewe thy selfe faultlesse, and
tarry with hym. Also Edna spake
thus vnto Tobias: deare brother, The
Lorde of heauen bringe you home agayne
and graunte me to se chyldren of my
daughter Sara, that I maye ioye in
God

God. And here I graunte vnto you my daughter as a pledge, that ye increat her not vngentillye.

And after this Tobias wote his wife, thankpge God that he had geuen hym a prosperous iourney. And when he had bid- den Raguel and Sona farewell, he went in his iourney, vntyl on the leuenth day, he came to Charan, which is in the myddell of his iourney, and he drew nye vnto A- nite.

The. xi. Chapter.

Yonge Tobias leuynge his wife and house- hold in the midway, cometh before with the angel. The dreme of his mother loynge after her sonne. He is ioyfullie receiued of his father and mother. Sara cometh. vii. dayes after.

A Den Raphael said vnto To- bias: Thou knowest how thou hast left thy father, Therefore if thou wilt, we will goo be- fore, and let the householde with thy wife and the cattell come sone & saue after vs. But se that thou haue the gall of the fi with the, for it shall do vs seruite. So they went before, and the dog followed after. But Anna sat daily by the way side vpon the top of an hill, from whence she myght se a farre of: and whyle she was watynge there for his comynge she looked a farre of, & anon she percepued her sonne comynge, and knewe hym, and shewed his father. No wonder is thy sonne comynge and the man that went out with him. And Raphael saide, I knowe that thy father shall reioyce of thy sight. Therefore as sone as thou shalt come in to the house, after thou hast made thy prayer vnto God, and geuen him thanks, and art come to thy father, kisse hym, and anoynte his eyes with the gall that thou hast with the: & with rubbing he shall smarte, but the payne shall go awaye, and straightwaye his eyes shall be opened, and thy father shall se the light of the heauē and the also. And Anna came running and hong vpon her sonnes necke, sayynge: Son, since I haue seen the, I am content to die, and both fel in weepynge. And the dogge that had gone all the waye with them, ranne before, and came as a messēger, & wagged his taile for gladnes. And blind Tobias gaue his seruant his hand, and came to mete his son, & stom- bled at that done, and his sonne ran, and toke him vp, and he embraced hym as dyd his wife, and kysed hym weepynge for ioy: and when they hadde worshipped and gaue thanks to God, they sat down. Then with the fishes gall anoynted he his fathers eyes, and had hym be in good comfort, and sayd the space of halfe an houre. And whā his eyes beganne to prycke, he rubbed the, vntill the blemish wente oute from the corners of his eyes like scales or white skynne of an egge. the which Tobias toke and drew from his eyes, and he recepued

his sight. Then beholdinge his sonne, he toke hym aboute the necke, and he & his wife prayspnge God before al them that were there presente, sayed: worthy are thou to be praysed O God, and thy name to be exalted for euer, & blessed be all thyne angels, for thou hast scourged me, and hast had pty on me, by cause that lo I se nowe my sonne Tobie. And so his sonne came in merily and told his father all the benefices which had goodlye chaused vnto hym in Medea, thow the man þ was leader in the iourney. So seuen dayes after came Tobias with his wife Sara and all his householde, they camels and all ther cattell safe with much mony, & with þ also that they had recepued of Babelus, & geuyng thanks to God, he wente out to mete his daughter in lawe at the gate of Antioch: and they that sawe hym, mira- uayled to se hym go, and that he had recei- ued his sight: and he testified before them al, þ God had shewed his mercy vnto him. And whā he was come to his daughter in law, he saluted her, sayng: welcōe daughter, for I geue thanks vnto God which hath broughte the to vs, and next to thy parentes. And this was ioy to al the bre- thren that wer at Antioch. And ther came Achabus, & Galbas his brothers sonne, and thanked God for all the benefices that God had geuen hym: & Tobias marriage was kept the space of seuen dayes.

The. xii. Chapter.

Yonge Tobias rekeneth vnto his father the pleasures that the angel dyd hym. He of- fertyth vnto the angel halfe the goodes that he brought with hym.

Then Tobias called his sonne to hym, and sayed: loke what hye we may geue this man þ wente with the: yea we had neede to make hym some greater amendes. And he sayed: sat her I am content he haue halfe of these thynges that I haue brought with me. For what rewarde shuld we geue him, or what can we geue hym worthy his de- seetes: for it is he that hath broughte me home agayne safe, and toke charge of my wyfe, he made me to haue her, he draue awaye the deuel, & brought ioy to her pa- rentes, & saued me from the fishes mouth: he brought the mony from Babelus, and restored to the thy healt, and made the se the light of heauen, and by hym we are made rich with al these goodes. What cā we do for hym agayne worthy these thynges: Therefore good father I desyre the, þ thou wolt are of hym if it please hym to take half of these that he brought. Then sayed the olde manne: He is worthy to haue it, and callynge vnto him the angel, take quod he, half of these that thou hast brought, and go thy wayes safe with the. And he callynge them bothe asyde, sayed: prayse God, and geue hym thanks, prayse hym and confesse these thynges þ

he hath done vnto you, before al menne ly-
upage. It is a goodlye thyng to prayse
God, & to extolle hys name. And therefore
speake mooste honourably of gods dedes,
and gve hym thankes. It is good to hude
the kynges secrettes. but contrary, to shewe
openly the workes of God, it is an hono-
rable thyng. If ye do wel, no euill shall
come to you. Those be good prayers that
be toynd wth fasting, almosse, & iustice.
Better is a litle wth iustice, the much w-
wrong. It is better to gve almosse, the to
hord up treasures of gold. Almosse deliue-
reth from deach, and clenseth all synne,
and obteyneth forgeuenes, and byngeth
to euerlasting lyfe. They that vse almosse
and iustice, shall get lyfe euerlastyng: But
euell men are enemies to theyr own soules.
I wyl lyde nothinge from you, but tell
you as the truth is.

The sayde it was well done to hyde the
kynges secrettes, & contrary, & it was hono-
rable to shew forth openly the workes of
God. When thou diddest wepe and Sara
thy daughter in law & pray, I bare a me-
more of your prayers before & hylp God:
and when thou dyddest bury the dead, I
lykewyse was by the, & when thou dyd-
st crye from thy meate, and forsokest thy
diner to bury the: bothe in the nyght and
day tyme, I knewe thy good dede, and
was ther present wth the. But because
God loued the, it was necessary to proue
the by temptation. Therefore now God
sent me downe to helpe the, and also to
deliuer thy daughter in lawe Sara from
the Deuyll. I am Raphael, one of the
seuē Angelles that beate by the prayers
of holy men, and & are messengers of hys
holy wyl. The wyf bothe they troubled &
afraid, and for feare fell downe flat vpon
the ground. The sayd the Angel: fear not,
for al your matters shal be wel, but thake
God: for I came not for my sake, but at &
wyl of the same God your Lord, wherfore
praise hym for euer. I was at al times a
spyrite, for I nether eat nor drinke, but
you & thou as I did: for I vse no meate nor
drynke that maye be seen. Wherfore now
gve hym thankes vnto the Lorde, for I go vp
to hym that sent me, and wyte al thynges
that be done. Now when they were risen,
and could not se hym in any place, they fel
doun vpon theyr face, & praysed God the
houtes together: & after they were risen,
they praysed the grete and marueylous
workes of God, and how they had sente the
Angel of the Lorde.

The. xiii. Chapter.

Tobias thelder giveth thankes vnto god.
And Tobias thelder wrot a me-
moration of thankes geuyn that
came out of hys own mouth af-
ter this maner. The lufing god
muste be praysed eternally, and hys king-
dom also for euer more. For he punisheth
and hath mercy, he putteth downe, and

byngeth vp, nor there is no manne that
can escape hys bande.

You chyldren of Israell gve thankes
vnto hym before the gentyles, for he hath
scattered you amongest them. There shewe
abrode hys magnificence, and praise hym
before all them that be aloue, and teach &
ther is none other God almighty but he.
For he is the Lorde, and our god, he is our
father euerlastyng. He wyl punyssh vs for
our naughtynes, and agayne wyl haue pia-
tye vpon vs, and wyl gather vs together
agayne from all the nactons among whō
we be disperced. If ye be touchyd vnto
hym wth al your hert, and al your mynd,
to lyue deuoutly before hym, he wyl also
tourne hym to you, and wyl not tourne a-
waye hys face from you, but you shall se
what he wyl do wth you. Praise hym
in saluacyon, praise the Lorde of iustice, w-
th feare and trembling, and wth your wor-
kes praise the kyng euerlastyng. I verely
wyl gve hym thankes in the lande of my
captiuitie, and wyl praise hys power and
royalte vnto the people that are geue to
spine. O ye wicked come agayne into the
cruel way, and tse goodnes in his sight.
Who can tel whether he wyl call his good
wyl to you or not, and gve you forgyue-
nesse? I wyl lyft up and praise my God,
and my mynde shal gve thankes to the
kyng of heauen. Lette all manne praise
hys magnificence, lette them be merce,
and thanke hym for hys goodnesse.

O Ierusalem thou holve cytye, be wyl
scourge the for the dedes of thy chyldren,
and agayne wyl haue ptye vpon the chy-
dren of iust men. Rather se the goodnes of
the Lorde, and praise the Lorde eternally,
& the tabernacle may be buylded agayne
wth ioye, and mane make the prysoners
mercy in the, and receyue into hys fauour
for euermore those that be in mysery: thou
shal shyne wth a goodly lycht, and all
ends of the earth shal praise the. * To the
name of the Lord God many nactons shal
come from afarre of, byngynge gyses
in theyr hand, I say gyses, vnto the kyng
celestiall. Many nactons shal praise the,
& gve the thankes. In the they shal more
shyre the Lorde: and thy land they shal call
halowed, for in the they shal call vpon the
grete name. Al that hate the shal deserue
to be hated, and al that hurte the shal be
condempned: and al that loue the, shal haue
loye euerlastyng. Reioyce and be gladd
for the sonnes of iuste menne, for they
shall be fortunate, and come together to
praise the Lorde of the iuste. O blessed be
they that loue the, for they shal take
pleasure of thy rest: Blessed be they that
haue bene sore for thy punysshment,
for they shal reioyce for thy sake, when
they shal see all thy glorie, and they
shal reioyce for euer. Lette my soule praise
God the grete kyng, because he hath
deliuered his citty Ierusalem from al his
afflictions,

Toby. ii.

gent. xviii.
a. 1. 12. a.
Jud. xii. 6.

Eccl. ix. 4.
Dan. viii. 1.
Actes. ii. 2.

Tpo. xli.

afflictions, euen the Lorde our God.
Happy shall I be, if there shall remaine
of my seede that shall see the noblenes of Ierusalem: * For Ierusalem shall be built
with saphyres, smaragd, & precious stones.
The walles shall be built with fyne golde,
with arches and towers, and the steres
shall be paved with peble, carbuncle & white
marble, and Alleluta shall be sang in al her
steres. Praised be þ Lord, shall they saye,
whych hath sette her on hye for euer, that
she may capgne euermore. Amen. And so
Tobias made an ende of hys ioyous taul-
kyng.

The. xliii. Chapter.

Tobias prophesieth the destruction of A-
sinue: hys sonne recourmeth to Raguel after
the deceasse of hys father and mother.

Tobias was eighte and syrie
pene old whē he lost his sight,
and eyghte penes after he had
it agayne, and helped after
he was delpueted frome hys
blindnes two and forty penes: and when
he had liued ful an hundred two penes, he
was honorably buried at Sinue. Also
he boie yocie meune, and worshipped
God deuoutely, and prayed hym.

But when he was come to extreme olde
age, aboute the houre of his deathe, he cal-
led hys sonne, and hys sonnes chyldre, and
sayed: O sonne take thy chyldren, for
I am now verry olde and at dethes doze,
and gooth wayes into Media my sonne.
For the tyme is nye that Sinue shall be
destroied: for the worde of God can not
fayle. For I do beleue those thynges that
the prophete Jonas dyd prophete of
Sinue, that it shulde be destroied, and þ
the worlde shulde be more quiet in Media
for a while. And that our bretheren shall be
caste oute of theyr plentiful countrey, and
scattered into the worlde, and that Ieru-

t. Edo. xli.
vi.

salem shall be left desolate, & that the house
of God in it shall be burned and forsaken
for a tyme, And þ God againe shall take
mercy, and bringe them agayne into
theyr countrey where theyr temple shall
be buylt. per vnlpe the sytt: when þ tyme
shal be fulfilled that they shall come euery
man in from the captiuitie whiche shulde
build agayne Ierusalem royalty, and that
goodly house of God shall be builde vp for
euer, as the prophetes haue propheted
of it, when al the gentiles shall turne them
selles vnto God and worshyp hym with
true and syncrete religion, and shall hyde
theyr Idoles in the grounde, and come to
dwel at Ierusalem, when all nacrons
shall prayse the Lorde, and his people shall
geue thanckes vnto hym, and the Lorde
shall lyfte them up: and all laudynge theire
Lorde God, in vertue and in iustice, and
doinge good vnto theyr bretheren, shall re-
ioyce and be verrey glad.

Wherefore nowe my sonne get the oute
of Sinue, for all those thynges shall come

to pas in dede, whiche the prophete Jo-
nas dyd prophete of before: and I per-
ceyue that her naughtines shall be her de-
struction. * But kepe thou the same and
commaundementes, and shewe thy selfe
mercifull and iust, that thou mayst pro-
fite. Haue God in thy remembraunce, and
praise hym at all tymes w al thy myghte:
And bury me honestly, & thy mother with
me, and say no longer at Sinue. Remem-
ber sonne howe Aman handled Archiarus
whych noyshed and brought him vp, down
he brought hym from lyght to darkness, &
what reward he gaue hym: but per Ar-
chiarus was saued, and he serued alpe, &
went into darkenes. Ganall's vled mee-
cy, and escaped out of the deadly snare
whiche they had set for hym: But Aman
fell into it, and perished. Wherefore nowe
my son, se what mercie dorbe, and howe
iustice deliuereth. After he had sayd these
wordes, he gaue vp the goost in hys bedde,
when he was an. C. and. viii. penes olde: &
he buried hym honorably, and his mother
Anna also after she was dead, and laid her
in hys fathers graue: but he w hys wyfe,
and hys chyldren went vnto Ecbaranis
to Raguel hys father in lawe. And when
he was come to honorable olde age, when
hys father and mother in lawe were dead
(whom he found verrey olde, and dyd muche
for them) he buried them honorably, and
was herie of all theyr substance, and of
hys fathers also: and when he was an. C.
and. xviij. penes old, he died at Ecbaranis,
whiche is a cite of Media, after he had
lone hys chylders chyldre to the lyfte age.
Also before he dyed, he berde howe Sinue
was destroied, whiche was taken of Ra-
buchodonozor and Assuerus, and before
hys deathe reposed thereat. And all hys
brued, and offspring continued in a good
lyfe, & velp conuersaciō. so that they were
loued bothe of God and man, & al the peo-
ple of the land.

E
Deut. vi c.
i. reg. vi. a
ioli. xliii.

The ende of the booke
of Tobias.

The Booke of Judith.

The first Chapter.

The building of Ecbaranis. The victorie of
Rabuchodonozor ag. all Arphaxat. The
meagers of Rabuchodonozor are despised.



At Arphaxat had ouer-
come many nacions, and
helde the kyngdome of
Medes at Ecbaranis
and had compassed it a-
boure with a wall, seue-
tie cubites hye, and fiftie
cubites broad, the stones betwixt four
square,

Tpo. xli.

afflictions, euen the Lorde oure God.
Happyr shall I be, if there shall remayne
of my seide that shal se the noblenes of Ier-
usalem: * For Ierusalem shal be builde
wyt h sapphyr, smaragd, & precious stones.
Thy walles shal be built wyt h fyne golde,
wyt h arches and toures, and the steres
shal be paved wyt h peele, carbuncle & white
marble, and Alleluta shal be sang in al her
steres. Praise be to Lord, shall they saye,
whych hath sette her on hye for euer, that
she may raygne euermore. Amen. And so
Tobias made an ende of hys ioyous taul-
kyng.

The. xliii. Chapter.

Tobias prophesieth the destruction of A-
sinue: hys sonne recourmeth to Raguel after
the deceasse of hys father and mother.

Tobias was eighte and syrie
pene old whē he lost his sight,
and eyghte penes after he had
it agayne, and helped after
he was deliuered from hys
blindnes two and forty penes: and when
he had liued ful an hundred two penes, he
was honorably buried at Ninue. Also
he boie yonge meene, and worshipped
God deuoutely, and prayed hym.

But when he was come to extreme olde
age, aboute the houre of his deathe, he cal-
led hys sonne, and hys sonnes chyldre, and
sayed: O sonne take thy chyldren, for
I am now verry olde and at dethes doze,
and gooth wapes into Media my sonne.
For the tyme is nye that Ninue shal be
destroied: for the worde of God can not
fayle. For I do beleue those thynges that
the prophete Jonas dyd prophete of
Ninue, that it shulde be destroied, and
the worlde shulde be more quiet in Media
for a while. And that our brethren shal be
caste oute of theyr plentiful countrey, and
scattered into the worlde, and that Ieru-

t. Edo. xli.
vi.

salem shal be left desolate, & that the house
of God in it shal be burned and forsaken
for a tyme, And I God agayne shal take
mercy, and bringe them agayne into
theyr countrey where theyr temple shal
be buylt. per vylke the syrt: when I tyme
shal be fulfilled that they shal come euery
man in from the captiuitie whiche shulde
build agayne Ierusalem royalty, and that
goodly house of God shal be builde vp for
euer, as the prophetes haue propheted
of it, when al the gentiles shal turne them
selles vnto God and worship hym wyt
true and syncrete religion, and shal hyde
theyr Idoles in the grounde, and come to
dwel at Ierusalem, when all nacrons
shal praise the Lorde, and his people shal
geue thanckes vnto hym, and the Lorde
shal lyfte them up: and all laudynge there
Lorde God, in vertue and in iustice, and
doinge good vnto theyr brethren, shal re-
ioyce and be verrey glad.

Wherefore nowe my sonne get the oute
of Ninue, for all those thynges shal come

to pas in dede, whiche the prophete Jo-
nas dyd prophete of before: and I per-
ceyue that her naughtines shal be her de-
struction. * But kepe thou the same and
comma mandementes, and shewe thy selfe
mercifull and iust, that thou mayst pro-
fite. Haue God in thy remembraunce, and
praise hym at all tymes w al thy myghte:
And bury me honestly, & thy mother wyt
me, and ray no longer at Ninue. Remem-
ber sonne howe Aman handled Archiarus
whych noyshed and brought him vp, down
he brought hym from lyght to darkness, &
what reward he gaue hym: but yet Ar-
chiarus was saued, and he serued alke, &
went into darkenes. Ganall's vylde mee-
cy, and escaped out of the deadly snare
whiche they had set for hym: But Aman
fell into it, and perished. Wherefore nowe
my son, se what mercie dorbe, and howe
iustice deliuered. After he had sayd these
wordes, he gaue vp the goost in hys bedde,
when he was an. C. and. lviij. penes olde: &
he buried hym honorably, and his mother
Anna also after she was dead, and laid her
in hys fathers graue: but he w hys wyfe,
and hys chyldren went vnto Ecbaranis
to Raguel hys father in lawe. And when
he was come to honorable olde age, when
hys father and mother in lawe were dead
(whom he found verrey olde, and dyd muche
for them) he buried them honorably, and
was herie of all theyr substance, and of
hys fathers also: and when he was an. C.
and. cxiij. penes olde, he died at Ecbaranis,
whiche is a cite of Media, after he had
lone hys chylders chyldre to the lyfte age.
Also before he dyed, he berde howe Ninue
was destroied, whiche was taken of As-
buchodonozor and Assuerus, and before
hys deathe reposed therat. And all hys
brued, and offsprynge continued in a good
lyfe, & vylp conuersaciō. so that they were
loued bothe of God and man, & al the peo-
ple of the land.

Deut. vi c.
i. reg. vi. a
ioli. xliii.

The ende of the booke
of Tobias.

The Booke of Judith.

The first Chapter.

The building of Ecbaranis. The victorie of
Abuchodonozor ag. all Arphaxat. The
meagers of Abuchodonozor are despised.



At Arphaxat had ouer-
come many nacions, and
helde the kyngdome of
Medes at Ecbaranis
and had compassed it a-
boure with a wall, seue-
tie cubites hye, and fiftie
cubites broad, the stones betwix four
square,

The booke of Judith.

square, euery one thre cubites broad, and fyre cubites longe, and also had made towres in the gates, of an hundred cubites hie, and had made euery one at the foundation thre store cubites brade, and hys gates also foure cubites wyde, for the more easy entrynge in of hys myghty armye, and hys orders of footemen, and lxx. cubites hie. And now in maner making hym selfe face thowhe the myghte of hys armye, and retyng in hys glorious chare, kynge Nabuchodonosor the. xii. yere of hys reygne, that he sayned in the myghty cite of Ninue, set vp on the same kynge Arpharad in the great wyde feld, which is in the borders of Ragau. And ther lorned vnto hym all that dwelled vpon the mountaynes, and those that dwelled by Euphrates, Tybris, Hydaspes, and the feld of Artoch that was kynges of Elimees, and many people of the nation of Gelob lorned theyr armyes wth hym.

Then Nabuchodonosor kynge of the Assyrians, hys power beyng increased, & waring proud in hys mynde, sent for all them that dwelte at Persis, and all that dwelte medeward, the inhabitants of Cilicia, Damascus, Libanus, and Antilibanus, and for them also that dwelt on the sea coaste, and for those that inhabited Carmelium and Cedar, and Galaad, and the hert Galilee, and the great feld Efozelom, and for them also that dwelt in Samaria, and the cities of the same, and beyond Jordan, euen as farre as Ierusalem, and Bethauen, and Chellus, and Bades, and the floud of Egypte, and Gaphnes, and Ramelle, and as farre as to them that dwell at Belsem beyonde Eanais, euen to Memphis, yea & to all that dwell in Egypte, euen as far as the borders of Ethiopia. And yet all the inhabitants of these landes denied hym, & wold not lorne to help in battayle, for they feared hym not, but despyed hym as beyng but one man, wherfore they sent hys messengers oute of theyr sight wth dishonour, and nothyng done.

Then Nabuchodonosor exceeding angry wth all those contreyes, swore by the throne of hys kyngdom, that he wold be reuenged vpon all the coastes of Syria, Damascus, and Siria: and that wth hys swerde he wold haue all the inhabitants of the lande of Moabites, the nations of Ammon, all the Jewes and Egyptians, vntill he were come to the endes of bothe the seas. So wth hys owne power he soughte agaynst kynge Arpharad in the seuentene yere: and whē he hadde overcome hym in battayle, and that all Arpharads armye, horsemen, and chariottes were runne awaye, and that he had got all hys cities, and was come as farre as Ecbatanis, and destroyinge the citres had chaunged hys honour to

The.ii. Chapter.

same, and solowynge Arpharad him selfe in the mountaynes of Ragau, had thurst hym thowhe wth hys darts, and had overcome hym, pursuynge hym all the daye, he comynge agayne to Ninue wth all hys compaigne and greate multitude of men of war, he rested hym ther: making feastes wth all hys armye by the space of an hundred and. cc. daies.

The.ii. Chapter.

Holofernes is sent of Nabuchodonosor to subdue all the world. The preparatione and pursuit of Holofernes.



And in the. xviii. yere the. xxi. daye of the fyfte moneth, in the house of Nabuchodonosor kynge of the Assyrians, communication was had to take punishment vpon all the earth, as he had said he wold. And when he had called all that were vnder hym, and all the nobles, and had entred wth the of all the secrettes of hys counsell, and had repeted and shewed wth his owne mouth all the malice and euil of other nations, & that they had consented, that all menne shold not obey the commaundement of hys mouth, shulde be slayne, it so chaunced, that when the counsell was done, Nabuchodonosor kynge of the Assyrians called vnto hym Holofernes general of his armye, and in power nexte vnto hym, and sayed these wordes: These thynges commaundeth the grete kynge of the whole world.

Lo whē thou art gon from my sight, thou shalt take vnto the of the strongest men to the number of. xx. thousand fote men, and of horsemen. xii. thousand. and wth speede invade all the west countreies, because they haue not obeyed my commaundement. Thou shalt commande them to prepare there land and water for me, wth which I will invade them in my fury, and wil kyl all theyr countreies wth the feete of my armyes, vnto whō I will geue the as a spoyle, so shal they shal wth theyr blood fyl the valleys and ryuers, and the floudes shall be ful of dead carcases: and I wil sende theyr captiues into the farthest partes of the world. And thou shalt go before me, and fyl all theyr land, and such as I wil yeld them vnto the, keepe them till I come to talke wth the: but * as for the rebells thou shalt not lorde it so mercifully, but that thou kyl them and spoyle them thowhe the whole land. Thou shalt spare no kyngdom, but shalt subdue vnto my dominion all fenced towncs. For I swere by my lyfe, and the power of my kyngedome, I will do all thynges that I haue spoke, wth myne owne hande. And beware that thou leaue not one commaundement of thy lordes vnbone, but as I haue commaunded the do them wth all dyligence, and make no delaye in doynge them. Then Holofernes when he was gone from the sight of his lord, callynge together all the men of power,

Esth. 4. 1.

power, captaines, and chiefe rulers of the Assyrians army, as he was commaunded by his Lord, he mustred vps meune to good quickely forwarde: & they were aboute an hundred thousande, and of archers on horsebacke about. xii. thousand.

And whē he hadde ordered them as armies are wonte to be, hauing a great multitude of Camels, and Asses to beate burdens, wyth shepe for theyre iourney, and innumerable oxen and gores, and vitaple also for all the multitude, besyde graine whiche he appointed to haue oute of all Syria as he wote, wyth muche golde also and siluer for the kynges court, he wyth all his armye wente on theyre iourney: & before Nabuchodonosor came, he myghte couer al the East countrey with his charrettes, and horsemen, and his chosen footemen. And there went wyth hym of rascals so manye that they were lyke grethoppers, and launde of the earth, & could not be tolde they were so manye. So whē they were paste Betulie. iii. daies iourney, and come into the plaine of Becrolet at the mountayn of Ange which standeth on the left hand of the vpper Cilicia, he mured his tentes & led al his army as well horsemen as footemen with theyr charrettes into the mountaynes, & inuading theyr castris, and winnyng theyr holdes he brake into the famous citty Agolopus. He destroyed Ithub and Iud and spoyled al the people of Rasas and Ismaell that dwelt toward the desert at the southside of Chalceus. And the passyng ouer Euphrates he went by Mesopotamia and al the Noble cityes & stode by the ryuer Arbonay, he destroyed them euen to the sea syde, and subdued the coastes of Cilicia, and tene all that withstode hym. And he came vnto the borders of Iaphet, that is agaynst Aluster and Arabia, and he wente thorow all the countrey of Media, and sette theyre tentes on fyer and burned theire houses, and euen as he dounte into & fildes of Damascus, in harueste, and set on fyre al theyr landes, bynes, and trees, and burnt theyr stocke & cattayl, and spoyled theyr cityes, and fildes, and killed all theyr pouth wyth the edge of the swerde.

The.iii. Chapter.

Howe they become willingly subject to Holofernes. The tyranny and cruelty of hym.

And the feare and tremblinge of hym came vpon all that dwelt vpon the sea coaste of Sydd and Tyre, and vpon al that dwelt at Sur, Oclis and Hemnaan, and the cityes of Azotus & Ascald were greatlye afraied of hym. Wherefore the kynges of all cytyes and prouinces, and Princes of Syria, Mesopotamia, Syria Soball, Cilicia & Cilicia sente embassatours vnto hym, to respect of hym nowe after this facyon. Howe the seruantes of the greake kyng Nabuchodonosor, be here before thynne

eyes to do with vs what thou list. Lo here our houses wyth mountaynes and hyles and all our medowes and cornfelde, our flockes of shepe and gores, and broue of beastes, horses and camels, and al that be wythyn our stalles, al our ryches & houses holde are in thy power, do what thou list. Lo our cityes, & citizens be thy seruantes. So when thou comest do wyth them as thou shalte thynke good. Be no more angrye wyth vs. For better it is to serue the greake kyng Nabuchodonosor, & to haue our lyfe and obey the, then to dye, and yet runne into the daunger of bondage. And when these men were come to Holofernes, and had shewed hym the message, he wyth his armye came down to the sea coast, and set gystons in those goodly cityes & mustred out of the best to helpe hym.

Then al the citizes of those cityes stroke with feare, as wel the chyet men & Iudices, as the people: & al & cōteys therabout came out wyth lampes & pyres, wyth garlandes and daunces and timbrelles to receyue hym, but he wasted al theyr borders, cut down theyr woodes, nether could they for all these thynges swage & fearce of his hert. For he was determined (as Nabuchodonosor commaunded hym) to destroye all the gods on the earth, that all people shulde worship only Nabuchodonosor, and all tonges and nations shulde call hym God. And as he passed thorow Syria, Sobal, and all Apamea, Ascalon, Ramia and Adumea, he came into the sight of Ascalon nye vnto Doray, whiche is agaynst the strait passage of Turpe: and pitchynge his tentes betwixt Baba, and Scythou Holim, he tarped there all that moneth, when he had toke the cityes, whylet he gathered together all the vessels & belonged to his army.

The.iii. Chapter.

Israel requirerth helpe of God against Holofernes. They fast and pray.

When & Israelites whiche dwelt in Jerus, after they had herde al those thynges that Holofernes, generall of Nabuchodonosors armye kyng of the Assyrians, was determined to do agaynst the gentyles, and how he had robbed and destroyed all their temples, they were greatlye afraied of hym, and sore troubled for Hierusalem, & the temple of their Lorde God: leaste he woulde do to these as he hadde done to other cityes and temples of theirs. For they were lately come out of captivite, and lastelye all the people had assembled thorow Judea, & theyr vessels, theire altar wyth theyr temple wer poured frome all vnholines. And so they sente into all the borders and stretes of Samaria and Berborton, and Belmen, and Tericho, and Chabab, and Esdra, & into the vallye of Salem, that they shulde kepe the tops of the hygh mountaynes, and enclose the stretes with walles,

Deut. xx. c.
Jud. xv. b.

The booke of Judith.

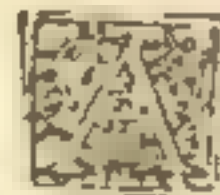
Walles, and laye vp vitaple for war, for in theire fieldes harvest was but larche done. And Joachym þe hye Byshop, which was then at Hierusalem, wrote to them that dwelte at Bethulia, and Bethonemecan, whiche is cyghte agaynste Edozalon in the syght of the playne that is nye Dothan, commaundynge them to kepe the gopng vp to the mountaynes, by þe which they myghte come into Jewry, and that it was easi to stop them, the strait beinge such, as that there myghte come but two menne together. So the Israelites dyd as Joachym þe prynces had appoynted the: and the counsell of al the people of Israel, whiche sat at Hierusalem, and all the mene of Israel cried hartelye vpon God, prayng for them selues straitlye by fastynge and prayer, and with theyr wyues, chyldren, carrell and all theyr tenantes, bried men and seruautes, they girded the selues with heate clothes: and al the women with womenne with theyr chyldren. And the citizens of Hierusalem fallynge vpon their face before the temple, and castynge duste vpon theire heades, and weynge clothes of heate before the Lorde, caste such also vpon the altar, and with one praye called for the helpe of God, that he wolde not set oute these choldren to be spoiled, theyr wyues to be a praye, or theyr cyties of interprauce to be destroyed, or theyr halowed thynges, to be vnhalowed and scorned at, which shulde be a pleasure to the gentyles. Joachym also hym selfe the hye prynces of the Lorde, mente aboute al the Israelites and comforted them, sayynge: Be ye sure þe Lorde wyll heare your prayers, yf you continue constantely in fastynge and prayers before him. Remember Moses the seruaunt of the Lord whiche ouercame Amalech, trustynge in hye strengthe, power, armie, wyldes and chariottes, and horses, not by fygthynge with swerde, but by continuynge in doyle prayers. The lyke shall chaunce vnto all the enemies of the Israelites, yf ye continue in your purpose. Euen beynge comforted by this exhortaciō, continued still before the Lorde in prayer. And so God hearde theyr prayers, and lokyd vpon theire affliction, the people thowme oute all Jewrye and Hierusalem fastynge manye dayes before the Sanctuarie of þe Lorde omni ioste. And Joachym the hye Byshoppe, and all the prynces that stode before the Lord and dyd theyr office, beinge clothed with heate, and offerynge the continual brenthe offerynge with al þe gofres that were wyllingely bowed of the people, castynge dust vpon theyr meters, besoughte the Lorde hartely with teares, that he wold mercifully lōke vpon all the house of Israel.

The v Chapter.

Holofernes is discontented with the Jewes, Asyrius cometh vnto Holofernes the marquis

The.iii. chapter

les of God done vnto the Jewes, for which thing þe rulers vnder Holofernes wer very angry wyth them.



And when it was shewed Holofernes generall of the Assyrians armie, that the Israelites prepared them selues to fyght, and that the wayes betwixte the mostaynes beinge stopped w al their bylles well manned, they had made a stop for commynge into the plain, þen a great surp, callynge together þe prynces of Moab, and the capitaines of Ammon, and the rulers on the sea coast, þen he then quorth, you Cananites, what people this is that dwelseth on the mountaynes, what, what manner, and howe great cities they inhabyte, what number they haue in theyr armie, in what thyng standeth theyr strengthe & power, who is theyr kynge, or captayn appoynted for theyr war, or of what purpose they befoze all other that dwel in the East, haue not come oute and mette me, and receyued vs peaceably. * Then the duke Achyris answered in all the name of the Ammonites: My Lorde, maye it please you to heare all the matter at the mouth of your seruante. For I wyll tell you the truerth of this people that dwelseth in the byl countrie nye vnto you, and I wil make you vnderstande. These people came oute of Chaldee, and first dwelt in Mesopotamia, for they wolde not folowe the gods of theyr fathers, that were worshipped in the land of Chaldee. So when they had gone out of the waye of theyr fathers, whiche stode in the multitude of goddes, and worshipped the God of heauen whiche they knewe, and beynge caste frome the syghte of those gods, they fled into Mesopotamia, wher they tarped a longe tyme, vntill theyr God bad them go out of that straunge countrey, and go into the land of Canaan. Where they dwelt and encreched with muche golde, syluer and cattall they wente into Egypte, because there was hunger in all the land of Canaan, * and there tarped foure hundred yeres, vntill they began to be vered: for whē they were greatly encreased, and theyr stocke exceeded all number, the kynge of * Egypte moued agaynste them, compassed them by subtiltie, and oppressed them by laboure of makynge bycke to buyde cyties, and made the bys slaues. So whē they hadde called for helpe of theire God, and he hadde plagued all Egypte with vncurable plagues. * * Egypte compassed them oute of their fryght, and when they were agayne deliuered frome theire plague, they persecuted the to haue them in bondage.

Then did that God of theire dyre by the red sea before them, and set the waters on both sydes lyke a wal, so that they wente dyre thowde they were to the botome of the sea, and in the same place innumerable of the Egyptians þat folowed them, were drowned,

Jud. xi. 2.

Gene. xi. 6.
J. 1. 2. 3. 4.

Gene. xli. 6.
Gen. xli. 6.

Exod. i. 2.
Exod. i. 2.

Exod. xli. 6.
Exod. xli. 6.

Erod. xv.
xvi.

hounded, so þat not one escaped, so thewe the
that came after: and so he broughte them
to the mounte Sina * and Cades Barne,
and plates that men coulde not dwelt in,
wher bytter fountaynes wer made swete
water, and xl. yere he goue them meate
from heauen. They castynge oute of the
inhabitantes of the deserte, satled them
selues in the lande of the Amorheans.

And when they had destroyed al that dwelt
in Eschou, passinge ouer Jordan, they in-
habited all the mountaine countrey. Wher-
ther so they wente, their God foughte for
them, & they conquered and that without
bowe, arrowe, buckler or swerde. *

Josa. i. ii.

When they dysputinge oute before them the Cana-
nites, the Hethites, and the Jebusee, & Si-
chem, and all the Gerges and myghtye
men of Hesebon, helde that countrey a
longe whyle. And as longe as they byd
not sonne agaynst their God, they hadde
prosperite, for because that their God
hatynge synne, byd fauoure them: and
when they * were turned from the waye,
that he had prescribed them, and besyde
that God worshipped another, they wer
aboue measure punished by warre, and
made as a pray, slayn & mocked, and led
captiue into another land. Then was the
temple of their God pulled downe to the
ground, & the cite take of their enemyes.

Judith. iii.
iii.
iud. re. xv.

1. Esd. ii.

* But nowe bringe tourned vnto theyr
God, they be come agayne frome their
scatteringe abode: and Hierusalem the
seat of this religion recovered agayne,
they dwell agayne in the mountaine coun-
trei whiche was forsaken. For as ofte as
they repented the for the forsaking of the
religion of theyre God, the same God
strengthened them to withstande their e-
nemyes. Nowe therfore o Lord of Lords,
serue sekerly oure wherbet there be anye
faute in this people, wher in they do amys,
for that wyl be their vntyre, and we maye
go and subdue the. For God verelie wyl
helpe them into thy handes and call the
wynde the poe of thy power. But if there
be no faute in this people, my Lorde lette
them alone, leaste peradventure theyre
Lorde and God fyghtinge for them, we
take shame at theyre handes thowowe the
whole worlde.

Judith. vi.

The.vi. Chapter.

Achior is committed into the handes of the
Jewes by Holofernes. He is tyed to a tree,
but is loosed of the Jewes. The prayer of the
people Achior to comfort of the Jewes.

A

When Achior had spoken thus,
and helde bys peace, all the peo-
ple that rode about the tente,
toke soze indignacion, and the
chefe men about Holofernes, and all
that dwelt on the sea coast, and Joab,
cryed that he was worthy to dye, and
said: What say you to this felow, whiche
affirmeth that the Israhelites men vnat-
med, and þat can no skyll of warre, be able to

resist kynge Nabuchodonosor and his po-
wer. For we feare not the sight of the Is-
rahelites; seying too it is a weake people &
of no strengthe agaynst a stronge army.
Wherfore let vs go vp, that Achior maye
knowe that he telleth vs false tales, and
when we haue overcome the chiefe and
myghtiest men, he shall be slayne with
them: that all nations may knowe Nabu-
chodonosor to be the God of the earth, &
none other saue he: for thyne armye, o
Lorde Holofernes, shall deuoure him.
So when the greake noyse of them that
rode about was ceased, Holofernes gene-
rall of the Assyrians armye before all the
strangers and Joabites that toke wa-
ges, and before Ephraim, spake thus vnto
Achior. What arte thou Achior, that vasse
played the prophet before vs this daye,
and haste sayde that the stocke of Hieru-
salem is invincible in warre and that their
God dothe defend it, or what God is that
but Nabuchodonosor? He shall send his
power, and roote the out of the earth, and
theyr God shall not saue them, but wee
his seruantes wyllea * them as they
wyl but one man, and they shall neuer be
able to abyde the strengthe of our horses,
for with them we wyl treade them vnder
our fete, and their mountaynes shall
flowe with theyr blood, and the fieldes,
shall be fylled with theyr dead carcasses,
nor they shal not stand & abyde our sighte,
no nor none that Nabuchodonosor the
kyng of the earth shall commaunde to be
slayne. None of my wordes be spoken in
vayne. But thou Achior that takest wa-
ges among the Ammonites, because thou
hast spoken these wordes, from this day
forwarde, shalt not come in my syghte,
vntill I be reuenged of this nation that
commeth oute of Egypt. Then shall the
sword of myne armye, and my people that
segue me, thrust the thowowe both sides, &
thou shalt be slaine amonge them, when I
haue put the to the gyght. For my seruantes
shall take the into the hye countreys, and
leauie the in some of theyr ciues that be in
the gorge up to theyr mountaynes, and
thou shalt not dye vntill thou be kylled
with them. And if thou hope in thy mynde
þat they shall not be overcome, thou shalt
not so be so abashed: nor looke so pale, if
thou hearest my wordes shall take none
effecte, I haue sayde: nor I haue not spo-
ken anye worde in vayne. So Holofer-
nes commaunded bys seruantes þat rode
aboute bys tent that they shulde take A-
chior and leade hym away to Bethulia, &
helpe hym into the handes of the Israheli-
tes. Then byd bys seruantes take A-
chior, and leaue hym into the myddes
of the felde frome the tentes, they after-
wardes caried hym into the mountaine
countrey. And when they were come to
the fountaines that wer vnder Bethulia,
the countes meene that were in the toppe

B

Judith. v.

Judith. xvi.

C

of the mountaynes seynge them, armed
them and came they 3 Jewes vnto the
sprynges date of the towne into the toppe
of the mountaynes, and takynge þe hyll
they began to scape the wyth bones. Yet
they came up the mountayne, and when
they had bound Achior hand & foote to a
tree, at the foote of an hyll, they forsoke him
and let hym lye, and went home to theyre
Lord. But the Israelites when they were
come oute of theire towne, they came a-
bout hym and leul'd hym, and led hym
to Bethulia, and brought hym before the
chefe of the towne, whiche were then O-
zias Giechma, borne of the tribe of Simeon
& Chabris Gorthonclis, and Charmis the
sonne of Giechiel. When they had called
together al the sentours of the towne, & all
the ydme and all the womē were come to
hear, Ozias set Achior in the mydd of al þe
people, & axed of what had happened. The
Achior answeringe shewed the of al thynges
þe were done in the sittinge that was
kept before Holophernes, & the words þe
he had among the chefe men of the As-
srians, & al þe Holophernes proudly basted
agaynst þe temple of Ierusalem. And for these
sayings þe he was almost kylled of Holo-
phernes people, and that he was commaun-
ded by Holophernes in his auger, to be
delivered to the Israelites, þe when they
were overcome, he myghte also be cruellye
tormented, because he sayed that the God
of heauen was theire defendoure. So all
the people fel down vpon the grounde, and
woy, & prayed God and called for his helyp
wyth lamentacion and wepyng, sayinge:
Peeuilly Lord behold these mys accorgit,
and haue mercy vpon oure stocke, whych
dumblith them selues vnto the, and looke
vpon them nowe that be balowed vnto
the, and declare that thou wilt neuer for-
saue those that put theyre hope in the, and
that thou thrustest doune such as glorie in
theire own power, and trust in theyre owne
selues. And they comforted Achior, and
greatly praysed hym and sayed: The God
of oure fathers, whose myghte thou dost
commend & set forth, requite the again, that
thou rather maist see theire destruction. And
wilt our God shall geue his seruantes fre
lybertie, the same God helyp the among vs,
þe after thy desyre thou mayst be among vs
with all thyne. And the when Ozias had
brought hym to his house, led thes comu-
nicacion, and had set hym at dynner wyth
the elders, all þe indolentighte they prayed
for helyp of the Lord God of Israel.

The vii. Chapter.

Bethulia is beleued of Holophernes. The peo-
ple requierth helyp of God. They of Bethu-
lia wold geue oure the cire for the of wa-
ter. The prayer of the people wyth teares
and lamentacion.

And the nexte daye Holophernes
commanded all his army
and the people, and those that
hadde toyed w hym; to moue

theyre tentes toward Bethulia, and to
take before, the goynge vnto the mousta-
nes, and begynne warre wyth the Israel-
ites. And that daye who was strongest
they went forth wyth theire warre lyke
armes, of soore menne an hundred and
* scutye thousande, of horsmen twelue
thousande besyde cartage and menne that
folowed on foote a greate multitude, that
were taken prysounes of cyrpes and pry-
sones.

Judith.

All these prepared to battayle, came
on the hyll syde vnto the toppe of the
mountayne that looketh ouer Dothaim,
and pitched theyre tentes by a fountaine
in a valleie that is nere to Bethulia, and
in Dothaim and rounde aboute far from
Bethulia euen to Epaimon that is ouer a-
gaynst Elzalon. But the Israelites
when they sawe the multitude, were sore
troubled: and prostrate vpon the grounde
they caste earth vpon theyre heades, and
wyth one assente called for the helyp of the
Lorde God of Israel, that he wold shewe
his mercy vpon his people, and one sayd
vnto another.

These myll nowe haue all the grounde
of the earth, so that whether the vne moun-
tayne nor hyll, nor valleies shall be va-
ble to helde them. So euerye manne put
on his harness, and kepte the scarpes be-
syde the mountaynes, and made spers,
and watched all nyghte in theyr toures.
The day folowynge Holophernes brought
out all his horse menne, so that they
that dwelte at Bethulia myghte se them,
he searched the goynge by in theire cire,
and sounde out the water springes which
from the southe syde was conuected into
the cire: and commaundynge them to be
cutte of, lest there menne of water, and
wente byn selfe to the tentes of his peo-
ple. Yet not farre from the wallis were
fountaines from whence they drew wa-
ter pryncely, wyth which they rather re-
freshed theselues, the lacked theire thirst.

Then wente vnto Holophernes al the
chefe men of the chyliden of Esau and al
the rulers of the people of the Moabites,
wyth the captaynes that dwelt on the sea
coast, and sayde: Pleaseth it your Lord-
shippe to heare vs speake that your army
shuld haue no harme?

For the trust of this people of Israel
standeth not in speares, but in the toppes
of the mountaynes where they dwell, and
it is not easie to commynge to the toppes of
the mountaynes whiche they haue well fen-
ced. So nowe therefore that none of this
people shuld be slayne, set not vpon them
wyth a set battayle, but kepe wythin the
fences, to saue al your men. And let your
seruantes marche the fountayne water,
that cometh from the foote of the hyll,
for there the Bethulians set all their wa-
ter, and so they shal do for thurst, or shal be
dynen to yeld the cire: which they thinke

15

nowe can not betroun bycause it standeth
vpon the toppe of an hill. And we wyth
our people wyl go vp into the next moun-
taynes, & there we wyl make a bulworke
to saue vs, that no man shall come out of þ
cyrte, that they may be sampted w they
wines & they chylde, & or euer þ rage of
þ sword come they may dye in they own
streets: and so you may punysh the because
they haue gon about sedicion, & haue not
quietly obeyed þ commaundement. They
sayinges pleased Holofernes wel, & al his
seruautes and he purposed to do as they
had sayed: and there were set an hundred
men at every well cound about. So the
Ammonites went out & v. M. A. Ticians w
the, and pitchyng their tentes in þ valleyes,
they stoped sch þ Israelites all þ waters
and cōdūtes. And the kyned of Elau &
the Ammonites went vnto the moun-
taynes, and pitched they tentes ryght a-
gains the Dorbaim, sendyng part of their
men southward, toward Decibel fast by
Chulph, whych standeth vpon the ruer of
Mochmur. The rest of the Assyrians ar-
mye laye in a great plaine, & couered al þ
ground, they tentes & cariages were soo
grete. The Israelites greatly dyscom-
forted, called vpon their Lorde God, be-
cause they were enclosed rounde about w
they enemies, and coulde not escape from
them. And ful. xxxiii. dayes had all the
multitude of the Assyrians bothe foote men
and horsemen wth they Chariottes cō-
passed the roūd about on euery side: Whē
they of Bethulia began to lack water in
al they vessels, so that all they cisternes
wer drye and had not water inoughe for
one daye, but toke it to drynke by mea-
sure. Wherefore they infants and they
pong men & women also drynge for theyr
self, and fallynge down in the stretes of the cy-
te & at the gates, and that they strength
fayled, al the people and ponge men wth
wemē & chylde, came to Oziās and the
heades of the cite, and cryng wth a loud
voice before al the sentoures. Sayde: * God
be iudge betwixte vs & you, for you haue
done vs grete wronge, because ye haue
not dealte frendlye wth the Assyrians.

For nowe there is none to help vs, but
God hath soude vs into there handes,
that we shulde dye before them wth hun-
ger and grete plages. Yet at the last call
them nowe, and gyue the cite hole for a
spoule to the people of Holofernes, and
to all his hole armye. For better it is that
we be spouled, then dye for theyr. For we
shall be theyre seruautes, and our lyues
shall be saued, and we shall not see (wth
shame before al men) the death of our in-
fautes before our eyes, neither our wines
and our chylde dryngge by the goost.
We take beaume and earthe this daye to
reorde, & the God of our fathers whiche
punysherth vs as wel our synnes as our
fathers, and gyue you warninge, that

you gyue vp this cyte into the handes
of Holofernes armye, þ we rather quickly
be kyled wth the edge of the sword, then
to be tormented wth longe theyr.

And wth these wordes arose amongest
all the people, a grete wepyng, callinge
vpon their Lorde God wth loud voice,
and sayinge. We and our fathers haue
synned, haue done vnto selfe, and com-
mitted iniquite. Thou that arte mercy-
ful, haue mercy vpon vs, or els punysh oure
wyckednes wth thy scourge, nept her de-
lyue those that prayse the, vnto a people
þ knoweth þ not: þ it may be sayed amonge
the gentiles: wher is their God? w suche
crys and wepyng at the last beyng we-
ried, they held theyr peace. Then Oziās
rose vp, & þ teares came fro his eyes, & said
vnto them thus. Bether be of good hart,
and let vs set farye. v. dayes, wthyn the
whych the God wyl tourne his mercy vpon
vs. For peraduenture, he wyl swage his
anger, and will care for the gloire of his
name: for he wyl not vtterly forsake vs.
But if those dayes be passe, and that wee
haue no helpe, I wyl do your requestes.
Thus sendyng away the people to theyre
bulworks, currie manne wente to þ walle
and towres sendyng theyr wyues & chyl-
dre home: and in the cyte they greatlye
afflicted them selues.

The.viii. Chapter.

Of the vertuous woman Judith, whych re-
proued the ancientes because they tempted
the Lord. She also mūeth the to encourage
and harten the people, and sheweth her coun-
cel agaynst the enemies of the Jewes.

And these wordes then hearde A
Judith þ daughter of Merari,
the son of Op, þ son of Joseph,
the son of Oziel, the son of Me-
lea, the sonne of Ananias, the sonne of Be-
deon, the sonne of Raphaym, the sonne of
Achyrho, the sonne of Elias, the sonne of
Rathanaell, the sonne of Samasell, the
sonne of Salasaday, the sonne of Israel.
Ananias was her husbāde of the same
tribe and sample that she was, whiche
died in the barley heruest tyme.

For whyle he was busylie bindyng the
sheaves togyther in the fiede, heate toke
hym in the head, and cast hym into sick-
nes, & he dyed in the cite Bethulia, and
is buryed amonge his fore fathers, in a
grounde that lyeth betwixt Dorbais and
Balamus. Nowe was Judith his deso-
late widow thre yeres & four monethes.
And in the hert partes of her house, she
made her selfe a priue chamber, where
she dwelt, beyng closed in wth her may-
dēs, and wore a smocke of heete, and her
wydowes garmentes, and passed all the
dayes that she was wydowe in fastinges,
except the Sabbothes, & the dayes that
went before the newe mones, and the so-
lemne dayes that the people of Israel
kepte feastfull and mery. She was a very

The booke of Judith.

sayre and beutifull person.

Judith. vii.

And besyde that her husband Manasses had sette her golde and syluer, men seruantes and maidens, catel and land, which she dyd possesse, and in all her lyfe was a woman of good name, and in whom no man could fynd any faute: for she worshipped and feared the Lord greatly. So whē she hearde what the peple had sayde to theyr heades, and that they were in dispaire for lacke of water: I say when Judith understode all þe Oziab had sayde to the peple, how that he had sworne þe after. v. dayes he wolde yelde þe citie to the Assyrians, she sent before her inard, whych had the chiefe kepninge of al her substance to call vnto her Oziab, Chabrim, & Charmon, counsellors of the Cytie: and when they were come she spake thus vnto them. Heare you princes of þe people that dwel at Bethulia: your sayinge is not good, whiche you haue had to day before the peple, and haue decreed by an othe made betwixt you and God, and sayde that you wolde yelde the citie vnto your enemies, excepte within thre dayes the Lord turne to helpe you. And what manner of men be you whiche thynke to tempt God wth a daye, and beginge men, to play gods parte. These be not þe words that can get mercy, but rather raise anger, and kinde wrath. Wyl you prescribe a time to the Lord to pardon you? wyl you appoint hym a daye at your wyl? That and if ye will go about to search the omnipotencie of god, ther cā neuer be thynge more perillous. Seinge ye cā not seke out the depth of mans heart, & comprehend the reasons of his mynde, how can ye enter into the knowledge of God that made man? howe can ye learne hym mynde, or fynd out hym wayes? Verely brother by no meane, & therefore prouoke not your Lord God to anger. For if he wyl not help vs within thre. v. dayes, yet hath he power to defend vs in what dayes he wyl, yea & in all dayes, or to destroy vs before the eyes of our enemies.

And as for you, bynde you the counsellors of the Lord God, for he is not as man whiche ether is moued with threatening, or as borne of man, þe may be iudged. Yea rather because the Lord is parenteuen for that cause let vs repente, lokeinge for healthe of hym, and callinge for his helpe: that if it please hym, he may heare our voyce. Therefore lette vs submytte our myndes vnto hym, and wth lowly requestes redye to serue hym, lette vs bowe our selues doune wth teares, that he wyl graue vs hym mercy, according to hym wil & pleasure: that lyke as our myndes are feared by theyre pryde, so we againe may get gloire by our owne affliction. For in our tyme there hath not bene, nor is not anye tyme, samoly people or cytye amonge vs, that dothe worship goddes made with hande, as it was before tyme: for whiche

Judith. ii. b.
iii. a. and
vi. a.

The. viii. Chapter.

thynges our fathers whych leuynge theire owne God, and worshipped strange goddes, were sette out to be slaine, and taken for a pray, & killed wth greate laughter before their enemyes. But we haue knowledged none other God, so that we maye truste he wyl not forget vs nor none of our flock, but that he wyl deliuer vs fro being oppressed of our enemyes, and that he wyl tame all nacions that hath cysen agaynst vs, and that our Lord wyl sende them awaye wth shame. For when we shall be taken, hym name shal not remayne in Judea but our halowed thynges shalbe take awaye, and God shal punyssh the vngodly words that come from our mouth, and shall cast vpon our heades before all the Gentilles whycher wee go to scule, feare amonge all our brethern, the captiuitie of our lande and forsakinge of our possession, and we shall be a shaunder and shame before al our Lordes: for our seruice shall neuer get fauoure, but our Lord wil make it full of shame.

Wherefore now brethern, whiche are þe elders of God, let vs shewe an example vnto our brethern, for their mynde ligger vpon vs, and al the holy thynges, temple and altar in likewyse. Wherefore let vs raise their myndes wth some comfortable words. And aboute all thynges, let vs geue thanks to the Lord our God & whiche proueth vs as he dyd our elders, whiche they worshipped hym in dede or not.

Deut. viii.
ii. Para.
xxii.

* Remember what he dyd vnto Abraham, whych beinge tempted and tryed thowme many tribulacions, was founde a loue and friend of God. Remember howe he proued Isaac, and howe manie were the chaunces of * Jacob that fed Laban hym vncles hepe in Mesopotamia of Syria, & also of Moses, and of al that pleased God, by howe many troubles they becam saythfull. For they that haue not receiued the temptacions wth the feare of God, but haue shewed their impaciencie and shamefull mutmuringe agaynst God, they haue perished of the destroyer, and were slayne by the serpente. So we therefore lette vs not reuenge our selues for those thynges that we suffer, but countenge that these punysshementes are the scourges of God, les then our synnes, wher wth we be punysshed lyke seruantes, let vs beleue that they pertaine to our amendemente, and not to our destruction. For lyke as he proued them to see their hartes, so proueth he vs and not reuengerd, but * the Lord punisheth those þe desyre to come to hym, to geue them a warninge. Oziab answered her: all that thou hast spoken is come of a good mynde, and ther is no man that wyl say agaynst thy wordes. For this is not þe first tyme that thou hast shewed thy wisedome, but all the peple knoweth it from the beginninge, howe that thou studied vpon good thynges. But the people

Gene. xvi.
xii.

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Rom. viii.

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bered wth greate thynges, compelled vs
to do those thynges wth them that we
saped, that was to make vs swere, wthch
of he we must not breake. Wherefore now
thou seynge thou art a vertuous woman,
make thy prayers for vs, that the Lord
wyl send rayn to fyl our lakes, that we dy
not for thyng. Then sayd Judith agayne:
Heare me, and I wyl do a notable dede,
whych shal be spoken of al that euer come
after. Lyke as pou knowe it cometh of
God that I speake, so whether that thing
that I entend to do come of God or not,
consyder you, and pray hym to persourne
it. This night you shal stand at the gate,
and I and my mayden wyl go out whyle
you praye, that wthin the daries that we
haue sayd ye wyl peld the cite to oure
ennemyes, the Lord of Israell may helpe
you thowme my hande. But what I wyl
do aske ye no question, for I wyl not tell
you what I purpose to do vntill it be
done. Do nothyng in the meane tyme but
praye for me vnto the Lord our God. And
Nysas whal the chersemen saied vnto her
So thy may, & wel myght thou speke, and
the Lord God go before the to auer our
enemyes, and so turning to thei rentes,
euerie man wente to hys standinge.

The .ix. Chapter.

The prayer of Judith for the victory.
Then they were gone they way
Judith went into her litle house
that was appoynted for prayer,
and fel down vpon her face, and
when she had cast vpon her bed, she put
on her betty smocke euen now at the eu-
rude, whil smocke sauntes mee burning in
the house of the Lord at Ierusalē, and she
cryed wth a loud voice: Lord God of my
father Simeon, * to whom thou didst geue
a swerd to be reuenged vpon straungers
whych defiled maydes in the holie place,
whych thou forbadden, and per dyd they
those thynges.

Wherefore thou sufferedst their heades
to be shapne, and they beddes to come in
bloude, and the seruantes to lye dead vpon
the duners, and the princes vpon the ser-
uantes, and therie wyues to be take for
a praye, and they daughters to be led into
captivity, and gauest all the spoyles to be
delouered vnto thy deare sonnes, to them
whych let a spere wth thine auger, ab-
horred the fault that was done to their
bloud; and called for they helpe: thou the
same Lord my God, heare me also being a
widowe. For thou dydst both these thyng-
es that wet before, and that folowed af-
ter: and wth thy presence thoughtest al-
so vpon those thynges that wet to come.
Then stande by the vpon whom thou to-
kest counsell, and let me be here say they.
And quickely are thy draynes prepared,
and thy iudgements rounded for. Beholde
now the reutes of the Assyrians, as thou
didst vouchsafe once to lye vpon the sen-

tes of the Egyptians, when they folowed
in harness thy seruantes, trusting vpon their
charters and horsemen and multitude of
souldiers. But whē I looked down vpon
their pauldres, darckenes did wery the, &
their foot slack in shod, & wet drowned in
sh waters. The like Lord graunt may come
to these: behold I Assyrians be many in vo-
mer, & be proud of their horses & horsemen,
& boasting in the strenght of their fore men,
they trust in buckler, bow, & spynge, & know
not I to be Lord I destroyer warres, & I
I art Lord alone. By thy strenght, breake
their, & put out thynne seme as thou didst
once, & breake down their power in thynne
dunger. For they are determynd to defile
thy hallowed thynges, & to pollute the sa-
bernacle, the scare of thy glozious name,
& to breake downe I corners of thine altar
wth sword. Behold they pryde, and send
thynne anger vpon their heades, and sen-
dyng strength into the hand of me I am
a widow, as I haue purposed, I may the-
row * a false tale by the seruante wh the
prince, & the prince wh the seruant: break
their stoutnes wth a womans hand, byll
that proude fellowe wh hys owne swerd, &
cause that thowme me he may be taken in
the snare of hys eyes. Strengthen my
mynde to despyse him, and strengthen me
wth strength to destroy hym. For this
shal percapne to I memory of thy name,
of a woman overcome hym. * For thy
strengthe standeth not in multitude, nor
thy power in stronge men, thou destroyest
not stronge horses, nor proude men neuer
pleased the, but thou art the Lord of the
meke, and helpee of the inferiour, the
strengthe of the weake, and defender of the
forsaken. So to my fatherly God, the God
of thy possypon of Israell, the Lord of
heauen and earth, the maker of waters,
the kyng of all thynges that thou haste
made, heare thou my prayers whych truste
vpon thy mercye, and remember O Lord
thy promise, euen my woordes into their
burde, wounde, and scourge, whych haue
taken cruell counselles agaynst thy testa-
ment, agaynst thy holy house and moite
Sion, and agaynst the house possided of
thy chyldren. Strengthen this purpose
in my mynde, I thy house maye mainteine
thy religion. Shewe an example thowme
out all thy nation and tribe, that it may
bee seene that thou art the God of all
strengthe and power, and that there is
none other defender of the people of Israell
but thou.

The .x. Chapter.

Judith decketh her selfe to go to Holopher-
nes. The blessinge that she others gaue Ju-
dith. Holophernes is in loue wth Judith.

Ad whē she hadde made an end
of callinge vpon the Lord God
of Israell, and hadde ended all
her woordes, she rose vp from the
place

Gen. xxi. i.
Eccl. xxi. i.

Jud. iii. b.
b. d.

ll. pa. r. i. i.
c. xvi. b.
c. d.
Jud. vi. a

b

place where she lay vpon the ground, and callenge her mayden, when she was gone into her house where she was wont to be in the Sabbathes and holpe daies, she pulled of the sacke clothe that she hadde on, and layd aside her wydowes garmentes, and washed her body, anoynted it with swete opntemente, and platted her heare, and set an hane vpon it, and put on her best holpe daie garmentes, with which she was wont to be goodlye arrayed, when her husbande Manasses lyued: and when she had put her shypers vpon her fete, and decked her with armicletes, bracelettes, ringes, earlynge, and all her best apparel, she set her countenance verie pleasant to entyse all mennes eyes that looked vpon her. The Lord gaue her a speciall beaute and fairnes, for all thys decking of her selfe was not done for any voluptuousnes, but of a ryght discretio. And of al when she had geuen a botell of wyne and a pottle full of oyle vnto her maide, and fylled her wallet with meale, cheese, and fyng breade, and wrapped all her vessels together, and layde them vpon her backe, goinge oute at the gate of the citty of Bervulia, they found * Oziam and the senatours of the citty, Chabrim & Chabrim standing there: whiche when they sawe her, and that she had an other countenance, and that her behauioure was chaunged, marueyllynge greatlye at her bentre, spake thus vnto her: God, peac the God of oure fathers, gyue the grace, and bringe all thy benynges vnto the glorye of Israell, and excellence of Ierusalem, that thy name may be praised in the number of sayntes and iuste menne.

And she sayed: commaunde the gate of the citty to be opened that I maye goe oute, and persourne in dede the mooordes that you haue had with me. Then commaunded they the yong men to open the gates as she had requyred, whiche thing when they had done, Judith wente oute with her maide, and the towne men looked after her as she wente down the hill aboute the risinge of the sunne, tyl she went thorow the valley, so þ they loste the syghte of her. So they went straght alonge the balleye tyl they came to the Assyans, whiche kepte warde before the tentes, whiche toke her and asked her: What costlye woman art thou, from whence comest thou, or whither wilt thou? And she

sayed, * I am a doughter of the Hebriues, and am fled from them, for they shall be spoiled of you, because they wold not wyllynge yelde the selues to you, to obtayne yowre pardō. And I come to se Holofernes master of yowre semre, to tell hym a true tale, and to shewe hym before hys eyes a waye, by whiche he may go in, and get all the mountayne countrye: and neither anye manne of hys souldiers, nor of hys beastes, shalbe hurte. When they hearde

these wordes of her, the men beholdynge her countenance, and delygnted with her great beaute, sayed vnto her: Thou hast saved thy lufe, whiche hast takē such cost: I makest haile to come in to the syghte of our Lorde. So they for nowe vnto hys tent, some of vs will go with the vntyll thou be brought vnto hym. But whil you shall come before hym, be not abashed, but tel on pounce tale, as you tolde vs, and he will entreate you wel, and ye shal be very wel come to hym. So they chose oute of þ companye an hundred men, whiche together in a charret with her and the maide, brought her to Holofernes tente. Then came they all rannynge out of the tentes, because her commynge was noyed thoroughout, and the people came about her: and she sayed without Holofernes passion, tyl it was tolde hym of her. And they maruailed at her bewty, and at the Israhelites, and sayd one to another: who woulde se syght by these people whiche haue such womē amongst them, for whom we maye iustly syghte? Merelye it is not good that one of vs be left aloue, whiche if they be let goo, be able to bringe the hols woelde into myschefe. So they that watched Holofernes person, and all hys seruantes, brought her into his pauplyd. As it than chaunced Holofernes rested hym vpon hys bedde, vnder a canapre þ was woven with purple, gold, smaragde, and precious stones: and whē it was tolde hym of her, he came to the entry of hys tabernacle, and they bare before hym siluer lāpes. When when Judith was come into hys syghte, and the syghte of them that serued hym, all maruailed at her beaute, and euen at the first sighte Holofernes wold take with her lufe, but she fel downe vpon her face, and worshipped hym.

The. vi. Chapter.

Holofernes requereth of Judith the cause of her commynge, which geueth hym a subtile answer.

And when Holofernes seruantes had takē her vp, he hym selfe spake thus vnto her, womē haue good hope, and be not afrayed: for I neuer barred anye, whiche wolde do seruite to Nabuchodonozor kynge of the eastre: and if thys thy people that dwel- leth in þ mountayne countrye, had not despised me, I wold neuer a lyft vp my staffe agaynst the, but they are the cause of those chynge the selues. And nowe tel me whyle thou arte fledde frome them and come hys: therfor thy commynge is for thy wealthe. Be of good cheare, for thou shalt lyue thys nyghte and after. For there is no manne shall do the harme, but thou shalt be wel entreated, as the seruantes of my kynge Nabuchodonozor are wonte to be entreated. To whome Judith answered. What are the saynges of thy hand mayden what

Judi. vii.

Judi. viii.

What the wyl save before þ: for this night
wyl I save uo ly unto my Lorde. And yf
youfome thowwylve the adafle of your
handemayden, God þat byngre the mat-
ter to paffe wryth you, & you my Lorde þall
have your purpose. For I take to wrynes
the lyfe of Nabachodonofor kynge of all
the earthe and hys power, that hath sente
the to correcte all lypunge men, that not
onelye thowme the all men þat fecue him,
but also al wylde beastes of the felde and
cattel, & byrdes of the ayre thy power þat
lyue under þ subiectiō of Nabachodonofor
& of al his household. For of thy wylsome
and prudence and actiuite of thy mynde
we haue herde, and it is spoken of thow
out all the worlde that thou onelye arte
the chyfe in all his realme, and moost to
be maruayled at for thyne excellentē sci-
ence and knowledge in warre. We haue
known also what comanication & Achior
hadde in thy presence, and what words he
spake, and also how thou dydst cause hym
to be handeled. For they that dwelle at
Bethulsa haue gotte hym, to whom he told
all that he spake before the. Wherefore o
Lorde of Lordes, sette not lyghte by hys
warnynges, but marche them wel in your
mynde, for they be true. For our naciō can
not be harmed, neyther can the swerde do
anye thyng a iaynter, except they offend
their God by synne. And it is playne that
he is now so displeased with our synnes,
that by his prophetes he hath sente word
to the people, that he wyl punyſhe them
for thair synnes. And because þ Achiores
do knowe that they haue made their God
angrye with them, they are aſcaped of the.
And now that my Lorde ſhould not loſe
his hope, or gne aware hys matter not ſp-
ryſhed, but that they al may ſuffer deathe,
ſuche a ſaue is now chynge vpon them,
wherby they ſhall anget their God yf they
do that miſcheuous deed. For now because
they lacke meate & water they haue deter-
mynd to kyl their cattel, and drinke their
bloude, and then are decreed to eate what
ſoener meate God hath ſet forbydden by his
lawes. yea eue the verie frut ſeeds of their
corne, and the ſches of their wyne & oyle,
whiche they reſerued beynge conſecrate
vnto the viſſe of Jeruſalem in pynnyſſyng
in the ſyghte of the Lorde: I ſaye they be
purpoſed to eate them, where as it is not
laweful for anye of þ people once to touche
them. And they haue ſente vnto Jeruſale
(for they that dwelle there haue done ſuch
thynges) that they maye haue ſpece from
the counſell. It ſhal happen therefore that
whē they haue a ſuſwere ſo to do, the ſame
day they ſhal be deſtroyed vnto the to be
ſlayne. Wherefor I thy marden when I
kneue all theſe thynges, came aſware from
them: & God byng angyr wryth them, ſent
me to go thowme wryth this thyng, wryth
whiche he wyl make all the worlde to
wonder that ſhal heare of it.

For thy handemayde is one that feareth
God, and wyl ſupper vnto myght and day.
Wherefore wote o Lorde, I wyl ſay to the
the, & in the night thy mayde wyl go out
into the valley, and ſay vnto God, that he
wyl ſhew me when they haue committed
their synnes: then wyl I come and ſhewe
the all, and thou ſhal beare vpon thy
wryth thyne army, and there ſhall be none
hable to reſiſt þ, & I wyl leade the thow
the myddell of Jewrye, tyll thou comeſt
into the ſyght of Jeruſalem, and I wyl
make thy ſeate in the myddell of it. Thus
ſhal þ dyne the before þ as theye that lacke
a ſhepherd, and not ſo muche as a dogge
ſhall barke agaynſte the: for theſe thyng-
es mer ſhewed me before by reuelacion,
and I was ſente to tel the of them.

Theſe wordes pleaſed Holophernes and
all his ſeruauntes, and they maruayled at
her wyſdome, ſayinge: There is not a wo-
man from one ende of the worlde to the
other lyke her, in beuſtie and eloquence,
in tellpuge her tale: and thertwyt Holop-
hernes ſpake thus vnto her: God hath
done well that he hath ſent the byther be-
fore this people, to byng ſtrength vnto our
handes, and deſtruction to the that deſpiſe
my lord: in verr deeth thou art beuſifull to
behold & canſt ſpeke eloquently, & yf thou
perſoutme þ thou haſt promiſed, that God
of thyne ſhal be my God, and thou ſhalt ſpe
in Nabachodonofors houſe, and ſhalte be
ſpoke of thowme out all bys lande,

The. xii. Chapter.

Holophernes commaundeth that Iudith be
wel entreated, ſhe deſpyrth licence to go out
in the night ſeaſon to pray and obrepnyth it,
Agao is ſent vnto her to mouche to come
to Holophernes to a banquet, and ſhe cometh.
Holophernes is dyonchen.

Iden commaunded be her to be
brought into the cellar, where I
byſplaye household ſuffe was,
and that ſhe ſhulde haue a table
of ſeame meate, and drinke of his owne wyne.

But Iudith ſayd: * Of thyng I wyl not
eate, leaſt I diſpleaſe God: but I wyl be Gene. xlii. f
ſerued wryth thoſe thynges that I haue Dani. xii. b
broughte with me. Then ſayd Holophernes: Tob. i. b
nes: But yf theſe that thou haſt doe ſayle,
howe ſhal we get lyke for the.

For we haue none left of this ſorte Iudith
anſwered: as treuſas þ lyueſt my Lord,
ſo ſhall not thy handemayde conſume that
I haue, or euer the Lord thowme my haue
haue broughte bys purpoſe to paſſe. So
Holophernes ſeruauntes brought her into
the tent, wher after ſhe had ſepte tyl mid-
nyghte, aboute þ morning watch ſhe roſe
vnto, and ſent to Holophernes one to ſay.
Ware it pleaſe my Lorde to commaunde
that hys mayden maye be let out to ſtare.
And when Holophernes had com natiſhed
them that kept his perſon that they ſhuld
not ſtop her, ſhe raiſed in hys tentes. iii.
dayes, & in þ nyght went into the valley o f.

The booke of Judith.

Bethulia, and washed her self in a founteyn that was in the tentes: and when she was come out she desired þe Lord God of Israel that he would prosper her purpose, to help her wardes the kintred of her people: and goinge agayn into her tent, there she abode pure and cleane, about euentyng: that she went to meat. And it happened on þe fourth day that Holofernes kept a costly feast with none but his seruantes, nor byd not bid to sup with him any of the chiefe officers. Then said Holofernes to Bagoas the galarng, whiche had the keying of all his substance, go thy wyse and counsaill thys womā of the Hebrewes whych is with the, to come to vs and eate & drinke with vs. For so it is greare shame to oure personne, if we should let such a woman scape and haue not to do with her: yf we drinke her not vnto vs, she wyl mocke vs also. So Bagoas when he was gone out of Holofernes sight, and come to her, said: O my ladye please you say mayd to come vnto my master, and to be honoured before him, and to drinke wyne with vs to make you merke & to doe this day as þe þoughters of the Assyrians whiche be in Babilagodonozors house. And Judith said: what art thou, that thou shouldest say my Lord he hath in any thinge? yea canst thou whatsoeuer shall please him, or þe shal thinke good, I wyl do it quickly, for it shal be to my praise til I dye. And therewith she arose, and decked her selfe in her garments, and all her women appaell: and her mayden came, and layed furred skynnes for her vpon the ground, euen ryght agaynst Holofernes, whiche she had receyued of Bagoas to occupie euery day, to lye vpon the, and eate her meate. And when Judith was set, Holofernes her began to burne vpon her, and his mynd was moued so that he greatly desired to haue to do with her. For euen now from the firste daye that he se her, he sought for occasiō to abuse her.

So Holofernes saide vnto her: drinke home and be merre with vs, for thou hast sold fauour in my sight. And Judith said: yea home I wyl drinke with good wyll, for I am to haue more pleasauntly disposed, the euer I was before lence I was borne: and she began to eate and drinke before him suche thynges as her mayde had prepared for her.

So Holofernes was gladd because of her, and drinke her muche wyne, so much as he neuer drinke before in one day at any other tyme, sence he was borne.

The xlii. Chapter.

Holofernes slepeth for very dronkenesse, and Judith cutteth off his head and goeth thence with to her owne people, of whome she is receaued with ioye. They geue thyses vnto her for the ydyl seruante. Judith speaketh vnto Achior, whiche mannapleth at her fente vnto Holofernes.

The xlii. Chapter.



At nowe when it was late in the night, and that his seruantes had fast euery manne in his longinge, and that Bagoas had shutte the vnter dore of the tabernacle, and that all that were there were gone out of the masters sygh, euery man went to his bed: because they were wearied with longe quaffinge. So Judith was left in the tent alone, and Holofernes laye along in his bed all drunken. And Judith had her mayd to stand without the chamber, and wayle for his comynge oute, as she was daylye wont to do. For she sayed she wolde come oute to praye, and in the myghte tolde the Bagoas. So when all were gone out of her sighte and that none was left in the chamber, small nor great, Judith standing at his beddes syde, sayed thus in her mynde with her self: O Lord God of all strengthe, loke in this house to the workes of my handes, that Ierusalem may be exalted as thou hast promised. For nowe is it tyme to helpe thy possession, and by the trust that I haue in the, to perfourm my purpose, to the putting down of our enemies, whiche are risen agaynst vs: and therewith she came vnto the piller of the bed, which was at Holofernes head, and toke out from thence his sword. And when she had toled her selfe toward the bed, she toke hyr by the hette of the head, saying: Strengthen me now O Lord God of Israel, and gaue two strokes vpon his necke as harde as she could: and cut of his head: and afterwarde tolong his body in the bed, and taking the canopy from the pillers, tolong in a while after she wente oute, and beliddered Holofernes heade to her mayde, which when she hadde put into her meate bag, they went forth both together after the maner that they were wont to pray. So going out from the tentes, they came about by the waye, and went by the byl of Bethulia. And when they were come to the gates, Judith a far of celled to þe watchmen that kept the gates: Go to open the gates, open, God is with vs. I save our God, the wyng his strength yet in Ierusalem, and his power agaynst his enemies, as he hath done euē now at this tyme. When they heard her speak thus, the councailmen came doun quicklie to the gates of the cite, & when they had called the counsailers, all came cunynge together: from the leaste to þe greatest, (for they looked not for her comynge:) and makinge speere to haue lyght, they opened the gate and stode about the. And she goinge into an hye place, wher they kepte silence, spake out aloud, and sayd: Laude and praise god, for he hath not withdrawen his mercy from the house of Israel, nor hath not forsake those that truste in hym, but with my hand this night hath trode doun our enemies: and is these mondes brought out, and shewed the the head,

Eccle. xxi.

1. Reg. xvi.
11. 2. Reg. vii.

C

saying

saying: Lo, behold þe head of Holofernes, general of the Assyrians armye, and behold the canopy that he sape on when he was drunke, when God slew hym by a womans hand. I take to wytnesse the sayyng God which hath kept me by þe way that I haue gone, that he was deceyved by lokyng vpon my face to his destruction, and that he hath done to me no fylthy abhominacion. All ye prayse God, for he is good, and his mercye endureth for euer. The maruelled þe people greatly, and when they had bowed doune theselues, and worshipped God, they sayd altogether: O our God, worthy art thou to be praised, which at this tyme haue brought to naught the enemies of the people. And Ozias sayd to her: Blessed arte thou, O daughter of the Lord the hye God, above all women vpon the earth, & blessed be the Lord maker of heauen & earth, which hath gydded the sayght to Smyte of the head of the capayne of our enemies. For the memoire of thy hope shal neuer go out of the myndes of me that speake of the power of God. God graunt the this to thy everlasting glorie, to entriche the with goodes, because thou hast not spared thy selfe whē our kynd was in adiccion. but goyng the sayght way before our Lord God, hast holpen ou. fall. And all the people sayd: Amen: Amen.

The.xiiii.Chapter.

The counsaile of Judith, Achior beyng an heathen man tourneth to god. The Assyrians are strayed of the Jewes.

11. Mac. xv



Judith sayd vnto all the people: b:erh: heare me: take this head, and hang it on a pole vpon oue wallis, and asone as it is day and the sunn rysen, let euery man put on his barres, and all the valiaunt mē with their captaine shal b:eke out of þe cite as though ye would go down to the first campe of the Assyrians: and yet he shall not so do. And then all they puttyng on their barres, wyl go into their tentes to raise vp the capitaines of the Assyrians host, and wil make toward Holofernes pavilion: & when they spyd hym not, but se his headlesse bodye tolled in bloude, feare wyl come vpon them, and wyl flye from your sight. Then you folowynge with all that dwell in Israel, ouerthrowe al in the way before you. For God shall proue the vnto you to be troden vnder your fete. But afore these thynges be done, call to me Achior the Armonite, hym that was sente vnto vs to be slayne, & he may se and beholde hym that despyed the house of Israel. So Achior was called out of the house of Ozias: which when he was come, and Holofernes head in a mas had that was amongst the people, fell doune vpon his face in a swone, and whē he was come agayne to hym self, he fel before Judiths fete, and when he hadde worshipped her face, he sayed: Praise mought thou be thowme out al the tentes of Juda, and

amonge all nations, whiche shall heare of thy name. But reherse now vnto me what thou hast done at this tyme. And amonge all the people Jewish reherseb vnto him al that he had done, sence the tyme he went forth, euen tyll now that he spake vnto them. The God of Israel, quod he whiche thou saydest would reuenge hym self of his enemies, he this nyght hath cut of the heades of al the vngodly with my hand: whiche thyng to be true, tois heade of Holofernes doth proue: which with a proude contempte dysprayed the God of Israel, and manaced to kyll the, sayyng: when I haue vanquished the people of Israel, I wyl commaunde the to be thowme thowme both the sydes with a swerde.

And after she had made an ende of sayyng, the people shoutyng aloud, gaue great cryes thowme out the cite for ioy. And Achior seing all these thynges that þe God of Israel had done, trusted greatly in God: and his foresyn beynge circumcised, was toyned vnto the house of Israel with all his kyndred that came after, euen vnto this day. And when it was day, Holofernes head being hanged vpon þe wallis all the mē put on their barres, and turned them selues tosid in a tynge without at the going down of the hye: when the Assyrians saw, they sent messengers vnto the Centurians, and they vnto the capitaines and tribunes: and all these men, whiche after they were come to Holofernes tente, they sayed to him that had charge of al his gere

1. Reg. xiii. a

Call * vp I pray the our Lord that for as much as these slayes be so bold to come & fight with vs, they may be al slayn. And in the entree before his chamber they rumbled together, and made a noise for the nonce to wake hym, that he shoulde be awakend not by them that called hym vp, but rather by their meanes that rustled together. For no man durst knocke at his masters chamber doore, or open it to go in. Then Bagoas entreynge in knocked within the entree of his paylyd, because he thought he was in bed with Judith. But no man would heare him, the putting þe doore asyde and entreynge into the chamber, when he saw hym cast vpon his bed, and his head being of, he cryyng out aloud with wepyng and maylyng, and a great outcry, he race his garmentes: And entring into the tabernacle also wher Judith was wylt to be, whē he found not her neither, he leyt out before the people, cryyng out: & he certauites haue done a great mischief, this one woman of the Jewes hath brought great shame into the house of kynge Nabuchodonosor: for loke wher Holofernes lieth flat vpon the ground, and his head of. When the chiefe men of the Assyrians host herd these words, they tore their clothes, & wer maruelously afraied in their myndes: and ther arose in the midst of the tentes a greare crye and howlyng out.

The booke of Judith.

The. xv. Chapter.

The sight of the Assyrians. The pursuit of Israel after them. Israel becometh rich by the spoiles of the Assyrians. Judith is praised of Joachim and of the people.

And also they that were in their pavilions, when they herde of this dedde, despitte of better & counsaill, & were amazed, and great feare and tremblunge came vpon them: and there was none that coulde abyde to se other, but assouped all together: and by all the wayes as well of the hilly as campion countrey, casting downe their heades, and leaping all behind them intending to escape the Assyrians, whome they hard say came fast after the: & they also had sensed them selues within the mountaynes aboute Bethulia, ran away.

BThen dro the beste warriour of the Israelites putte after them with sound of trumpets, and great cry: and because the Assyrians fledde scaggelyng here and there helonges, and that the Israelites folowed with their hols armes, they kyled as many as they coulde ouertake.

And Oziar sent to Bethomasta, Bebar, Chobay, Cholam, and into all the borders of Israel, to beare tidings of the thinge was done, to thintent that al should come to the laughter of the enemye.

And whē they herde this, the Israelites altogether came vpon them, and chased the, & slew the, euen as farre as Choba. They of Hierusalem came also, and out of al the mountayne country, (for vnto them also came tidings of those thinges that were done in the tentes of their enemyes) and the Galaadites also & the Galilees diaue the with great laughter beyond Damasco and the borders of the same. The other inhabitautes of Bethulia inuaded & tentes of the Assyrians, & by their praye gat great riches. The Israelites that came from the laughter had that that was left, and the villages & cities, as well of the chapid as mountayne country, gatte great spoiles: of the whiche they had great plenty. And Joachim the hysde Wythod, and the Senatores of Israel that dwelt at Hierusalem, came to reuise, and beare wytnesse of the benefites which God hath geuen to the Israelites, and also to se Judith, and gentelly to salute her: which whē they were come to her, with one mouth testified their lofe toward her, sayinge:

Thou the honoure of Hierusalem, thou the greatesor of Israel, & the royal host of our kynned, thou hast done all these thynges with thine own hand, and hast endued Israel with these benefites, and God with his fauoure hath furthered the. Thou hast is strenghtened because thou louest chastite, and tokest none other after thy husband, therefore hath the hand of God strengthened thee. Blessed be thou before God for ever.

DAnd all the people sayde: So be it.

The. xvi. Chapter.

But the people spying the tentes by the space of xxx. dayes, gaue vnto Judith his tentes, all his splute, hys beddes, hys basins, and all his household stuffe, which he layde vpon mules, and in her cartes. Then came running to se her al the womē of Israel, and prayed her, and appointed to daunce: and she toke the women by the handes that were with her, and gaue the goodly nescaptes, and puttyng vpon her owne head and her maydens a garland of olpue, leading the daunce before all the people, with before al the womē, al the men of Israel in barnes with garlandes, with orgas, harpes & songes, which they sange.

The. xvi. Chapter.

The songe of Judith for the victory. After the victorye obtayned, the people cometh to Hierusalem to worship and praise God.

And Judith began this song of lofe among al the Israelites, and al the people sange this praise with loude voyce, and Judith begane.

Begyn vnto my Lorde vpon tabrettes, and singe vnto my Lorde vpon cymbals, syng a songe vnto him, prayse him, and call vpon his name.

For the Lorde is the destroyer of battayles, wher he hath put his tente in the myddel of his people, and hath deliuered me from the handes of them that persecuted me. The Assyrian came from the mountaynes out of the north, he came with thousandes in his army, and his multitude shut in all the skemes about, & his horsemen couered the ballies.

Judith. vii. c

He sayde he woulde consume my boundes with swerd, and slay my yong men with sword, and brayn my suckpuge chyldren, & that he woulde geue myne infanties for a praye, and dyue awaye my virgins. The Lorde omnipotent hath decerued them of their purpose by the hand of a woman.

For he was not slayne by strong hand of yonge men, neyther byd they that were borne of woman kyll hym, neither greates gyaantes set vpon hym, but Judith the daughter of Otharath, scattered the with the beutye of her face.

Judith. x

For when she hadde putte of hys impropres apparell, and put on her holidayes apparell, to helpe the Israelites that were in leuoydye, her face beynge anoynted with sweete oyntment, and her herte reyned with an dore and with a linen stole, she decerued hym.

Her syluer caught hys eyes, and hys mynde was taken with her beutye & hys swerd went thorow his necke.

The Persians feared her audacite, and the Medes maruelled at her boldnes.

Then reyned myne humble people, and the weak cryed out, burned for thirst, and they were afraied, & cryed & ranne awaye.

The sonnes of our women leue the, and the seruantes of my Lorde God wounded them and leue them, as cunninge Iacobs.

C

J. w. g. h.

Gen. i.
Psa. m. ccc.
and. ccc. ii.
Psal. c. iii.

Thou shalt singe a songe and praise vnto the
Lorde. O Lorde thou art great & glorious,
maruailous in strengthe, and invincible.
At thy hand worke is created the, for thou
com naunted it: and it was thou sendest
out thy spirite, and it was made, for there
is nothinge that canne resiste thy worde.
For the mountaynes shalbe moued with
the waters frome the founteyns, and
the stones shal melt in thy sight like ware,
& yet arte thou mercifull to the that feare thee.

The ende of the booke of
Judith.

The reste of the

Chapters of the booke of Esther, whiche
are neither found in the Hebrew
nor in the Chaldee.

The. xi. Chapter after the Latyne.
The dream of Mordecheus.



Mordecheus the sonne of
Jair, the sonne of Se-
mer, the sonne of Eliel of
the tribe of Benjamin,
a Jewe which had bys
dwellinge in Susa, a
maunne of great reputa-

cyon and excellence amonge all them that
were in the kynges court. (Reuerchele
he was one of the prysoners, whom Nabu-
chodonosor the kyng of Babylon had ca-
ried a way from Iherusalem vnto Babilo-
nyth Iechonpas the kyng of Iuda.) In
the second yere of the reigne of great Ar-
taxerxes in the first dawe of the moneth
Nisan, hadde thys Mordecheus such a
dreame: He thought he herd a greet speeche,
horrible thunder clappes, earthquakes,
and great vnrout in the land: and that he
saw. ii. great dragons, readye to fyghte
one agaynst another. Theyr crye was
great. At the whiche roarynge and cry all
heaven were vp, to fyght agaynst the
tyrannous people. And the same dawe was
full of darckenes and very vnclere, full of
troubie and anquyete. yea, a greates fear-
fulness was there in all the land. The righ-
teous were amysed, for they feared the
plague and euill that was dewysed ouer
them, and were at a point with themselves
to dye. So they cryed vnto God: and while
they were cryinge, the lottel tress grewe
into a great tress and into many waters.
And with that it was day, and the sunne
rose vp agayn. And slowly were created,
and deuouted the glorious and proude.

More whiche Mordecheus had sene this
dreame, he awoke, and mused he fast in
his heart, what God would do: and so be-
desetued to know all the matter, and bys
myght was therupon butyll he myght.

The. xii. Chapter.

Mordecheus receyved the letters deuysed agaynst
the kyng, and is therfore rewarded of hym.



In the same tyme dwelt Mor-
docheus with Bagasba and
Tates the kynges chamber-
laynes, and porters of the pa-
lace. But when he herd their
deuyce and had diligently considered
theyr imagynacions, he perceyued that
they went aboute to laye their cruel han-
des vpon the kyng Artaxerxes: and so cer-
tified the kyng thereof. Then caused the
kyng to craue the two gelded wyth toir-
mentes. And whiche they hadde graunted it,
they were put to death.

This the kyng caused to be put in the
Chronicles for an euerylastyng remembraunce
of Mordocheus wryt by the same matter.
So the kyng commaunded that Mordo-
cheus shoulde do seruyce in the court, and
for this faythfulness of his he gaue him a re-
ward. But Amas the sone of Amadabhu the
Agagite, which was holden in greates ho-
nour and reputation in the kyngs court,
vnderooke to hurte Mordocheus and bys
people, because of the two chamberlaynes
that were put to deathe.

The. xiii. Chapter.

The copy of the letters of Artaxerxes agaynst
the Jewes. The prayer of Mordocheus.



De greates kyng Artaxerxes
whiche raygned frome India
vnto Egipt, ouer an hun-
dred and seynt and twentye lan-
des, sendeth bys frendelye salutacyon vnto
all princes and debities of the countries,
whiche be subiecte vnto bys domynyon.
When I was made Lorde ouer manye
people, and had subdued the whole earthe
vnto my domynyon, my mynde was not
wyth crueltie and wrounge too exalte
my selfe by the reason of my power: but
purposed wyth requyte alwaye and Ben-
eficence, too gouerne those that be vn-
der my iurisdyccyon, and wholye to sette
them in a peaceable life, and therfore too
byngt my kyngdom vnto tranquillite,
that me might safely go thorow ouer euer
syde, and to renue peace agayne, whiche
al meane desyre. Some when I asked my
counsaillers how these thynges mighte be
brought to a good ende, there was one by
us, excellent in wysedome, whose good
wyll, trust, and faythfulness hath ofie bene
shewed and proued (whiche was also the
pryncypall and next vnto the kyng) A
man by name: whiche certified vs, howe
that in all landes there were crepte in a re-
bellious folcke, that made statutes and
lawes agaynst all other people, and haue
alwaye despyed the proclaimed commaun-
dementes of kynges: and home that for
this cause it were not to be suffered that
suche rule shoulde contynue by you and
not to be put downe. Seinge now we per-
ceiue the same, that this people alone are
contrary

Gen. i.
Psa. m. ccc.
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myght was therupon butyll he myght.

The. xii. Chapter.

Mordecheus directeth the letters deuysed agaynst
the king, and is therfore rewarded of hym.



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purposed wyth requyte alwaye and Ben-
selucte, too gouerne those that be vn-
der my iurisdyccyon, and wholye to sette
them in a peaceable life, and therfore too
byngt my kyngdom vnto tranquillite,
that me might safely go thorow ouer euer
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man by name: whiche certified vs, howe
that in all landes there were crepte in a re-
bellious folcke, that made statutes and
lawes agaynst all other people, and haue
alwaye despyed the proclaimed commaun-
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this cause it were not to be suffered that
suche rule shoulde contynue by you and
not to be put downe. Seinge now we per-
ceiue the same, that this people alone are
contrary

contrary vnto euerie man, vsing straunge
and order maner of lawes, and withade
our statutes and doynge, and go aboute
to stablysh shrewd matters, that our kynge-
dome shoulde neuer come to good estate,
and subsistues: Therefore haue we com-
maunded that al they that are appointed
in wyppynge and shewynge vnto you by And
(which is ordeyned and set ouer al our bus-
sines and the most pryncypall next vnto
the kynge, and in maner as a father) shall
with theyr wyues & chyldren be destroyed
and rooted oute with the swerde of thei-
re enemies and aduersaries: and that ther
shalbe no mercy shewed, and no aid spared.
And this shalbe done the.xiii. daye of the
monech (called Adar) of this yere, that thei
which of old (and now also) haue euer bene
rebellious, may in one daye with vyolence
be thrust downe into the hell to the intent
that after this maner, our empyre may
haue peace and tranquillite.

But Ahasuerus thoughte vpon al the
workes and noble actes of the Lorde, and
made hys prayer vnto hym, sayinge: O
Lorde Lorde, thou valciant and almyghty
kyng (for all thynges are in thy power)
and if thou wilt helpe and deliuer Israel,
there is no man that can withstand nor let
the: for thou hast made heauen and earth,
and what wonderful thynges soeuer is
vnder the heauen) thou art Lorde of all
thynges, and there is no man that can re-
sist þe. O Lord Thou knowest all thynges,
thou wast Lorde, that it was nerther of
malice, nor presumption nor for any desyre
of glory, that I woulde not bowe downe
my selfe nor worshippe vnder proud pro-
sumptuous Aman (for I woulde haue bene
contente and that with good will, if I
myghte haue done Israel anye good, to
haue had euen his forefeythes) but that I
dyd it because I woulde not let the honore
of a man in the shade of the glorie of God,
and because I woulde worshippe none but
onely the my Lorde. And thus haue I done
in no wyse nor presumption.

E And therfore O Lorde thou God, and
kyng, haue merce vpon thy people: for
they prayn how they maye bypug vs to
naught, yea their mind and desyre is to de-
stroye and to ouerthrowe the people, that
hath euer ben thyne enteraunce of olde.
O despyse not thy voyce, whiche thou
hast deliuered and broughte oute of Egypt
for thyne owne selfe. Heare my prayer, and
be mercifull vnto thy people whome thou
hast chosen for an heritage vnto thy selfe.
Turne out complaine and sorow into joy,
that we maye lue O Lord, and prayse thy
name. O Lorde suffer not the mouth of
theim that prayse the, to be destroyed.

All þe people of Israel in like maner reled as
earnestly as they could vnto þe Lorde, for their
death & destructione stode before their eyes.

The.xiii. Chapter.

The prayer of Esther for the deliuerance of
hys and her people.



Ene Esther also beyng in the
barraple of death, resorted vnto
the Lorde, layed a myghty glo-
rious apparell, and put on the
garmentes that serued for syghynge and
mournynge. In the dead of piteous syn-
ment, she scattered ashes and benge vpon
her head, and as for her body, she humbled
it, and brought it very lowe. All the pla-
ces wher she was wonte to haue ioye as
fore, those filled she with the berr, that she
plucked oute her selfe. She prayed also vnto
the Lorde God of Israel in these wordes.

O my Lorde, thou onely art our kyng,
helpe me desolate woman, whiche haue
no helper but thee, for my mysfeynde
struccyd is hard at my hdd. From my yowth
vp I haue ben oute of the kyned of my
father, that thou tokest Israel for amonge
all the people, and so haue our fathers of
their fore elders, that they shoulde be thy
perpetual inheritance: & loke what thou
wyldest promise them, thou hast made it
good vnto them.

Now wel Lorde we haue sinned before
the, therefore hast thou geuen vs into the
handes of our enemies, because we wor-
shipped their gods. Lorde thou art ryghte-
uous: neuertheless it satisfieth the not
that we are in bytter & heauy captiuitie
and oppressed among them, but thou hast
layed their handes vpon the handes of
their gods: so that they begon to take a-
waye the thynges þe thou with thy mouth
hast ordeined, and appointed: to destroye
thine inheritance, to shur & to stop þe mou-
thes of them that prayse the, to quene the
glorie and worshyp of thy house and thine
aule, and to open the mouthes of the
Heathen, that they may prayse the power
and vertue of the goddes, and to magnifye
the thynges kyng for euer.

O Lorde, geue not thy scepter vnto them
that be northynge, lest they laugh vs to
scorne in our mysfeynde and fall: but turne
they deuyce vpon them selfe, and punysh
hym that hath begon the same once vs,
and set hym to an example. Thyngke vpon
vs O Lorde, & shew thy selfe in the tyme of
oure distress and of our trouble. Strengthen
me O thou kyng of Goddes, thou Lorde
of al power, geue an eloquence & pleasante
speech in my mouth before the Lorde.

Turne his herte into þe hate of our enemy,
to destroye hym, and all such as consent
vnto him. But deliuer vs with thy hand,
and helpe me desolate woman, whiche
haue no defence nor helper but onely the.
Lorde thou knowest all thynges, thou wast
that I loue not the glorie and worshyppe
of the wyrgheous, and that I hate and
abhorre the beede of the vncircumcised,
and of all Heathen.

Thou knowest and wastest my necessi-
tye, that I hate the token of my prehemi-
uence and worshyp, whiche I beare vpon
my head what tyme as I must shewe my
selfe

selfe and be sene: and that I abhorre it as an uncleane clothe, and that I wote it not when I am quere and alone by my selfe. Thou knowest also that I thy hand mayden haue not eaten at Amans table, and that I haue had no pleasure nor delice in the Kinges feaste, & I haue not droncke the drinke offringes, and that I thy hand-mayden had no ioye sence the daye that I was broughte byther, vnto this daye, but onely in & O Lord. O thou God of Abrahā, O thou myghty God aboue al, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wycked, and deliuer me out of my feare.

The. xv. Chapter.

¶ Harbocheus moueth Hester to go in to the kynge and make intercession for her people, & Mepherfourmeth his requeste.



¶ And vpon the third daye it hap-pened, that Hester laied a waye the mourning garments, and put on her glorious apparell, & decked herselfe goodly: & after she had called vpon God (which is the be-holder and Sauer of all thynges) toke ii. maydens with her: vpon the one she leaned her selfe as out that was tender, the other folowed her, & bare & traue of her vesture. The shyne of her bewty made her face rose coloured. The similitude of her face was chereful, amiable, but her heart was sorrow-ful for great feare. She went in thorow all the doores, & stode before the king. The king sat vpon the throne of his kyngdome, & was clothed in his goodly acap, al of gold, & set with precious stones, and he was verie terrible. He loked vpon his face, that shone in & clearnes, and loked grimly vpon her. The fel the Quene doune, was pale and faint, leaned her selfe vpon the head of the maide that wente with her.

¶ Nevertheless God turned the kynges mynde that he was gentle, that he leapt out of his seate for feare, and gat her in his armes, and helde her vntill she came to her selfe agayne. He gaue her lounge wordes also, and sayde vnto her: Hester what is the matter? I am thy brother, be of good cheate, thou shalt not dye: for our commandement toucheth the comynge not the: Come nye. And when that he helde vnto his golden wand, and layed it vpon her necke, and embraced her frendely, and sayed: talke with me. The sated she: I saw the (O Lord) as an Angell of God, and my heart was troubled for feare of thy ma-iesty and fearcenesse. For excellent and wonderfull art thou (O Lord) and thy face is full of amytie. But as she was thus speakinge vnto hym, she fel doune agayne for faintnes: for & which cause the king was astraped, & all his seruantes comforted her.

The. xvi. Chapter.

¶ The copye of the letters of Artaxerxes, whereby he toucheth those which he hath sent forth.



¶ The great kynge Artaxerxes, & A-raxerxes from India vnto A-thiopia ouer an hundred, and xxv. landes, sendeth vnto the priuies and rulers of the same landes, such as loue him, his frendly salutation. There be many that for the sondy frendshippes and benefites which are byuerselye done vnto them for their worshippe euer the more proude & byt mynded, & undertake not only to hurt oure subiectes (for plenty-uous benefites make they not suffre, and begun to pryng some thyng agaynst those that do them good, & take not onelye al thankfull awaye from men) but in pryde and presumption (as they that be vnderfull & vnderthankfull for the good dedes) they go about to escape the iudgement of God & seeth al thynges, which (iudgement) heareth & punisheth al wickednes. It happeneth ofte also, that they which be sette in office by the dyce powers, & vnto whome the busines and causes of the subiectes are committed to be handled, were proud, and despyle them selves with the pryde of innocent bloude, which bringeth them to intolerable hurt. Which al so with false and disceitfull wordes and with lying tales, dysceps and betraie the innocent goodnes of priuies.

¶ Nowe is it profitable and good, that we take hede, make search thereafter, and consider not oulpe what hath happened vnto vs of olde, but the shamesfull, vnbo-nest, and nopsome thynges, that the de-tyes haue nowe taken in hande before oure eyes: and thereby to beware in tyme to come, that we may make the kyngdome quere and peaceable for all men, and that we myght sometime drawe it to a changer: and as for the chynge that nowe is present before oure eyes to withstand it, & to put it downe, after the most frendlye manner.

¶ What tyme nowe as Aman the sonne of Amadachu the Macedonian (a straunger verely of the Persians bloude, and far from oure goodnes) was come in amonge vs as an aleunt, and had obtained the frendshyppe that we beate toward all people, so that he was called our father, & had in hygh honoure of euery man, as the next and principal vnto the kyng, he could not forbeare himselfe from his pryde, but hath undertaken not onely to robbe vs of the kyngdome, but of oure lyfe.

¶ Wpith manifold disceate also hath he desoyed to destroye Harbocheus our hel-per and preseruer, whiche hath done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome, with all her people. For his mynde was (when he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedons. But we fonde, that the Jewes (whiche were accused of the wycked, that they myght be des-

ff. l. l. Drops

selfe and be seene: and that I abhorre it as an uncleane clothe, and that I weare it not when I am quere and alone by my selfe. Thou knowest also that I thy hand mayden haue not eaten at Amans table, and that I haue had no pleasure nor delice in the Kinges feaste, & I haue not droncke the drinke offringes, and that I thy hand-mayden had no ioye sence the daye that I was broughte byther, vnto this daye, but onely in & O Lord. O thou God of Abrahā, O thou myghty God aboue al, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wycked, and deliuer me out of my feare.

The. xv. Chapter.

Mardocheus moueth Hester to go in to the kynge and make intercession for her people, & Mardocheus maketh his requeste.



Ad vpon the third daye it happened, that Hester laid a waye the mourning garments, and put on her glorious apparell, & decked herselfe goodly: & after she had called vpon God (which is the be-holder and Sauer of all thynges) she came forth with her: vpon the one she leane her selfe as out that was tender, the other folowed her, & bare & traue of her vesture. The shyne of her bewty made her face rose coloured. The similitude of her face was chereful, amiable, but her heart was sorrowful for great feare. She went in thorow all the doores, & stode before the king. The king sat vpon the throne of his kyngdom, & was clothed in his goodly array, al of gold, & set with precious stones, and he was verie terrible. He loked vpon his face, that shone in clearnes, and loked grimly vpon her. The fel the Quene dourne, was pale and faint, leane her selfe vpon the head of the maide that wente with her.

Neuertheles God turned the kynges mynde that he was gentle, that he leapt out of his seate for feare, and gat her in his armes, and helde her vntill she came to her selfe agayne. He gaue her louynge wordes also, and sayde vnto her: Hester what is the matter? I am thy brother, be of good cheate, thou shalt not dye: for our commandement toucheth the comynge not the: Come nye. And when that he helde vnto his golden wand, and layed it vpon her necke, and embraced her frendly, and sayed: talke with me. The sated she: I saw the (O Lord) as an Angell of God, and my heart was troubled for feare of thy maiesty and fearefulness. For excellent and wonderfull art thou (O Lord) and thy face is full of amytie. But as she was thus speakinge vnto hym, she fel dourne agayne for faintnes: for & which cause the king was afrayed, & all his seruantes comforted her.

The. xvi. Chapter.

The copye of the letters of Artaxerxes, whereby he toucheth those which he hath sent forth.



The great kynge Artaxerxes, & A raygneth from Indavnto Ethiopia ouer an hundred, and xxv. landes, sendeth vnto the princes and rulers of the same landes, such as loue him, his frendly salutation. There be many that for the sondy frendshippes and benefites which are byuerselye done vnto them for their worshippe euer the more proude & byt mynded, & undertake not only to hurt oure subiectes (for plentiful benefites make they not suffer, and begun to pryng some thyng agaynst those that do them good, & take not onelye al thankfull awaye from men) but in pryde and presumption (as they that be vnderfull & vnderthankfull for the good dedes) they go about to escape the iudgement of God & seeth al thynges, which (iudgement) heareth & punisheth al wickednes. It happeneth ofte also, that they which be sette in office by the dyce powers, & vnto whome the busines and causes of the subiectes are committed to be handled, were proud, and despyle them selves with the pryde of innocent bloude, which bringeth them to intolerable hurt. Which al so with false and disceitfull wordes and with lying tales, dyscepe and betraye the innocent goodnes of princes.

Now is it profitable and good, that we take hede, make search thereafter, and consider not onelye what hath happened vnto vs of olde, but the shamesfull, vnbonest, and nopsome thynges, that the dyces haue nowe taken in hand before oure eyes: and thereby to beware in tyme to come, that we may make the kyngdome quiete and peaceable for all men, and that we myght sometime drawe it to a changer: and as for the thyng that nowe is present before oure eyes to withstand it, & to put it downe, after the most frendlye manner.

What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Persians bloude, and far from oure goodnes) was come in amonge vs as an aleunt, and had obtained the frendshyppe that we beate toward all people, so that he was called our father, & had in hygh honoure of euery man, as the next and principal vnto the kyng, he could not forbeare him selfe from his pryde, but hath undertaken not onelye to robbe vs of the kyngdome, but of oure lyfe.

With manifold disceate also hath he desired to destroye Mardocheus our helper and preseruer, whiche hath done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome, with all her people. For his mynde was (when he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedons. But we fynde, that the Jewes (whiche were accused of the wycked, that they myght be des-

xxi. Drops

The rake of wisdom.

droyed) are no eueldoers, but the reasona-
 ble & right laies: & that they be p che dzen
 of the most hygh luyngg God; by whiche p
 kyngdome of us and oure progenitours
 hath bene well ordred heretofore & doctore,
 as for the letters & commandementes, that
 here put fith by A man the sonne of A me:
 hath he shal do wel if he holde the of none
 effect: for he that for the vp & down the
 banger at Sufis before the poore the d
 his byneed, & God (whiche hath al thinges
 in his power) hath rewarded hym wth a
 hys defecuyng. Amen.

And vpon this vernal publick & set by
copie of this lesson at place, that the Ro-
mans may seele and without hindrance
hold the selles after their owne desires &
that they may be helped, and that vpon the
xii. day of þ xii. moneth And that they maye
be auenged of them, whiche in the tyme of
their augursh and trouble, would haue op-
pressed vs. For the God that gouerneth al
thinges, hath raiused to loue þ day, wherein
the chosen people should haue perished. . .

Wherfore, amonge þe hye solēme dayes
that ye haue, we shall hold this daye also
with al gladnesse: that nowe & in the tyme
to come this day may be a remembraunce of
God, for al such as loue þe proferty of the
werld: but a remembraunce of þe destruction,
to those that be fedicious vnto vs.

¶ All cities and landes that do not chuse
shall herebye praysh to be destroyed with
the sword and fire, and shal not ouerly be
no more inhabited of men, but inhabited
also of the wilde beastes and foules.


ה'תשנ"ב, י"ג כסלו

1. The under the Duke of Eber.

The beke of
Boyscome.

The 6 Chapters: 13 to 18

Chow we oughte to searche and enquire after
God, and who be those that seare him. Of þ
help shal. We oughte to stepe from bache
byprynge and inouermurynge, etc. ¶


 Sette youre affectiō vnto w^rldō,
 yt that be iudges of the factō,
 haue a good * opinion of the
 Lord, & like him in the singleness
 off et. For he will be found of
 them that tempte him not, and appeareth
 vnto such as put their trust in him. But the
 scoward chauntres thei separate fro God,
 and verue (re he be allowed, refoutmeth þ
 vntomple. And wher w^rldome shal not enter
 into a scoward sale, he dwell in the body
 that is subdues vnto synne. For the holy
 ghost abhorreth farned nurtour, & with-
 draweth him selfe from the thoughtes that
 are without understāding; and wher wis-
 kednesse hath the upperhande, he fleeth fro
 thence. For þ spiritte of w^rldome is iouinge,



**Ref. Bib. n.
Cf. pag. 101 e**

of Barb.
and. r. b. a

Yes, Sir.

4512.0

The 1. Chapter

gentle & gracious, & wilt haue no pleasure
in him that speaketh so: but his heart is
for: God is an i. n. e. r. e. d. i. m. i. t. a. b. l. e.
f. e. e. d. e. r. o. f. h. i. s. b. e. l. i. e. v. e. r. and an hearer of
his tongue For: he k. n. o. w. e. t. h. I. e. i. d. e. f. i. e. l. l. e. t. h.
the rounde compass of the worlde; and
the same that by holdeth all things, hath
k. n. o. w. l. e. d. g. e. a. l. s. o. of the voyce.

¶ Therefore he that speaketh vnapprehended
things, cannot be vnder neither may he ef-
fecte the iudgement of rejoyce. And when
inquisition shalbe made for the thoughtes
of the vngodly, & the effect of his wordes
shal come vnto God, to that his wickednes
shalbe purged. For the care of glory
heareth all things & the nose of the giu-
gones shall not be won. ¶ Therefore beware
of murmuring, which is working wrath, &
restraine your tongue with silence. For here
is no worde so darke and secret that it
shal goe forought: & the mouth that spea-
keeth lies, shall be the loue.

These not your owne death in the es-
tate of your life, destroye not your sel-
ues throughe the workes of your owne hand-
es. For God hath not made * death, nei-
ther hath he pleasure in the destruction of the
liuenge. For he created all thinges, that
they might haue their being: yea all the
people of the earth both he made & they
should haue health: that there should be no
destruction in them, and the punishment of
helle shoulde not be vpon earth (for eue-
rlastinge is euellasting and immortal, but
vntowardnesse bringeth death.) I neuer
thelesse the vngodly call her vnto them,
both with wordes and with deedes, and while
they thinke to haue a fifth part they come
to naught: for the vngodly that are liues
deere with her and take her part, are
worthy of death.

The ii. Chapter.

The magistrates and deacons of the ward,
and their calling on the 1st of the month.

F Or the wondrous talbe and ymag
gen thus amouge them felues
(but not right) the tyme of our

Iste is but thotte and redpouge,
 and when a man is once gone, he hath no
 more ioye ne plesure, neyther knowe we a-
 ny man that turneth agayne from death:
 for we are borne of nought, and we shall
 be hereafter as though we had neuer be.
 For our breath is a smoke in our nostrils,
 and the wordes as a sparkes to moue our
 herte. As for oure bodie, it shall be verie
 ashes that are quenched, and oure soule
 shall vanishe as the soles aye. Oure lyfe
 shall passe awaye as the trace of a cloude,
 and come to naught as the myste that is
 diuyned awaie with the beames of the
 sunne, and put downe with the heate
 thereof. Oure name also shall be forgotte
 by lytle and litle and no man shall haue our
 workes in remembraunce.

For our time is a brief habitation that
passeth away, and after our end there is
no

4 Sep. vi. a
 7 Dec. xi i. b
 8 Dec. vii. a
 1-

11. K. r. g.
12. K. r. g.
13. K. r. g.

2008. 12. 12.

Deut. 111 6

Arch. f. b.
and xxiii.6

104. b. ff. a.
 104. b. ff. b.
 104. b. ff. c.

The Roke of Wifedome.

droyed) are no eueldoers, but the reasona-
 ble & right laies: & that they be p che dzen
 of the most hygh luyngg God; by whiche p
 kyngdome of us and oure progenitours
 hath bene well ordred & heretofore
 as for the letters & commandementes, that
 here put forth by A man the sonne of A me:
 hath he shal do wel if he holde the of none
 effect: for he that for the vp & down the
 danger at Sufrs before the poore thed w
 his byneed, & God (whiche hath al thinges
 in his power) hath rewarded hym w a
 hys defecuyng. Amen.

And vpon this vernal publick & set by
 copie of this lesson at place, that the Ro-
 mans may seele and without hindrance
 hold the selles after their owne courses &
 that they may be helped, and that vpon the
 xii. day of þ. xii. moneth. And that they maye
 be auenged of them, whiche in the tyme of
 their augursh and trouble, would haue op-
 pressed vs. For the God that gouerneth al
 thinges, hath raiused to loue þ. day, wherein
 the chosen people should haue perished. . .

Wherfore, amonge þe hye solēme dayes
that ye haue, we shall hold this daye also
with al gladnesse: that nowe & in the tyme
to come this day may be a remembraunce of
God, for al such as loue þe proferty of the
world: but a remembraunce of þe destruction,
to those that be fidicious vnto vs.


¶ All cities and landes that do not chuse
shall herebye praysh to be destroyed with
the sword and fire, and shal not ouerly be
no more inhabited of men, but inhabited
also of the wilde beastes and foules.

Q The underfebe booke
of Ephet.

The beke of
Boyschoone.

The 6 Chapters: 13 to 18

¶ Now we oughte to frarche and enquire after
God, and who be thole that frarke him. Of þ
holp shooll. We oughte to flete from backe
byrthe and inuencurpge, etc. ¶


 Seeke your afflicciō wth w^{is}dō,
 ye that be iudges of the ractō,
 haue a good * opinion of the
 Lord, & like him in the singleness
 offet. For he will be found of
 them that tempte him not, and appeareth
 vnto such as put their trust in him. But the
 scoward chaunteth the sepetate fōr God,
 and verue (if it be allowed, refoutmeth p
 vnto p^{er}. And wher w^{is}dome that not enter
 into a scoward sale, ne dwell in the body
 that is subdues vnto spūe. For the holy
 ghost abhorreth fained nūmour, & with-
 draweth him selfe from the thoughtes that
 are without vnderstanding; and wher wis-
 kednesse hath the vpperhande, be fleeth fōr
 thence. For p^{er} spūe of w^{is}dome is iouinge,



181. B. 11. 11.
 182. B. 11. 11.

of Barb. c
and. r. b. a

Yes, Sir.

4418. b. a

The 1. Chapter

gentle & gracious, & wilt haue no pleasure
in him that speaketh thee? and thus it is, &c.
For: God is an Father of his creatures, a true
Teacher of his beites; and an hearer of
his tongue. For: he knoweth all; & hee filleth
the round compass of the worlde; and
the same sharveth both all things, hath
knowledge also of the voice.

¶ Therefore he that speaketh vnapprehended
things, cannot be vnder neither may he be
lawful iudgement of reproofe. And when
inquisition shalbe made for the thoughtes
of the vngodly, & the effect of his wordes
shal come vnto God, to char his wickednes
shal be purged. For the ease of glory
heareth all thinges & the nose of the giu-
ginges shal not be lye. ¶ Therefore beware
of murmuring, which is nothing woorth,
reclaime your tongue with selander. For here
is no worde so darcke and secrete that it
shal goe for thought: & the mouth that spea-
keeth it, shal speake the loue.

Please not your owne death in the ex-
 treme of your life, destroye not your sel-
 ues throughe the moynes of your owne han-
 ds. For God hath not made * death, nei-
 ther hath he pleasure in the destruction of the
 liuenge. For he created all thinges, that
 they might haue their being: yea all the
 people of the earth both he made & they
 should haue helth: that there should be no
 destruction in them, and the punishment of
 helle shoulde not be vpon earth (for eue-
 rlasting is euellasting and immortal, but
 vntimoroussnesse bringeth death.) I neuer
 thelesse the vngodly call her vnto them,
 both with wordes and moynes, and while
 they thinke to haue a fith of her they come
 to naught: for the vngodly are all liues
 deere with her and take her part, are
 worthy of death.

The ii. Chapter.

The magistrates and clergy of the wicked,
and their unfailing evil the result.

F Or the unordly talke and ymagyn thus amouge them felues (but not tpyght) The tyme of our lyfe is but shorte and redrong.

and when a man is once gone, he hath no
more sōre ne pleasure, neither know we a-
ny man that turneth agayne from death:
for we are borne of nought, and we shall
be hereafter as though we had neuer bē.
For our breath is a smoke in our nostrils,
and the wordes as a sparcke to moue our
hearte. As for oure bodie, it shall be verpe
ashes that are quenched, and oure soule
shall vanishe as the soles aye, Oure lyfe
shall passe awaye as the trace of a cloude,
and come to naught as the myste that is
dissolued alwaie wth the beames of the
sunne, and put downe wth the heate
thereof. Oure name also shall be forgotten
by lyfe and litle and no mā shall haue our
workes in remembraunce.

For our time is a brief habitation that
passeth away, and after our end there is
no

Cap. vi. a
Err. xi. d
Err. vi. a
1.

11. K. r. g.
12. K. r. g.
13. K. r. g.

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Deut. 111 0

Arch. f. b.
and. xxii. 6

04. b. 11. a.
Wat. 111. b
201. xv. b.

no returnyng, for it is faste sealed, so that
 no man cometh agayne. Come on herfore,
 let vs enioye the pleasures that be present,
 and let vs sone vse the creature lyke as in
 youth. We wyll sell our selues wth good
 myne & opntement, there shal no floure of
 fytme go by vs. We wyll trowe out selues
 wth roles afore they be wythered. There
 shalbe no sayre medow, but our lust shal go
 thorow it. Let euery one of you be par-
 taker of our voluptuousnesse. Let vs leaue
 some token of our pleasure in euery place:
 for þ is oure porcion, els get we nothyng.
 Let vs oppresse the poore ryghteous, let vs
 not spare the wydow ne old mā, let vs not
 regarde the heades that are crop for age.

Let the lawe of vntygheousnesse be our
 auctorite, for þ thinge that is feble is no-
 thyng worth. Therfore let vs defraud the
 ryghteous, & wth þe is not for our prospe-
 ryte he is cleane contrary to our doynges.
 He checketh vs for offendynge agaynst the
 law, & salaundreth vs as transgressours
 of all nuryture. He maketh his boast to
 haue þ knowledge of God, yea he calleth
 him selfe gods sonne. He is þ biter of
 our thoughtes: He greueth vs also to
 lōke vpon him, for his lyfe is not lyke other
 mē's, his wayes are of an other fashon. He
 cōtēneth vs but vayne persons, he withdra-
 weth hym selfe from oure wayes as from
 filthynesse: he commendeth greatlye the
 latterende of the tūte, & maketh his booke
 that God is his father. Let vs se then þ
 his wordes be trewe, let vs proue what
 shal come vpon him: so shal we know what
 ende he shal haue.

D For þe be the true sonne of God, he
 wyll receyue hym and deliuer hym from þ
 handes of his enemyes. Let vs examyn hym
 wth despitful rebuke and tormentyng,
 that we may know his dignite, and proue
 his patience. Let vs condemne hym wth
 the most shamefull death: for lyke as he
 hath spoken so shal he be rewarded.

Such thinges do the vngodly pmygh-
 and go astraye: for their owne wyckednesse
 hath blinded them. As for the miseries
 of God, they vnderstand them not: they ne-
 ther haue for þ reward of ryghteousnesse,
 ne regarde the wylshyppe that holy soules
 shal haue. For God created man to be
 vnderstode, yea after the ymage of his
 owne lykenesse made he hym. Heu-
 relesse, thorow enur of the deuill, came
 death into the worlde, and they that hold
 of his syde, do as he doth.

The.iii. Chapter.

The cōuersaciō & assurance of þ ryghteous.
 The rewardes of the f ythfull.



At the soules of the ryghteous are
 in the hāde of God, & the payne of
 death shal not touch the. In the
 sight of the vnyerse they appeare
 to dye, and their ende is taken for veyn
 destruction. The ware of the ryghteous is
 iudged to be veyn destruction, but they are

in rest. And though they suffer pain before
 mē, yet is they hope ful of immortalte. **Wom. viii. 2**
 * They are punished but in fewe thynges, **1. Cor. v. 5.**
 neuerthelesse in many thynges shal they **1. Pet. i. 1.**
 be wel rewarded. * For God pmygh- **Exod. xvi. 2**
 and findeth them more so bym selfe: yea **Deut. 28**
 as the gold in the furnace both by the fire, **1. Cor. x. 2**
 & receiveth the as a burnt offering: & in the **1. Cor. x. 2**
 tyme cometh, they shal be looked vpon.

The ryghious shal lyue as the sparke
 that renneth in the reed by the: they shal
 iudge the nations, and haue dominion o-
 ver the people, and they: Lorde shal reigne
 for euer. They that put they trust in him,
 shal vnderstande the trow and such as be
 faythful, wyll agree vnto hym in loue: for
 bys chose shal haue gyftes and peace. Wth
 the vngodly shal be punished accordyng
 to theyr own imaginacions, for they haue
 despised þ ryghious, & forsaken the Lord.

Who so despyseth a plesome and nur-
 tur, he is vnhappie: and as for the hope of
 such, it is but vayne: they laboures vn-
 fruteful, and they: trokes vnyolytable. **1. Cor. x. 2**
 * Theyr wyces are vndiscret, & they: chil- **1. Cor. x. 2**
 dren most vngodly. Their creature is cur- **1. Cor. x. 2**
 sed. Blessed is rather the barren and vnde- **1. Cor. x. 2**
 filed which hath not knowen þ synful dede: **1. Cor. x. 2**
 she shal haue teute in the reward of þ help **1. Cor. x. 2**
 soules. And blessed is the gelded, whiche **1. Cor. x. 2**
 wth his labes hath brought no vntyg- **1. Cor. x. 2**
 tuousnes, ne imagined nyked thynges **1. Cor. x. 2**
 agaynst God. For vnto him shal be gruen **1. Cor. x. 2**
 the special gift of fayth, & the most accep- **1. Cor. x. 2**
 table porcion in the reple of god. For glo- **1. Cor. x. 2**
 ryous is the fruit of good laboure, and the **1. Cor. x. 2**
 roote of wysdom shal neuer fade away.

As for the children of aduocaters, they
 shal come to an end, and the side of an vn-
 ryghious ded shal be rooted oute. And
 though they lyue longe, yet shal they be
 nothyng regarded, and they: last age shal
 be without honoure. Yf they dye hastilye,
 they haue no hope, neyther shal they be
 spokē to in the day of knowlege. For dor-
 rible is þ death & end of the vntygheous.

The.iiii. Chapter.

Of the chaste generaciō of the faythful, & of
 their seipity. Of the death of the ryghious &
 of the condemnaciō of the vnfaythful.



Dow saye is a chaste generaciō
 on wth vertue. The memorail
 thereof is immortalle, for it is
 knowen wth good men. When
 it is presente, men take example there-
 at: and if it go awaye, yet they desyre it.
 It is alwaye crowned and holden in ho-
 noure. and wynerth the rewardes of the
 vnderfled battayle. But the multitude of
 vngodly children is vnyolytable, and the
 thynges that are planted wth wylshyp-
 pome, shal take no depe roote, & are a-
 ny faste foundation. Though they be
 grene in the braunches for a tyme yet shal
 they be waken wth the wynde, for they
 stande not fast: and thorow the vehemencie
 of the wynde, they shal be rooted out.

For. For

The booke of wysdom.

For the vnperfect braines shall be broken, their fruit shall be vnprofitable and some to eate, yea mere for nothing. And whyp all the chyldren þat are boine of þ wicked, must beate recorde of þ wickednes agaynst thei fathers and mothers, when they be asked. But though þ ryphteous be ouertaken with death, yet shal be in rest.

W Age is an honoꝛable thyng, neuertheless it standeth not only in the length of tyme, ne in the multitude of yeres: but a mans wysdome is the grape berre, and an vndeiled yse is the old age. He pleased God, & was beloued of hym: so that wher as he lyued amonge synners, he translated hym. Yea suddenly was he taken away, to the extent that mykednes shoulde not alter his vnderstandyng, & that hypocrisie shoulde not beguyle his soule. For þ crafty bewitchyng of lytes, make good thynges darke: the vailed fastnes alsoo and wickednes of voluptuous desyre, tunc asyde the vnderstandyng of the simple. Though he was soone dead, yet fulfilled he muche tyme. For his soule pleased God, therefoze hastid he to take hym awaye from amonges the wicked. This the people se & vnderstand it not: they laye not vp suche thynges in their hertes, how þ the louinge fauoure & mercy of God is vpp his saintes and that he hath reserued vnto his chosen.

Thus the ryphteous that is deade, condeuener the vngodly whiche are lyuynge: and the youth that is soone brought to an end, the longe lyfe of the vnter ghteous. For they se the end of the wyse, but they vnderstand not what God hath deured for hym, and wherefore the Lorde hath taken hym awaye. And whyp: then se hym and despyse hym, therefore shal God also laugh them to scorn: so that they them selues shal dye hereafter (but wythout honer) yea in shame amonge the deade for euermore. For without any voyce, shal he burye those that be put vp, and remoue them from the foundations, so that they shall be layed waste vnto the byest. They shall inuaine, and their memorie shall perishe. So they beynge asayed shall remember them synnes, and thei owne wyckednes shall bewaie them.

The v. Chapter.

The comfort of the ryphteous before their persecuters. The hope of the vnfarethful is vndurable and vayne. The blessednesse and fortunatenesse of the saintes and godly.

When shal the ryphteous stand in great needfastnes, agaynst suche as haue deliuered them wyth thei labours, and taken awaye thei labours. When they se it, they shall be vexed wyth horrible feare, and shall wonder at the basynesse of the sodayn helth: groyng for very distresse of mynde, and shall saye within thei selues, haueing inwarde sorow and mouenng for verrey anguysh of mynde: These are they, whome we sometyme

The v. Chapter.

had in deticion, and ielled vpon: We soles thought they: yse verrey madned, & they ende to be wy: bout honoure. But lo howe they are couned amonge the chyldren of God, & thei portion is amonge the saintes. Therfore haue we erred from the way of truth, the lyghte of ryphtousnesse hath not shyned vnto vs, and the sunne of vnderstandyng is not vpon vs. We haue meayed our selues in the waye of wyckednesse and destruction. Tedyous wayes haue we gone: but the waye of the Lorde we haue not knowen.

What good hath our pryde done vnto vs? Or what profite hath the pompe of cyches brought vs? All these thynges are passed awaye lyke a shadowe, and as a messenger runnyng before: as a wynd that passeth ouer the waues of watre, whiche when it is gone by, the trace therof can not be follo, neither þ path of it in the floudes. Or as a bird that flieth thorow þ aere, and no man can se any token where she is flown, but onely heareth the noyse of her wynges, bearinge the lyghte wynde, passinge the aier thorow the vehemence of her fyghe, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an actone is shet at a make, it patereth the aier, whiche immediatly commeth toge: ther agayne, so that a man can not knowe wher it went thorow: Euen so, we in lyke maner as sone as we were boine, beganne immediatly to drawe to our ende, & haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned speake in the hel: for the hope of the vngodly is like a drye wyllow tree (or dust) that is blowne awaye wyth the wynde: lyke as thynke that is scattered abroad wyth the wynde, lyke as the smoke whiche is disperced here and ther wyth the wynde, and as the remembrance of a stranger that tarperth for a day, & then departeth. But the ryphteous shal liue for euermore, thei reward also is with the lord: and thei remembrance is in the highest. Euerfore shall they receiue a glorious kyngedome and a beaufull crowne of the Lordes hande: for wyth his ryphte hand shal he couer thei, & wyth his owne arme shal he defend them. His gylousy also shal take hardnesse, and shal arme the creature to be auenged of the enemyes. He shall put on ryphtousnesse for a brest plate, and take sure iudgement in stede of an helmet. The inuincible shield of equitye shal he take, his cruel wyath shal be sharpe for a speare, and the hole chappell of the world shal fight wyth hym agaynst the vntypse.

Then shal the shouder boltes goo oute of the ryphtynge, and come oute of the rainbowe of the cloudes to the place appointed, oute of the hard stony indignacion there shal fall thyke bayles, and the water

B

1. Par. xix. c.
Eapi ii. b.
Psal. xxi. b.

Job. v. d. a
Psal. ii. b
Prou. x. d.
and. xi. a
Iacob. i. b.

1. Cor. xiii. c.
Psal. xxi. b.

Eph. vi. b.

D

The booke of wysedome.

water of the sea shall be wroth agaynst
them, and the cloudes shall renne toge-
ther together. Yea a myghtye wynde shall
stand vp agaynst them, & a storme shall rise
vp agaynst them, and a storme shall scatter
them abroad. Thus the vncouthreous dea-
lyng of them shall vntinge all the lande to
a wyldernesse, and wretchednesse shall ouer-
throwe the dwellings of the myghtye.

Book, vi. chapter.

The callinge of Bishops, Bishops, & Judges
whiche are also exhorted to search wisdoms

Wisdomme is better then strength,
and a man of vnderstandyng is
more worthe then one that is
stronge. Heare therfore (O ye
kynge) and vnderstand. Discerne ye that
be iudges of the endes of the earth. Spue
out ye that rule the multitudes, and de-
sire in manche people. For the power is gi-
uen you of the Lord, and the strength from
the hiest: whiche shall try poure workes,
and searche out poure pimaginations.

Howe that ye beynge officers of his kynge-
dome, haue not executed true iudgement,
haue not kepte the law of ryghteousnesse,
nor walked after his will: Wherby and
that right soone shall be appere vnto you:
for a harde iudgemente shall they haue þ
breake rule. Whereye is graunted vnto the
simple, but they þ be in auctoritee shalbe
soe punished. * For God wherch is Lord
ouer all, shal excepte no mans person, ney:
ther shall he stand in awe of anye mans
greatnesse: for he hath made the small and
greate, and carech for all alyke. But the
myghtye shall haue the soe punished.

Unto you therefore (O re kynges) do
I speake, that we may learne wyldeome
and not go amys: for they that kepe rygh-
teousnesse, shal be ryghteously iudged: and
they that are learned in ryghteous thyng-
es, shal find to make answer. Wherefore
set your lust vpon my wordes, and loue
them, so shall ye come by no actour. Wylde-
ome is a noble thyng, and neuer faileth
a waye: yea she is enuylous of them that
loue her, and sound of such as seke her.

I She preuenteth them that desyre her,
that she may first know her selfe vnto the.
Whoso awaketh vnto her by rymes, shall
haue no great trauayle, for he shall fynde
her springe redde at his doore. To chynke
vpon her, is perfect vnderstandynge, and
whoso watcheth for her, shall be safe, and
that soone. For she goeth aboute sekynge
such as are mete for her, & bringeth her selfe
chearefully vnto them in their gopnges,
and meeteth them with all diligence.

For the vnfayned desyre of reformation
is her begynnyng: to care for nouelties is
loue, and loue is the keepyng of her lawes.
Now the keepyng of lawes is perfeccion
and an vncorrupte life: and an vncorrupt
life maketh a man samplier wyth God.

And so the despite of wysedome leddeth to
in the kyngdome euerlasting.


If your desire be then in royall seats

The.vi.Chapter. Fol.rriii.

And scepters (O ye kinglyes of the people)
set your lust upon wysdome that ye may
raygne for euer moze. Glorie the lycht of
wysdom al ye that be rulers of the people.
As for wysdome what she is, and how she
came vp, I wyl tell you, and wyl not hyde
the miseries of God fro you: but wyl seke
her oute from the beginninge of the na-
turyte, and byrge the knowelodge of
her into lycht, and wyl not kepe backe the
truth: Repeth wyl I haue to do with co-
sumyng euyl, for such a man shal not be parta-
ker of wysdome. But the multitude of the
wylse, is the welfare of the world, & a wylse
kyng is the vpholdynge of the people.
O receyue nurture then thoro my wo-
rdes, and it shal do you good.

The.vii.Chapter.

Wisdom ought to be preferred before all things.

 I myselfe also am a mortall man-
lyke as all other, and am come
of the earthye generacion of
hym that was fyrste made, and
in my mothers wombe was I fashioned
to be such: In the tyme of ten monethes,
was I brought together in bloude, thor-
to w the seide of man, and the commodious
appetite of slepe. When I was borne, I
receyued lyke aye as other men, & fel vpon
the earth (which is my nature) ceping &
weepinge at the fyrst, as al other do: I was
wapped in swadling clothes and brought
vp with greare cares. Forther is no kynge
that had any other begynnyng of byrthe.
All men then haue one entraunce vnto lyfe
and one goynge out in lyke maner.

Wherefore I bespree, and vnderstanding
was giuen me: I called, and the spirit of
wisdom came into me. I set more by her
then by kingdomes and royal states, and
counted riches nothyng in comparison
of her. As for precious stone I compared
it not vnto her: for all gold is grauel vnto
her, and syluer shalbe counted but clay be-
fore her syght. I loued her aboue welfare
and beauty, and purposed to take her for
my light, for her shynne cannot be quered,
All good thynges came to me by her,
and innumerable riches thorow her han-
des. I was glad in them all, for this wis-
dome wente before me, and I knewe
not that she is the mother of all good
thynges. Now as I my selfe learned un-
faynely, so do I make other men parta-
kers of her, and byde her riches from no
man: for she is an infinite treasure vnto
men, whiche who so vse, become parta-
kers of the loue and frendshyppe of God,
and are accepted vnto hym for the gyfte
of wisdom.

God hath graunted me to talke wyse-
lye, and conueniently to handle the thynges
that be vnto the graciously leaue me.
For it is he that leadeth vnto wysdome,
and teacheth to vse wysdome a ryght. In Sap. xiii.
his hande are we and oure wordes, yea,
all oure wysdome, and vnderstandyng
¶ Ps. lxxi. and

Ed. III. and

Myfedom.
Eccl. 1. d
Pro. 1. d.
Job 1. d.
Lynge.
Rom. 1. d.

Etid. r. e.
 Deute. r. d.
 1 Pa. r. d. c.
 Jo. r. d. u. b.
 Gal. r. d. b.
 Rom. u. b.
 Ephe. b. b.
 Coloss. b. b.
 Act. x. e.

700.9.2
710.9.2

Job. 4: 11

100. Rec. 66. 8
27. 11. 18. 8

The boke of wysdome.

And knowledge of all our workes: For he hath gyven me the true science of these thynges, so that I know how the world was made, and the powers of the elemētes, the begynnyng, endyng and myddell of the tymes: howe the tymes alter, how one goeth after an other, and howe they are fulfilled: the course of the yere, the ordinaunces of the stars, the natures and kyndnesse of beastes, & furcioulnes of beastes, the power of the wynds, by the pma-ginacions of men, the diuersities of vonge plantes, the vertues of rootes, and al such thynges as are secrete and not looked for, haue I learned. For the workemaster of all thynges hath chauged me wysdome.

B As yet is the spirit of vnderstandyng, whiche is holy, manyfolde, one onely, subtil, curteous, discrete, quick, vnderstod, yfaine swete, souynge the thyng that is good, sharpe, which forbiddeth not to doo well, gentle, kinde, steadfast, sure, free: haupnge al vertues, circumspecte in al thynges, receyving al spirites of vnderstandyng, beynge cleane & sharpe. For wysdome is nimble: then al nimble thynges, she goeth thorow and attayneth to all thynges, because of her cleannes. For she is the breath of the power of God, & a pure cleane exprestyng of the cleannes of almighty God. Therefore can no despyled thyng come vnto her: for she is the brightnesse of the euellastyng light, the vnderstod myrrour of the maiestie of God, and the ymage of his goodnesse.

Heb. 1. 3

S And for so much as she is one, she mayed o all thynges: and beynge steadfast her selfe she tenueth al, and among the people chaiereth she yet selfe into the dolye soules. She maketh Gods seintes and prophetes, for God loueth no man, but hym in whome wysdome dwelleth. For she is more beautifull then the Sunne, and gayer more lyght then the sterres, and the daye is not to be compared vnto her: for vpon the daye commeth nyght: But wickednesse cannot ouercome wysdome, and folshewe may not be with her.

The viii. Chapter.

The effectes of wysdome.

Wysdome reacheth from one end to an other myghtily, & souynge lyth doth she order all thynges. I haue loued her, and labouered for her euen fro my yowth by: I dyd my diligence to marry my selfe wth her, suche loue had I vnto her beauty. Whoso hath the companye of God, commendeth her noblyste, yea the Lord of al thynges hym selfe, loueth her. For she is the scholmasteresse of the nurture of God, and the choser out of his workes. Yf man would despyre riches in this lyfe: what is cypher then wysdome, that worketh all thynges? Thou myght saye: vnderstandyng worketh. What is it amonge all thynges, that worketh more then wysdome? If a man loue her, and reghreousnesse, let hym labour

Whether
gouernor of
the wyse.

The viii. Chapter.

for wysdome, for she hath greace vertues. And why? she teacheth sobriety and prudence, reghreousnesse and strenght, whiche are suche thynges as man canne haue no thyng more profitabill in their lyfe.

B

If a man despyre much knowledge, he can tell the thynges that are past, and discrete thynges for to come: he knoweth the subtilties of wordes, and can expound darcke sentences. She can tell of tokens and wonderous thynges, or euer they come to passe, and she endes of all tymes and ages. So I purposed after this maner: I myght take her vnto my company, and commensouynge wth her: no doubt, she shall gyue me good counsell, and speake comfortably vnto me in my carefulesse and greife. For yet take shall I be well and vnestly taken, among the commes & lordes of the counsell. Though I be younge, yet shall I haue sharpe vnderstandyng, so that I shall be metuelous in the sight of greate men, and the faces of wyse men shall wonder at me. When I shal be my tounge, they shall bide my pleasure: when I speake they shall loke vpon me: & yf I talke much they shall lay their handes vnder their mouth.

Job. 32. 1. c.

Howeuer by the meanes of her, I shall obtayne immortallity, & leaue behynde me an euellastyng memoriall, among the that come after me. I shall set people in order, and the nations shalbe subdued vnto me. Horrible tyrantes shalbe asayed, when they do but heare of me: among the multitude I shall be counted good, and myghtie in battayle. When I come home, I shall fynde rest with her: for her companye hath no discretesse, and her seloweshyppe hath no reghreousnesse, but myght and love.

Sowe when I considered these thynges by my selfe, and pondered thein in my heart, how that to be ioined vnto wysdome is immortallitye, and greate pleasure to haue her frendshipp: how that in the workes of her handes are inspyred thynges: how that, whoso keepeth companye wth her shall be wyse: and that he whiche talketh with her, shal come to honoure: I went about sekynge, to get her vnto me. For I was a chyld of a rype wytt, and had a good vnderstandyng.

But when I grewe to more vnderstandyng I came to a kyndred bodye. Nevertheless when I perceiued that I could not kepe my selfe chaist except God gaue it me (and that was a poynt of wysdome also to knowe whose gift it was) I flepte vnto the Lord, and besought him, and with my hole heart I sayed after this maner.

Jacob. 1. 6
Lhab. 1. 1.

The ix. Chapter.

A prayer of Salomon to obtayne wysdome.

God of my fathers, and Lord of mercies (thou that haste made all thynges with thy * worde, and ordeyned man thorow the wysdome, that he shoulde haue dominion ouer the creature whiche thou haste made

1st. Mc. 11. 3
Gen. 1. 1.

made: that he should order the worlde accordyng to equite and ryghtousnes, and execute iudgement wth a true heart) give me wysdome, whiche is ceter aboute thy fear: and put me not oute from amonges thy chylde: for I thy seruant and sonne of thy handmayden am a feble personne, of a short tyme, and to p^{er}lyge to the vnder

psal. xlv. b.

1. para. xlv. b.

erod. xv. b.

plou. viii. c.

Thou hast commaunded me to buyde a temple vpon thy holy mount, and an altar in þe cite wherein thou dwellest, a likeness of thy holpe tabernacle whiche thou hast prepared from the begynnyng; and thy wysdome wth the, whiche knoweth thy workes: whiche also was wth the when thou madest the worlde, and knewe what was acceptable in thy sight, and tyghe in thy commaundementes. O send her out of thy holy beuens, and from the throne of thy maieste, that she maye be wth me, and laboure wth me: I maye knowe, what is acceptable in thy sight. For she knoweth & vnderstandeth al thynges: and she shall leade me soberlye in my workes, & preserve me in her power: So shall my workes be acceptable, & she shall I gouern thy people rightously, & be wth thy to syt in my fathers seate: For what man is he, that may knowe the counsaile of God? Or who can thynke what the wil of God is? For the thoughtes of mortall men are myserable, and oute forecastes are but vncertaine. And wher a mortall and corruptible bodye, is heauy vnto the soule: and the eerty m^{an}tion kepeth doune the vnderstandyng that museth vpon many thynges. Wther hardlye can we discerne the thynges that are vpon earth, & great laboure haue we or we can fynd the thynges whiche are before our eyes: Who wil the seke out þe ground of the thynges that are done in beuens? Oh Lorde, who can haue knowledge of thy vnderstandyng & meanyng, excepte thou gyue wysdome, and sende thy holpe ghost from aboue, that the wayes of them whiche are vpon earth, may be reformed: that me mayerne the thynges that are pleisant vnto the, and be preserved thowme wysdome.

Eccl. xl. b.

Rom. xl. b.

1. Cor. ii. b.

1. Cor. v. a.

The .x. Chapter.

The deliuerance of the ryghtous cometh thowme wysdome.



Wysdome preserved the first man whome God made a father of the worlde, when he was created alone, brought hym oute of his offence, toke him out of the mould of the earth, and gaue hym power to rule all thynges. When the vngyghtous went

Gene. i. b.

Gene. iii. b.

awaye in his wthache from this wysdome, the byrthhead perished thowme the ward of myghter. Agayne, when the wther destroyed the hole worlde, wysdome preserved the ryghtous thowme a poore tree, wherof he was gouernour her selfe. Agayne, when wyckednesse had gotten the upper hand, so that the nacyns were putt up wth pride, she knewe the ryghtous, preserved hym faultlesse vnto God, and layed vpon hym mercie for his chylde. She preserved the ryghtous, when he fled from the vngodlye that perished, what tyme as the fyre fell downe vpon þe false cytyes: Like as yet this day the vnfaythfull, wast, and smokynge land g^uerch testymoune of their wyckednesse: yea the vntrewe and vntimely fruites that growe vpon the trees.

Gene. vi. b.

Gene. xi. b.

Gene. xxi. b.

And for a token of a remembraunce of the vnfaythfull soule, she stander a pylle of salt. For all surbe as regarded not wysdome gat not onlye this butte, þe they knewe not the thynges whiche wer good, but also lest behynde them vnto men, a memoral of their folyshenesse: so that in the thynges wherein they synned, they coulde not be byd. But as for such as take vnto wysdome, she shall deliuer them from sorowe.

W

When the ryghtous fled because of his brothers wthach, wysdome led him þe right way, she wth hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym t^{ch} in his laboures, and brought to passe the thynges that he went about. In þe discreitnes of such as defrauded hym, she stode by hym and made hym t^{ch}. She saued hym from the enemyes, and defended hym fro the dyscreitnes. She made hym strong in batrail, & gaue hym the victorie, that he myght knowe, howe that wysdome is stronger then all thynges. When the ryghtous was solde, she forsoke hym not, but deliuered hym from synners. She wth hym into the dungeon, and caried hym not in the bandes: till she had brought hym þe scepter of the realme, and power agaynst those that oppressed hym. And those that had accused hym, she declared them to be lyers, and brought hym to perpetuall worship.

ge. xxi. b.

ge. xxi. b.

Gene. xl. b.

Exo. i. b.

Exo. ii. b.

psal. lxxv. b.

erod. xxi. b.

Exo. xxi. b.

psal. vii. b.

psal. li. b.

She deliuered the ryghtous people and faultlesse, from the nation that oppressed them. She entred into the soule of the seruant of God, and stode by hym in wordes and toyes agaynst the horrible king. She gaue the ryghtous the rewarde of their laboures, and led them forth a mercifulous way: on the day tyme she was a shadowe vnto them, and a syghte of stars in the nyght season. She brought them thowme the reede sea and caried them thowme the great water. She destroyed their enemyes in the sea, and broughte them oute of the depe. So the ryghtous toke the peoples of the vngodlye, and praysed thy holy name, O Lorde, and magnified thy

Victorious

The booke of wisdom.

by glorious hand with one accorde. For wisdom openeth the mouth of the dumb, & maketh the tongues of babes to speake.

The.xi.Chapter.

The miracles done for Israel. The vengeance of synners. The great power and mercy of God.

Exod. xvi. a.



He ordred their workes in the handes of the holy prophete: so that they went thowyn the wilderness that was not inhabited, and pitched their tentes in the wast desert. They stode agaynst their enemies, & were avenged of their adversaries. When they were chastyte, they called upon the, & water was givyn them out of the rock, and they chastyte flaked out of the hard stone. For by the thyngs wher thowme they enemies were punished, were they helped in their nede. For unto the enemies thou gavest many bloude in fiede of sprayng water. And wheras they had scarcenes in the rebuke when the chylde was flayed, thou gavest unto thyne owne, a plenteous water vnto them: declaring by the chylde that was at that tyme, howe thou woldst hyng thyne owne unto honoure, and day their adversaries.

Exod. xv. b.

Exod. xvi. b.

Exod. xvi. b.

For when they were tryed out & nurtured with fatherly mercy, they knowledged howe the ungodly were iudged, and punished thowme the iudgement of God. These hast thou exhorted as a father, and proued the: but vnto thyne owne thou hast bene a vngodly kynge, layed harde to their charge, and condemned them. When they were absente or presente, their punishment was alike. For they grete was double: namely, mournynge, and the remembrance of thynges past. But when they perceyued that their punishment was good, they thought upon the Lord, and wondered at the ende. For at the last they beke much of him, of whom in the oute castynge they thoughte scoyne, as of an abiection.

Nevertheless the righteous dyd not so when they were chastyte: but even lyke as the thoughtes of the folow were, so was also their myghtnes. When as certayne men now (thowme et route) dyd worship dome serpentes and vayne beastes, thou seddest a multitude of domine beastes vpon them for a vengeance, that they myght know that wherewith a man synneth, by that same also shall he be punished. For unto the almyghty handes that made the worlde of nought, it was not impossible to send amonge them an heape of beastes, or wood lions, or cruel beastes of a strange kynde, suche as are unknowne, or spoure fyre, or cast out a smokynge byrb, or shoure horrible sparkes out of their eyes, wherby myght not only destroye them with burnynge, but also kille the with their horrible sighte. Yea withoute these beastes myght they haue bene slayne w one wynd,

The.xi.Chapter.

being persecuted of the: whome workes, & scattered thowme the byrb of the lower.

Nevertheless thou hast ordred all thynges in measure, number, & weight, for thou hast euer had grete strenght and myght, and who maye withstand the power of thyne arme? And wher? like as the small thyng that the balounce weyeth, so is the thyng before the: yea as a drop of the morning dewe, that falleth downe vpon the carth. Thou hast mercy vpon all, for thou hast power of all thynges, and makest the, as though thou sawest not the synnes of me, because they shulde amende. For thou lovest all the thynges that are, and hateste none of them whome thou haste made: neither dydest thou ordeyne or make any thyng of euill will.

Howe myght any thynges endure, yf it were not thy will? For howe couldst any thyng be preserved, except it were called of the? But thou sparest al, for al are thyne, O Lord, thou souerayn of soules.

The.xii.Chapter.

The mercy of God toward synners, the workes of God are vngodly. God giueth lesse to repent vs.



Lord, howe gracious and sweete is thy spirit in all thynges? I beseeche thee chastyte thou them measurably that go wronge, & warnest them concerninge the thynges wherby they offende: thou speakest vnto them, O Lord, and exhorted them to leaue their wickednes, and put their trust in the. As for those old inhabitants of thy holy land, thou myghtest not away with them, for they committed abhominable workes against thee as witchcraft, sorcery, & ydolatre: they slew their owne chylde without mercy, they were vngodly, and deuoured the bloud: yea because of such abominacions, mysbycles and offynses, thou remeste the fathers of the desolate soules, by the handes of our forefathers, that the lande wherby thou louest aboue al other, might be a dwellinge for the chylde of God.

Nevertheless thou sparedst them also as men, and sendedst the forerunners of thyne host. even boiuettes to destroye them out by lytle and lytle. Not that thou wast vnable to subdue the ungodly vnto the righte in battell, or with cruell beastes, or with one rough word to destroye them together: But thy mynde was to dryue them out by lytle and lytle, gyuyng them tyme and place to amende, knowinge wel that it was an vngodly nation, and wicked of nature, and that their thoughte myght neuer be altered: for it was a cursed seede from the begynnyng, and feared no man: yet hast thou pardoned their synnes. For who wyl saye vnto the: wher hast thou done that? Or who wyl stand agaynst thy iudgement? Or who wyl come before thy face, an auenger of vngodly men?

Roma. ii. a.

Deut. ix. a. xii. b. and xiii. b.

Exod. xvi. b.

Exod. xvi. b.

Althou, O our God art swifter
long suffering and true, and in
mercy ordrest thou all thynges.
I thought we should, yet are we
thynges; for we knowe thy strength. If we
spoke not, then are we sure that thou re-
gardest vs. For to knowe the, is perfecte
righteousnesse: Yea to knowe thy strength
ousness and power, is the roote of immor-
talitye. As for the thynges that men haue
founde out thowgh theye euyl sentence sit-
teth not dysceyning: as the payntinge
of the picture (an unprofitable labour),
and carued image wyth dyuers coloures,
whose syght enuyls the ignorance: so
that he honoureth and loueth the picture,
of a dead ymage that hath no soule.

Better beliesth they that loue such euyl
thynges are worthy of death: they that
trust in them, they that make them, they
that loue the, and they that honoure the.
* The potter also taketh and tempereth
* soft earth, laboureth it, and giveth it
* facion of a vessel, wharsoeuer serueth for
our vse: and so of one piece of claye he ma-
keth sundrye vessels for seruice, & some
contrace. But whereto euery vessel
serueth, that knoweth the potter him selfe.
So wyth his claye labourer he maketh a
God of the same claye: Whys doeth he
he maketh a lytle afore was made of earth
hym selfe, and wythin a lytle whyle after
(when he dieth) turned to dust again.

Cotwithstandinge he careth not the
more because he shall labour, ne because
his lyfe is short, but stryeth to erect gold
smythes, the siluer smythes and copper-
smythes, & maketh it for an honor to make
vayne thynges. For his herte is ashy, his
hope is but vayne earth; and his lyfe is
more vyle then claye: for so muche as he
knoweth not his owne maker, that gaue
hym his soule to worke, and breathed in
hym the breath of lyfe. They count our life
but a pastyme, and our conuersation to
be but a market, and that men shuld euer
be gettinge, and that by euyl meanes.
Knowe he that of earth maketh fragile ves-
sels and ymages, knoweth hym selfe to
be aboue all other.

D All the enemyes of thy people and
holde them in subjection, are vnto the, vni-
uersallye, and exceedynge proude vnto their
owne soules: for they iudge all the rebelles
of the heathen to be gods, whiche neether
haue sight to se, nor noses to smel, ne eares
to heare, nor syngers of bandes for to
goye: and as for theyr feete, they are to
stowe to goo: for man made them, and he
that hath but a borrowed spyrte facioned
them. But no man can make a God like
vnto hym: for seeing he is but mortall hym
selfe, it is but mortall that he maketh with
vnto the, whome he worshippeth, for he
lyued though he was mortall, but so dyd
neuer they. Yea, they worshipp beastes al-

so, whiche are most miserable: for to pare
thynges that can not feele, vnto them, and
they are worse then those. Yet is ther not
one of these beastes that with his syght ca-
behold any good thing, neether haue they
gyuen prayse ne thanks vnto God.

The xvi. Chapter.

The punishment of Idolaters, and the be-
neficio don vnto the faithfull.

Althou, O our God art swifter
long suffering and true, and in
mercy ordrest thou all thynges.
I thought we should, yet are we
thynges; for we knowe thy strength. If we
spoke not, then are we sure that thou re-
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of the heathen to be gods, whiche neether
haue sight to se, nor noses to smel, ne eares
to heare, nor syngers of bandes for to
goye: and as for theyr feete, they are to
stowe to goo: for man made them, and he
that hath but a borrowed spyrte facioned
them. But no man can make a God like
vnto hym: for seeing he is but mortall hym
selfe, it is but mortall that he maketh with
vnto the, whome he worshippeth, for he
lyued though he was mortall, but so dyd
neuer they. Yea, they worshipp beastes al-

Num. xi. 2

That is to
say of frog
ges.

Num. xxi. 2
p. al. lxviii.

Num. xxi. 5

Exod. ix. 2.
and. viii. 5.
Apoca. ix.

Exod. ix. 2.
and. viii. 5.
Apoca. ix.

Exod. ix. 2.

Thoma se. d.
D. clape.

Images.

psal. cxlii. d

The booke of wysedome.

secuted, and thowme fyre were they consumed. For it was a wonderous thyng þe fyre myghte do moie then water, whiche quencherh all thynges: but the world is the auenger of þe rygthous. Sometime was the fyre so tame that the bestes whiche were sent to punyssh the vngodly, dyer not: and that because they shoulde se and know that they were persecuted wth the punishment of God. And sometime brent the fyre in the water on euery side, that it myghte descepe the vncyghtous nation of the earth. Again thou hast sed thyne owne people wth angels lode, and sent them bread cede from heauen, withoute their labour, beinge very pleasant and wel gotten. And to shew the cyches and swerthe vnto the chyldren, thou gauest euery one hys desyre, so that euery man mighte take what lyked hym best. But the snowe and yse abode the violence of the fire, and melted not: that they myghte knowe that the fyre burnynge in the dayle and nyghte, destroyed the feyre of the enemyes, þe fyre also forgat hys strenght agayne, that the rygthous myghte be noyshed. For the creature that seketh the (whiche is the maker) is ferce in punysshing the vncyghtous, but is easie and gentle to do good vnto such as put their trust in the. Therefore dyd all thynges sulter at the same time, and were al obedient vnto thy grace, whiche is þe ruler of all thynges, accordyng to the desyre of them that had neede thereof, that thy chyldren, O Lord, whom thou lovest, myghte knowe that it is not nature and the geuynge of scryptes that sedeth men, but that it is thy word whiche perswadyth them that put their trust in the: for loke what myghte not be destroyed wth the fyre, as sone as it was warmed wth a lytle sunne beame, it melted: that all myghte knowe that thankes oughte to be gyuen vnto the before the sunne clyse, and that thou oughtest to be worshipped before the day spring: for the hope of the vncthankfull shall melt away as the wynter yse, & perishe as water þe is not necessary.

The xviii. Chapter.

The iudgements of God vpon the Egyptians.

A



reate are thy iudgements, O Lord, and thy counsels can not be expressed. therefore me do erre, that will not be reformed wth thy wysedome. For when the vncyghtous thoughte to haue thy holy people in subjection, they were bounde wth the bandes of darknesse and long nyght, that wher the rose, thinkinge to escape the eney lastyng wylsom. And whyle they thoughte to be hid in þe darknesse of theyr syns, they were scattered abroad in the deep myddes of the darcke couerynge of forgetfulness, put to horrible feare, & wonderouslly vexed. For þe corner wher they were myghte not kepe the from feare: because the sound

The xvii. Chapter.

came downe and vexed them: yea many rectyble and straunge visions made them asfearde.

No power of the fyre myghte geue them lyght, neyther myghte the clere flambes of the sters lyghten that horrible nyghte: for there appered vnto the a sodayne fire very dreadfull. At the whiche (when they sawe nothyng) they were so asfayed, that they thoughte the thyng whiche they sawe to be the more fearefull. As for the sorcery and enchauntment that they used, it came to derision, and the proud wysdome was brought to shame: for they that promised to dyspue away the fearfulness and drede from þe meake soules, were spake for feare the selues, and that wth scoone. And though none of the wonders feared the, yet were they asfayed at the bestes whiche came vpon them; and at the bysnyng of the serpentes. In so muche that wth trembling they swyned, and sayed they sawe not the nyre, whiche no man yet maye escape.

For it is an heuy thyng, when a man's owne conscience beareth recorde of hys wyckednesse & conuersed hym. And whiche a vexed & wounded conscience, taketh euery cruel thinge in vbad. Ferfulness is nothing els, but a declarynge þe man in seker helpe and defence, to answer for hym selfe. And loke how muche lesse the hope is tryphyn, the more is the vncertaintye of the matter for the whiche he is punyshed. But they that came in the myghty nyght slepe the slepe that fell vpon them from vnder and from aboue: sometyme were they asfayed thowme the feare of the wonders, & sometyme they were so meake þe they couched wthal: for an hast and sodayn fearfulness came vpon them. Afterwarde, if anye of them had fallen, he was kepte and shue in prysyn, but without cheynes. But if anye dwelte in a byllage, if it had bene an heathen or huswaddie, he suffered intolerable necessitis: for they were all bound wth one cheyne of darkenesse.

Whether it were a blastynge wynde, or a swete songe of the bydes amonge the shycke branches of the trees, or the beherment of hasty runnyng water, or great noyse of the fallynge doun of stons, or the playynge and runnyng of bestes whiche they sawe not, or the myghty noyse of corynge beastes, or the sound that answered agayne in the hye mountaynes, it made the sound for very feare. For al erth shined wth clere lyght, and no man was dysdaunted in hys labour. Onely vpon them ther fell an heuy nyghte, and ymage of darkenesse that was to come vpon them. Yea they were vnto them selues the most heuy and horrible darkenesse.

Ede. xviii. Chapter.

The fire lyghte that the Isrealites had in Egypt. The persecution of the faythful. The Lord smote all the fyrst borne of Egypt. The spawe of the people in the wylde deserte.

Ero. xvi. a.
Thon. vi. d.
Jhu. xi. d.
plal. lxxvii.

Den. vi. d.
math. lvi. a

Rom. xi. d.

Ero. x. c.

Ero. vii. b

E

plal. xlv. a.

1. Pet. v. 8. **W**ho wilt blame the, if the people per-
ceive whom thou hast made? For there is
none other God but thou, that carest for
all thynges: & thou mayest declare howe
that thy iudgement is not vntyghe: there
dare neither kynge ne cōpraunt in thy sight
require accomptes of them whom thou
hast destroyed.

Job. ix. 4. For so much then as thou art righteous
thy selfe, thou ordrest all thynges ryght-
ously, and punysshest euen hym that hath
not deserved to be punyshed, and takest
hym for a straunger and alpauntre in the
land of thy power. For thy power is the
begynnyng of ryghteousnesse: and because
thou art Lorde of all thynges, therefore art
thou gracious vnto all. Whē men shrinke
the not to be of a full strength, thou declar-
est thy power, and boldly deluereest thou
them ouer that knowe the not. But thou
Lorde of power, iudget quietly, & ordrest
vs wth great wysdome, for thou mayest
do as thou wylt.

D By such workes now hast thou taught thy
people, that a man also should be iust and
louyng, and hast made thy chyldren to be
of a good hope: for euen whē thou iudget,
thou graunt comē to amend from synnes.
For in so much as thou hast punyshed, &
wth such diligence deluereest the ene-
mies of thy seruantes whych were wor-
thy to dye (wherthowē thou gauest the
tyme and place of amendement that they
myghte turne from theyr wyckednesse) to
home greates diligence the punyshest thou
thyne owne chyldren, vnto whose fathers
thou hast sworn and made cōuēnantes
of good promyses: So where as thou doest
but chaste vs, thou punyshest oure enemies
byuers wayes, to the tūte that whē we
punysh, we should remember thy good-
nesse: and when we oure selues are puny-
shed, to put oure trust in thy mercye.

1. Cor. x. 1. **W**herefore wher as we haue liued igno-
rantly and vntygheously, thou hast pu-
nyshed them sore, euen thowōwe the same
thynges that they worshipped: for they
went astray very longe in the way of er-
roure, and held the beastes (whych euen
theyr enemies despised) for goddes, ly-
uynge as chyldren of no vnderstandynge.
Wherefore hast thou sent a scornfull pu-
nishment amonge them, as amonge the
chyldren of ignorance. As for suche as
wolde not be reformed by those scornes
and rebukes, they felt the worthy punish-
ment of God. For the thynges that they
suffered, they bare them vnpaciently, be-
inge not content in them, but vntylling.
And whē they perceyued by the same thyng-
es that they toke for Gods, they knowled-
ged that ther was but one true god: whō
afore they wolde not know, therefore came
the ende of theyr damnacion vpon them.

The .xiii. Chapter.

All thynges be vayne except the knowledge
of God. Idolaters and Idols are mocked.



Aync are all men, whych haue
not the knowledge of God: as
were they þ out of the good thin-
ges whych are sene, knewe not
hym, that of hym selfe is euerythynge. Ac-
cording to the knowledge of the wor-
kes that are made, as to know who was
the crafterman of them: but some toke the
sire, some the wynde or aye some þ course
of the sters. Some & water, some toke sunne
and moone, or the lyghtes of heauē, which
rule the earth, for goddes. But thoughte
they had suche pleasure in their beauty, þ
they thought them to haue bene goddes,
yet shoulde they haue known how much
more fayrer he is that made them: for the
maker of beauty hath ordyned all these
thynges. Or if they maruelled at the po-
wer and workes of them, they shoulde haue
perceyued thereby that he whiche made
these thynges is myghty yet then they.

Roma. i. c.
Lamphe
losophers.

For by the greatnes and beauty of the
creature, the maker thereof may plainlie be
known. For wherthowē they are the
lesse to be blamed that soughte God, and
would haue founde hym, and yet mysted:
& why? for in as much as they were about
in hys workes, and soughte after hym, it
is a tokē that they regarded & held in ch
of hys workes that are sene: howe be it,
they are not holy to be excused. For if they
vnderstandynge and knowledge was so
great, that they could dyscerne the world,
and the creatures, why dyd they not ra-
ther fynd out the Lord thereof?

Roma. i. c.

But vnhappy are they, and among the
dead is their hope that call them goddes
whych are but the workes of mens han-
des: golde, syluer, and the charge that is
found out by cunnynge: the similitude of
beastes, or any vayne stone that hath ben
made by hand of old. Or as when a carpe-
ter cutteth downe a tre out of the wood,
and pareth of the backe of it cunnynge,
and so wth the one parte maketh a vessel
to be used and dyeth meat wth the re-
sidue. As for the other parte that is lefte
whych is profitles for nothyng (for it
is a croked piece of wood and ful of knob-
bes) he carueth it diligently thowōwe hys
vanitie, and accordinge to the knowledge
of hys cunnynge, he geuerh it some propor-
tion, fashioneth it after the similitude of a
man, or maketh it lyke some beaste, or
maketh it ouer wth red, and painteth it, and
loke what foule spotte is in it, he callith
some coloure vpon it.

Democherly
idolaters

Images.

Then maketh he a conuenient taberna-
cle for it, setteth it in the walle, and ma-
keth it fast wth yron: prouydynge so for
it, lest it happen to fall, for it is wel know-
en þ it cā not helpe it selfe. And wher it is
but an image, & muste of necessity be hel-
ped. Then goth he & offereth of his goods
vnto it, for his chyldren, & for hys wyfe, he
seeketh helpe at it, he asketh counsell of
it, he is not ashamed to speke vnto it that
is

D

The booke of wysedome:

hath no soule: for helth, he maketh hys petition vnto him that is lyfe: for lyfe, he prayeth vnto hym that is dead: he calleth vpon hym for helpe, that is not hable to helpe hym selfe: and to sende hym a good turney, he prayeth hym that may not go. And in all the thynges that he taketh in hand (whether it be to obseyne any thing or to worke) he prayeth vnto him that can do no manner of good.

The. xlii. Chapter.

The detestacion and abhominacion of ymagēs. A curse of the god of hym that maketh the. The curse that cometh of ydolatre.

Agayne an other man purposing to sayle, and beginning to take hys iourneye thorow the ragynge sea, calleth for helpe vnto a stocke that is farre weaker then the tree that beareth hym. For as for it, countenell of money hath found it out, and the craftesman made it wth hys cunningge. But by prouidence, O father, gouerneth all thynges from the begynnyng, for thou hast made a waye in the sea, and a sure pache in the myddest of the waves: declarunge therby, that thou hast power to helpe in all thynges, yea though a mā wete to the sea wthoute shyppe. Neuerthelesse that the workes of the wysedome shoulde not be wayne, thou hast caused an arke to be made, and therfore do not commit theyr lynes to a small piece of wood, passinge ouer the sea in a shyppe, and are saued.

Exo. xlii. d

Gen. vi. c.

Gen. vii. b

psal. ciii. b

1. cor. xiii. c.

2. cor. vi. d

psal. vii. a.

For in the old tyme also whē the proud gyauntes perished, he (in whom the hope was leste to encrease the worlde) wente into the shyppe whiche was gouerned thorow the band, and so left sede bebynde hym vnto the world. For happy is the re wherethorow ryghtousnes cometh: but cursed is the ymage of wood, that is made wth hands, yea both it and he that made it. He bycause he made it: and it, bycause it was called God, where as it is but a scaple thyng. For the vngodly and hys vngodlynesse are both lyke abhominable vnto God. Euen so the worke and he that made it also shall be punished together. Therefore shall there a plage come vpon the ymagēs of the heathen, for out of the creature of God they are become an abhominacion, a temptation vnto the soules of men, and a snare for the fete of the vnwyle. And wher the sekynge oute of ymagēs is the begynnyng of heevedome, and the byngnyng vp of theym is the destruction of lyfe. For they were not from the begynnyng, neyther shall they conpynue for ever. The wel: by ydolensse of men hath found them out vpon earth, therfore shall they come shortly to an ende.

When a father mourned for hys sonne that was taken away from hym, he made him an image (in al that he had) of his dead son, & so began to worship him as a God, whiche was but a dead mā, and ordeyned hys ser-

The. xlii. Chapter.

uants to offer vnto hym. Thus by processe of tyme, and thorow longe custome, this erreure was kept as a lawe, and cryauntes compelled men by violence to honour ymagēs. As for those that were so farre of charme myght not worship them presently, theyr picture was broughte from farre (lyke the ymage of a kynge to whome they woulde honour) to the intent that with great diligence they might worship hym, whiche was farre of, as though he had bene presente. Agayne, the synfuler cunningge of the craftesman gaue the ignorant also a great occasion to worship ymagēs. For the workeman wyllynge to do hym a pleasure that set hym a worke, laboured wth all hys cunningge to make the ymage of the best fashion. And so thorow the beaute of the worke, the common people was deceyued, in so much that they toke hym now for a God, whiche a lyfe afore was but honoured as a man. And this was the erreure of mans lyfe, when men (eyther for to serue their owne affection, or to do some pleasure vnto kynnes) ascribed to stones & stockes the name of god, whiche ought to be geue to no mā.

Wherfore this was not prouide for the, that they erred in the knowledge of God, but wher as they lyued in the great wars of ignorance, those many & great plagues called they peace. For eyther they slew their owne chyldren, and offered them and did sacrifice in the night season, or els yelde vnto unreasonable matches: so that they kepte neyther lyfene maryage cleue: but eyther one slewe another to death maliciously, or els greued hys neyghbour wth aduoutte. And thus were all thynges myxt together, bloud, manslaughter, thefe, dissimulation, corruption, vnfaithfulness, sedicion, perjurye, dysquetyng of good men, vnthankfulness, despyng of soules, charyng of byrthe, vnstedfastnes of maryage, misorder of aduoutte & vncleanesse. And wher the honourynge of abhominable ymagēs is the cause, the begynnyng and ende of all euyl. For they that worship ydoles, eyther they are mad whiche they are merue, or prophete lyes, or lye vngodly, or els lightly forswere them selves: for in so much as they trust is in the ydoles, whiche haue neyther soule ne vnderstandyng, though they were falselpe, yet they thinke it shal not hurte them.

Therefore cometh a great plage vpon them, and that worthely: for they haue an euill opinion of God, grynge hede vnto ydoles, swerynge vniustly to disceue, and despyng ryghtousnesse: for they swerynge is no vertue, but a plage of the that lyue, and goth euer wth the offence of the vngodlye.

The. xlii. Chapter.

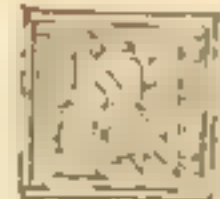
The voice of the faithful pryncing the mercy of God, for whose graces sake they serue not ydoles.

Gen. xlii. d
Exo. vii. a.
and. xlii. a.

Image
worshipp
pers.

berneffe. Aaron stode by the lyue and the
deade, wth his censoure.

Exod. x. f.



Everthelesse thy * holpe had a
very great lyght, and the enne-
mies heard theyr voice, but they
saw not the figure of them. And
bpcause they suffered not þ same thynges,
they magnified the: & they þ were vered
afore (bpcause they were not hurt wome)
thawed the, & befought the. **W**ed, that
there might be a dyctice. Therefore had
they a buckynge pyller of fyre to lede the
in the unknownen way, and thou gauest
the the sunne for a fee gyfte, wth out anre
harte. Reason it was þ they shoulde want
lyght, & be put in the pysson of darkenesse,
whych kepte thy chyldren in captivite, by
whom the uncorrupte lichte of the lawe of
the moirde was for to be gyven.

Exo. xii. a
plal. lxxv. a
and, cv. d.

13

Exod. x. f.

Exo. xii. b.

When they thought to see the habes
of the ryghteous (one very lode on it, as
preferred to be leader unto þ other) thou
broughtest out the hole multitude of the
chyldren, and destroyedst the in the myght-
ty warre. Of that myght were our fat hers
certified afore, that they knowynge vnto
to what othes they had gyven credence,
myght be of good cheere. Thus thy people
receyved the healeth of the righteous, but
the vngodly were destroyed. For lyke as
thou hast not hurt our enemies, so hast
thou promoted us whom thou calledst a-
fore. For the ryghteous chyldren of the
good men offered secretly, and ordred the
lawe of ryghteousnes vnto vntie, that
the full shalbe receyue good & evyll in lyke
maner, synge prayles unto the father
of all men. Agayn, there was heard a disac-
cordynge voyce of the enemies, and a pite-
ous cry for chyldren that were bewayled.
The master and the servant were puny-
shed in v're maner. For they altogether,
had unnumerable that dyed one deathe.

Exod. xii. c.

Neperther were they synge la fcovent
to bruce & deade, for in the myghtyng
of an eye, the noble nation of them was
destroyed. As ofte as God helped them a-
fore, yet wolde it not make them beleue,
but in the destruction of the spyte borne,
they knowledged that it was the people
of God. For whyle all thynges were still
and when the nyght was in the myddest
of her course, thy almyghty word, o lorde
leste doun from heauen oute of thy top
all thine as a rough manne of wyce,
in the myddeste of the land that was de-
stroyed: and the sharpe swerde persure
wch thy stryde to n narydenes, stin-
dunge and slaynge all thynges wth
deathe: yea it stode upon the earth, and
reached vnto the heauen. When the fog
of the evyll dreames vered the sodeynpe, &
fearefulness came upon them vnto wares.

When laye ther one here, an other ther,
halfe deade, halfe quicke, and showed the
cause of hys deathe. For the visings that
vered theym, shewed theym thes thynges

afore: so that they were not ignorant
wherefore they perished.

The temptation of leathe touched the
ryghteous also amonges the multitude,
in the wyldernes there was insurreccion,
but thy wythe endured not longe.

num. xvi. g.

For the faultes man went in at the last,
and toke the barrail upon hym, brought
forthe the weapon of hys ministracion: e-
uen prayer, and the censoures of reconcy-
lynge: set hym selfe agaynst the wythe,
and so brought the mysery to an end: de-
clarynge thereby, that he was thy ser-
uaunte. For he overcame not the multy-
tude wth bodily power, ne wth wea-
pones of myght: but wth the word he
subdued hym that vered hym, putynge
the in remembrance of the othe and co-
venant made vnto the fathers. For to þ
þ dead were falle doun by heapes one upon
another, he stode in the myddst, pacified the
wythe, and pacied the way vnto the ly-
ving. And whiche in vrs long garment was
al hys dewte, & in þ. lili. rowes of þ. stons,
was þ. glory of þ. fathers graue, & thy ma-
iesty was writte in þ. crowne of hys head.
Unto these the destroyer gaue place, and
was a scared of them: for it was onely a
temptacion worthy of deathe.

Exo. xxxiii. d.

The xix. Chapter.

The death of the Egeptians, and the great
joye of the Hebrewes. The meate that was
gyven at the dysce of the people. The eles-
m n'es serve not onely to the wyll of God,
but also the wyll of man.



For the vngodlye, the brathe
came upon them wthout mer-
cy vnto the ende. For he knewe
what shold happen vnto them,
howe that (when they had consented to
let them go, and had sent them out wth
great diligence) they wold repent and so-
lwe upon them. For when they were per-
mourninge and making lamentacyon by
the graues of the dead, they deuysed an o-
ther fyll benefite, so that they persecuted
them in theyr flying, whom they had caste
out afore wth prayer. Worthy necessitye
also brought them vnto this end, for they
had clene forgotten the thynges that hap-
pened vnto them afore. But the thyng
that was wantynge of theyr punishment,
was a fyll fyll to be fyll upon them
wth tormentes: that thy people myght
have a marvelous payge thoroine, and
that these myght fynd a straunge deathe.

Exo. xlii. a

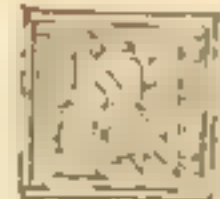
Then was every creature ficyoned a-
gayne of newe, accordyng to the wyll of
theyr maker, obeying thy commynden-
tes, that thy chyldren myght be kept in thy
our harte. For the gloude over shadowed
theyr tentes, and the dyve earth appered,
wyth afore was water: so that in the red
sea, there was a way wthoute impedym-
ent, and the great depe became a grene
felde, where thow all the people wente
that were defended wth thy hand, serua-
ntes thy wonderous and marvellous workes.

13

Exo. i. For

berneffe. Aaron stode by the lyue and the
deade, wth his ensoure.

Exod. x. f.



Everthelesse thy * holpe had a
very great lyght, and the enne-
mies heard theyr voice, but they
saw not the figure of them. And
bpcause they suffered not þ same thynges,
they magnified the: & they þ were vered
afre (bpcause they were not hurt wome)
thawed the, & befought the. **W**ed, that
there might be a dyctice. Therefore had
they a buckynge pyller of fyre to lede the
in the unknown way, and thou gauest
the the sunne for a fee gyfte, wth out anre
harte. Reason it was þ they shoulde want
lyght, & be put in the pylson of darkenes, &
whych kepte thy chyldren in captivite, by
whom the uncorrupt lichte of the lawe of
the worlde was for to be gyuen.

Exo. xii. a
plal. lxxv. a
and, cv. d.

13

Exod. x. f.

Exo. xlii. b.

When they thought to see the habes
of the ryghteous (one very lode on it, & to
preferred to be leader unto þ other) thou
broughtest out the hole multitude of the
chyldren, and destroyedst the in the myght
of thy wate. Of that nyght were our fat iers
certified afore, that they knowynge wnt
to what othes they had gyuen credence,
myght be of good chere. Thus thy people
receyved the healch of the righteous, but
the vngodly were destroyed. For lyke as
thou hast not hurt our enemies, so hast
thou promoted us whom thou calledst a-
fore. For the ryghteous chyldren of the
good men offered secretly, and ordred the
lawe of ryghteousnes unto vntie, that
the iust shoulde receiue good & euill in lyke
maner, singynge prayles unto the father
of all men. Agayn, there was heard a disac-
cordynge voyce of the enemies, and a pite-
ous cry for chyldren that were bewayled.
The master and the seruant were puny-
shed in vñe maner. For they altogether,
had unnumerable that dyed one deathe.

Exod. xlii. c.

Neperther were they lynges lafcovent
to breke the dead, for in the rymekyng
of an eye, the noble nation of them was
destroyed. As ofte as God helped them a-
fore, yet wolde it not make them beleue,
but in the destruction of the spete borne,
they knowledged that it was the people
of God. For whyle all thynges were still
and when the nyght was in the myddest
of her course, thy almyghty word, o worde
leste doun from heauen oute of thy top
all thynge as a rough manne of wyce,
in the myddeste of the land that was de-
stroyed: and the sharpe swerde persure
wch thy stryde to n nauydenyng, stin-
dunge and slaynge all thynges wth
deathe: yea it stode upon the earthe, and
reached unto the heauen. When the fogge
of the euill dreames vered the sodeynpe, &
feartfulness came upon them vñ wates.

When laye ther one here, an other ther,
halfe deade, halfe quicke, and shewed the
cause of hys deathe. For the visyng that
vered theym, shewed theym thes thynges

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wherefore they perished.

The temptation of leathe touched the
ryghteous also amonges the multitude,
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but thy wate endured not longe.

num. xvi. g.

For the faultes man went in at the last,
and toke the barrail upon hym, brought
forthe the weapon of hys ministracion: e-
uen prayer, and the censoures of reconcy-
lynge: set hym selfe agaynste the wate,
and so brought the mysery to an end: des-
clarynge thetbye, that he was thy ser-
uaunte. For he ouercame not the multy-
tude wth bodilpe power, ne wth wea-
pones of myght: but wth the word he
subdued hym that vered hym, putynge
the in remembrance of the othe and co-
uenant made vnto the fathers. For to he
þ dead were falle doun by heapes one vpon
another, he stode in the myddst, pacified the
wate, and pacied the way vnto the ly-
uynge. And whiche in vñs long garnet was
al hys deathe, & in þ. lili. rowes of þ. stons,
was þ. glory of þ. fathers graue, & thy ma-
iesty wñs writte in þ. crowne of hys head.
Unto these the destroyer gaue place, and
was a scared of them: for it was onely a
temptacion worthy of deathe.

Exo. xxxviii. d.

The xix. Chapter.

The death of the Egeptians, and the great
ioye of the hebreys. The meate that was
gyuen at the dysce of the people. The eles-
m nres serue not onely to the wyl of God,
but also the wyl of man.



For the vngodlye, the brathe
came vpon them wthout mer-
cy vnto the ende. For he knewe
what shold happen vnto them,
howe that (when they had consented to
let them go, and had sent them out wth
great diligence) they wold repent and so-
lwe vpon them. For when they were per-
mourninge and makynge lamentacyon by
the graues of the dead, they deuysed an o-
ther fyll benefite, so that they persecuted
them in theyr flyng, whom they had caste
out afore wth prayer. Worthy necessitye
also brought them vnto this end, for they
had clene forgotten the thynges that hap-
pened vnto them afore. But the thyng
that was wantynge of theyr punishment,
was a rē uñte to be fulfilled vpon them
wth tormentes: that thy people myghte
haue a maruelous patyge thoroynge, and
that these myghte fynd a straunge deathe.

Exo. xlii. e.

Then was every creature fliconed a-
gayne of newe, accordyng to the wyl of
theyr maker, obeying thy commāndemē-
tes, that thy chyldren myght be kept in thy
our harte. For the gloude ouer shadowed
theyr tentes, and the dyre earthe appered,
wyth afore was wate: so that in the red
sea, there was a waye wthoute impedymē-
ment, and the great depe became a grene
felde, where thow all the people wente
that were defended wth thy hand, serua-
ntes thy wonderous and maruelous workes.

13

Exo. i. For

Jesus the sonne of Sirach.

For as the boyes, so were they fed, and lepre like lambes praysynge the Lord, whiche hadst deliuered them. And why? they were yet myndefull of the thynges that happened whyle they dwelte in the lande: howe the grounde broughte forth sypes in stede of cattell, and how the rpuer scauled wth the multitude of frogges, in stede of sypes.

C But at the last they saw a newe creatur: on of byrdes, what time as they were discipled wth Iust, and desired helpeate me: res. For when they were speakynge of theyr appetyte, the quayles came by to them from the sea, and punishment came upon the sonners, not without the tokes whiche came to passe afore by the vehemence of the streames: for they suffered worthelpe accordynge to their mykednesse, they delre so abhominabyl and churlysh wth strangers.

Some receyued no vnkowen gesses, some broughte the strangers into bondage that byd them good. Besyde al these thynges there were some, that not only receyued no strangers with their wylls, but persecuted those also, and byd them much evil, that receyued them gladly. Therefore were they punished wth blindness, like as they that were covered wth sobeyne darknes at the doores of the tyghrous, so peruerp one sought per entrance of Ihs doir.

D Thus the elementes turned into them selues, like as when one tyme is changed upon an instrument of musike, and yet al the residue kepe theyr melody, which may easelpe be percepued by the syghte of the thynges that come to passe. The dry lode was turned into a watery, and the thynges that afore swam in the water, wente now upon the dry ground. The fyre hath power in the water (contrary to hys own vertue) and the water soygatte hys owne kynd, to quench. Agayne, the flames of the noysome beastes butte not the flesh of them that wente wth them, nerher melted theyr pfe, whiche els melted lightly. In al thynges had I promoted thy people (O Lord) and brought them to honour: thou haste not despyed them, but al waye and in all places haste thou stande by the.

The ende of the booke of wisdom.

The prologue of Jesus the sonne of Sirach unto hys booke.



Any and great me haue declared wisdom vnto vs out of the law, out of the prophets, and out of other that folowed the. In the whiche thynges I least ought to be commended, by the reason of doctrine and wisdom. Therefore they that haue it, and reade it, should not onely themselves be wylle thereto, but seme other also wth teachynge and wytyng.

The i. Chapter.

After that my graunde father Jesus had geue diligent labour to reade the lawe, the prophets and other booke that were left of our fathers, and had well receyued hym selfe therein: he purposed also to wyte somethynge of wisdom & good manners, to the intente that they whiche were wyllynge to learne and to be wylle myght haue the moie vnderstandynge, and be the moie apte to leade a good conuersation.

Wherefore I exhort you to receyue it longynghly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is wyte in the hebrewe tong, soundeth not so wel when it is traslated into another speech. Not onely this booke of myne, but also the law, the prophets and other booke sounde farre other wylle, then they do, when they are spoken in their owne language.

Now in the xxviii. yere when I came into Egypt in the tyme of Ptolomey Euergetes, and continued there al my lyfe, I gat liberty to reade and wyte many good thynges. Wherefore I thought it good & necessary, to bestow my diligence & trauple to interprete this booke. And considering that I had tyme, I laboured and byd my best to perfourme this booke, and to bynne it vnto lyght, that the strangers also (whiche are disposed to leare) myghte applye the liffes vnto good manners, and lyue accordynge to the lawe of the Lord.

The booke of

Jesus the sonne of Sirach,

whiche is called in latine

Ecclesiasticus.

The i. Chapter.

Wisdome procreath and cometh of God. A pralle of the feare of God. Ryghtconnes is a degre to come by wisdom.



Wisdom cometh of God the Lord, & hath bene euer wth hym, and is befoze al tyme. Who hath numbred the sand of the sea, & droppes of raine, and the dayes of tyme? Who hath measured the

height of heauē, & bredth of the earth, & the deepenesse of the sea? Who hath sought out the golde of Soddes wifed, which hath bene befoze al thynges? Wisdō hath bene befoze al thynges, & the vnderstandynge of prudence fro euertlasting. (Godes word in the begyn is the welle of wisdom, and the euertlasting comāndementes are the euertlastynge of her.) Vnto whome hath the rote of wisdom bene declared? Vnto whome hath the rote of wisdom bene discovered & shewed? and who hath vnderstand the manufolde entraunce of her? There is one: even the best, & maker of al thynges, & almighty, the king of power (of whom me oughte to stande greatly in awe) which sitteth upon hys throne, beinge a God of dominion: he hath created her, thowgh the holpe of hys be hath sene her, nūbred her, and mesured her.

ill. re. tit. b. and. tit. c. ioh. xviii. b. Jacob. i. a. The com- mendacion of wisdom.

Jesus the sonne of Sirach.

For as the boyes, so were they fed, and lepre like lambes prapspunge the Lord, whiche hadst delpured them. And whyp? they were yet mynde full of the thynges that happened whyle they dwelte in the lande: howe the grounde broughte forth sypes in stede of cattell, and how the rpuer scauled wth the multitude of frogges, in stede of sypes.

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The ende of the booke of wisdom.

The prologue of Jesus p sonne of Sirach unto hys booke.



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The i. Chapter.

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The booke of

Jesus the sonne of Sirach,

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Ecclesiasticus.

The i. Chapter.

Wisdome proceadeth and cometh of God. A prail of the feare of God. Ryghtconnes is a degre to come by wisdom.



Wisdom cometh of God p Lord, & hath bene euer w hym, and is befoze al tyme. Who hath numbred the sand of the sea, p droppes of p raine and the dayes of tyme? Who hath measured p

height of heauē. p bredth of the earth, & the deepenesse of p sea? Who hath sought out the troide of Goddes wisdome, whiche hath bene befoze al thynges? Wisdome hath bene befoze all thynges, & the vnderstandyng of prudence fro euylastinge. (Gods word in the begyn is the welle of wisdom, and the euylasting comāndementes are the euylasting of her.) Unto whome hath the rote of wisdom bene declared? Who hath known her tyme? Unto whom hath p doctryne of wisdom bene discovered & shewed? and who hath vnderstand the manufolde entraunce of her? There is one: even the best, p maker of al thynges, p almighty, the king of power (of whom me oughte to stonde greatly in awe) whiche sitteth upon hys throne, beinge a God of dominion: he hath created her thowto the holpe of hys be hath sene her, nūbred her, and mesured her.

ill. re. tit. b. and. tit. c. ioh. xviii. b. Jacob. i. a. The com- mendacion of wisdom.

The.ii. Chapter.

The religi-
ous & feare
of God is
hys wisdom.

Ver: He hath poured her out vpon all hys
workes, and vpon all flesh, accordyng to
hys gift he geueth her truely vnto them
p loue hym. The feare of the Lord is wor-
thypp and trumpe, gladnesse and a top-
full crowne. The feare of the Lord ma-
keth a mety hert, geueth gladnesse ioye &
long lyfe. Who so feareth the Lord, it shal
go well wyth hym at the laste, and in the
daye of hys death he shall be blessed.

Pro. ix. b.
Eccl. i. b.

The sonne of God is honorable wisdom
loke vnto whome it appereth, they loue
it, for they se what wonderous thynges
it doth. The feare of the Lord is the be-
gynnyng of wisdom, and was made
wyth the faithful in the mothers wombe,
it shal go wyth the chosen womē, & shal be
known of the ryghteous and faryth ill.
The feare of the Lord is the ryght Gods
seruyce, that pryserveth and iustifyeth the
herte, and geueth myrthe and gladnesse.
Who so feareth the Lord shal be happier:
and when he hath neede of comfort, he shall
be blessed. To feare God is the wisdom
that maketh verbe, and byngeth a good
wyth her. She fylleth p whole house wyth
he gothes, and the garners wth her trefure.
The feare of p Lord is the crowne of wise-
dome, & geueth plenteous peace & healtre.
He hath sene her and noumbered her: kno-
ledge and understandinge of wysdom hath
he poured out as rapre, and chē that helpe
her fast, hath he brought vnto honoure.

The feare of the Lord is the cote of wis-
dome, and her branches are longe lyfe.
In the treasures of wysdome is under-
standinge and deuotion of knowledge (but
wysdome is abhorred of synners.) The
feare of the Lord dyueth out synne, for
be it it is wythout feare, cannot be made
righteous, and hys wyllfull boldnes is hys
owne destruction. A patient man wyl
suffer vnto the tyme. And the shall haue
the reward of ioye. A good understanding
wyl hyde hys wordes for a tyme, & many
mens lippes shall speake of hys wysdom.

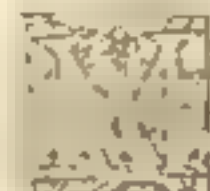
An exhorta-
tion to pa-
tience in the
study of re-
ligion.

Wherin p
study of
wisdom
standeth.

How wis-
dom muste
be coue vnto

In the treasures of wysdom is the decla-
ration of doctrine, but the synner abhor-
reth the mozhyppe of God. My sonne, if
thou desyre wysdome, kepe the com-
maundemente, and God shall geue her
vnto the: for the feare of the Lord is wis-
dome and nourture, he hath pleasure in
fayeth and lounge meknesse, and he shal
fylle the treasures thereof. Be not obdru-
nate and vnfayethfull to the feare of the
Lord, and come not vnto hym wyth a
double herte. Be not an hypocrite in the
syghre of men, and take good hede what
thou sayest. Mark well these thynges,
lest thou happen to fal and bring thy soule
to dishonoure, and so God dyscouer thy
secrettes, and cast the downe in the myd-
dest of the congregacion, because thou
wouldest not receyue the fere of God, and
because thy hert is ful of sapnednes, and
discreate.

He exhorteth the seruautes of God to
ryghteousnes, loue, vnderstandinge, & pa-
cience, & exhorteth hym that feareth God to
believe, to hope, and to loue because God
neither confoundeth nor forsaketh them
that trust in hym. A curie vpon the fytell,
feare, and impacient of herte.



Y sonne, if thou wylt come into
the seruyce of God, & stande last
in ryghteousnes and feare, and
arme thy soule to reseract, sette
thyne hert. & be patient: bow downe thyne
face, receyue the wordes of vnderstanding
& strike not away, whē thou art enuysed.
Holde the fast vpo god, ioyne thy selfe vnto
hym & suffer, that thy lyfe maye encrease
at the last. Whatsoeuer happeneth vnto
the, receyue it: suffer in beaynesse, and be
patient in thy trouble. For lyke as gold
and siluer are tryed in the fyre, euen so are
acceptrable men in the soynace of aduersy-
tye. Believe in God, and he shall helpe the:
order thy waye aright, and put thy trust
in hym. Holde fast hys feare, and growe
therein. O ye that feare the Lord, take sure
holde of hys mercy: thynke not awaye
from hym, p ye fall not. O ye that feare p
Lord, believe hym, and your reward shall
not be empty. O ye that feare p Lord put
your trust in hym, and mercy shall come
vnto you for pleasure. O ye that feare the
Lord set your loue vpon hym, and your
vertes shal be lychtened.

Math. xxi. a
Eccl. i. b.
Eccl. i. b.

he p loueth
wisdom,
had nece-
of patience

Sept. xxi. a
Job. xxi. a

Consider the olde generacions of men
(O ye chyl dren) and marke the well: was
there ever any one confounded, that put
hys trust in the Lord? & Who ever contem-
ned his feare, and was forsaken? O
whome hys deuyll despise, that called
faptfully vpon hym? For God is gracy-
ous and mercysfull, he forgyueth synnes in
the tyme of trouble, and is a defender for
all them that seke hym in the truthe. Wo
be vnto hym that hath a double hert, wyre-
ked lippes and euell occupied hands, and
to the synner that goeth two maner of
wayes. Wo be vnto them that are loose
of herte, whiche put not theyr trust in
God, and therefore shall they not be defen-
ded of hym. Wo be vnto them that haue
lost patience, forsaken the ryght wayes, &
turned backe into froward wayes. What
wyl they do when the Lord shall begyn
to vset them?

Stat. xxi. a
Eccl. i. b.

ill. re. c. b. d. e.

They that feare the Lord, wyl not mis-
trust hys word: & they that loue hym, wyl
kepe hys commaundemente. They that
feare the Lord wyl seke out the thynges
that are pleisant vnto hym, and they that
loue hym, shal fulfyll hys lawe. They that
feare the Lord wyl prepare their hertes,
and humble theyr soules in hys sight. They
that feare the Lord, kepe hys com-
maundemente, and wyl be patient tyl
they se hym selfe, saying: better it is for vs
to fall into the hands of the Lord, then
into

Job. xxi. b

ill. re. xxi. a

BB. ii. into

Jesus the sone of Sirach.

into the handes of men: for his mercy is as greate as hym selfe.

The.iii. Chapter.

TO our father and mother ought we to geue double honour. Of the blessing and curse of the father & mother. No man ought over curiously to seare out the secretes of God.

WHICH children of wysedome are a congregacyon of the ryghteous, and theyr exercise is obedience & loue. Heare me yowre father (O my chyldren) and do thereafter, that ye may be safe. * For the Lorde wyl haue the father honoured of the chyldren, and loke what a mother commaundeth her chyldren to do, he wyl haue it kepte. Who so honoureth hys father, hys synnes shalbe forgiven hym: and he þ honoureth hys mother, is lyke one that gathereth treasure together. Who so honoureth his father shal haue lope of hys owne chyldren: and when he maketh hys prayer, he shalbe hearde. He that honoureth hys father, shal haue a longe lyfe: and he that is obedient to the Lordes sake, hys mother shal haue lope of hym.

HE that feareth the Lorde, honoureth hys father and mother, and doth the same, as it were unto the Lorde hym selfe. Honour thy father in dede, in worde, * and in all patience, * that thou mayest haue hys blessing: for the blessing of the father buildeth up the houses of the chyldren, but the mothers curse rotyeth out the foundations. Repulse not when thy father is reproued, for it is no honour unto the, but a shame. For the worshippe of a mans father is hys owne worship, and where the father is without honour, it is the dishonour of the sonne. Say sonne, in the muche of thy father in hys age, and greue hym not as long as he lyueth. And if hys understandynge faile, haue patience wth hym, and despyse hym not in thy strength. For the good dede that thou sheweste unto thy father, shal not be forgotten: and when thou thy selfe wastest, it shal be rewarded the (and for thy mothers offence thou shalt be recompensed w good, yea it shalbe rewarded for þ in righteousnes) & in the day of trouble þ shalt be remembered: thy synnes also shal melt away lyke as yse in the sayre warme brether.

HE that forsaketh hys father, shal come to shame: and he that despecth hys mother, is cursed of God. Say sonne, perswade thy workes wth lounge mekenesse, so that thou be loved above other men. The * greater thou art, the more humble thy selfe (in al thynges) & thou shalt finde fauour in the syghte of God. For greate power belongeth only unto God, and he is honoured of the lowly.

Seke not out the thynges that are above thy capacity, & seche not the greuous and of such thynges as are to myghtry for the: yownd men, but loke what God hath commaunded

The.iii. Chapter.

the, * thynke upon that alwaye, and be not curious in many of hys workes. For it is not nedefull for the to se wth thynne eyes, the thynges that are secrete. Make not thou to muche searce in superfluous thynges, and be not curious in manere of hys workes: for manye thynges are shewed vnto the alkynd, whiche bee above the capacite of men. The medling wth such hath begyled many a man, and tangled theyr wits in vauptye. Nowe be that lovest parel, shal perpe thetyn.

An hard herte shal fare euell at the last (an herte þ goth two wayes, shal not prosper, and he that is frowarde of herte, wil euer be worse and worse.) A wicked herte shal be laden wth sorowes, and the vngodlye sonner wyl heape one sinne vpon another. The counsell of the proude hath no healte, for the plante of synne shal be rooted oute in the. The dert of hym that hath understandynge shal perceyue hys thynges, and a good eate wyl gladly herken vnto wysedome. An herte that is wyse and hath understandynge, wyl abstayne from synnes, and increase in the workes of righteousnes. * Watter quencheþ burnyng fyre, and mercy receyueþ synnes. God hath respect vnto hym that is thankfull: he that honoureth hym agaynst the tyme to come: so that when he shal be, he shal fynde a stronge holde.

The.iii. Chapter.

A mans muste be dynne wth all maneres. The studie of wysedome: and her secrete. A man ought to be mercifull. An exhortacyon to eschue euell, and to do good.

SAY sonne, defraude not the poore of hys almes, and turne not away thynne eyes fro hym þ hath neede. Despyse not an bougneye soule, and despy not the poore in hys necessity: greue not the herte of hym that is helpelesse, and wythdrawe not the gyfte from the nedefull. Refuse not the prayer of one that is in trouble, & turne not away thy face from the nedre. Cast not thynne eyes asyde fro the poore, that thou geue hym not occasion to speake euell of the. For if he complayne of the in the bytternes of hys soule, his prayer shal be heard: euen he that made hym, shal heare hym. Be courteous vnto the company of the poore, humble thy soule vnto the elder, and bowe down thynne head to a man of worship. See it not greue þ to bow down thine eare vnto the poore, but pay thy det, and geue hym a frendlye answer & that wth mekenes.

Despise not hym that suffereth wrong from the * hande of the oppressoure, and he not saynt harted when þ strest in iudgement. Be mercifull vnto þ fatherles as a father, be in steade of an housband vnto these motherles: so shalt thou be as an obedient sonne of the Byeste, and he shal loue the more then thy mother doeth. Wysedome byeth lyfe into her, and wyl go before them

Pro. xii.
Roma. xii.
Deut. xii.

Isa. xl. a.
Dan. iii. b.
Mat. v. a.
Ecclesiastes
of almose.

Deut. xv. a
Math. xxiii.
Job. xli. b

Ecc. xii.
Eccl. ii.

He cometh
agayn to
the comyn
dacion of
wysedome.

That we
ought to be
obedient to
our syn-
ces.

Eccl. xii.
Deut. v.
Eph. vi.

Gen. xlii.
Deut. xlii.

Rowlmes.
Phil. ii. b.

Agaynst
the

them in the waye of righteousnes. He that loueth her, loueth hys selfe, and they that seke her diligently, shall haue great joy. They that kepe her, shall haue the heretage of lyfe: for where she entereth in, there is the blessing of God. They that honoure her, shall be the seruauntes of the holie one: & they that loue her, are beloued of God.

Who so geue theare vnto her, shall iudge the heathen: and he that hath respects vnto her, shall dwell safely.

E He that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, she shall go wryth hym, before al. Feare, drede, and temptacion shall she bynge vpon hym, and tere hym in her doctryne, yll she haue so proued hym in hys thoughtes, that he comytte hys soule vnto her. When shall she stablysh hym, bynge the righte waye vnto hym, make hym a glad man, shew hym her secretes, & heape vpon hym the treasures of knowlege, vnderstanding & righte doctryne. But if he go wryth she shall forsake hym, & geue him ouer into the handes of his enemyes. If thou make much of the tyme, eschue the thinge that is euell, and for thy lyfe shewe not to say the truth. For there is a shame that byngeth synne, and there is a shame that byngeth worshippe and fauoure. Accepte no person after thyne own wyll, that thou be not confounded to thyne owne decay. Be not ashamed of thy neyghboure in hys aduersitee, & kepe not backe thy counsel when it maye do good, neither hyde thy wysdome in her bewte. For in the tonge is wysdome knowen, so is vnderstanding, knowlege and learning in the talkyng of the wylle, and steadfastnes in the workes of righteousnes. In no wyse forsake agaynst the word of truth, but be ashamed of the lies of thyne owne ignorance. Shame not to cōfess thyne erroure, & submit not thy selfe vnto euery man because of synne. Wrythstande not the face of the myghty, and stande not agaynst the stream. But in the truth stande thou vnto death, and God shall fight for the agaynst thyne enemyes. Be not hasty in thy tong, neither slacke and neglygent in thy workes. Be not as a lion in thine owne house destroyinge thyne householde folkes, and oppressing them that are vnder the. Let not thyne hand be stretched to receyue, and shut when thou shouldest geue.

The.v. Chapter.

In thynges maye we not put any confidence. The vengeance of God ought to be feared, and to repentance may we not be slowe.

Truste not vnto thy thynges, and saye not: truste, I haue enough for my lyfe. (For it shall not helpe in the tyme of vengeance and temptacion). Followe not the luste of thyne owne herte in thy strenght, & saye not: truste, howe haue I had strenght: for who wyl bynge me vnder because of my

workes: for doubtes God shall auenge it. And say not: I haue comytted no synnes but what euell hath happened me? For the Almyghty is a patient rewarder. Because thy synne is forgiven the, be not therfore without feare, neither heape one synne vpon another. And say not: truste, the mercy of the Lord is grete, he shall forgue me my synnes, be they neuer so manye. For lyke as he is mercifull, so goeth he wryth from hym also, and hys indignacion comyth downe vpon synners.

Make no taryng to taryng vnto the Lord, and put not of from day to day: for suddenlye shall hys wrath come, and in the tyme of vengeance he shall destroye the. Truste not in thy riches for they shall not helpe in the day of punishment and tribulacion. Be not caried aboute to euery wynde, and goe not oute into euery waye: for so doeth the synner that hath a double tonge. Stand fast in the way of the Lord, be steadfast in the vnderstanding: abyde by the word, and folow the waye of peace, and righteousnes. Be gentle to heare the word of God, that thou mayest vnderstande it, and make a true answer wryth wysdome. Be slowe to heare, but slowe and patiente in geuynge answer. If thou haste vnderstanding, shewe thy neyghbours an answer: If no, lay thyne hande vpon thy mouth: lest thou be trapped in an vnsecrete word, and so confounded. Honoure and worshippe is a manys worste talkyng, but the tonge of the vnsecrete is hys owne destruction. Be not a pryncipe accuser as longe as thou lyuest, and vse no slander wryth thy tounge. For shame and sorow goth ouer the thynges, and an euell name ouer hym that is double tonged: but he that is a pryncipe accuser of other men, shall be hated, enuyed, and confounded. Se that thou iustify the small & grete alpe.

The.vi. Chapter.

It is the propertye of a synner to be euell tonged. The doctryne and good counsell of the wise is to be embraced. Wysdome shoulde be searched for. The profit thereof.

Not thy neyghbours enemye for thy frendes sake: for who so is cruell, shall be herye of rebuke and dishonoure, and who soeuer beareth enuy & a double tonge, of senderly. Be not proude in the deure of thyne owne vnderstandinge, leaste thy leues wyther, and thy fruyte be destroyed, and so thou be left as a drye tree. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of hys enemyes, (and byngeth hym to the prison of the vngodly). I smere wryth my tongue the frendes, and pacifieth them that be at variance: and a thankfull tounge wyl be plenteous in a good man. Holde frendshipp wryth manye, neuer theles haue but one counsellor of a thousande.

Wisg. vi. 31

Depration
folo wryth
the h. deliue
wysdome.

Rom. xii. b

A nough
shewe.

pro. xii. b

Qualite to
be feared.

Acte. x. e.
Curious-
nes.

Qualite. xii.
The truite
in richesse.

Pro. x. a.
rich. vi. b
Inconstan-
ces.

Jacob. i. b.

Moderns
c. o of woz-
des.

Rom. xii. e.
Philip. ii.

Eccle. x. b.

Jesus the son of Sirach.

what feeds
thou shalt
gette.

Eccl. xxi. 1.

Eccl. xxi. 1.

In exorta-
tion to dis-
cipline.

Eccl. ii. 1.

If thou gettest a friend, procure him first,
* and be not hasty to give him credence.
For some man is a friend, but for a time,
and will not abide in the day of trouble.
And there is some friend that turneth to
enemy, and taketh part against thee,
and if he knowe any hurt by thee, he
telleth it oute. Agayne, some friend is but
a companion * at the table, and in the day
of neede he continueth not. But a sure friend
will be unto thee even as thyne owne selfe,
and deale faithfully with thy household
folke. If thou suffer trouble and adversi-
tye, be it with thee, and he will not forsake
thee. Depart from thyne enemies,
yea and beware of thy frendes.

C A faithful friend is a strong defence:
who so findeth such one, findeth a noble
treasure. A faithful friend hath no price,
* nor weight of golde and silver is not to be
compared to the goodnesse of his favour.
A faithful friend is a medicine of life,
and they that feare the Lord, shall finde
him. Who so feareth the Lord, shall pro-
per with frendes: and as he is to him selfe,
so shall his friend be also. * For thou receivest
doctrine from thy youth up, so shalt thou
finde wisdom till thou be olde. Good to
her as one that ploweth and soweth, and
maye pacientlye for her good fruites.

* For thou shalt have but little labour
in her work, but thou shalt ease of her
fruites right soone. * Howe exceedingly
harpe is wisdom to unlearned men: an
unstedfast body wil not remaine in her.
Unto such she is as it were a touch stone,
and he casteth her from him in all * haste:
for wisdom is with him but in name, yet
he hath not knowledge of her. But
with them that know her, she abideth ever
unto the appearing of God.

D Give ear (my sonne) receive my doc-
trine, and refuse not my counsell. Put thy
fore into her links, and take her poeke
upon thy necke: bowe downe thy shoulder
under her, beare her patientlye, and be
not weary of her bandes. Come unto her
with thy whole heart, & kepe her wayes with
thy power. Seke after her and she shall be
shewed * unto thee: thou shalt have her,
for she is at hand: thou shalt find rest in her
and she shall be turned in to thy great joy.
Thee shall her letters be a strong defence for
thee, and her poeke a glorious raimente.
For the beauty of life is in her, and her ban-
des are * coupling together of salvation.
Yea, a glorious raimente is it, thou shalt
put it on, & the same crowne of life shalt
thou weare.

E My sonne, if thou wilt take heed, thou
shalt have understanding: and if thou
wilt reprove thy minde, thou shalt be
wise. If thou wilt bowe downe thyne ear,
thou shalt receive doctrine: and if thou
helpe in hearing, thou shalt be wise.
Stand with the multitude of such el-
ders as have understanding, and consent

The. vii. Chapter.

unto the wise wisdom with thyne heart,
* that thou mayest heare all godly ser-
mons, and that the worthy sentences es-
cape thee not. And if thou see a man of dis-
crete understanding, get thee soone unto
him, and let thy foot treade upon * his
of his doxes. Let thy minde be upon the
commandmentes of God, and he earnestly
occupied in his laws: so shall he stablish
thy heart, and geve thee wisdom at thyne
owne desire.

The. vii. Chapter.

We must forsake evil, & yet not suffise our
selues. The behaviour of the wise toward
his wife, his friend, his children, his ser-
vants, his father and mother, his prelate, &c.

No evil, so shall there be no harm. *
Depart from the thinge that is wicked,
and no misfortune shall medle
with thee. * For some lowe no evil thinge
ges in the sorowes of unrighteousnes, so
shalt thou not reape therein seede.

Labour not unto man for any Lord. * For
neither unto the Kinge for the fear of
honour. Truste not thy selfe before God
(for he knoweth the heart) and desyre not
to be reputed wise in the presence of the
King. Make no labour to be made a
iudge, except it so be, that thou couldest
mightilye put downe wickednes: for if
thou shalt stand in awe of the presence
of the mightie, thou shalt not faile in ge-
ving sentence. Offende not in the multi-
tude of the curie, and put not thyselfe a-
monge the people. And not two spouses
together, for in one * sinne shalt thou not
be unpunished. Say not such, God will
loke upon the multitude of my oblations,
and when I offer to the Lord God, he will
accepte it.

Be not faine hearted when thou ma-
keth thy prayer, neither slacke in giving
of almes. Laughe no man to scorne in the
heavynesse of thy soule, for God (whych
seeth all thynges) is he that can bringe
downe and set up agayne. * Accepte no les-
sing agaynst thy brother, neither do the
same agaynst thy friend. Use not to make
any manner of lye, for the custome thereof
is not good. Make not many words when
thou art among the elders: and when thou
prayer, make not much babling. Let no
laborious work be tedious unto thee, nei-
ther the husbandrye whych the Almighty
hath created. Make not thy boaste in
the multitude of thy wickednes, but hum-
ble thy selfe even from thyne heart: and
remember that the wrath shall not be long
in carrying, and that the vengeance of
the flesh of the ungodly, is a very fyre and
worme. Be not over thy friend for any
good, nor thy faithful brother for the
best golde.

C Depart not from a discrete and good
woman, that is fallē unto thee for thy por-
tion in the feare of the Lord, for the gift
of

Eccl. vii. 1.

Psalm. 1. 1.

Psalm. 119. 1.

Eccl. vii. 1.

Job. 12. 1.

Luke. 21. 1.

Eccl. vii. 1.

Eccl. vii. 1.

Of thy fa-
mily & hou-
hold.

of her honesty is above golde. * When as
thy seruaunt worketh truly, increace hym
not euell, nor the bretyng that is sayd
full vnto the. Loue a dyscrete seruaunt as
thyne owne soule: deffraude hym not of his
lybertye, neyther leaue hym a poore man.
If thou haue cattel, loke well to them, and
yf they be for thy profyt, keepe them. If
thou haue sonnes, byngge them vp in nur-
ture and learninge, and hold them in awe
from their yowthe vp. If thou haue daugh-
ters, keepe their body, and shew not thy face
cheresull toward them. Maie thy daugh-
ter, and so shalt thou performe a weighty
matter: but geue her to a man of vndersta-
ndyng. If thou haue a wyfe after thyne
owne mynde, forsake her not: (but commit
not thy selfe to the harteles.)

Donoure thy father from thy whole
heart, and forget not þe sorrowfull trauaile
that thy mother had wth the: remember
that thou wast borne thowgh them: and
how canst thou recompense it? the thynges
that they haue done for the: Feare the Lord
with all thy soule, & donour his ministers.
Loue thy maker wth all thy strengthe, &
forsake not his seruantes. Feare the Lord
with all thy soule, and donour his priestes.
Geue them their porcion of the spysse futes
and increase of the earth, spke * as is co-
mmanded the: geue them the shoultres, and
their appointed offerynges & forsteluynges.
Reache thine hand vnto the pore, that God
maye blesse the wth plenteousnes. Be ly-
berall vnto all menne luyng yet lette not
but do good * euen to them that are dead.
Let * not them that were be wthout
comforte, but moune wth such a moun.
* Let it not greue the to lyse the freke,
for that shal make the to be beloved. What
soeuer thou takest in hand, remember the
end, and thou shalt neuer do amysse.

The viii. Chapter.

Against thy better is no stryng: of the death
of thyne enemy mayst thou not reioyce, nor
dispyle thy neyghbours, nor the wordes
of the wyse.



Strive not wth a myghty man
lest thou chaunce to fall into his
handes. * Make no vaspauce
wth a rich man, lest he happen
to bring by an hard quarell agaynst the.
For gold and siluer hath vndone many a
man, yea euen the bettes of kynge hath he
made to fall. Strive not wth a man that
is ful of wordes, and lay no stikes vpon his
feme. Kepe not company wth the vnlearned,
lest he gyue thy kynred an euell report.

Despise not a man that turneth hym selfe
away from synne, and cast him not in the
reath wth hall: remembre that we are scalle
euerichon. * Thinke scoone of no man in
his olde age, for we were olde also. Be not
glad of the death of thyne enemy, but re-
member that we must dye all the sort of
vs (and sayne moulde we come into for.)
Despyse not the * sermones of such elder

as haue vnderstandyng, but aquainte thy
selfe wth the wyse sentences of them: for
of the thou shalt learne wysdome and the
doctryne of vnderstandyng, and howe to
serue great men wthout complaynte.

Be not from the doctryne of the elders,
for they haue learned it of their fathers.
For of them thou shalt learne vnderstan-
dyng, so that thou mayest make answer
in the tyme of neede. Kynde not the coales
of sinners, lest thou be brente in the fyre
flames of their synnis. Resist not the face
of the blasphemour, that he lay not wayte
for thy mouthe. * Lend not vnto hym that
is myghtyer then thy selfe: If thou lendest
hym count it but lost. Be not swetty aboue
thy power: yf thou be, then thyne suretye
to paye it. Good not to lawe wth þe iudge,
for he will iudge accordyng to his owne
honoure. * Trauayle not by the way wth
him that is braynles, lest he do the euill: for
he foloweth his owne wysfulness, and so
shalt thou perishe thowgh he be soke.

Strive not wth hym that is angrie &
cruell, go not wth him into the wyldernes:
for bloudy is notyng in his syghte, & wether
there is no helpe, he shal murder the. Take
* no cōfisel at sales, for they loue nothinge
but the thynges that please them selues.
Make no counsell before a straunger, for
thou canst not tell what myll come of it.
Open not thine heart vnto euery man, leasse
he be vnto the, & put þe to reprose.

The ix. Chapter.

The searpyes of chastenes are to be eschys-
ed. An old frend is to be preferred before a new
The gloire and rychesse of synners. Rygh-
teous men should be bidden to geft. A bourse
is the chyffe thyng in a wytheman, and
wysdome in a pyppre.



Not gelous ouer the wyse of a
thy bosome, lest she shewe some
shewd poynte of wycked doc-
trine vnto the. Geue not þe power
of thy lyfe vnto a woman, lest she come in
thy strength, and so thou be confounded.
Loke not vpon a woman that is desirous
of many men, lest thou fall into her snares.
Use not the companye of a woman that is
a plaier and daunser, and heare her not lest
thou perishe thowgh thou be entyspyng. * Behold
not a mayden, that thou be not hurt in her
betwye. * Cast not thy mynde vpon har-
lottes in any * maner of thyng, lest thou
destroy both thy selfe and thyne herityage.
Be not aboute gasyng in euery lane of the
cite, neyther wander thou abrode in the
streets thereof. * Tourne a way thy face fro
a beutyfull woman, and loke not vpon the
faynetye of other.

Gayn a man hath perished thowgh he þe
betwye of women, for thowgh it be the desyre
is kyndled as it were a fyre. An adouer-
tous woman shal be trodden vnder foote as
myre. of euery one that goeth by the way.
* Gaue a man mendering at the beauty
of a straunge woman, hath ben cast out, for

W B g. iiii. her

Eccle. xxxi. a

Gene. iiii. b

Pro. xxi. d.
Eccl. i. a.

Eccle. ix. c.
and. xxi. vi. a

Howe yow
ould be
haue your
self toward
your wyfe.

Gene. vi. a.

Pro. v. a.

Pro. v. a.

Math. v. c.

St. xiii. c.
ll. Reg. ii. a

Num. xxi. c.

Liberalitie

Cobi. i. d.

Roma xii. b
Mat. v. c.

Eccle. xxi. a.

Sale. vi.
u. Cor. ii. b.

Leuit. xix.

Eccle. vi.

Jehus the sone of Sirach.

The.x. Chapter.

Jud. x. xi. xii her words spud'e as a fire. * Spete not with another mans wyse by any meanes, lye not wyth her vpon the bed, make no wordes with her at the wyne, lest thyne verie consente vnto her, & so thou with thy bloud fall into destruction. Forsake not an old frend, for the new shal not be * like him.

Amici, scind
Oppre. A new frende is neme wyse: let hym be old, & thou shalt drinke hym wyth pleasure. * Despye not the honoure and cyches of a spynner, for thou knoweste not what destruction is for to come vpon him. Despye not thou in the chynge that the vngodly haue pleasure in, beinge sure þ the vngodly shal not be accepted vntyl their graue.

Judi. ix.
ii. Reg. xv. a **C** Kepe the from the man that hath power to slay, so nedest thou not to be afraied of death. And yf thou comeste vnto him, make no faute, lest he happen to take away thy lyfe. Remember that thou goest in þ myds of snares, and vpon the Boulworkes of the city. Behaue of thy neyghboure as nye as thyn cause, * and medle with such as be wyse and haue vnderstandynge. Let iuste men be thy gesses, let thy mythe be in the feare of God, let the remembrance of God be in thy mynd, and let all thy talkynge be in the commandementes of the Dyest. In the handes of craftsmen shal the workes be commended, so shal the wyces of the people in the wysdome of their talkynge. * A man full of wordes is peryllous in hys cōuersation: and he that is temerarious and past shame in hys talkynge, is to be abhorred.

Eccl. ix. c.
xviii. a. b.

Commenda-
tiō. x. i. Reg. i.

The.x. Chapter.

C Of Kinges & Judges. Wyse & couetousnes are to be abhorred, Labor is praysed.

Of rulers. **Pro. xix. b.**
iii. Reg. xii. a Wyse iudge will order his people with discrecion, and where a man of vnderstandynge beareth rule, there goeth it well, * As the iudge of the people is hym selfe, euē so are his officers: & loke what maner of manne þ ruler of þ cytie is, suche are they that dwel therein also. * An unwyse kynge destroyeth his people, but where they þ be in authoritie are mē of vnderstandynge, there the cytie prospereth.

The power of the earth is in the hand of God, and when his tyme is, he shal set a profitable ruler vpon it. In the hand of God is the power of man, and vpon the Scribes shal he lay his honoure. Remember no wrong of thy neyghbour, * and meddle thou with no vnyghtuous workes. Wyde is hartful before God and man, & al wickednes of the Heathē is to be abhorred. * Because of vnyghtuous dealinge, wronge, blasphemies, and diuerse discretes, a realme shalbe translated from one people to another.

Agaynst in-
uery wyde. **Leuit. xix. c.**
See. xxvii. a
Dan. iiii. **B** * Ther is no thyng worse then a couetous man. Why art thou proude, O thou earth & ashes? Ther is not a more wycked thyng then to loue money. And why? such one hath hys soule to sell: yet is he but filthy donge whyle he loueth.

And though the physician shew his help

neuer so longe, yet in conclusyon it goeth after this maner, to day a kynge to morow deade. For when a man dyeth, he is depre of serpentes, beastes and wormes. The begynnynge of mans pryde, is to fall away from God: and why? His vert is gone fro his maker, for pryde is þ original of al synne. Who so taketh holde therof shalbe fylled with cuttynges, and at the last it shal ouerthrow him. Therfore hath þ Lord brought the congregacions of the wicked to dishonoure, and destroyed them vnto the ende.

* God hath destroyed the scales of proude prynces, and sette vpon the meke in their steade. * God hath withered the rotes of the proude Heathen, and planted the lowly amonge them. God hath ouerthrowne the landes of the Heathen, and destroyed them out of the grounde. He hath caused them to wythe awaye, he hath broughte them to slaught, and made the memorial of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of minde.) Wyde was not made for man, neyther wrathfulnes for mens chyldren. * The sede of men that feareth God shal be broughte to honoure, but the sede which transgresseth the commandementes of the Lorde shalbe shamed. He that is the ruler among brethren, is holden in venouce amonge them, and he regardeth such as feare the Lorde. The gloie of the cyche, of the honoutable, and of the poore, is the feate of God.

Despye not thou the iuste poore man, and magnify not the cyche vngodly. Great is the iudge and myghty in honoure, yet is ther none greater then he that feareth God. * Vnto the seruant that is discrete, shal the fre do seruice. He that is wyse & well nurtured, wyl not grudge when he is resourmed, and an ignorant body shal not come to honoure. Be not proude to do thy worke, and dispayre not in the tyme of aduersite. * Better is he that laboureth & commendeth and hath plentifulnesse of all thynges, then he that is gorgeous and wanteth bread. **Pro. xii. b.**

My sonne, kepe thy soule in mekenes, & geue her due honoure. Who shal iustify that rethym, þ sinneth agaynst hym selfe? Who gard ought wyl honoure hym, that dyshonoureth his to be had of owne lyfe? The poie is honoured for hys outelyte, faythfulnes and truth, but the cyche is had in reputacion because of hys goods. He þ ordereth hym selfe honestly in pouertie, home much more shal he behaue hym selfe honestly in riches? And who so ordereth hym selfe vnhonestly in cyches, how much more shal he behaue hym selfe vnhonestly in pouertie?

The. xi. Chapter.

C The prayse of humilite. After the outwarde apperance ought yet not to iudge. Of heauy and rash iudgemente. The cyche is not without offence. All thynges come of God. All mē are not to be broughte into thyn house.

The

Gene. xli. f.
Dan. vi. a.

Beautie.



Be wysedome of hym that is brought lowe, that lyfte vp his head, and shal make him to sit amonge great men. * Comed not a man in his bewty, neither despyse a mā in his utter apperance.

Petro. xli. d.
Wpde.

The Bee is but a small beast among the foules, yet is her scute exceedynge swete. * Be not proude of thy rayment, and exalte not thy selfe in the dape of thy honoure: for the workes of þe best onely are wonderfull: yea glorious, secrete and vngnomen are his workes. * Manye praunces haue bene fayne to sit downe vpon the earthe, & the vnphely hath wonne the crowne. Many myghtye men haue bene broughte lowe, & the honorable haue bene despyred into other mens handes. * Condemne no man before thou hast triede it in the market: and when þu hast made enq. usion, then reforme thynges. * Beue no sentence before thou hast herd the cause, but first let men tell out their tales.

Prudence.
Deut. xli. b
and xli. b.
Job. vi. c.
and xli. c.
Petro. xli. b

Steepe not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners. App. sonne, medle not wth many matters: and yf thou wilt be rich, thou shalt not get it: and though thou rennest thy way afore, yet shalt thou not escape. There is some man that lieth, and the more he wretcheth himself, þe less he hath: Again, some man is iouryfull, hath neede of helpe, wanteth strength, and hath great pouerty, and Gods eye loketh vpon him to good, setteth him vp from his lowe estate, & lyftech vp his head, so þu maye see matuell at him, & geue honour vnto God.

Job. i. c.
Ez. xli. a.
Prosperite
aduersite
commeth of
God.

* Prosperite and aduersite, lyfe and death, pouerty and ryches come all of the Lord. Wysdome, nourtur, and knowledge of þe lawe are wth god: loue and þu waitest of þe good are wth him. Erroure & darknes are made for synners: and they that craue them selues in euell, wace olde in euell.

Luke. xli.
Wpde. x.

The gyfte of God remaineth for the righteous, and his good wyll shall geue prosperite for euer. Some man is rych by his ynge nypgardly, and that is the porcion of his rewarde in that he sauerh: * no man haue I gotten cest, and no man will feare and drinke of my goodes my selfe alone. And yet he confydeth not, that the tyme draweth nore that he muste leaue all these thynges vnto other men, and dye hym self.

It is þe offe
re of a man
to labour:
to bynne
prosperite
belongeth to
God.

* Stande thou fast in thy covenante, & exerce thy selfe therein, and remaine in the worke vnto thy age. Continue not in the workes of synners, but put thy trust in God, and orde in thyne estate: for it is but an easie thyng in þe sight of God, to make a poore man ryche, and that suddenly. The blessing of God waiteth to the reward of þe righteous, and maketh his scutes some to flourish & prosper. Saue not what helpeth it me? And what shall I haue the while? Agayne saue not: I haue ynough, by me can I wante? When thou art in welfare

forget not aduersite: and wth it goeth not well wth the, haue a good hope, that it shal be better. For it is but a small thyng vnto God, in the day of deathe to rewarde euery man accordyng to his wayes. The aduersite of an houre maketh one to forget all pleasure: and when a man dieth, his workes are discouered. Praise no body before his death. For a man shal be knowe in his chyldren.

Bring not euery man into thyne house, for the discretfull layeth wayte diuersly. Lyke as a parrich in a maund, so is the herte of the proude: and like as a spy, that loketh vpon the fall of his neyghboure. For he turneth good vnto euell, and scantereth the chosen. Of one sparke is made a greete fyre, & an vngodly mā layeth waste for bloude. Beware of the discretfull, for he ymagyneth wycked thynges, to bringe the into a perpetuall shame. If thou takest an alsauce vnto the, he shall despoile the in vnpyntes, and dyspue the from thyne aune wayes.

That euery
mā is not to
be trusted.

The xli. Chapter.

Unto who n we oughte to do good. Enemies oughte to be eschued.



When thou wilt do good, knowe to whom thou doest it, & so shalt thou be greatly thanked for thy benefices. Do good vnto the righteous, and thou shalt fynde great rewarde, though not of hym, yet no doute þe Lord hym selfe shall rewarde the. Be asidder not in a good case that is alwaye occupied in euell, and geueth no alynes: for the best haterh the synners, and hathynerece vpon them that shew the workes of reprobance. * Beue thou vnto such as feare God, and receyue not a synner. As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the day of wrath. Beue thou vnto the good and receyue not the synner: do well vnto hym that is lowly, but geue not to the vngodly. Let not the breade be geue him, that he be not myghtier the thy selfe therein. For so shalt thou receyue twofold as much euell, in all the good that thou doest vnto him: And wth the best haterh synners, & shal rewarde the vengeance to the vngodly.

To whom
thou shalt
rest do good
and to whā
not.

In prosperite, a frend shall not be knowne, and in aduersite an enemy shall not be hid. For when a mā is in wealth it greueth his enemies: but in heynnes and trouble a man shal know his frende. Trust neuer thine enemy, for like as an yron rusteth, so doeth his wyckednes. And though he make muche croutchyng and knelling, yet kepe wel thy mind, and beware of him. Set hym not by the, neither let hym sit at thy ryght hand, lest he turne hym, get into the place, take thy coume, and seke thy seat: and so thou at the last remember my words, and be pycked at my sayings.

Frendes and
fooes.

Brnde not two synnes together, for thet shal not one be vnpunished. Who wilt haue

Jesus the son of Sirach.

have pitie of þe charmer, þe is dynged of the
serpēt. of al such as comenpe the beasts?
Eue so is it with him that kepeth cōpanie
with a tocked man, and lappeth him selfe
in hys spynes. For a season wyl be hyde
with tye: but yf thou stōle, he carterh not.
* An enemye is swete in his lyppes, he can
make many wordes, & speake many good
thynges: Yea he can wepe with hys eyes,
but in hys herte he ymagyneth howe to
throwe the into the pytte: and yf he may
fynnd oportunitie, he wyl not be satisfied
with bloud. If aduersitie come vpon the,
thou shalt fynde him there sitte, & though
he pretende to do the helpe. yet shall he be
determine the. He shall shake his heade, and
clap his handes ouer the for verie gladnes,
and while he maketh many wordes, he shal
desgysse hys countenance.

The.xiii. Chapter.

The companyes of þe proude and of the riche
are to be eschued. The loue of God. Lyke do
companyes with thier lyke.

Who toucheth pytche, shall be
spyled with all: and he that is fa-
miliar with the proude, shall
clothe hym selfe with pryde. He
taketh a vurchen vpon hym, that accōpa-
nieth a more honoratle mā then hym selfe.
Therefore kepe no familiarite with one
that is rycher then thy selfe. Howe agree
the kettel and the pot together? For yf the
one be fyrten agaynst the other it shall
be broken. The rich dealeth vnrightrously,
and threatheneth with all, but the poore
be yuge oppressed and wrongously dealeth
with all, he feareth scarcenesse, and geneth
fayre wordes. * If thou be for his proficte
he vseth the: out if thou haue nothyng he
shall forsake the. As lōge as thou hast any
thyng of thyne owne, he shal be a good se-
loue with the: yea he shal make the a bare
man, and not be forye for the. If he haue
uede of the, he shall defraud the: and (with
a pryue moke) shall be put the in an hope,
and geue the all good wordes, & say what
wantest thou? Thus shall he shame the in
his meate, vntill he haue sapt the cleane
vp tyme of thyse, and at the last shall be
laugh the to scoine. Afterwarde, when he
seeth þe thou hast nothyng, he shall forsake
the, and shake his heade at the.

Beware that thou be not deceyued and
brought downe in thy synolence. Be not
to humble in thy wysdome, lest when thou
art brought lowe, thou be deceyued tho-
me folishenes. * If thou be called of a
myghty man, absent thy selfe, so shal he cal
the to hym the more oft. Wreasse not thou
vnto hym, that thou be not shut out: but
goe not thou far of, lest he forget the.
Withdrow not thy selfe from his speech,
but beleue not hys manye wordes. For
with much communicacion shall he tēpt
the, and with a pryue moke shal he questid
of thy secretes. The vnrightrous man of
hys, maketh thy wordes, he shal not spare to

The.xiii. Chapter.

do the butte & to put þe in pyson. Beware
and take good vede to thy selfe, for thou
walkest in paret of thy ouerthrowyng.
Now when thou hearest his wordes, make
the as though thou werest in a dreame,
wake vp. Loue God all thy lyfe longe, and
call vpon him in thy nyde. Euerie beaste lo-
ueth his lyke, euen so let euerie man loue
his neyghboure. Alasch wil resorte to their
lyke, and euerie man wyl kepe company
with such as he is himselfe. * But as the
wolfe agreeth with the lambe, so doth the
vngodly with the vnrightrous. What fe-
lowshipp should an holy man haue with a
dog? How can the rich and the poore agree
together? The wyld Ass is the lions pray
in the wyldernes, euen so are poore mē the
meate of the rich. Lyke as the proude may
not atway with lowlynes, euen so doth the
rich abhorre the poore. If a rich man fall,
his frendes set hym vp agayne: but when
the poore falleth, his frendes forsake hym.
If a rich mā fall into an erroure, he hath
many helpers: he speaketh proude wordes,
and yet men iustifye hym.

But yf a poore man go wrong, he is pu-
nyshed: yea though he speake wylfely, yet
can it haue no place. When the rich man
speaketh, euerie body holdeth hys tounge:
and loke what he saith, they praise it vnto
the cloudes. But yf the poore man speake,
they say: What felowe is this? and yf he
do amysse, they shal destroy hym. Ryches
are good vnto hym that hath no synne in
his conscience, and pouertie is a wycked
thyng in the mouth of the vngodly. The
bett of mā chaungeth hys countenance,
wherbet it be in good or euell. A chearfull
countenance is a token of a good herte, for
eys is it an hard thyng to know þe thought.

The.xiiii. Chapter.

The offence of the tongue. Mā is a but a vayne
thing. happy is he þe continueth in wysdome.

Telled is the man, that hath not
falle with þe merde of his mouth,
and is not ricked with the cons-
science of synne. happy is he
that hath no beynnes in his mynde, and is
not fallen from hys hope. It becommeth
not a couetous man and a nygard * to be
rycher: and what shoulde a nygard do with
gold? He that with all hys carefulnes
heapech together vnrightrously, gather-
eth for other folkes, and another mā shal
make good chere with hys goods. He that
is wycked vnto hym selfe, howe shulde he
be good vnto other men? Howe can such
one haue anye pleasure of hys goods?
There is nothyng worse then to be one dys-
fauourer hym selfe, and this is a reward
of his wyckednes. If he do any good, he
doth it not knowyng therof, and agaynst
hys wyl, and at the last he declareth hys
vnrightrousnes. A nygarde hath a wycked
eye, he turneth awaye hys face, and despi-
seth his owne soule. A couetous mans eye
hath neuer ynough in the poynt of wis-
hednesse,

Jer. xlii. 5.

Deut. vii. a

A church a-
bout the right

The comon
people for-
lowe for-
tune.

To haue to
do with the
myghty

1. Cor. vi. 5.

Eccle. xlii. 5.
and. xlii. 5.
Jacob. i. 5.

Jerem. xlii. 5.

Conetous-
nes and
nygarde.

Wednesday, untill the time that he wyth-
er way, and haue lost his owne soule. * A
wycked clypeth bycades, & there is scar-
ce of his name upon his table. * **W**isdomme, do good
to thy selfe of that thou hast, and geue the
Lorde his due offering. Remember that death
waiteth not, and how that the couenaunce
of the graue is shewed vnto the: for þe count-
naunt of this worlde shal be the death. *

Do good vnto thy frend before thou dye, &
according to thy abilitie teach out thine
hande, and geue vnto the poore. Be not dis-
appointed of the good daye, and let not the
portion of the good daye ouerpass the.

Shalt thou not leaue thy traualles and la-
bours vnto other men? In the burying
of the heritage geue and take, and sancti-
fy thy soule. Worke thou righteousness be-
fore thy death, for in heil there is no meat to
fynde. * All flethe shall fade awaye lyke
grasse, & lyke a flouresprynge lease in a grene
tree. Some growe, some are caste downe:
eue so is þe generation of flethe & bloud: one
cometh vnto an ende, another is bozne.

All transitory thyngs shall fayle at the
last, and the worker thereof shall go wyth
all. Every chosen worke shalbe iustified,
and he that meyleth wythal, shal haue ho-
nour therein. * Blessed is the man that ke-
peth him in wisdomme, and excepteth him-
selfe in vnderstandyng, and wyth discrecion
shal he thynke vpon the forknowledge of
God. Whiche conspidereth the wayes of
wisdomme in his herte, hath vnderstan-
dyng in her secrettes, goeth after her (as
one that seeketh her out) and continueth in
her wayes. He loketh in at her wyndowes
and hearkeneth at her doores: He taketh
his rest beside her house, and fasteneth his
flake in her wals: He shall pryche his tent
vnto her hande, and in his tente shal
good thynges rest for euermore. He shall
set his chyldren vnder her couerynge, and
shall dwell vnder her braunches. Vnder
her couerynge shal he be defended from
the heat, and in her glorie shal he rest.

The xv. Chapter.

The goodnes that foloweth hym whiche fea-
reth god. God reuereth a casteth of sinners.
God is not the author of euil.

Who feareth God, wyll doo
good: and who so keepeth the law
shal obayne wisdomme. As an
honorable mother shal she mete
hym, and as a virgin shal she receiue hym.
* Wyth the bread of lyfe and vnderstan-
dyng shal she feede hym, and geue hym
the water of bosome wisdomme to drynke.
If he be constant in her, he shal not be mo-
ued: and if he holde him fast by her, he shal
not come to confusion. She shal dryng him
to honoure amonge his neighbours, and
in the myddell of the congregacion shal she
open his mouth. Wyth the spirit of wis-
domme and vnderstandyng shal she fyl him,
and clothe him with the garment of glorie.
She shal beape the treasure of myrrour and

joy vpon hym, and geue hym an euerlastyng
name to herprage. Follysh men wyll
not takehold vpon her, but such as haue vn-
derstandyng, wyll mete her, for he is farre
from pryde and discreit. * **W**ise that go about
with lyfes wyll not remember her: but men
of truth shalbe found in her, euen to the be-
holdyng of God. Praise is not semely in
the mouth of the vngodlye, for he is not
sent of the Lorde. For of God cometh wyse-
dome, and the prayse shal stode by the wyse-
dome of God, and shal be plentiful in a
faythfull mouth, and the Lorde shal geue
her vnto hym.

* Say not thou: It is the Lordes fauour
that I am gone by, for thou shalte not do
the thynges that God hateth. Sare not
thou: he hath caused me to go wronge, for
he hath no neede of þe vngodly. God hateth
all abhominacion of erroure, and they that
feare god wyll loue none such. * God made
man from the begynnyng, and left him in
the hande of his counsaile. He gaue hym
his commaundementes and preceptes: yf
thou wilt obserue the commaundementes,
and kepe acceptable sayntifullnes for euer
they shal preferue the. He hath set water
and fre before the, teach out thine hande
vnto which thou wilt. Before man is lyfe
and death, good and euil: loke what hym
lykerh, shalbe geuen hym. For the wyse-
dome of God is greates & mighty in power,
and beholdeth all men continually. * The
eyes of the Lord are vpon them that feare
hym, and he knoweth all the workes of
man. He hath commaunded no man to do
vngodly, neyther hath he geuen anye man
leue to synne.

The xvi. Chapter.

Who unhappy and wycked chyldren. No man
can hyde him selfe from God. An exhortacion
to the recepyng of instruction.

Wilt thou in the multitude
of vngodly chyldren, and haue
no pleasure in them, yf they feare
not God. Truste not thou too
their lyfe, and regard not their laboures:
for one soune that feareth God, is better
then a thousande vngodlye. And better it
is for a man to dye without chyldren, then
to leaue behynde hym suche chyldre as are
vngodly. For by one that hath vnderstan-
dyng, may a whole cite be vpholden, but
though þe vngodly be many, yet shal it be
wasted thorow the. * **W**hy such thynges
hath myne eye seene & greter thynges the
these haue I herd in mine eares. * In the
cōgregacion of þe vngodly shal a fire burne,
& among vnfaithfull people shal þe wyrt
be kynbled. * The old giants obtained
no grace for their synnes, whych were de-
stroied, trustyng to their owne strength.
* Neither spared he the among whiche Lorde
was stranger, but smote them, and abor-
ted them because of the pryde of their wor-
des. He had no pitye vpon them, but de-
stroied all the people, that were so foure

W God is not
the author
of synne.

Gen. i. b.

Jerem. xii. b.

psal. cxxv. b.
Job. i. c.

The multi-
tude of syn-
ners.

Eccle. xxi. b.
To beware
of synners.

Gen. vi. a.
Gen. xix. c.

psal. c. b.
Eccl. i. a.

Eccle. i. a.
Job. iii. b.
Luz. xvi. b.

Eccl. i. a.
Job. i. b.
Jacob. i. b.

psal. c.
An. h. p. a.
tion to w. p.
sedome.

A comenda-
tion of wy-
sedome.

psal. i. a.
Thon. iii. b.



Pu. xl. xlii.
and. xvi.
Eccle. v.
 in sinne. And for so muche as he overcame
 not the fyre hundred thousand * that ga-
 thered them selues together in the hard-
 nes of thir hert, it were marae; le if one
 beynge hard necked shulde be free. * For
 mercy and wrath is wryth hrm: he is born
 myghty to forgeue, and to potoze out disple-
 sare. Lpke as his mercy is great, even so
 is his punishment: also he iudgeth a
 man accordyng to hys workes. The un-
 godlye shall not escape in hys spore, and
 the longe patience of hym that themerly
 mercy shall not byde beynd. All merce
 shall make place to euery man accordyng
 to the deseruyng of hys workes, and after
 the vnderstandyng of hys pylgrimage.

C Have not thou I wyl hyde my selfe fro
 God, for who wyl chynke upon me from
 about? I shall not be knowen in so greute
 a heape of people, for what is my soule
 among so many creatures? Behold * the
 heu. 13. ver. the heu. of heauens the
 depe, the earth and all that therein is, shall
 be moued at his presence: the mountaynes,
 the hylles, and the foundacions of the earth
 shall shake for feare, when God visiteth
 them. These thynges doth no hert vnder-
 stande, but he vnderstandeth euery hert:
 and who vnderstandeth his mapes? No ma
 seeth hys honnes, and the moost part of
 hys workes are secret. Who wyl declare
 the workes of hys tpyghtousnes? Or who
 shall be able to abyde them? For the cou-
 nault is far from some, and the reuyng
 oute of men is in the fulfylling. Be that is
 humble of heart, thinketh vpon such thynges:
 but an vnwyse and erroneous man callyth
 his mynde vnto folysh thynges.

D As soune bearken thou vnto me, and
 learne vnderstandyng, and marke my
 wordes. * For I haue a sate doctrine, and plannye shall I
 instructe the. God hath set hys workes in
 good ordie from the begynnyng. A parte
 of the n hath be sundred from the other.
 He hath garnysshid hys workes from se-
 nerlastyng, and their begynnynges accor-
 dyng to their generacions. None of them
 humbered another, neyther was aune of
 them bysobyndent vnto hys word. After
 this, God lok d vpon the earth, and folled
 it wryth his goodes. Wryth all maner of sy-
 uynge beastes hath he couered the ground,
 & they al shalbe turned vnto earth againe.

The. xlii. Chapter.

C The creation of m, and the goodnes of God
 ha. h done vnto hym. Of almofa & repedat.

G And the man of the earth, and
 turned him vnto earth againe.
E He gaue him the number of daies
 and ceetapn tyme, yea and gaue
 hym power of the thynges that are vpon
 earth. He clothed hym wryth fteugthe, &
 made hym afree his owne lyknes.

G He made al sech to stand in awe of him, so
 that he had the domynion of all beastes
 and soules. He made out of hym an helpee

lyke vnto hym selfe, and gaue them discre-
 tion and tonge, eyes an. ears, and a herte
 to vnderstande, and fylled them wryth in-
 struction and vnderstandyng. He created
 for them also knowlidge of the spire,
 fylled theire hartes wryth vnderstandyng,
 and shewed them good and euill. He set
 wisepe vpon their hartes, teclaryng vnto
 them his greute and noble workes. What
 they shoulde prayse his holpe name toge-
 ther, & tope of his worders, and be tellunge
 of his noble actes. Besyde this, he gaue
 them instructior, and the lawe of lyfe for
 an herpage.

H He made hym in euery thyng: & euery man
 with a sate & sate thm. s. tpyghte-
 oulnes and iudgements. They same hys
 gloyp wryth thir eyes, & thir eares heard
 the maner of his voyce. And he sayd vnto
 them: beware of all vnpyghteous thynges.
 * He gaue them a sate & sate thm. s. tpyghte-
 oulnes and iudgements.

Their mapes are euer before hym, & are
 not byd from his eyes. * He hath set a tye
 vpon euery people, but A. eall is the
 Lordes porcyon. All their workes are as
 the sun in the sight of God, and hys eyes
 are alway lokyng vpon their mapes. All
 their vnpyghteousnes are manifest vnto
 hym, and all their wpykednes are o-
 pen in his syght. The mercy that a man
 sheweth, is as it were a puse wryth hym,
 and a mannes goet dede pfectueth hym
 as the apple of an eye. * At the laste shall
 he awake, and rewarde euery man vpon
 his beade as he hath deserued, and shall
 tyme thm. s. tpyghte-
 oulnes and iudgements. They same hys
 gloyp wryth thir eyes, & thir eares heard
 the maner of his voyce. And he sayd vnto
 them: beware of all vnpyghteous thynges.
 * He gaue them a sate & sate thm. s. tpyghte-
 oulnes and iudgements.

* O turne then vnto the Lord, forsake thy
 frus, make thy prayre before the lord, do
 thy offence, turne agayne vnto the lord, forsake
 thy vnpyghteousnes, be an viter enemy to
 abhominacion. Ierne to knowe the tpyghte-
 oulnes and iudgements of God, stand in
 porcyon that is set forth for the, and in the
 prayre of the moost hie God. Go into the
 porcyon of the holy moite, wryth such as be
 lyuynge and geue thankes vnto God.

* Who wyl prayse the Lord in the hel? C
 Abyde not thou in the erreure of the vn-
 godly, but geue him thankes before death.
 As for the dede thankfulness veyrlyth from
 hym as nothynge. Beue thou thankes in
 thy lyfe, yea wryth thou art lyuynge, and
 holt thalt thou geue thankes, and prayse
 God, and tope in hys mercy. O howe
 greute is the louynge kyndnesse of the Lord,
 and his mercyfull goodnes vnto such as
 tyme vnto hym. For al thynges may not be
 in man: and why? The soune of man is not
 immortall, and he hath pleasure in the va-
 nyte of wpykednes. What is more cleare
 then the Sunne: yet shal it fayle. Or what

Deu. xlii. v.
 and. x.

Exo. xlii. xlii.
 xlii. xlii.

Rom. xlii. a.
 Deu. xlii. c.
 and. x. c.

Eccle. xlii. b
 & at. xlii. c.

Isa. xlii. e.

Anethozas
 c. 10. a. m. s.
 dependent of
 lyfe.

Isa. xlii. b.
 & at. xlii. c.
 & at. xlii. c.

is more wycked then the thyng that flethe and bloud hath ymagined: and that same shall be reprovied. The Lord seeth the power of the hye heauen, and al are but earthe and ashes. The xix. Chapter.

The marvellous works of God, the misery and wretchednes of mā. Against god ought we not to cōplaine. Pray must we continually.

Gene. i. a.
The prayse
of God.



If I liueth for euer more, made al thyngs together. God only is ryghteous, and remayneth a byctorous kynge for euer. Who shall be able to expresse þe workes of hym? Who hath sought out the ground of þys noble acts? Who shall declare the power of his greatness? Who will take vpon hym to tel out his mercy? As for þe wonderous works of the Lord, ther may nothyng be taken fro thē, nothyng may be put vnto thē, neyther may the ground of thē be found out. But whē a mā hath done his best, he must begin agayn: & when he thinketh to be come to an end, he must go again to þys labour. What is man? Whereto is he worth? What good or euel can he do? If the numbrie of a mans dayes be almoste an hundred yere, it is muche.

Like as the drops of raine are vnto the sea, and as a grauel stone is in comparyson of the land: so are thet yeres to the dayes euerlastyng. * Therfore is the Lord pacifed wth them, and pouerth out þys mercy vpon them. He saw and perceyued þe thoughtes and ymaginacions of thet heart, that they were euill: therfore heaped be vpon þys merciful goodnes vpon them, and shewed them the waye of ryghteousnes. The mercye that a man hath receyved to þys neyghbour: but the mercye of God is vpon all flethe. He chasteneth, he teacheth and nuretureth: pea. euen as a shepheard turneth agayne þys flocke, so doth he all them that receyue chastenyng, nureture, and doctrine. Mercyfull is he vnto them that stande in awe of þys iudgementes.

Approue, when thou doest good, make no gudgeunge at it, and what soeuer thou geuest, speake no discomfortable wordes. Shall not the dewe coule the heate? Euen so is a worde better then a gyfte. * Is not a scendelyre worde a good honeste gyfte? but a gractous man geueth them both. * A foole that call a man in the teerhe and that roughlye, and a gyfte of the nygarde putteth out the eyes. * Let the ryghteousnes before thou come to iudgement. Leane before thou speake, and go to physicke or euer thou be speke: examyn and iudge thy selfe, before the iudgemente come, and so shalt thou fonde grace in the sight of God.

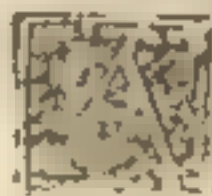
Mumble thy selfe afore thou be speke, and in tyme of thy dyscase steme thy conuersacion. Lette not to praye alwaye, and stande not in feare to be reformed vnto deathe, for the rewarde of God endureth for euer. Be fore thou prayest, prepare thy soule, and be not as one that tepteth God

Thynke vpon the wrathful indignacion þe shall be at the end, & the hour of vengeance, when he shall turne away his face. * When thou hast ynough, remēber the tyme of bonget: and when thou art ryche, thynke vpon the tyme of pouertye and scarcenesse.

From the mornyng vntyl the euenyng the tyme is chaunged, and all suche thynges are soone doone in the sight of God. A wyse man feareth God in all thynges, and in the dayes of transgression he keepeth hym selfe from synne. A dyscrete man hath pleasure in wysdome, and he that sindeeth her, maketh muche of her. They that haue hadde vnderstandyng, haue dealte wylfely in wordes, haue vnderstande the truthe and ryghteousnes, and haue founde out wise sentences and iudgements. * For loke not thy lusts but turne the from thine owne wyl. For if thou geuest thy soule her despyre, it shall make thyne enemyes to laugh the to scorne. Take not thy pleasure in great voluptuousnes, and meddle not to muche wythal. Make not to great cheare of the chynge that thou hast wonne by aduauantage, least thou fall into pouertye, and haue nothyng in thy purse.

The. xix. Chapter.

Wise and whoosedome byngemen to pouerty. In thy wordes must thou vse dyscrecyon. The dyscrecyon of the wysdome of God and man. Wherby thou mayest know what is in a man. Correction muste be vsed wthout anger.



Labouryng man that is geuen vnto drunkenesse, shall not be rich: and he þe maketh not muche of small thynges, shall fall by lytle and lytle. Wyne and women make wyse men cennagares, and put men of vnderstanding to reprove, & he that accompanyeth aduoucers shall become a wicked mā. Gorythes & wormes shall haue hym to heritage, pea he shall be set vnto a greater example, and þys soule shall be rooted out of the number. * He that is hasty to geue credence is lychtmynded, and doth agaynst hym selfe. Who so relosseth in wyckednes, shall be punyshed: he that hateth to be reformed, þys lyfe shall be shortened: and he that aduoceteth babylunge of wordes, quencherh wyckednes. He that offendeth agaynst his owne soule, shall repente it: and he that relosseth in wyckednes, shall be punyshed.

Rebearse not a wycked and chutlyshe worde to wyse, & thou shalt not be hyndered. * Shew thy secretis neyther to frende nor foe, and if thou hast offended, tel it not out. For he shall harken vnto the and marcke the, and when he fyndeth oppoortunyte, he shall bare the. * If thou hast heard a worde agaynst thy neyghbour let it be dead wth in the: and be sure thou shalt haue no harm therby. A foole trausyleth wth a worde, lyke as a womanne that is payned wth bearyng of chyld. Lyke as an arrow shot in a dogges thrygh, so is a word in a fool's heart. * Tel thy frend his faure, least he be ignorant, and saye: I haue not done it: or

Rom. vi. b.
and. xii. b.

Roma. vi. b.
and. xii. b.
Tēperance

Gene. xix. g.
iii. Re. xi. a.

Dymetse
good leas.

Eccle. xlii.

Eccle. xxi. b.
1. x. vii. c. d.

1. cor. x. c. d.
2. a. x. vii. b.

1. b. d. i. p. b.

Jesus the sone of Syrach.

If he haue done it, that he doo it no more. Except he be neyghbour, & he kepe his tōg: and if he haue spoken, & he saie it no more.

Tell thy neyghboure his faulte, for ofte tymes an offence is made, and geue not credence to euery worde: And man falleth for meryme with his tounge, but not with his wyll. * For what is he that hath not offended in his tounge? Geue thy neyghboure warning before thou threaten hym, and geue place vnto the Lorde. * The feare of God is all wysedom, and he that is a right wyse man, kepereth the lawe. As for the doctrine of wickednes, it is no wysdome, & the prudence of synners is no good vnderstanding: it is but wickednes, and abhominacion, and a blasphemynge of wysdome. A simple manne of small vnderstandinge that feareth God, is better then one that hath muche wysdome, and traffyggereth the lawe of his breth. A crafty fottel man can not be wyse, but he is vnrightheous, and with gyftes be wasteth the open and manifest lawe. * A wicked man can be haue hym selfe humbly, and can bouke with his heade, and yet is he but a decepter within. He hyderh his face, and disguyseth it: and because he should not be knowen, he presenteth the.

And though he be so meake that he can do the no harme, yet when he maye synde oportunitie, he shall do some euill. A man may be knowen by his face, & one that hath vnderstanding may be perceiued by the loke of his countenance. A mannes garmente, laughter, and goynge, declare what he is.

The. xxi. Chapter.

Of correction and repentance. Of the gyfte of the wyse man and of the folle. Of synge.

Some man reproveth his neyghboure oft tymes, but not in due season: Agayne, some man holdeh his tounge, and he is wyse and discrete. It is muche better to geue warninge and to reprove, then to beate euell wyll: for he that knowledgeth hym selfe openly, shall be preserved from hurte and destruction. Lyke as when a gelded man chorowe before and luste despyerh a maiden, euen so is it with hym that useth violence and vnrightheousnes in the lawe: How good a thyngge is it, a man that is reproveth to shew openly his repentance: for so shall he escape wyllfull synne.

Some man kepereth silence, and is found wyse: but he that is not ashamed what he saith, is hateful. Some man holdeth his tounge, because he hath not the vnderstandinge of the language: and some man kepereth silence waytynge a convenient tyme. * A wyse man holdeth his tounge till he see oportunitie, but a wanton and vndersecrete body shall regard no tyme, he that useth many wordes, shall hurte his owne soule: and he that taketh authorite upon hym vnrightheously, shall be hated. Some man hath oft tymes prospered in wicked thinges:

The. xxi. Chapter.

Agayne, some man getteth much, and hath harme, and losse. There is a gyft is noughtynge worth: Agayne ther is some gyfte, whose rewarde is double. Some man getteth a falle for beynge to proude, and some cometh to worshippe from lowe estate. Some man bieth muche for a lytle pryce, and must pay for it seven folde.

A wyse man with his wordes maketh hym selfe to be loued, but the fauouters of foolles shall be poured oute. The gyft of the vnrwyse shall do the no good, for his eyes are seven folde. He shall geue lytle, and sale he gaue muche: he openeth his mouthe and cryeth oute as it were one that cryeth out wyne. To daye he lenderh, to morowe he asketh it agayne, and such a man is to be hated. The foolle saith, I haue no frende, I haue no thanke for al my good dedes: yea euen they that ate my bread speake no good of me. How oft & of how many shall he be laughed to scorn? He taketh a more peryllous sal by suche wordes then if he fel upon the ground: euen so shall the failles of wicked men come hastily. In the mouth of hym that is vnrughte, are many vnrightheous and vnrightheous words. A wise sentence shall not be slowe at his mouth of folle, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithal, and in his rest he shall be synned. Some man there is that despoyleth his owne soule with shame, and for an vnrwyse bodys sake destroyeth he it, and with acceptynge of personnes shall he vndo hym selfe. Some man promyseth his frende a gyft for very shame, and getteth an enemy of him for naught. * A lyte is a wicked shame in a man: yet shall it be euer in the mouth of the vnrwyse. A thiefe is better then a man that is accustomed to lye: but they bothe shall haue destruction to heritage. The condicions of lyers are vnrightheous, & thet shame is euer with them.

A wyse man shall bring hym selfe to honour with his wordes and he that hath vnderstandinge shall be sette by amonge great men. He that collecth his loude, shall increase his heape of corne, he that worketh vnrightheousnes, shall be exalted, and he that pleaseth great men, shall escape muche euill. Remardes & gyftes blind the eyes of the wyse, and make him dumme that he cannot tel men their faultes. * Wysdome that is hid, and treasure that is hoorded by, what profyete is in them both? Better is he that kepereth his ignorance secret, then a man that viderh his wysdome.

The. xxi. Chapter.

Of the repetoire of sinne. We may not haue sinne vpon syn. The boldnesse of an heretike. The end of synners. Of folle & of the wyse manne. Of hym that curseth the deuil.

If thou shalt synned, do it no more: but praye for thy synnes, that they maye be forgiven the. It is from synne, euen as from a sleep we

Ecc. xlii. a
and. xxi. b.
Jacob. iii. a

A comment
dario of the
fear of god.

It is no wis
dom, that
lacketh the
fear of god.

Math. i. b.

Ecc. xxi. c.

A
When we
much we
when not
Ecc. xxi. d.

Ecc. xxi. e.

Ecc. xxi. f.
Ecc. iii. a.

Ecc. vi. a.

Ecc. xxi. g.
and. xli. c.

Ecc. xxi. h.
Ips.

Sent. xli. f.
Dan. ii. g.

Pro. xii. h.

The corrup
tio of gilia.

Ecc. xli. i.

Ecc. v. a.
and. xli. c.
Psal. xli.
Luk. xv.

a serpent: for if thou comest to nys her, she
wyl bite the. * The teeth therof are as the
teeth of a Lyon, to slep the soules of men.
The wyckednes of man is a sharpe two ed-
ged swerde, whych maketh such woundes
that they cannot be healed.

Strype and wrongeous dealing shall
make aware a mannes goodes, and tho-
tome yfth a rych house shall be broughte
to naught: so the ryches of the proude
shall be rooted oute. The prayer of the
poore goeth oute of the mouthe, and com-
meth vnto the eares, and bys vengeance
(or defence) shall come, and that hastye.
Who so hateth to be resourmed, it is a to-
ken of an vngodly personne: but he that
feareth God, wyl remember hym selfe.
A myghty man is knowen a far of by his
tounge, but he that hath vnderstandynge,
perceyvet that he shal haue a fall.

B Who so buildeth his house wth other
mens cost, is lyke one that gathereth stones
in wynter. * The congregacion of the vn-
godly is lyke stubble gathered together.
they ende is a flame of fyre. The waye of
the vngodly is set wth stones, but in their
ende is hel, darthnes, and paynes. He that
keperth the lawe, wyl holde fast the vnder-
standynge therof: and the ende of the feare
of God, is wysdome. He that is not wyse,
wyl not be taught in good: but the vniuersal
man aboundeth in wyckednes, and where
bitternes is, there is no vnderstandynge.
* The knowledge of þyngs that flowe lyke
water that runneth ouer, and bys counsell
is a fountayne of lyfe.

Eccle. xvi.

E The heart of a foole is lyke a broken
vessel: he can keepe no wysedome. When a
manne of vnderstandynge heareth a wyse
word, he shal commend it, and make much
of it. But if a voluptuous man heare it, he
shall haue no pleasure therein, but cast it
behynde his backe. The talckynge of a
foole is lyke an heuy burthen by the way,
but to heare a wyse manne speake, it is a
pleasure. Where a doubte is in the con-
gregacion, it is asked at the mouthe of the
wyse, and they shal ponder his wordes in
their heartes. Lyke as a house that is de-
stroyed, even so is wysedome vnto a foole:
As for the knowledge of the vniuersal, it
is but darcke wordes. Doctryne is vnto
hym that hath no vnderstandynge, even as
letters about his feete, and lyke manny-
cles vpon his ryght hand. * A foole listeth
by his voyce wth laughter, but a wyse
man shal scarce laugh secretly.

Eccle. xxi.

W Teaching is vnto a wyse manne a Je-
wel of golde, and lyke an armylet vpon his
ryght arme. A foole he mans foote is soue
in his neighbours house, but one that hath
experiens, shal be ashamed at the person
of the myghty. A foole wyl peepe in at the
window into the house, but he that is wel
nourished wyl stand wythoute. A foole he
man standeth berkenyng at the doore, but
he that is wyse, wyl be ashamed.

The lips of the vniuersal wyl be tallynge
foolysh thynges, but the wordes of such as
haue vnderstandynge, shal be wared in the
balaunce. The heart of foolles is in their
mouthe, but the mouth of þe wyse is in their
bert. When the vngodly cutteth the blas-
phemer, he cutteth his owne soule. * A pri-
uy accuser of other men shal destitute his owne
soule, and be hated of euery manne: but he
that keperth his tounge and is discrete, shal
come to honour.

Jude. i. c.
Eccle. xvi. d.
Eccle. xvi. c.
Eccle. xvi. d.

The xxii. Chapter.

The purgacion of the foolish. Of the fooly the
sonne and daughter. we must haue discrecion
how and to whom we ought to preach: of so-
rrowynge vpon the deade. A foole is not to be
much talked wth al. Fynnynges and wronges
do breake frendshipp and amysse.

Slothful bodye is moulded of a
stone of clape: he that toucheth it
hym. must washe his handes a-
gayne. A myshactured sonne is
the dishonoure of the father. A fooly the
daughter shall be lytle regarded. A wyse
daughter is an heyrage vnto her husband,
but she that commeth to dyshoneyste, byn-
geth her father in heauynes. A daughter
that is parte shame, dyshonoureth both her
father and her husband: the vngodly shal
regarde her, but they both shal despyse her.
The playnynge of Gulycke is not meete
where beuynnes is, even so is the correcti-
on and doctryne of wysdome euer vnplea-
saunte vnto foolles.

Longg. q.
uile.

* Who so teacheth a foole, is euen as
one that gleueth a pot. Hearde together:
as one that telleth a tale to hym that hea-
reth hym not, and as one that sayeth a ma-
oute of an heauye sleepe. Who so telleth a
foole of wysdome, is euen as a man which
speaketh to one that is a slepe: When he
hath tolde his tale, he sauyth: what is the
matter? When one dyeth, lamentacion is
made for hym, because the lyghte sapleth
hym: euen so let men mourne ouer a foole
for he wanteth vnderstandynge. Make but
lytle weppynge because of the deade, for he
is come to rest: but the lyfe of the foole is
worse then the death. Seuen dayes do me
mourne for him þe is deade, but the lamen-
tacion ouer the vniuersal and vngodly shuld
endure al the dayes of their lyfe.

B
Agaynst a
foole.

cc. xxi. d.

Genesis. v.

Talke not muche wth a foole, and go
not wth hym that hath no vnderstanding.
Beware of hym, leaste it turne the to tra-
uayle, and thou shalt not be despyled wth
his synne. Depart from hym, and thou
shalt fynde rest, and shalt not be drawen
backe into his foolyshnes.

Pro. xvi. a

What is heauier then leade? And what
shuld a foole be called els but leade? * sand,
salt, and a lumme of yron is easer to beare
then an vniuersal, fooly the, and vngodly
man. Lyke as the band of woodde bounde
together in the foundation of the house
can not be lewted, even so is it wth the
hearte that is stablished in the thoughte
of counsell. The thoughte of the wyse shall

Ps. ii. nys

Jesus the sone of Sirach.

The.xiii. Chapter.

neither feare, nor be offended at any tyme,
 Lyke as a faire playsted wall in a winter
 house, and an hye buyldynge maye not
 abyde the wynde and storme, even so is a
 fooles herte asayed in his ymaginacion:
 he feareth at euery thyng, and can not
 endure. * He that wyppeth a mannes ere,
 byngeth forth the teares: and he that prycketh
 the herte, byngeth forth the meaning
 and thought. Whoso casteth a stone at the
 bydes, frayeth them away: and he that
 blasphemeth his frend, breaketh the frendship:
 though thou dyest * a sword at thy seide
 per dore not for thou mayest come as
 gayn to thy frend. If he speake sowerly
 feare not, for ye may be agreed together a
 garnier: cepte it be þ thou blasphemest him,
 bydaine him, open his secrettes and wound
 hym traitorously, for all suche thynges
 shall dyue away a frend.

Be sayeful unto thy neyghboure in his
 pouertye, that thou mayest reioyce also in
 his prosperite. Abyde steadfaste unto hym
 in the tyme of his trouble, that thou mayest
 be helye wth hym in his heritage. Like as
 the vapoure & smoke goeth oure at þ ouen
 before þ fyre, even so euil wordes, rebuke &
 chieatynge go before blond besting. Be
 not ashamed to defend thy frend: as for me, I
 wyll not hyde my face fro hym, though he
 shuld do me harm. Whosoeuer heareth it,
 shal beware of him. Who shal set a watch
 before * my mouth, & a sure seale upon my
 lippes, that I fall not wth them, and that
 my tong destroy me not?

The.xiiii. Chapter.

A prayer agaynst pryde, lechery and glotony.
 Of othes, blasphemye, and of wyse communica-
 tion. Of the kindes of Cynnes. Of the synnes
 procede of aduoutry. Of the feare of God.



Lorde, * father & gouernour of
 my lyfe, leaue me not in thine y-
 maginacion and counsell. Obler-
 me not fall in suche reprove.

Who wyll kepe my thoughtes wth the
 scourge, & the doctrine of wysdom in mine
 herte: that he spare not myne ignorauce
 that I fall not wth the, leaue myne igno-
 raunces increace, that myne offences be not
 many in number, & that my synnes excede
 not, lest I fall before myne enemies, and
 to my aduersary reioyce. O Lorde thou sa-
 ther & God of my lyfe, leaue me not in thine
 ymaginacion. O let me not haue a proude
 looke, but turne awaye all voluptuousnes
 frome me. Take frome me the lustes of the body,
 lette not the desyres of vncleines take hold
 vpon me, and geue me not ouer into an vn-
 shamefast and obstinate mynde.

Deare me (O pe chyldren) I wyll geue
 you a doctrine, bothe ye shall order your
 mouth: who so keperth it, shal not perper-
 thorowe his lippes nor be hurte thorowe
 wycked workes. As for the synner, he shall
 be taken in his owne banitye: he that is
 proude and cuffed shall fall therein. * Let
 not thy mouth be accustomed wth swea-

cyng, for in it there are many fautes.
 Let not the namynge of God be continu-
 allye in thy mouth: for lyke as a seruaunt
 whiche is oft punyshed can not be wthoute
 some soze, even soo whatsoeuer he be
 that sweareth and nameth God, shall not
 be clean purged from syn. A man that vseth
 muche swearyng, shall be fylled wth
 wyckednes, & the plage shall neuer go fro
 his house. If he begyle his brother, his
 fault shalve vpon him, yf he knowledg not
 his synne, he maketh a double offence: & yf
 he sweare in vayne, he shall not be found righ-
 teous, for his house shalve full of plagis.

* The wordes of the sweare byngeth
 deathe (God graunt that it be not found
 in the house of Jacob) But they that feare
 Godeschue all such, and lye not welcryn-
 in synne. * Use not thy mouth to vn honest
 and fylthy talkynge, for it is the word of
 synne. Remember thy father and thy mo-
 ther, when thou art set among great men,
 lest God forgette the in thine sight, and
 least thou dotynge in thy custome, suffer
 rebuke, and wythe not to haue ben born,
 and so curte þ dare of thy nature. * The
 man that is accustomed wth the wordes
 of blasphemye, wyll neuer be resourmed al-
 the dayes of his lyfe. To syn thyse is to
 muche but the chyd byngeth wryth and
 destruccyon. An hore stomacke can not be
 quenched (even lyke a burnyng fyre) tyl it
 haue swallowed up some thyng: even so an
 vncaste man hath no rest in his fleshe, tyl
 he haue knowen a fyre.

Al bread is swete to an whoremonger,
 he wyll not leaue of tyl he haue bys pur-
 pose. A manne that breaketh wedlocke,
 and regaderth not his soule, but foreth:
 Suche, who seeth me? I am compassed
 aboute wth barrenesse, the trailes co-
 uet me, no body seeth me: whom nebe I to
 fear? The byest wyll not remeber my syns.
 He vnderstandeth not that his eyes se all
 thynges, for al frech feare of men bypuerth
 away the feare of god fro him: for he feareth
 one lyfe the eyes of men, & consydereth not
 that the eyes of the Lorde are clere then
 the Sunne, beholdynge all the wayes of
 men and the grounde of the depe, and lo-
 kynge euen to mennes hertes in secrette
 places: The Lorde God knewe all thyng-
 ges before, or euer they were made, and
 after they be broughte to passe also he lo-
 keth vpon them all. * The same man shall
 be openly punyshed in the stretes of the
 cyty, and shalbe chased abroad lyke a pong
 hore foale: and when he thynketh least
 vpon it, he shall be taken. Thus shall he be
 put to shame of euery manne, because he
 wolde not vnderstand the feare of the lord.
 And thus shal it go also wth every wyfe
 that leaueth her housband, and getteth
 enherstaunce by a straunge maryage.

Fyrst she hath bene vnfaithfull vnto the
 lawe of the byest: Secondly she hath for-
 saken her owne housband: Thirde, she
 hath

1. Cor. xiii.
 1. Cor. xiii. c.

friendship.

Ecl. xii. b.
 1. Cor. xiii. c.

1. Cor. xiii. c.

1. Cor. xiii. c.

Against ba-
 beling and
 captiages.

1. Cor. xiii. b.
 1. Cor. xiii. b.
 1. Cor. xiii. b.

Leuit. xiii.

Eph. v. 9.

1. Cor. xiii. c.

1. Cor. xiii. c.

1. Cor. xiii. c.
 1. Cor. xiii. c.

Leuit. xiii. b.
 Deut. xiii.

1. Cor. xiii. b.

harbe played the whore in aduouterye and gotten her chyldren by another man. She shall be brought sure of the congregaciō, and her chyldren shall be loked vpon. Her chyldre shall not take rote: and as for frute, her branches shall byng forth none.

A shamefull repore shall she leaue behynd her, and her dishonour shall not be put out. And they that remayn shall knowe that there is nothyng better, then the feare of God: & that there is nothyng sweeter then to take hede vnto the commaundementes of the Lord. A great worship is it to folowe þe Lord, for lōg lyfe shall be receiued of him.

The. xliii. Chapter.

A prayer of wysdome procedyng forth of þe mouth of God. Of her workes & place where she regeth.

The prayse of wysdome.



Wysdom shall prayse her selfe and be honored in God, and reioyce in the myddest of hys people: In the congregaciōs of the bled shall she open her mouth, and triumphe in the beholdinge of his power. In þe myddest of her people shall she be exalted and worshyd as in the holpe fulnes: In the multitude of the chosen shall she be commended, and amonge such as be blessed, she shall be praysed, and shall saye: I am come oute of the mouth of the highest, for þe bozne before all creatures. I caused the lychte that shal not to asple in the heauen, and conuerted all the eary as a cloude. My dwellinge is aboue in the beygde, and my seate is in the pyllet of the cloude. I my selfe alone haue gone rounde aboute the compassse of heauen, and pearced the grounde of the depe: I haue walked in the floudes of the sea, and haue stand in all the landes. My dominion is in euery people, and in euery naciō, and wyth my power haue I trodded down the heces of al. both hie & lowe.

In al these thynges also I sought rest, and a dwellinge in some inberptaunce.

So the creator of all thyngs gaue me a commaundemente, and he that made me, appointed me a tabernacle, & sayd vnto me. Let thy dwellinge be in Jacob, & thine inberptaunce in Israell, & tote thy selfe among my chosen. * I was created fro the begynnyng, & before the world, & shall not leaue of vnto the world to come. In the holpe inhabitation haue I secured before hym, and so was I stablyshed in Syon. In the holpe cite rested I in lyke maner: and in Ierusalem was my power: I toke rote in an honorable people, even in the porcion of the Lord and in his heritage, and he re me in the fulnes of the sainctes. I am set by an hie lyke a Cedar vpon Libanus, and as a Cypress tree vpon the mount Hermon: * I am exalted lyke a palme tree in Eades, and as a rose plante in Acrecho: As a fayre olpue tree in the feld, and am exalted lyke as a planteyne tree, by the water syde. I haue greden a smell in the stretes, as the Cinamom and Balme,

that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Saryre of the beste. I haue made my dwellinges to smelle as it were of rospn, Salbanum, of Clowes, and incense, and as Lybanus whē it is not betwē beuē: & mine odoure is as the pure Balm. As the Sereninte haue I stretched out my branches, & my branches at the branches of honour & louing fauoure. * As the vyne haue I broughte forth frute, a swete sauour: & my floure as the frute of honour and riches. I am the mother of benytre, of loue, of feare, of knowledge and of holpe hope. I am grace of life & truthe. In me is all hope of lyfe & vertue. Come to me all ye þe despyous of me, & fil your selves w my treasures: for my spirit is sweter then hony, & so is my inheritaunce more the the hony combe: the remembraunce of me endureth for euer more. They þe eat me, & shal haue the more bouget: and they þe drinke me, shall thirste more. Who so herken to vnto me, shall not come to confusiō: & they that vnto me shall not offend. They þe make me to be known, shall haue euerylastyng lyfe.

All these thynges are the booke of lyfe, the couenant of the highest, and the knowledge of the truthe. Moses commaunded the lawe in the preceptes of ryghteousnes: for an heritage to the house of Jacob, and commytted the promyses vnto Israell. Out of Dauid hys seruante he ordeined to raise up a moste myghty king sittynge in the seate of honoure for euer more. * I was fullen vnto wysdome lyke as the floude of Durson, and as the floud of Tigris when þe new frutes are growynge.

This bringerth a plenteous vnderstandynge lyke Euphrates, and filleth it by, as the Jordan in þe time of baruen. This maketh noutout to breake forth as the lychte, & as the water Gibon in the barnest. The spirit hath not knowen her perfectly, no more that the laste seke oute the ground of her. For her thought is fuller then the sea, and her counsaile is profounder then the greete depe. I wysdome haue taste oute floudes. I am as a greete waterbroke out of the ryuer. I am the ryuer Donk, & as a water condyte am I come oute of þe garden of pleasure. I sayed: I wyl water þe garden of my pōge places & fol the frute of my truthe. So my waterbroke became increasynge grete, & my ryuer apperched vnto þe sea. For I make doctre ne to be vnto all mēne as lighte as þe fyre morninge, and I shall make it to be euer the clearer. I wyl pearse thorow all þe somer parties of the earth. I wyl ke vnto al such as be a slepe, & lighte al the þe out their trust in þe Lord. I shall yet poure out doctre lyke as prophesie & leaue it vnto such as seke after wysdome: and theire generaciōs shall I neuer faile vnto þe euerylastyng world. * Behold I haue not laboured for my selfe onely, but for al that seke after þe truthe.

The.

John. xlv. a

John. xlv. a

John. vi. d

Exod. xx. v.

and. xliii. a

psal. cxv. b

actes. ii. d.

Deut. xxx. q.

and. xli. b

John. vi. c.

Eccl. x. c.

Jesus the son of Sirach.

The. xxv. Chapter.

Of the thynges whiche please God, and of the whiche he hateth. Of. ix. thynges that be not to be suspect, and of the tenth: chedye of the malice of a woman.

Gene. xlii. b
Rom. xlii. b

Eccle. xl.
i. xxi. vi.

Eccle. xl. b.

Gene. ii. b.

These thynges there are, that my spirit fauoreth, wherby he also alowed before God & me. * The vnitye of brethren, the loue of neighbours, and man and wyfe that agree well together.

These thynges there be whiche my soule hateth, and I utterly abhorre the lyfe of them: I pooze man that is proude. A ryche man that is a frat, and an olde body that doeth, & is vncouth. If thou haste gathered nothyng in thy yowth, what wyse thou fynd then in thine age? O how pleasaunt a thyng is it, when gray headed men are discrete, and wher the eldres can geue good counsayll: O how conly a thyng is wyse: dome vnto aged men, yea vnderstanding and counsaile is a glorious thyng. The crowne of old men is to haue much experyence, and the feare of God is their worshipp.

There be. ix. thynges wherby I haue iudged in my herte to be happye, and the tenth wyll I tell furthe vnto men wyth my tonge. A man that wyll be lyuer, hath hope of hys chyldren, and seeth the fall of his enemyes. * Well is hym that dwel- leth with an housewyfe of vnderstanding, and that hath not fallen byth hys tonge, and that hath not bene saue to sette such as are vnmete for hym. Well is hym that fyndeth a saythfull secunde: and wel is hym whiche talkech of wysedome to an eare that heareth hym.

Eccle. xlii. a
and. xii.
Iacob. iii. a

A comment:
dacion of
feare of the
Lord.

An euyl wo
man.

O how great is he, that fyndeth wysedome and knowledge? Yet is he not aboue hym that feareth the Lord. * The feare of god hath set it selfe aboue all thynges. Blessed is the man vnto whom it is graunted to haue the feare of God. Vnto whome shall he be lykned, & kepeth it fast? The feare of God is the begynnyng of hys loue, and the begynnyng of sayth is to cleaue faste vnto it. The heauyns of the herte is all & punishment, and the wyckednes of a woman goeth aboue all. All punishment and plage is nothyng in comparyson of & plage of the herte. * euen so all wyckednes is nothyng to the wyckednes of a woman.

Whatsoeuer happeneth vnto a man, is nothing in comparyson of it that hys euell wyll do vnto hym: and all vengeance is nothyng to the vengeance of the enemy.

Pro. xvi. e.

There is not a more wycked head then the heade of the Serpent, and there is no wrath aboue the wrath of a woman. * I wyll rather dwel wyth a Lyon and dyag, then to kepe house wyth a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shall moue her countenance as it were a Beer, and as a sacke shall she shewe it amonge the neighbours. Her housebande is brought to shame amonge

The. xxv. Chapter.

hys neighbours, and when he heareth it, it maketh hym to sygh. All wyckednes is but lytle to the wyckednes of a woman, the porcion of the vngodly shall fall vpon her.

Lyke as to clymme vp a sandy way is to the scere of the aged, euen so is a wyfe full of wordes to a styl quere man.

* Take not to hartely vpon the, betwixt of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greete confusion. If a woman get the mastery, then is she contrary to her husbande. A wycked wyfe maketh a sorow hert: an heauy countenance, and a dead wound. * Of the woman came the begynnyng of synne, and thowt we be all are dead. Beue the water no pas- sage, no not a lytle, neyther geue a wycked woman her wyll. If she walke not after thy hande, she shall confounde the in the syght of thy enemyes. Cut her of then from thy fleshe, that she do not alway abuse the.

Eccle. xlii. b
ii. Reg. xi. a
and. xlii. a.

Gene. iii. a.

The. xxvi. Chapter.

The prayse of a good woman. Of & feare of these thynges & of the fourth. Of & Ielouse and dyonchen woman. Of two thynges that cause sorow, and of the thyng whiche moueth wythe. It is harde to fynde a mar- chaunte wythout discreete or a tauerne wyth- out synne in hys tonge.



Appy is the man that hath a vertuous wyfe, for & nombie of his peetes shalbe double. An honest woman maketh her husband a ioyfull man, & shal fill the peetes of his life in peace. A vertuous woman is a noble gyfte, which shal be geue for a good porcyon vnto such as feare God. Whether a man be ryche or pooze he may haue euer a merre herte, and a chearefull countenance. There be these thynges that my hert feareth, and my face is a scaped of the fourth. Treason in a cypre, a sedicious people, & noysome tonges, all these are he- uyer then & deathe. But wher one is gelous ouer his wyfe, it byngeth payne & sorowe vnto the herte: and a woman that telleth out al thynges, is a scourge of the tong. * When one hath an euyl wyfe, it is euen as when an vnylyke payre of oren must drawe together: be that getteth her, getteth a scorpion. A dyonchen woman is a great plage, for she can not couer her owne shame.

A good
wyfe.

Judg. xvi.

Eccle. xlii. a

The whooredome of a woman maye be knowne in the pryde of her eyes and eyes lyddes. If thy daughter be not shamesfast, hold her scapelye, lest she abuse her selfe thowt ouermuch libertye. Beware of all the dishonesty of her eyes, and maruell not if she do agaynst the. Lyke as one that goeth by the way and is thyrstye, so shall she open her mouth, and drynche of euery nerte water that she may get. Wy euerie hedge shall she set her doune, and open her quyer agaynst euery arrowe. * A ioy- nge wyfe reioyseth her husbande, and

feareth

feareth his bones with her wisdom. A woman of fewe wordes is a gift of God, and to a well nourished mynde may no thyng be compared.

An honest and manerly woman is a gift about other gyftes, and ther is no weight to be compared unto a mynde that can rule it selfe. Like as the Sunne when it is rised, is an ornamente in the hye heauē of the Lord, so is a vertuous wife the bewe of all her house. * Like as the cleare lyght is upon the holy candelsticke, so is the bewe of the face upon an honest woman. Like as the golden pylles are upon the sockettes of syluer, so are the fayre legges upon a woman that hath a countenance mynde. Perpetuall are the foundations that be layed upon a whole stoupe, so are the commaundementes of God upon an holy woman.

There be two thynges that greue my heart, & in the thyrde is a displeasure come upon me. When an expert man of warre suffereth fear, fere and pouerty. When men of vnderstandynge and wisdom are not let by: And when one departeth fro thyngs trewlynes vnto synne. Who so doth such, the Lord hath prepared hym to the sword. There be two maner of thynges, whiche me thynke to be harde and peccylous. A marchaunte canue not lyghlye keepe hym from wronge, neither a traueiler him selfe from synne.

The. xlviii. Chapter.

Of the poore that woulde be riche. The probation of the man that feareth God. The vncertaintye of a foole. The secretes of a frende are not to be vndered. The wretched praymeth euil, whiche returneth vpon hym selfe.



* Cause of prynces haue many one offended: and he that seeketh to be trewe, toucheth his eyes aspyde. Like as a nail in a wall stryketh it selfe vnto the wall, so doth synne stryke betwixt the buyer and the seller. If he holde hym not diligently in the feare of the Lord, his house shall soone be ouerthrowen. Like as when one suffereth, the felchynes remapeth in the soue: So re may each tyme some vncleane

thyng in the thought of man. * The ouer prouerb the porters be tel, so doth the tacyon of trouble to the righteous men.

* The tree of the sylde is known by his frute, so is the thought of mans heart known by his wordes. Waple no man except thou haue hearde hym, for a man is known by his wordes. If thou folowest righteousness, thou shalt get her, and put her vpon the as a fayre garment. And thou shalt smel with her and she shall defende the for euer, and in the daye of knowledge thou shalt fynd stedfastnes. The bydes resorte vnto thev like, so doth the treuth turne vnto the that be occupied withal. The upon wapleth for the praye: so do p

synnes lurke vpon the workers of wretchednes. The talyng of hym that feareth God, is nothyng but wisdom, as for a foole, he changeth as the moone. If thou be among the vndiscere, * kepe thy word to a conueniente tyme, but amonge suche as be wyle, speake on hardelpe. The talyng of foolcs is abhomyne, and thev spore is voluptuousnes and misnourture. Suche sweatinge maketh the heart to stande by, & to stryue with such, stoppeth the eares. The strife of the proud is bloud sheddyng, and thev blasphemynge is heuie to heare. * Who so discovereth secretes, leseth his credence, and fyndeth no frende after his wyl. Loue thy frende and bynde thy selfe in faithfulness with hym: but if thou bewrapst thy secretes, thou shalt not get hym agayne: For like as the man that destroyeth his enemy, so is he also that dealeth falsly in the frendship of his neyghboure.

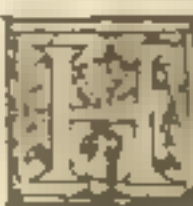
Like as one that letteth a byde goe oute of his hand, cannot take her againe: Euen so thou, if thou gve ouer thy frend, thou canst not get hym agayne: Yea, thou canst not come by hym, for he is to farre of. He is vnto the as a koe escaped oute of the snare, for his soule is wounded.

As for woundes, they maye be bounde by as gayne, and an euil word may be reconceled: but who so bewrapeth the secretes of a frende, there is no more hope to be had vnto hym. He that wyndeth with the eyes praymeth some euil, & no man shall take hym from it. When thou arte present, he shall hylve commend & prayse thy wordes: but at the laste he shall turne his tale, and sounder thy sayinge. Many thynges haue I dated, but nothyng so euill, for the Lord himselfe also abhorreth suche one.

Who so casteth a stone on hye, it shall fall vpon his owne heade: and he that smothereth with gyle, woundeth hym selfe. * Who so dyggeth a pye, shall fall therein, & he that layeth a snare shall be taken in it hym selfe. Who so geuerd a wicked hope to some countaile, it shall come vpon hym selfe, & he shall not knowe from whence. The proud blasphemers are scornfull, but vengeance lurketh for them as a Lyon. They that reioyse at the fall of the righteous, shall be taken in the snare, and gylt of heart shall chuse them before they dye. Anger and rigorosnes are two abhominable thynges, and the vngodlye hath the both vpon hym.

The. xlviii. Chapter.

We ought not to desire vengeance, but to forgiue the offence. Of the tongue, and of the daungers therof.



That seeketh vengeance, shall fynde vengeance of the Lord which shall surely kepe hym his synnes. Forgiue thy neyghboure

Rom. xii. b

Eccl. xiii. b

Eccl. xvi. b. and xxi. b. friendship.

Pro. x. b.

Eccl. x. b. and xxi. b.

Deu. xxi. a. Rom. xii. c. Math. v. b. and xvi. b.

Eccl. v. b.

Eccl. v. b.

Eccl. v. b. and xxi. a.

Trouble. Sap. iii. a. Jer. xli. b. Amos. vi. b.

Jesus the son of Sirach.

the hurte that he hath done the, and so shall thy synnes be forgiven the also, whē thou prayest. A man that beareth hatred against another, how can he desire forgiveness of God? He that sheweth no mercie to a manne whiche is lyke hym selfe, how can he aske forgiveness of his synnes? If he that is but flesh beareth hatred and keepeth it, who will intreate for his synnes? Remember the ende, and lette enmytie passe, whiche seeketh deathe and destruction, and abyde thou in the commaundementes. Remember the commaundemente so shalt thou not be rygourous over thy neyghboure. Thynke vpon the counsaile

Eccl. viii. 1. Against peace breake-
hers.
Ps. xvi. 1.

W of the best, and forgive thy neyghbours ignorance, * Beware of strife, and thou shalt make thy synnes fewer. For an angry man kindleth variance, and the vngodlye disquieteth friends, and putteth his foe among them that be at peace.

The more woode ther is, the more behement is the fyre: and the myghtyer that men be, the greater is the wrath: and the longer the stryfe endureth, the more it burneth.

Eccl. xxi. 10

An hastye blameynge kindleth a fyre, and a hastye stryfe heareth bloude. If thou blotte the sparke, it shall burne: If thou spyt vpon it, it shall goo forthe, and both these go out of thy mouth. The schlanderer, & double tonged is cursed, for many one that be friends setteth he at variance. The double tonge hath disquieted manye one & draweth the frende to another, & cities hath he broken down, & ouerthrowne the houses of great men. The thrid tonge hathe cast out an honeste woman, and robbed them of theyre laboures. Who so hearkeneth vnto suche, shall neuer fynde rest and neuer dwel safely. The stroke of the rod maketh vdders, but the stroke of the tong smiteth the bones in sundre. Ther be manye that haue perished in the swerde, but manye moe thowgh the tong.

Wel is hym that is kepte from an euil tong, and cometh not in the dāger thereof, whiche draweth not the poeke of such, and in no bounde is the bandes of it.

For the poeke thereof is of yron, and the bande of it of stele, the deatch thereof is a very euell deathe: hell were better for one, then suche a tonge. But the fyre of it may not oppresse them that feare God, and the flame thereof maye not burne them.

Suche as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lion, and deuour them as a leopard. Thou hedgest thy goodes in thowes: why dost thou not rather make doores and barres for thy mouth?

Thou wepest thy gold & syluer: why dost thou not wep thy wordes also vpon thy balance? Beware that thou slide not in thy tong, and so fall before thyne enemies that lay wait for the.

The xxix. Chapter.

The xxix. Chapter.

Howe we ought to lend ouer money, and do almes. Of a saythfull man answerynge for his frende. Of lyberalitye and hospitalite.

Who so wyl shewe mercie, let hym lende vnto his neyghboure, and he that is able, let hym kepe the commaundemente. Lende vnto thy neyghboure in tyme of his neede: and paye thou thy neyghboure agayne in due season. Keepe thy word and be saythfull to hym, and thou shalt alwaye fynde the thyng that is necessary for the. There haue be many, that when a thyng was lent them, rekened it to be soude, & made them trauail and laboure, that had helped them. Whyle they receiue any thyng they kysse the handes of suche as geue them, and for theyre neyghbours good they humble theyr voyce. But when they shoulde paye agayne, they kepe it backe, and geue euill wordes, and make manie excuses by reasonne of the tyme: and though he be vnable, yet geuerh he scarce the halfe agayn, and rekeneth the other to be soude. If he withholde not his money, yet hath he an enemye of hym, & that vnderstand. He payeth hym with cursing and rebuke, & geuerh hym euil wordes for his good dede. There be many one which are not glad for to lend, not because of euill, but they feare to lese the thyng that they lend. Yet haue thou patience w the simple, and withhold not mercie fro hym. Helpe the poore for the comaundementes sake, and lette hym not goo empty from the, because of his necessity. Lese thy money for thy brother and neyghbours sake, & burye it not vnder a stone, where it rusteth and corrupteth. * Wasteth thy treasure after the commaundemente of the best, and so shall it bringe the more profite then golde. Laye vp thy almes in the hand of the poore, and it shall kepe the from al euil. A mannes almes is a purse with hym, and shall kepe a mans fauour as a papple of an eye: & afterwarde shall it arise, & pay every mā his rewarde vnto his head. It shall fight for a gaynst thyne enemies, better then the shield of a gyant, or speere of the myghty.

* A good honest man is surety for his neyghboure, but a wycked person letteth hym come to shame. Forget not the frendshyppe of thy surety, for he hath geuen his soule for the. The vngodlye despiseth the good dedes of his surety, and the vnbankfull & ignorant leaueth his surety in daunges. Some man promyseth for his neyghboure: & when he hath losse his honestie, he shall forsake hym. Suretyshyppe hath destroyed manye a ryghte manne, and remoued them as the haues in the sea. Synners people hath it dysuened awaie, and caused them to wander in straunge countreys. An vngodlye man transgressinge the commaundement of the

Leuit. vi. 1.
Deut. 23.

B

Math. vi. 19.
Luke. xxi. 12.
1. Timo. vi. 17.
2. Cor. xiii. 11.
1. Tim. vi. 17.
2. Cor. xiii. 11.
1. Tim. vi. 17.
2. Cor. xiii. 11.

1. Tim. vi. 17.
2. Cor. xiii. 11.
1. Tim. vi. 17.
2. Cor. xiii. 11.

the Lorde, shall fall into an euell sweete-
shyppe: and though he force hym selfe to
gette oute, yet shall he fall into iudgement.
Help thy neyghbour out after thy power,
and beware that þy selfe fall not in such
bettes. * The chypse thynges that keperth in
the lyfe, is water and breade, clothynge
and lodgynges to couer the shame.

D Better is it to haue a poore lyuynge in
a mannes owne house, then delycate fare
amonge the straunge. Be it lytle or muche
that thou haste, holde the content wyth all,
and thou shalt not be blamed as a vaga-
bonde: for a mysecable life is it to go from
house to house: and where a man is fremd,
he darre not open his mouth. Though he one
be lodged and haue meate and drynke, yet
shall he be taken as vnworthye, and heare
manyp better rougher wordes, namely thus:
Woe thy way thou straunger, and prepare
a table for thy selfe, and feede me also of þy
thou haste. Away thou straunger (so that
he regardeth his honoure nomore) my bro-
ther cometh into my house, and so he rel-
leth hym the necessitie of his house. These
thynges are heauy to a man that hath vn-
derstandynge: namely, the forbyddynge of
the house, and that the lender calleth hym
in the tere.

The. xxx. Chapter.

Of the correction of chyldren, of the commo-
dity of health. Death is better then a sorow-
ful lyfe. Of hye wisdom. Of the loye and
sorowe of the hert.

Chastysynge
of chyldren
p. 10. ciii. e.
and. xiii. b
p. 10. ciii. e
and. xiii. b

Deut. vi. a.

W * Do so loueth his chyldre, hol-
derth hym still vnder correcty-
on that he maye haue loye of
hym afterwarde, and that he
gripe not after his neyghbours doyes.

He that teacheth his sonne, shall haue toy
in hym, and uede not to be ashamed of hym
amonge his aquaryntes. * Who so en-
forneth and teacheth his sonne, greuerth
the enuemye: and before his frendes he
may haue loye of hym. Though the father
dye, yet is he as though he were not dead:
for he hath lefte one behynde hym that is
lyke hym. In his lyfe he sawe hym, and
had loye in hym, and was not sorre in his
death, neither was he ashamed before the
ennemyes. For he lefte behynde hym an
auenger agaynst his enemyes; and a
good doer vnto the frendes. For the lyfe
of chyldren he shall bynde the woundes
together, and his herte is greued at eue-
rye orpe. A vntamed horse wyll be hard,
and a wanton chyldre wyll be wilfull. If
thou byngeth up thy sonne delycatelye, he
shall make the afraide: and if thou playe
wyth hym, he shall byngeth the to heuyn.

Laughe not wyth hym, lest thou wepe w-
thym also, & lest thy tere be set on edge at
the laste. * Seue hym no lybertye in his
youth, & excuse not his folye. Bowe down
his neck while he is yong, hit hym vpon þy
sides while he is yet but a chyldre, lest he
war stubburn, & geue no more force of the

& so shalt þy haue beuines of soule. Teach
thy chyld, & be diligent therein, lest it be to
thy shame. Better is þy pore beyng whole
and conge, then a man to be ryche, & not
to haue his health. Health and welfare
is aboue all gold, and a whole body aboue
all treasure. There is no ryche aboue a
sounde bodye, and no loye aboue the loye
of þy herte. Deathe is better then a wret-
ched lyfe, or continuall syknesse. * The
good thynges þy are put in a close mouth,
are lyke as when meat is layed vpon the
grau.

The prayse
of health.

Against
carelesse
men.

What good doeth the offerynge vnto
an Idoll? For he can neither eate, taste,
nor smell. Euen so is he that is chased of
the Lorde, and beareth the rewardes of
iniquyte. He seeth wyth his eyes, and
groweth lyke a gelded manne, that lyeth
wyth a byrgyne, and syngeth. * Seue not
ouer thy mynde into beuynes, and bere
not thy selfe in thyne owne counsell. The
loye and chearefulnesse of the herte is the
lyfe of manne, and a mannes gladnes is
the prolongynge of his dayes. Loue thyne
owne soule, and conforte thyne herte: as for
sorowe and beuynes, dyue it farre fro the.
* For beuynes hath slayn many a man, and
byngeth no profit: zeale and anger shorten
the dayes of the lyfe: carelesnes and sorow
byng age before the tyme. Vnto a mery
hert euery thyng hath a good tast that he
eaterth.

Eccle. xx. a.
prou. xii. b
xv. b. and
xvii. b.
prou. xiii.

II. Cor. vii.

The. xxxi. Chapter.

We ought to geue diligent hede to honesty.
Of them that take payne to gather ryches.
The prayse of a ryche man wythout a fault.
We ought to fye dyonchenes and folowe
sobrenes.



Sauaple and carelesnes for ry-
ches taketh awaye the slepe, &
maketh the fleshe to consume.
When one lyeth & taketh care,
he waketh euery wyte, lyke as great sicknes
breaketh the slepe. The ryche hath greate
laboure in gatherynge ryches togyther,
and then taketh the pleasure of his ryches
he taketh his tere and is refreshed. But
who so labourerth and prospererth not, he
is poorer: and though he leaue of, yet is he a
begger. He that loueth ryches, shall not be
sufficed: and who so foloweth corrupcyon,
shall haue inoughe thereof. * Many one
are come in greate myfortune by the rea-
son of gold, and haue founde theyr destruc-
cion before the. It is a tree of fallynge vnto
them that offer it vp, and all suche as be
foloweth fall therein. Blessed is the ryche,
whiche is founde withoute blemyshe, and
hath not go after gold, nor hoped in mony
and treasures. Where is there suche one?
and we shall commend hym, and cal hym
blessed, for greate thynges doeth he among
his people. Who so is tried & founde per-
fecte in suche thynges, shall be commended
and praysed. Who myght offend, & hath
not offended? Who coulde do euell, and
harde

I. Tim. vi.
Carelesnes.

Eccle. viii.

Expecta Ite. **I** have not done it: Therefore shall his good be stablished, & the whole congregation shall declare his almes. * If thou sit at a great mans table, open not thy mouth upon it, & make not many wordes. Remember that an euell eye is a shew.

B **W**hat thyng created is worse then a wycked eye: therefore weperth it before euery mannes face. Laye not thyne hand upon euery thyng that thyne eye seeth, and styue not wyth hym in the dish. Donder by thy selfe what thy neyghbour wold sayne haue, & be discrete in euery pointe. Eate the thyng that is sette before the mannerlye, as it becommeth a man, and eate not to muche, lest thou be abhorred. Leave þ of fyrst of all because of nourtour, lest thou be he wold no man may satisfye, whiche maye turne to thy decay. When thou syttest amonge manye meene, reach not thyne hand out fyrst of all. How wel contente is a wyse manne wyth a lytle wyne: so þ in slepe thou shalt not be sycke thereof, ne fele anye payne. A swete whol some slepe shall such one haue, & feele no inward greife. He ryseth up by tymes in þ morning, & is wel at ease in him selfe. But an vnfacible eater seperth vnquyetly, & hath ach & payn of the body. If thou felest that thou haste eat to much, aryse, go thy way, cast it of thy stomacke, & take thy rest.

Rom. xli. b. **W**ho so heare me and despise me not, and at the laste thou shalt fynde as I haue tolde the. In all thy works be diligent and quicke, so there shall no spekenes happen unto þ. Who so is liberal in beling out his meate manye men shall blesse hym & praysse hym in their lippes, and the same is a sure token of his loue & faythe. But he þ is vnfaithful in meate, the whole cytie shall cōplayne of hym: and þ is a sure experience of his infydelity and wickednes. Be not þ a wyne bibber, for wyne hath destroyed many a man. The syre proueth the hardy prou, euen so doeth wyne proue the vertes of the proud when they be droncken.

Expecta Ite. **W**yne soberly dronken quickeneth the life of man. If thou dryncke't measurably, thou shalt be temperate. What lyfe is it, that maye contynue withoute wyne? **Pro. xlii. a.** **W**yne was made from the begynnyng to make manne gladd (and not for drunkennes.) **Eccl. x.** **W**yne measurably dronken is a relosynge of the soule and bodye. But if it be dronken wyth excess, it maketh byternes and sorowe unto the mynd. Drunkennes folleth the mynde of the folye wyth shame and tyme, mounyeth the strength and maketh wounds. * Rebu're not thy neyghboure at the wyne, and despyse hym not in his myrthe. Geue him no despayrefull wordes, and preasse not hyon hym wyth contrarie saynges.

The xxxiii. Chapter.

Of the discrecion and prayse of the preacher, and of the hearer. Of the feare, sayth, and confidence of God.

If thou be made a ruler, pryde not thy selfe therein, but be thou as one of the people. Take diligent care for them, and loke well vnto: and when thou hast done all thy dewty, sitte the doune, that thou mayest be merce wyth them, and receyue a crowne of honoure. Take mysely and honestly, for wysedome becommeth the ryght well. Bynder not musycke. * Speake not, wher ther is no audience: and potwre not forth wysedome out of tyme, at an importunyte. Lyke as the Carbuncle stone shyneth that is set in gold, so both a song garnysheth the wyne feaste: and as the Smaragde that is set in golde, so is the sweetness of wysdome by the myrth of wyne.

B **T**hou ponge man, speake that becommeth the, and that is profitable, and yet scarce when thou art thyse asked. Comprehende muche wyth fewe wordes. In many thynges be as one that is ignorant, geue care, and holde thy tounge wythall. * If thou be amonge men of hyer authority, desyre not to compare thy selfe vnto them: & when an elder speaketh, make not thou manye wordes therein. Before the thounder goeth lyghtenynge, and before nourtoure, and shamelastnes, goeth loue and fauoure. Stande by by tymes, & be not the last: but get the home sone, and there take thy pastyme, and do what thou wylter: so that thou do no euill, and despyse no man. But for all thynges geue thakes vnto hym that hath made the, and replenished the wyth his goodes.

C **W**ho so feareth the Lorde, wyl receyue his doctryne: and they that gette them to hym by tymes, shall fynd grace. He that sekerh the law, shall be fylled wythall: As for him that is but saued, he wyl be offended therat. They that feare the Lorde, shall fynd the iudgement, and they rightuousnes shall be kindled as a lyghte. An vngodly man wyl not be reformed, but can helpe hym selfe wyth the exaple of other in his purpose. A man of vnderstandynge despyseth no good counsell: but a wyld & proud body hath no feare. My sonne, do nothing withoute aduysment, so shall it not repent the after the dede. Go not in the way wher thou mayest fall, nor wher thou mayest stumble agaynst the stone. Geue not thy selfe into a laborious slippery way, & beware of thyne owne chyldren. In all thy workes put thy trust in god for thy whole best, for that is the keepynge of the comāndmentes. Who so beleueth Goddes word takerh vnde to the comāndmentes: & he that putteth his trust in the Lorde shall wante nothyng.

The xxxiiii. Chapter.

Of the diuinaunce of hym that feareth God: The answers of the wise. The lyttel description of a sole. Man is in the hande of God, as the earthe is in the hande of the potter. Wroughte not to despyse oure selues, to become subiects to other.

Ther

The feare
of God.

Here shall no euill happen vnto
him that feareth God: but whē
he is in temptacion, the Lorde
shall deliuer hym. A wyse man
bareth not the law, but an hypocrite is as
a shyp in a ragyng water. A man of vnder-
standynge geueth credence vnto the lawe
of God, and the law is saythful vnto him.
Be sure of the matter, then talke thereof.
Be friste wel instructed, then makest thou
gute answere. * The herte of the foolpish
is lyke a cartewhele, and hys thoughtes
run about like the ecelstre. Like as a wyld
horse that neieth vnder euery one that sit-
teth vpon hym: so is it wth a scoinesfull
frende. Why doth one day excel another,
save all the dayes of the yere come of
the Sunne? The wysedome of the Lorde
hath so parted them a sunder, and so hath
he ordered the tymes and solempne sea-
sons. Some of them hath he chosen and
halowed before other dayes. * And al men
are made of the grounde, and oute of the
earth of Adam.

Eccle. xxi.

That the
gyfts of
God be di-
uerse.

Gen. i. d.

In the multitude of science hath the
Lorde sunoered theym, and made theyr
wayes of dyuersse fashyons. Some of them
habe he blessed, made muche of theym, hal-
lowed theym, and claped them to hym
selfe. But some of them hath he cursed &
broughte them lowe, and put them oute of
theyr estate. * Lyke as the clay is in the
potter's hand, and al the ordynge thereof
at hys pleasure: so are men also in the hande
of hym that made them, so that he maye
geue the as it lykerh hym best. * Agaynst
euil is good, and agaynst death is lyfe: so
is þe vngodly agaynst such as feare God.
Beholde thus al the workes of the Wyse,
and there are euer * two agaynst two, &
one set agaynst another. I am abashed
by lyste of all, as one that gathereth afree
in harneste. In the gyfts of God, in hys
blessynge I am increased, and haue filled
my wyne presse, lyke a grape gatherer.
* Beholde, howe I haue not laboured on-
lye for my selfe, but for al such as loue ius-
tice and wysedome.

Roma. ix. c

II. Cor. vii. c

Some reue-
le. agaynst
one.

Eccle. xxi. d.

Heare me, O ye greute men of the peo-
ple, and hearken wth your eares ye rulers
Note not of the congregaciō. * Beue not thy soune
thy libertie and wyse, thy brother and frend, power
ouer the whyle thou lyuest: and geue not
away thy substaunce and good to another,
lest it repent the, and thou be sayne to beg
therefore thy selfe. As long as thou lyuest
and hast brethe, let no man chaunge the:
For better it is thy children to praye the
shew what thou shouldest be sayne to lōke
in theire handes. In all thy workes be
excellente, & thy honoure be neuer stained.
At þe tyme when thou shalt end thy dayes,
and forshy thy lyfe, bestow the thyne in be-
ritance. The fodder, the whip and the but-
tōwe to den belōgeth vnto the Ate: Wheat, coores-
sion, and worke vnto the seruante.
* If thou set thy seruante to labour,

thou shalt fynde rest: But if thou let hym
go ydel, he shall seke lybertie. The pocke
and the whyppe bowe downe the necke,
but tame thou thy euell seruante wth
bondes and correction. Sende hym to la-
boure, that he go not ydle. For ydelnesse
bryngeth much euil. Set hym to worke
for that belongeth vnto hym, and become
meth hym wel. If he be not obedient, bind
hys fete: but do not so much vnto hym in
any wyse, and wthout discrecion do no-
thyng. If thou haue a (saythfull) seruante
let hym be vnto the as thyne owne soule,
for in bloude hast thou gotten hym. * If
thou haue a seruante, holde hym as thy
selfe, for thou haste nedde of hym as of thy
selfe. If thou increasest hym euil, and ke-
pest him hard, and makest hym to be proud
and to renne away from the, thou canst
not tel what way thou shalt seke hym.

Eccle. vii. d.

The. xxxiii. Chapter.

Of dreames, diuinations, and enchauntemen-
tes. We oughte to confute vayne hope and
lyngge. The prayse of them that feare God.
Of dyuers workes of men. God doth not
allowe the workes of an vnfaithfull man.



A wyse people begyle them sel-
ues wth vayne and disceitfull
hope, & folow trulle in dreames.
Who so regardeth dreames, is
lyke hym that will take hold of a shadow,
and folow after þe wynd: For so is it wth
the appearnges of dreames. Before the
face is the lyknes of a face. Who can be
cleansed of the vncleane? Or what truerh
can be spokē of a liar? Sothsayng, wyrd-
craft, sorcery and dreamynge, is but vane-
tye: lyke as when a woman traunpleth
wth chyldre, and hath many fantasies in
her hert. Wher as such visions come not
of God, sette not thyne herte vpon them:
For dreames haue disceyued many a man,
& then sayled that put their truste therein.

A
Dreames.

The law shall be fulfilled wthout lies, &
and wysedome is sufficient to a saythfull
mouth. A wyse man that is well instructe
vnderstandeth muche: and he that hath
good experience, can talke of wysdome. He
that hath no experience, knoweth little: &
he that erreth causeth much trowblednes.
When I was yet in erreute, I lerned
muche also: yea, I was so lerned that I
could not expresse it all, and came ofte in
pauell of death ther ouer, tyll I was deli-
uered from it. Now I se, that they which
feare God, haue the right spryit: for they
hoke standeth in hym that can helpe them.
Who so feareth the Lord, standeth in awe
of no man, and is not afeard, for the Lord
is his hope and comfort.

Blessed is the soule of hym that feareth
the Lord: In whō putteth he hys truste?
who is hys strengthe? For the eyes of þe Lord
haue respect vnto them that loue hym. He
is their myghty protectōr, & strong grownd:
A defence for the heate, a refuge for the
hate none day, & succoure for sombyng,

Jesus the sonne of Sirach.

The. xxxv. Chapter.

and an helpe for fallynge. He scattereth by the soule, and lighteneth the eyes: He geueth health, lyfe and blessinge. * He that geueth an offerynge of vntygthuous good, his offerynge is refused: and the scornful dealynge of the vntygthuous please not God. * God hath no delire in the offerynge of the vngodlye, neither may synne be reconciled in the multitude of oblations. Who so bringeth an offerynge out of the goods of the poore, dotheuen as one þat kylleth the sonne before the fathers eyes.

D The bread of the needful is the lyfe of the poore: he that defraudeth hym therof, is a man of bloude. Who so robbereth his neyghboure of his lyuing, doeth as great syn as though he slew hym to death. * He þat defraudeth the labourer of his hye, is a bloud shedder. When one buildeth and another breaketh downe, what profyte haue they then but labour? When one prayeth and another curseth, whose voyce wyl the Lorde heare? He that wasteth hym selfe because of a deade bodye, and then toucheth the deade agayne, what doeth his wastynge? * So is it w a man that fasteth for his synnes, and doth the agayne: who wyl heare his prayer? Or what doth his fastynge helpe hym?

The. xxxv. Chapter.

It is well done to pray, and to doo sacrifice. The prayer of the fatherlesse, and of the widowe and of hym that humbleth hym selfe.

Who so kepereth the lawe, bynggeth offrynges ynough. He that holdeth fast þat commaundemente, offereth the ryght healethfull offerynge. He that is thankfull and recompenseth, offereth hys due. * Who so is mercifull and geueth almes, that is the ryghte thanke offerynge. God hath pleasure when one departeth from synne: and to forsake vntygthuousnes, recouereth vs wyth hym.

Thou shalt not appere empty before the Lorde, for al such is done because of þat commaundemente. The offerynge of the tyghtuous maketh the altier fat, and a sweete smelle is it before the Ghest. * The offerynge of the tyghtuous is acceptable vnto God, and shall neuer be forgotten. Geue God hys honoure wyth a chearfull ere, and kepe not backe the spyllynge of thy handes. * In all thy grates shewe a mercie countenance, and halow thy ryches vnto God, accordyng as he hath enriched and prospered the: and loke what thine hand is able, that geue wyth a chearefull ere: for the Lorde recompenseth, and geueth the seven tymes as muche agayne.

Geue no vntygthuous gifts, for such wyl he not receyue. * Beware of wrongeous offerynge, for the Lorde is a tyghtuous iudge: and regardeth no mans person, he accepteth not the personne of the poore: but he heareth the prayer of the oppressed.

He despiseth not þat despise of the fatherles,

nor of the wyddowe, whē she poureth oute her prayer before hym. Douth not God se the teares that renne downe the chekes of the wyddowe? Or heareth he not the complaynte, ouer such as make her to wepe? Who so serueth God after hys pleasure, shalbe accepted, and hys prayer reacheth vnto the cloudes. * The prayer of hym that humbleth hym selfe, goeth thorow the cloudes, tyl he come nye. She wyl not be comforted, ner go her way, tyl the hyest God haue respecte vnto her, geue true sentence, and persourme the iudgemente. And the Lorde wyl not be slacke in comynge, nor tary longe: tyl he haue smitten in sonder the backes of the vntygthful, and auenged hym selfe of the Heathen: till he haue taken away the multitude of the cruel, and broken the scepter of the vntygthuous: tyl he geue euery man after hys workes, and rewarde them as they haue deserued: tyl he haue deliuered hys people, magnifyed their cause, and relosed them in hys mercye. **D** home saye a thyng is mercye in the tyme of angurthe and trouble? It is lyke a cloude of raine, that cometh in the tyme of a drouche.

The. xxxvi. Chapter.

A prayer to God in the person of all sayethfull men, with the prayse of a good woman.

Gue mercye vpon vs, O Lorde thou God of all thynges. Haue respecte vnto vs, shewe vs the lyght of thy mercyes, and send thy feare amonge the Heathen and Strangers, whych seke not after the: þat they may know, how that ther is no God but thou, and that they maye shewe thy wonderous workes. * Lyst vp thine eare ouer the outlandy Heathen, that they may leerne to knowe thy myghte and powere. Lyke as thou arte halowed in vs before them, so bynge to passe that thou mayeste be magnified also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou O Lorde. Kenne thy tokens and chaunge thy wonderous workes. Shewe thine hande and thy ryght arme gloriouly. Lay se vp thy indignacion, & powere oute thy wrath. Take away the aduersary, & smite the enemye. Make the tyme shorte, remember thy couenaunte, that thy wonderous workes may be praysed. Let the wrath of the fire consume the that lyue so careles: and let the perpy that do the people hurt. Smite in sonder þat head of the wyntes that be our enemyes, and say: ther is none other but we.

* Gather al þat tribes of Iacob together agayne, that they may knowe home that ther is none other God but onely thou, þat they maye shewe thy wonderous workes, and be thy people, and herstage, lyke as from the begynnyng. O Lord haue mercie vpon the people that hath thy name. & vpon

Israel

True sacr
fices.

Phil. ii. i.

erod. xxiii.

Gene. llii.

ii. Cor. ix. b
Job. iii. b

God is ha
re of al in
justice.

Jud. llii. b
erod. llii. b

Geno. llii.
Acto. x. a.

Jerem. p.

W

A prayer
for the
goble.

Exo. lvi. 1. **1. Par. vi. 5.** **Rom. vi. 10.** **1. Cor. ii. 15.** **The comen- dation of a good wyfe.** **Eccle. vi.** **Israell** whom thou hast lickened to a first borne sonne. * O be mercifull vnto Ierusalem the city of thy Sanctuary, the city of thy rest. For thou wilt thy people with thy glorie. Beare thy people vnto thy creature, whom thou madest from the beginning, & raise up the prophetes that haue bene shewed in thy name. Remembre them that marvell for thee, that the prophetes may be found faithfull. O Lord beare the prayer of thy seruantes, according to the blessing of Aaron ouer thy people: that al they which dwell vpon the earth, may knowe & thou art the Lord the eternall God, whiche is from euerlasting.

The bellye deuoureth all meates, yet is one meate better then another. Lyke as the tongue tasteth venyson, so drieth an hert of vnderstandynge marke false wordes.

A frowarde herte geueth besynnes, but a manne of experyence listeth hym vp agayn. The womanne receaueth euery manne, yet is one daughter better then another.

* A fawse wyfe reioysyth her house she, and a true loutch nothing better. If she be loutche and vertuous with all, then is not her husbunde lyke other men. He that hath gotten a vertuous woman, hath a goodly possid: he is vnto him an helpe, and pryncer wherupon he resteth. Wher no herte is, ther the goodes are spoiled: and wher no house wyfe is, there the frencheles mouen the. Lyke as there is no credence geuen to a robber, that goeth from one cotre to another: So is not the man beleued, that hath no nest, and must turne in wyche he maye abyde in the nyghte.

The xxxvii. Chapter.

Howe a man shoulde knowe frenches, and counsellors, and searche the company of a holy man.



Every frend sith: I wyll be frendlye vnto hym also. But there is some frend, whiche is only a frend in name. Remembre there not braunes vnto death, when a companion and frende is turned to an enemye? O most wicked presumption: From whence arte thou sprunge up, to couer the earth with falscheade and dyscrete? There is some companion whiche in prosperyte reioysyth with his frende: but in the tyme of trouble, he taketh parte agaynst hym.

There is some companion that mouereth thy reb his frend for the belly sake: but in trouble he shal be taketh hold of the thyld. Forget not thy frend in thy mynde, & thinke vnto hym in thy tynes. Euery counsellor bringeth forth his cosell: neuertheless there is some & counsellor but for his own pryncer. Beware of the counsellor, and be aduysed afore whereto thou wilt vse hym, for he wyll counsel for hym selfe: lest he cast the for upon the, and sape vnto the: Thy way and purpose is good, and after-

ward he stand agaynst the, and loke what shal become of the.

* Aske no counsell at hym, that suspecteth the for an enemye, and hyde thy cosell from such as hate the. Aske no counsell at a woman concerninge the thynges that she longeth for: net at a feartull and fawse berred bodie, in matters of warre: or at a mischaunte, howe beate he wyll escape the wares towardes hym: or at a brete of lyllyng: or at an enuious manne, of thyngelgeyng: or at the vntrewe: full of loutche kyndes: or at the flauty: full of workynge: or at an byselyng whiche hath no house, of prosperite or wealtre. (Anyde body woulde not gladly heare speake of myche laboure.) Take no suche folkes to counsell, but be diligent to seke counsell at a vertuous man that feareth God, such one as thou knowest to be a keeper of the commaundements, whiche hath a mynde after thine owne mynde, and is sorry for the when thou comblest.

And holde thy counsell faste in thyne herte: for there is no man more fyerfull to kepe it, then thou thy selfe. For a mans mynde is sometyme more dysposed to tell oute, then seuen watchemen that sitte aboute in an hye place loopyng aboute them. And above all thynges, praye the breste that he wyl leade thy way in faythfulnes, and truth. Before all thynges aske counsell first: and or euer thou do any thyng be well aduysed. There be foure thynges that declare a chaunged herte, wher oure there springeth euill & good, deache and lyfe, and a masterfull counge that dablyeth muche. Some man is aye & well instructed in many thynges: and yet very vnproffitable vnto hym selfe. Some man there is that can geue wyse and prudent counsell, and yet is dated, & counted a begger, for that grace is not geuen hym of God to be accepted. An other is robbed of all wyse dome, yet is he wyse vnto hym selfe, and the fruite of vnderstandynge is saythfull in hy mouth.

A wyse man keperth his people wyse, and the scutes of his wysdoms faile not. A wyse man shal be plenteously blessed of God: & all they that see hym shal speake good of hym. The lyfe of man standeth in the number of the dayes, but the dayes of Israell are innumerable. A wyse man shal obtayne faythfulnes and credence amonge his people, & his name shal be perpetual. My sonne pryncer thy soule in thy lyfe: and if thou se any euill thyng, geue it not vnto her. For all thynges are not profprable for al men, neyther hath euery soule plesure in euery thyng. Be not greued in euery eatynge, & not to halp vpon all meate. For excelle of meates bringeth sickenes, & glotony cometh at the last to an vntreweable beate. Wherome glotony haue many one perished: but he & dieth hym selfe temperately, & prolongeth his lyfe.

Al. i. The

B
Myth who
y Guiden
counsaile.

Exo. xlii.

ii Cor. vi. c
and x. i.

Ecc. xxxi. b

Jesus the sone of Strach.

The. xxxviii. Chapter.

A Philitian. In sickness ought we to pray & send a Philitian who the healer by prayer. The beweping of the dead. Sadness. Woful home. Arriviers of craftemen.

3. comendacion of phisike.

Exo. xv. d. tit. Reg. tit. c.

Honour & phisician: honoure him because of necessity. God hath created him (for of & dyest cometh medycine) & he shall receyve gyfts of & king. The wisdom of the phisician bringeth hym to great worship, & in the sight of & grete men of this worlde, he shalbe honouablie taken. The Lorde hath created medycine of & earth, and he that is wise wyl not abhorre it. Was not the opter water made swete wth a tree? that men myghte lerne to knowe the vertue thereof? The Lorde hath given men wisdom and understan- dyng. that he myght be honoured in his wondrous workes. Wth such doeth he heale mē, & taketh away their paynes: Of such doth the Apothecary make a confec- tion, yet can no man perfectme all his workes. For of the Lorde cometh pros- perous wealth over all the earth.

Bey sonne, despise not this in thy sick- nes but praye unto the Lorde, and he shall make the whole. Leave of from sinne, and order thy bandes a ryght: cleanse thyne heart from all wickednes. Beue a swete sa- voured offryng, and the fine floure for a token of remembrance: make the offering fatte, as one that geueth the first scutes, and geue comme to the phisician. For the Lorde hath created him: let hym not go frō the, for thou haste neede of hym. The hour may come, that the sycke may be helped thowowe them, when they praye unto the Lorde, & they may recouer, and get healt to lye longer. He that synneth before his maker, shall fall into the vades of the phisician.

C* Bey sonne, bringe forth thy teares o- ver the deade: and begynne to mourne, as if thou haddest suffered greare harme thy selfe: and then couer thy body after a con- uenient maner, and despyse not thy burial. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentati- on excediently, and that a day or two, lest thou be euell spoken of: and then comfort thy selfe because of the beauties. * For of heuines cometh death, the heuines of the heart breaketh strength. Heuines & pouer- ty greueth & better, in thyracy & offence. Take no heuines to heart, dyue it awaye, & remember the last thyngs. Forget it not, for ther is no turnyng agayn. Thou shalt do hym no good, but hurt thy selfe. Remem- ber thy iudgement, thyne also shal be lyke wyse: vnto me yester day, vnto the to day. Let the remembrance of the deade cease in his rest, and conforthe thy selfe agayne ouer hym, serenge thy spirit is departed from hym. * The wisdom of the scribe is at conuenient tyme of rest: and he that

The. xxxviii. Chapter.

ceaseth from exerceyse and labour, shal- be wyse. He that holdeth the plough, and hath pleasure in proddynge and dyngyn the oren, and goeth about wth such wo- kes, he can speake of oren. He setteth his heart to make sowes, and is diligent to geue the kyne fodder. So is euery car- penter also and workemaster, that labou- reth wth nyght and day: he carueth, gra- ueth and cutteth oute, and his desire is in sondy connyng rynges, and his heart imagineth, howe he may connynglye cast an image, his diligence also and watching performeth the worke. The prynciple in lyke maner bideth by his art, & doth his diligence to labour the prync. The va- pour of the fyre byndeth his flesh, & he must fight wth the heat of & foyr. The noise of the hammer soundeth euer in his eares, and his eyes loke styl vpon the thing that he maketh. He hath set his mynde there vpon, that he wyl make out his worke, & therfore he watcheth, howe he maye set it out, and bringe it to an ende.

So doth the potter sit by his worke, he turneth the whele aboute wth his fete, he is diligent & careful in all his doynge, and his labour & worke is without nūbre. He fashioneth the claye wth his arme, and wth his fete he tempereth it. His heart imagineth howe he maye make it pleasaunt, and his diligence is to cleanse the out. Al these hope in their hands, and euery one thynketh to be connyng in his worke. Wthout these maye not the cy- pres be maintained, inhabited nor occu- pyed: yet come they not hys in the congre- gation: they understaunde not the coue- nant of the lame: they canne not declare cquyte and iudgement: they can not fynde out the darke sentences, but thowowe them shall the creature of the worlde be main- tained: their prayer concerneth onely the worke and labour of connyng.

The. xxxix. Chapter.

A wyse man. The workes of God. Vnto the good, good thyngs do profite, but vnto the euill euill good thynges are euill.

He that applyeth his mynde to vnderstande the same of God, doeth diligentelye seeke oute & wysedome of them of the olde tyme, and exerceyeth hym selfe in the prophetes. He keepeth the sayn- ges of famous men, and preasseth to the vnderstandynge of darcke sentences of wysedome. He seeketh oute the mystere of secrete saynges, and exerceyeth hym selfe therein continually. He doth serue among great men, and appereth before & prync. He goeth into a straunge countrer, and traueseth thowowe it: looke what good or euill is amonge men, he proueth it and sekerh it oute. He purposeth in his heart, to resorte earlye vnto the Lorde that made hym, and to praye before the best god. He openeth his mouth in prayer, and

Who shall get true wisdom.

And prayeth for his synners. When the
greate Lord will, he shall be spyled wth
the spyrte of understādyng, that he may
then poure out wyse sentences, and geue
thanckes vnto the Lord in his praye.
He shall orde his deuyce, and leade his
knowledge a ryghte, and geue hym un-
derstandyng of secrete thynges. He shal
hewe for the the science of his learninge,
and reioyce in the couenaunte of the lawe
of the Lord. The whole congregacion shal
commende his wysedome, and it shal ne-
uer be put oute. The remembraunce of
hym shal neuer be forgotten, & his name
shall continue from one generacyon to a-
nother. His wysedome shall be spoken
of, and the whole congregacion shal open
ly declare his prayse. Whyle he lyueth
he hath a greater name then a thousand
besyde, and after his deathe his same name
remaineth vnto hym. Yet will I speake
of mo men of understādyng, for I am ful
as the sycone.

eccl. xlii. b.

An exhorta-
cion to pra-
yse God.

Gen. i. d.

Gen. vi. d.

Harken vnto me (ye holpe vertuous
chyliden) bynges for the scure, as the rose
that is planted by the brokes of the feld,
and geue ye a swete smell as Lybanus.
Glorifie as the rose garden, syng a song
of prayse. O geue thanckes vnto God ouer
all his workes. Geue glory & honoure vn-
to the Lord, hewe his prayse wth your
lyppes. Yea euen wth the song of your
lyppes, wth harpes and playng and in
geuynge thanckes vnto hym, saye after
this manner: All the workes of the Lord
are exceeding good, and all his com-
maundementes are mete and convenient
in due season.

* A man nedeth not to saye: what is that?
what is that? for at tyme convenient they
shal all be sought. At his commaundement
the water was as a wall, and at the word
of his mouth the waters stode styll. In
his commaundement is euery thyng ac-
ceptable and reconcyled, and his healt he
can not be minished. The workes of all
flesh are before hym, and there is nothinge
hid from his eyes. He seeth from euery
syng to euery syng, and there is no-
thyng to wonderfull of hym vnto hym. A
man nedeth not to saye then: what is this
or that? For he hath made all thynges to
do good vnto man. His blessing shall
ouerrun as a streame, & moisture shall
lyke a foud of water. Like as he maketh
the water for drought, so shal his wrath fall
vpon the heathen.

Rom. vii. d.
eccl. xlii. c.

Tim. i. d.

His wayes are playne and ryght vnto
the iuste, but the vngodlye stumbe at the.
* For the good are good thynges created
from the begynnyng, and euery thynges
for the vngodlye. All thynges necessarye
for the lyfe of manne are created from the
begynnyng: water, fyre, yron, and salte,
meel, wheat and honye, mylke and wyne,
orle and clothyng. All these thynges are
created * for the best to the faythful: But

to the vngodlye shal all these thynges be
turned to the hurt and harme. Where be
spites that are created for vengeance, and
in theyr rygourousnes haue they fastened
theyr tormentes. In the tyme of the end
they shal pour out theyr fure, & pacifye
the wrath of hym that made the. Fyre,
hail, hunger & deathe: all thynges are crea-
ted for vengeance.

The rest of myld norfome beastes, the
scorpions, serps, & the fowles, are created
also for vengeance, to the destruction of the
vngodly. They shal be glad to do his com-
maundementes, and when nedeth is, they
shal be redy vpon earth: & whē their hour
is come they shal not ouerpass the comma-
ndement of the Lord.

Gen. i. d.

Therefore haue I taken a good cou-
rage vnto me from the begynnyng, and
thought to put these thynges in waityng,
and to leaue them behynde me. * All the
workes of the Lord are good, and he ge-
ueth euery one in due season, and when
nedeth is, so that a man nedeth not to saye:
this is worse then that. For in due season
they are all pleasur & good: And therefore
praise the Lord wth whole herte and
mouth, and geue thanckes vnto his name.

The xl. Chapter.

Many miseries light in a mans lyfe. All thynges
pass away, but a tyme and stable fowth
remaineth. Of the blessing of the ryghteous,
and prerogatyue of the feare of god.

Great trouble is created for
all men, and an heauy yoke vpon
all mens chyliden, from the
daye that they go oute of theyr
mothers wombe, tyll they be buryed in
(the earthe) the mother of all thynges:
namely, their thoughtes and imaginaci-
ons, feare of the hert, counsaile, medita-
cions, longyng and desyre, the day of deeth,
from the best that syteth vpon the glo-
rious seat, vnto the lowest and most sim-
ple vpon the earthe: from hym that is glo-
riously arrayed and weareth a crowne, vnto
tyll hym that is but homely and symple
clothed. There is nothyng but mythe,
zele, fearfulness, vniquenes, and feare of
deathe, rygourous anger and fowle. And in
the nyght when one should rest and slepe
vpon his bedde, the slepe changerh his un-
derstandyng & knowledge. A lytle as no-
thyng is his rest, in the slepe as wel as in
the day of labour.

The miseries
of
manlyfe.

He feareth and is disquieted in the blys-
son of his hert, as one that renneth out of
a battayle: and in the tyme of healt he be-
awaketh, and maruaileth that the feare
was nothyng. Such thynges happē vnto
all flesh, bothe man and beaste: but shuen
folde to the vngodly. * Moreover deathe,
bloudsheddyng, fowle, and sweerde, op-
pression, hunger, destruction and puny-
ment: these thynges are all created agaynst
the vngodlye, and for theyr sake came the
flood also. All that is of the earthe, shal
turne

eccl. xxi. d.
Gen. vii. d.
and. iii. d.

Jesus the sone of Sirach.

turne to erth agayne: and all waters ebbe agayn into the sea. Al bypbes and unrighteousnes shalbe put awaye, but saythfulnes and tructh shall endure for ever. The substance and goods of the vngodly shall be dryed vp and spicke awaye as a water floude, & they shall make a sounde like a great thounder in the rayne.

Elyke as the rpyghteous reioysseth when he openeth his hande, so shall the transgressours be faynte, when they goods banyshe and consume awaye. * The chyldren of the vngodly shall not obtayne manye branches: and the vncleanerotes vpon the hye rockes shalbe tored out before the grasse by the water syde and vpon the ryuer bankes.

Frendshypnes and lyberalyppe in the increase and blessinge of God, is lyke a paradise and garden of pleasure: such meetynge also & kyndnes endureth for ever. * To labour and to be content wth that a man hath, is a swete pleasaunt lyfe: and that is to fynd a treasure aboue all treasures. To beget chyldre & to repaire the city, maketh a perpetual name, but an honest woman is more worth then they both. Wyne and mynstrelsy reioyse the heart, but the loue of wysdome is aboue them bothe.

Happynge and harpynge make a swete norse, but a frendlyp tonge goeth beyond them both. Thynne eye desyret saoure & bewtye, but a grene fede time rather then they bothe. A frende and companion come together at oportunitie, but aboue them bothe is a wyfe that agreeth wth her housband. One brother helpeth another in the tyme of trouble, but almes shall deliuer more then they bothe. Golde and syluer fasten the fete, but a good counsaile is more: * Aunt then they bothe. Temporal substance and strengthe lyfe by the mynde: but the feare of the Lord more the they bothe. The feare of the Lord wanteth nothyng, and neberth no helpe. The feare of the Lord is as a pleasaunt garde of blessinge, and nothyng is so beutyfull as it is. My soune leade not a beggers life, for better it were to dye then to begge.

Whoso loketh to another mans table, taketh no thought for his own lyuynge howe to vpholde his lyfe, for he seeth hym selfe wth other mens meat. But a wyse and wel nactoured man wol beware thereof. Begginge is swete in the mouth of the vnshamefast, but in his belly there burneth a fyre.

The.xlii. Chapter.

Of the remembrance of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacion to geue hede vnto wysdom. Of what thynges a man ought to be ashamed.

Deathe, howe bitter is the remembrance of the, to a manne that sekerth rest and comfort in his substance and ryches, vnto

The.xlii. Chapter.

the man that hath nothyng to bere him: and that hath prosperyppe in all thynges, yea, vnto hym that is yet able to receyue meate? O deathe, howe acceptable and good is thy iudgement vnto the needy, and vnto hym whose strength sayleth, & that is nowe in his laste age, and that in all thynges is full of care and fearfulness: vnto hym also that is in dyspayre, & hath no hope nor patience? Be not thou * Afraid of deathe: remembre them that haue bene before the, and that come after the: this is the iudgemente of the Lord ouer all fleshe. And whye woldest thou be agaynst thy pleasure of the best? Whether it be ten, an hundred or a thousand yeres, deathe asketh not howe longe one hath lyued.

The chyldren of the vngodly are abhominable chyldren, and so are they that kepe compaigne wth the vngodly. * The inheritance of vngodly chyldre shall come to naught, and they possessorie shall haue perpetuall shame & confusion. The chyldren complayne of an vngodly father, and whye: for his sake they are rebuked & despyed. Wo be vnto you (O ye vngodly) whiche haue forsaken the lawe of the best God: if ye be boine, ye shall be boine to cursinge, if ye dye, the curse shall bee your porcion.

* All that is of the earth, shall turne to earth agayne: so go the vngodly also oute of the curse into destruction. The sorowe of men is in their bodye, but the name of the vngodly shall be put oute, for it is nothinge worth. Labour to get the a good name, for that shall continue suer by the then a thousand great treasures of golde. A good lyfe hath a number of dayes, but a good name endureth euer.

My chyldren, kepe wysdome in peace, for wysdome that is hyd, and a treasure that is not sene, what profit is in them both? A man that hydeth his folysynes, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good in all thynges, and alway to be ashamed. True sayth muelpone and measure it.

Be ashamed of whoredome before thy father and mother: Be ashamed of leasping before the prynces, and men of authorite: Of synne, before the Judge and Ruler: Of offence, before the congregacion, and people: Of vntyghteousnes, before a companion & friend. Of theste, before the neighbours. As for the feare of God and his couenaunt, be not ashamed thereof.

Be ashamed to lye wth thine elbowes vpon the bread: Be ashamed to lye vpon harlors: Be ashamed to turne away thy face from thy frend: Be ashamed to take and not to geue: * Be ashamed also to lye vpon another mans wyfe, and too make manye trespassinge wordes wth her mayden, or to stand by her bedsyde. Be ashamed

Gen. 18.

The chyldren of the vngodly.

Eccle. 1. d.

130. xlii. a
Eccle. xlii. a
A good name.

Eccle. 17. d.

Where
shamefast-
nes is to be
gloried.

Rom. 1. d.

Math. 23. c.
Eccle. 10. d.
Eccle. 10. d.

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shamed to vphrayde thy frend when thou geurste any thyng, caste hym not in the seerch wythall.

The.xlii. Chapter.

Secretes maye not be opened. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges, yea, euen the secretes of the herte.

g



Shearse not a thyng thyse, & disclose not the wordes, that thou haste heard in secrete. Be shamefast and wel mannered in dede, so shall euey man fauoure the.

Things * Of these thynges be not thou a shamed, and accepte no personne to offende. **not to be as** **shamed of.** **meire,** of these thynges be not a shamed: Of the lawe of God, of the couenaunte, of iudgemente: to byngne the vngodlye from vngodlynes vnto ryghteousnes, and to make hym a good man: to deale saythfully wyth thy nepghboure and companion: to distribute the heritage vnto the frendes: to be dyligence to kepe true measure and weyghre: to be content, wher ther þ gettest much or lytle: to deale truly wyth temporal goods in byngne & selling: to byngne vp chyldren wyth diligence: to correcte an euell seruaunte: to kepe that thyng is from an euell wyse, to set a locke wher many handes are: what thou deliuecest and geuest out to be kepte, to tell it, and to weye it: to wyte vp all the outegaynges and receyvinges: to enloume the vnlearned and vnywysse: Of the aged, that are iudged of the yonge: If thou be dyligent in these thynges, truly thou shalt be learned and wysse, and accepted of all men.

B

What we ought to kepe our daughters in greates waresnes. **Eccle.xvii.**

The doughter maketh the father to marre secrete: and the carefulnes that he hath for hir, taketh away his slepyng in the night, lest she shuld ouergrowne: & when she hath an husband, lest she shuld be hated: lest she shoulde be despyed or rayshed in her virginite, or gotten wyth chylde in her fathers house: Or (when she cometh to the man) lest she behaue herselfe not ryghte, or conceyue vntrutefull.

ecc. xvii. b

* If thy daughter be wanton kepe her straitlye, lest she cause thyne enemies to laugh the to scorn, and the whole cyp to geue the an euill reporte, and so thou be fayne to heat thy shame of euey man, and be confounded before all the people. **Beholde** not euerye bodys beuty, and haue not much dwellinge amonge womenne. For lyke as the woime and mothe cometh out of clothinge, so doth wychednes come of women.

Gene. iii. d.

L

It is better to be wyth an euell man, then wyth a fendelye wyse, that putterh one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thynges that I haue sene. In the wordes of the Lorde are his workes. The sone ouerloketh all thynges wyth his wyne, and all his workes are ful of the clearenes therof. Hath not the Lorde broughte to

The.xlii. Chapter: Jo.ii.

pasle, that his sayntes shoulde tel out all his wonderous workes, whiche the almyghy Lorde hath stablished: Al thynges endure in his glorie. He seketh out the grounde of the depe and the bette, and he knoweth all they: ymagynacion and wisdom. For the Lorde knoweth all science, and he loketh into the token of the tyme. He declarerh the thynges that are passe and so to come, and discloseth thynges that are secrete. No thought may escape hym, neyther maye anye worde be hydde from hym. He hath garnished the hye excellent workes of wysedome, and le is it euerlastyng to euerlastyng. Vnto hym maye no thyng be added, neyther can he be diminished. he hath no nede also of anye cofsaile. O how amiable are all his workes and as a sparke to loke vpon: They lyue al, and endure for euer: and when soeuer nede is, they are al obedyente vnto hym. * Ther are al druble, one against another: he hath made nothing that hath laure or blemyshe. He hath stablished the goods of euerye one: and who may be satisfyed wyth his glorie, when he sayth it?

Job. xlii. a

Esa. xli. b

ecc. xlii. b

Gen. xli. a

The.xlii. Chapter.

The summe of the creation of the workes of God.



At glorie of the heygthe, is the faire and cleare firmament, the heuene of heauen is his glorie: his clearenes, the sunne when it appeareth declarerh the day in the goyng out of it, a maruelous worke of the hyest. At noone it burneth the earth, and who maye abyde for the heate thereof? Who so kepeth an ouen when it is hote, thre times more doth the sunne burne vpon the mountaynes, when it bretherh out the spyr beames and shineth: wyth the brightnes of it, it blindeth the eyes. Great is the Lorde þ made it, and in his commaundemente he causeth it to runne hastily.

g

Psal. lx. a.

The Moone also is in al, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solpne least is take of the Moone, a lyght that mynysheth and increaseth agayne.

Gene. i. b.

Ecc. xli. a.

The moneth is called after the Moone, it groweth wonderously in her changyng.

B

The army of beaue also is in the heygth in the firmamente of beauen, it geueth a cleare and gloriuous wyne. This is the clearenes of the starrs, the beutyfull apparel of beauen, the apparel that þ Lorde lyghnerh in þ heygth. In his holy worke they continue in their order, & not one of them faileth in his watch. Loke vpon þ rayne borne, and prayse hym that made it: bevy beutyfull is it in his wyne. He compassed the heauen aboute wyth his clearenes and glorie, & the handes of the hyest haue bened it. Thowme his commaundemente he maketh the snowe to fall, and the thonder of his iudgemente to synne hastily. Thowme his commaundemente

Gene. ix. b.

clap. xi. c.

Al. iii. dement

Jesus the son of Sirach.

When the treasures are opened, and the
cloudes be as the fowles. In his power
hath he been ybened the cloudes, and bro-
ken the hable stoues.

The mountaynes melte at the sighte
of hym, the wynde bloweth accordyng
to his will. The sounde of his thonder
beareth the earth, and so doth the storme
of the north: the wynde wynde also lygh-
terh downe as a feathered soule, casteth
oute and spreadeth the snowe abroad: and
as the grethoppers that destroye all, so
fallerh it downe. The eye marvelerh at
the beaute of the whitenes thereof, and
the hert is afrayed at the rayne of it. He
pouereth out þe frost vpon earth, lyke salt,
& wher it is frost, it is as harp as þe pip-
er of a thymble. When the cold North wynde
bloweth, hard is all comerth of þe wa-
ter. He lyghterh downe vpon all the garbe-
rynges together of water, & putterh on þe
waters as a bycast place. He deuoureth
the moystaynes, & burneth þe wylderne-
sses, & take what is greene, he putterh it oute
lyke fyre. The medicine of al these is, wher
a cloude comerth hastelie, and when a
dew comerth vpon the heare, it shall be
refresched agayne.

In his worde he spillet the wynde. In
his counsaile he setteth the depe, and the
Lorde Jesus planteth it. They that sayle
ouer the sea, tell of his payels, and haue
mes: and when we heare it with oure
eares, we maruaile thereat. For there be
strange wonderful workes, diuerse ma-
ner of nyct beastes and whalffishes. Tho-
row hym are all thynges set in good or-
der and persourmed, and in his worde all
thynges endure.

D I speake much, but I can not suffi-
ciently attayne vnto it, for he hym selfe on-
lye is the perfeccion of all wordes. We
should praysse the Lorde after all our pow-
er, for he is great in all his workes. The
Lorde is to be feared, yea very greatly he is,
& maruelous is his power. Praysse þe Lorde
and magnify hym as much as ye may, yet
bothe he farre exceedeth all praysse. O mag-
nifye hym with al your power, & labour
earnestly, yet are ye in no wise able suffi-
ciently to praysse hym. * Who hath sene him
that he myght tel vs? Who can magnifye
hym so greatly as he is? For there are
hynde yet greater thynges then these be:
as for vs we haue sene but few of his wor-
kes. For þe Lorde hath made al thynges, and
geuen wysdome to such as feare God.

The. xliii. Chapter.

The praysse of certē holy men, Enoch, Noe,
Abraham, Isaac, and Jacob.

In his commende the noble fa-
mous men, and the generacion
of our fore fathers and fathers.
Many more glorious acts hath
the Lorde done, and shewed his grete pow-
er euer sence the begynnyng. The noble fa-
mous men reigned in their kyngdomes,

The. xliii. Chapter.

& bare excellent rule. In their wysdome
and understanding, they folowed the coun-
saile shewed in the prophecies. They led þe
folke thow the counsaile and wisdom of
the Scribes of the people. Wise sentences
are founde in their instructiō. They sought
the sweetenes & melody of quipspeke, and
broughte forth the pleasaunt songes in
scripture. They were rich also, & could ch-
fite and pacify those that dwelt with the.
Al these were verie noble and honorable
men in their generaciōs, and were wel re-
ported of in their tymes. These haue left a
name behynde the, so that their praysse shall
alwaye be spoken of. Afterwarde there
wer some, whose remembrance is gone. Gene. xlii. b
They came to naughte and perished, as
though they had neuer bene: and became
as though they had neuer bene borne, yea
and their chyldren also with them.

Nevertheless these are lounge men,
whose ryghteousnesse shall neuer be for-
gotten, but continue by their posterite.
Their chyldren are an holy good heritage:
Theyr seide endured fast in the couenaunt.
For theyr sakes shall theyr chyldren & seide
continue for euer, and theyr praysse shall
neuer be put downe. Their bodies are bu-
ryed in peace, but their name lyueth for e-
uermore. The people can speake of their
wysdome, and the congregacyon can
talke of theyr praysse. * Enoch walked
with God and acceptaue before the Lorde,
therefore was he translated for an example
of amendement to the generaciōs. Noe
was redfast and a righteous man and in
the tyme of warhe he became a reconcy-
lunge. Therefore was he left a remnant
vnto the earth, when the floude came.

An euerylunge couenaunt was in the
tyme of hym, that all flesh shoulde perysh
more with the water. Abraham was a
grete father of many people. In glorie
was there none lyke vnto hym. He kepte
the lawe of the best, and came into a co-
uenaunt with hym. He set the couenaunt
into his flesh, and when he was tempted
* he was found faythful. Therefore swore
God vnto him with an othe, that he wold
bless al people in his seide, þe wold mul-
tiplie and increase hym as the duste of
the earth, & to exalt his seide as þe stars:
yea, and that his seide shoulde haue the pos-
session & inheritaunce of the land fro sea
to sea, and fro the ryuer vnto the borders
of the land. * With Isaac was he stablysh
the same couenaunt, for Abraham his
fathers sake. Yea, that gracious blessing
& health of al men, & couenaunt did he sta-
blysh with Isaac, and made it to reste
vpon the heade of Jacob. He knewe hym
in that he prospered hym so well and re-
chelle, and gaue hym an heritage, and sanc-
tified his power by it self, and departed it
among the twelue tribes. Mercifull men
brought he out of hym, which found fauour
before al flesh.

The

The.xlv.Chapter.

The praise of Moses, Aaron, and Phineas

Exo.xi.c.
Act.vii.c.

Moses beloved of God & men, whose remembrance is in the people: hym that the Lord made lyke in the glory of the sayntes and magnified hym so that the enemyes stode in awe of hym, thowgh hym moordes he did great wonders. He made hym great in the syghe of kynge, gave him commaundement before hym people, and shewed him hym glorious power. He stablished hym with sayntines and mekenes, and chose hym out of al men. For he herde his voyce, and led hym in the darcke cloude, and there he gaue hym the commaundementes, yea the law of lyfe & wisdom, þe might teach Jacob the couenaunt, & ysaac hym lawes.

Rume.xii.a

He chose Aaron hym brother also out of the tribes of Leui, created hym, and made hym suche spke. In euerylastyng couenaunt made he with him & gaue him þe priesthode in þe people. He made hym glorious in bewtiful appare, and clothed hym with the garmentes of honoure. He put perfecte lore vp on hym, and girded hym with strenght. He decre hym with side clothes, and a tunicle, with an ouerboddy cote also and a gyrdle. Round about made he hym belles of gold, and that many: that when he went in, the sounde myght be hearde, that they myght make a noyse in the Sanctuary, and geue the people warnyng. The holy garmente was wrought and dyed with gold, yelow spike, and purple. And in the breastplate ther was a goodly work, wherein was fastened lyght and perfectnesse.

Exo.xvii.ii

Upon the same also ther was a woork fastened, & set with costly precious stones, al bound with gold: and this he broughte in hym ministracion. The stones wer fastened for a remembrance, after the twelve tribes of Israel. Up on hym miter, ther was a plate of pure gold, a grauen image of hyssopes, a famous & noble woike, garnished and pleasaunt to looke vpon. Before hym were ther sene no such sayre ornamentes, and these it behoued hym alwaye to vse: There myght none other put them on, but only hym chyldren and hym chylders chyldre perpetually. Dayly persourmed he his burntofferpyges, ii. tymes, Morles tyllid his handes, & annoynted hym w holp oyle.

Leui.viii.a

Thus was now confirmed hym with an euerylastyng couenaunt, and to hym secede, as the dayes of heauen: namely, that hym chyldren shoulde alwaye mynister before hym, and persourme the office of the priesthode, and wyshe the people good in hym name. Before all melodyng chose he hym, that he shoulde offer before the Lord, and make oboures for a sweete sauoure and remembrance, that he shoulde reconcile the people of the Lord with hym agayne. He gaue hym auctorite also in hym commaundementes, and in the

Deut.xviii.c.
and.ii.a.
Galat.ii.a.

couenaunt, that he shoulde teache Jacob the statutes and testimonys, and to enserue Israel in hym law.

Therfore ther stode vp certayne against hym, and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abirams syde, and the furious congregacion of Chore. Thus the Lord saw, and it dyspleased hym, and in hym mouthfull indignacion were they consumed. A great wonder byd he vpon them, and consumed them with the fyre.

Beside this, he made Aaron yet more honourable and glorious. He gaue hym an herptage, and parted the spyd scates vnto hym. Auto hym specialyve he appoynted the bread for sustynance (for the priestes eate of the offerpyges of the Lord) thus gaue he vnto hym and hym secede. Else had he no heritage nor porcion in the lande with the people. For the Lord hym selfe is hym porcion and enherptance.

Exod.xviii.f
Leui.xxiii

The chyldre noble and excellent man is Phineas the son of Elazar, whych pleased the God of Israel, because he had the zeale and feare of the Lord. For when the people wer turned backe, he put him selfe forth ryghte soone, and that with a good wil, to pacify the wrath of the Lord toward Israel. Therfore was there a couenaunt of peace made with hym, that he shoulde be the principall among the righteous and the people, that he and hym posterite shoulde haue the office of the priesthode for euer: Lyke as there was made a couenaunt with Dauid of the tribe of Iuda, that from among hym sonnes only ther shoulde be a kynge: And that Aaron also and hym secede shoulde be the herptage, to geue vs wysdome in our herre, to iudge his people in the ryghteousnes: that hym goodes shuld not come into forgetfulness, and that they honoure myght endure for euer.

Rume.xv.c

The.xlv.Chapter.

The people of Josue, Caleb, and Samuell.

Josue and Caleb in battaile was Jesus the sonne of Naue, whych in reade of Moyses the prophet was geuen to be captayne of the people, whych accordyng vnto hym name was a great saulour vnto the elect of god, to punish the enemyes that rose vp against Israel, that Israel myght obtayne theyr inherptance. How greute, noble, and excellent was he, when he lyft vp his hand and dyed out his smert against the cities? Who stode so manly before hym? For the Lord hym selfe brought in the enemyes. Stode not the sunne styl at hym commaundement, and one day was as long as two? He called vpon the best and most myghty, when the enemyes pressed vpon hym on euery syde: and the Lord hearde hym with the harte stones. They smote the Heathen with people myghtely, and in falling downe, they slew al the abuersaries, so that the Heathen knewe hym booke, and

Josue.xi.c.
Rume.xviii.b
Deuter.iii.b
Josue.i.c.

Josue.xi.c.

al hym

Jesus the sonne of Sirach.

The. xlvii. Chapter.

all hys defence, that the Lorde hym selfe fought agaynst them, for he folowed vpon the myghty men of them.

In the tyme of Moyses also he & Caleb the sonne of Iephune, byd a good worke, whych stode agaynst the enemies, withheld the people from synne, and styllid the wicked murmuring. * And of spce. C. thousand people of foote, they two were preserved, when they wer brought into the heritage, namely, a land that floweth wth mylke & hony. The Lorde gaue strength also vnto Caleb, whych remained wth hym vnto hys age: so that he wente vpon into the hys places of the land, and hys seide conquered the same for an heritage: that all the chyldren of Israel myght se how good a thing it is, to be obedient vnto the Lorde. And the iudges or rulers (euer one after his name) whose herre went not a whorng, nor departed from the Lorde, and that forsake not the Lorde vnfaithfully, whose remembrance hath a good report: Yes they bones shal be sure of theyr place, and theyr name shal neuer be chaunged.

* Samuel the prophete beloued of the Lorde, ordeined a kynge, and anointed the princes ouer the people. In the law of the Lorde ruled he, and iudged the congregation, and the Lorde had respect vnto Jacob. The prophete was founde bylygent in his saythfulness: yea in hys saythfulness was the saythfulness of the byson known. * He called vpon the Lorde almyghty, when the enemies pleased vpon hym on euery syde, what tyme as he offered the suckynge lambs. And the Lorde rhondred from heauen, and made hys voyce to be herd wth a great noyse. He byscomforted the bynces of Egipte, all the rulers of the Philistines. * Before hys last end he made protection in the syght of the Lorde, and hys anointed, that he toke nept er subaunce nor good of any man, nor so muche as a shoe: and no man myght accuse him. * After this he told that hys ende was at hand, and shewed the kynge also hys ende and death: and from the earth lyste he vpon hys voyce in the prophete, that the vngodly people shoulde perishe.

The. xlvii. Chapter.

The praise of Nathan, David, and Salomon.

Afterwarde in the tyme of kynge David, there rose vp a prophete called Nathan: For lyke as the far is taken away from the offerynge, so was David chosen oute of the chyldren of Israel. He toke hys pasture wth the Lyons and wth kyddes, and wth beeres lyke as wth lambs. Sleth he not a gaunt whē he was yet but yong, and toke away rebuke from hys people what tyme as he toke the stone in hys hande, and smote downe proude Goliath wth the slong: For he called vpon the best Lorde, whiche gaue hym strengthe in hys ryght hande, so that he ouerthrew

the myghty gaunte in the battayle, that he myghte set vpon the borne of hys people agayne. Thus broughte he hym to worshyppe aboute all prynces, and made hym to haue a good repaire in the prayse of the Lorde, that he shoulde weare a crowne of glorie. For he stroped the ennemyes on euery syde, rooted oute the Philistines his aduersaries, and brake theyr borne in sundry lyke as it is broken pet theyr baye. In all hys woorkes he prayid the best and holpest, and ascribed the honour vnto hym. Wth hys whole bearte dyd he praise and loue hym that made hym. He sette fingers also before the aulter, and in theyr tyme he made swete songes. He ordeined to keepe the holy dayes worshipfully, and that the solempne feastes shoulde be holden wth prayse synginge the name of the Lorde, and wth hys syngynge by tymes in the morninge in the Sanctuary.

The Lorde toke away hys synnes, and exalted hys borne for euer. He gaue hym the councsaunte of the kyngdome, and the throne of worshyp in Israel. After him ther arose by the wyse sonne called Salomon, and for hys sake he diuice the ennemyes away far of. Thus Salomon reigned wth peace in hys tyme (for God gaue hym rest from hys ennemyes on euery syde, that he myghte buyld hym an house in hys name, and prepare the Sanctuary for euer) lyke as he was wel instruct in hys pouthē, and fylled wth wysdome and vnderstandynge, as it were wth a water floud. He couered and fylled the whole land wth synplytudes and wyse prudente sentences.

Hys name went abroad in the Isles, because of hys peace he was beloued. All landes manueled at his songes, proverbes, sayntitudes, & at hys peace, & at the name of the Lorde God, which is called the God of Israel. He gathered gold as tyme, and he had as muche syluer as lead. He was moued in vniuersall loue toward the women, & was overcome in affection. He stained his honour and worshyp, yea hys posterite defiled he also, in byngynge the maye of the Lorde vpon hys chyldren, and sorowe after hys lope: so that hys kyngdome was deuided, and Ephraim became an vnfaithfull, and an vnconstant kyngedome. Nevertheless God forsoke not hys mercy, neither was he vntrely destroyed because of hys woorkes that he shoulde leaue hym no posterite.

As for the seed that came vpon hym, whych he he loued, he broughte it not vnto naughte, but gaue yet a remnaunce vnto Jacob, and a coore vnto David oute of hym. Thus rested Salomon wth hys father, and out of hys seide he lefte behind hym a verry foolshynes of the people, and such one as had no vnderstandynge: namely Ieroboam, whych turned away the people thowme hys counsell, and Jeroboam the

As xlvii. c.
Deut. 1.
Josh. xiii.

1. Reg. 1. a.
and .xvi. c.

1. Reg. vii.

1. Reg. xii. a

1. Reg. xvi. c.

1. Reg. xvi. a

1. Reg. xvii. c.

1. Reg. xvi. c.

1. Reg. xvi. a

1. Paral. xvi. a.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

the sonne of Abat, whych caused Israell to sinne, and thence Ephraim the waye of vngodlynes: in so much that they sonnes and misdoers had the upper hand so sore, that at the last they were dryuen out of the land for the same. Yea he sought out, and brought up al wyckednes, till the vengeance of God came vpon them.

The xlii. Chapter.

The praye of Eliah, Elizeus, Hiezechiah, and Iay.

Eliah the prophete as a fyre, and his worde brent lyke a cresset. He brought an vnderget vpon them, & in his zeale he made the fyre in namoer. For they might not away wyth the commaundementes of the Lorde. Therefore the woorde of the Lorde be shut the heauen, and the tymes brought he the fyre downe.

Thus became Eliah honorable in his wonderous deedes. Whiche maye make his boast to be lyke hym: For that was deade raysed he from deathe, and in the wynde of the byest he brought him out of his graue a yagye. He cast downe kyngs and destroyed the, and the honourable from theyr seat. Upon the mount Sinai he heard the punishment, and vpon Horeb the iudgemente of the vengeance. He prophesied recompensynge vnto kynges, and ordered prophetes after hym. He was taken in the forme of fyre in a charette of horses of the Lord. He was ordeyned in the reproofes in tyme to pacifye the wrath, to turne the hertes of the fathers vnto the children, and to set vp the cypres of Jacob agayne. Blessed were they that saw the and were gathered in loue: for he was in lyfe.

Eliah was crucified in the storme, but Heliseus was spyled with his mouth. While he liued he was feared of no prince, and no man myghte overcome hym. There could no woorde dysceyue hym, and after his deathe, his bodye prophesied. He dyd wonders in his lyfe, and in deathe were his woorkes maruelous. For al thys the people ameded not, neither departed they from theyr synnes: till they were carryed awaye prysoners out of the lande, and were scattered abrode in al countreys so that of them ther remayned but a verie lytle people and a prince vnto the house of Dauid. Therefore some of the bydtyght, and some heaped vpon vngodlynes.

* Hiezechiah made his crepe strong, conuered water into it, dygged thorow the stonne rocke with yron, and made vpe a well by the water syde. In his tyme came Sennacherib, and sent Rabshakeh, in fre by his hande agaynst Syon, and beset them with greate pyre. When trembled they: heeetes and handes so that they looked lyke a woman trauaylunge with childe. So they called vpon the Lorde, whych is merciful, and lyft vp theyr handes before hym. Immediately the Lorde,

heard them out of heauen, and deliuered them by the hande of Slaye. * He smote the hooke of the Assyrians, and bys angel destroyed them. For Hiezechiah hadde done the thyng that pleased the Lorde, and remayned stedfast in the waye of Dauid his father. Whiche Slaye was greate and saythful in his vspions. In his tyme the sunne wente backwarde. And he lengthened the kynges lyfe. Wyth a tyght spryng prophesied he what shoulde come to passe at the last: and to suche as were sorrowful in Syon, he gaue consolation. wherewith they myghte comforte them selues for euermore. He shewed thynges that were for to come and secrete, or euer they came to passe.

The xlii. Chapter.

Of Josiah, Hiezechiah, Dauid, Jerem, Ezechiel, Jobababel, Jesus, Nehemiah, Enoch, & Joseph.

He remembraunce of Josiah is like as when the Apotecary maketh many precious sweet smelling things together. His remembraunce shalbe sweete as honey in al mouthes, and as the playing of an instrument by the myne. He was appointed to turne the people agayne, and to take awaye al abhominacions of the vngodlye. He dyrected his heart vnto the Lorde, and in the tyme of the vngodlye, he sette vp the worship of God agayne: al kynges, except Dauid, Hiezechiah and Josiah committed wyckednes, for euen the kynges of Iuda also forsoke the lawe of God. For they gaue theyr herte vnto other, theyr honoure and worship also to a straunge people.

Therefore was the electe city of the sanctuary dynt with fyre, and the streets thereof laye desolate and wast: for they intreated Jeremey euyl, wherby neuertheles was a prophete ordained from his mothers wombe, that he myght rote out, breake of, and destroye: and that he myght build vp and plante agayne. Ezechiel saw the glory of the Lorde in a vspion whiche was shewed him vpon the charer of the Cherubyns. For he thought vpon the enemies in the carne, to do good vnto suche as hadde ordred theyr wayes aright. * And his bones of the ruelue prophets shoyled fro out of theyr place: for they gaue comfort & consolation vnto Jacob, & deliuered them saythfull. How shal we praise Jobababel, which was as a ringe in the tyght hand.

So was Jesus also the sonne of Hosedec: these men in their times builded the house, and set vp the Sanctuary of the Lord agayne, whiche was prepared for an everlastinge worship. And Nehemiah is alwaye to be commended, which set vp for vs the wals that were broken downe, made the portes & barres agayne, and builded our houses of the newe. But vpon each is there no man created lyke Enoch, for he was taken vp from the earth. And Joseph, whych was

ill. re. xix. g

ill. re. xx. b.

Esa. xlviii.

ill. re. xxi. a

ill. re. xxi. a

ill. re. xxi. a

ill. re. xxi. a

Jerem. i. a.

Ezech. i.

Ezech. i.

Zgge. ii. a.

ill. re. xxi. a.

ill. re. xxi. a.

ill. re. xxi. a.

Ezech. i.

Ezech. i.

Jesus the sonne of Syrach.

Loide of hys brethern, and the upholder of hys people: hys bones were couched and kept. Seth and Sem wer in great honour among the people: and so was Adam about al the beastes, when he was created.

The .i. Chapter.

¶ Of Symon the sonne of Oniah.

Symon the sonne of Oniah the hys pyeste, whiche in hys lyfe set vp the house agayne and in hys dayes made fast the temple.

The heythe of the temple was founded of hym, the double buylde and the hie walles of the temple. In hys dayes the welles of water flowed oute, and were exceedynge ful as the sea. He toke care for hys people, and deluered them from destruction. He kept hys cite, and made it strong, that it should not be besieged. He dwelt in honoz and worship among his people, and enlarged the entrance of the house and p court. He geueh lyght as the moynynge starre in p myddest of the cloudes, and as the mone when it is ful. He shyneth as the sunne in the temple of God. He is as bryght as the rarnebow in the saye cloudes, and as pweeth as floures and roses in the sprynge of the peate, and as sylues by the rpuers of water. Lyke as the braunches vpon the mount Lybanus in the tyme of Somer: as a spye and incense that is kyndled: lyke as an whole ornament of pure golde set wth all maner of precious stones: and as an olpue tre that is scutefull, and as a Syperg tre whiche groweth vpon hys. When he put on the garment of honoz, and was clothed wth al beure, when he went to the holy aulter to garnysh the couerynge of the sanctuary: when he toke the portions out of the pyestes hand, he hym selfe stode by the harte of the aulter, and hys brethern round about hym. And as braiches of Cedre vpon the mount Lybanus, so stode they rounde aboute hym. And as the braunches of the olpue tre so stode al the sonnes of Aaron in theyr glorie. And that he myghte sufficiently perfourme hys scrupce vpon the aulter, and garnysh the offerynge of the hiest god, he stretched out hys hand & toke of the dyrach offering, and poured in of the myne: and so he poured vpon the botome of the aulter a good smell vnto the hiest pynce.

Then beganne the sonnes of Aaron to syuge, and to blow the teompettes, and to make a greate noise, for a remembraunce, and prayse vnto the Loide. Then were the people asayed and fel downe to the earth vpon theyr faces, to worshoppe the Loide then God, and to geue thanks to the almighty God. They sounge goodlye also wth theyr voyces, so there was a pleasant noise in the great house of the Loide. And the people in theyr prayce besoughte the Loide the hiest, that he would be mercyfull, tyl the honouze of the Loide were perfourmed. Thus ended they theyr minis-

The .ii. Chapter.

tracion and seruite. Then went he downe, and stretched oute hys handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thanks oute of theyr lippes vnto the Loide, for exalps in hys name. He began yet once also to praye, that he myght openlye shewe the thanksgyunge before the hiest, namelye thus: O geue prayse and thanks (ye all) vnto p Loide our god which hath euer done noble and greate thynges: whiche hath increased out daies from our mothers wombe, and dealt wth vs accordyng to hys mercye: that he wyl geue vs the ioyfulness of bett, & peace for our time in Israel. Which sayethully keepeth hys mercy for vs euer more, & alway deliuereth vs in due season.

There be two maner of people that I abhorre from my hearte: as for the thypide, whome I hate, it is no people: They that spt vpon the mountaine of Samaria, the idyllitynes, and the foolyshe people that dwel in Sichimis.

I Jesus the sonne of Syrach Pleazarus of Ierusalem, haue tokened vp these informations and documentes of wysedome and vnderstandynge in this booke, and pouered out the wysedome of my herte. Blessed is he that exercyseth hym selfe therin, and who so taketh such to heart, shal be wise. If he do these thynges, he shal be strong in all. For the lpyght of the Loide leadeh hym.

The .ii. Chapter.

¶ The prayer of Jesus the sonne of Syrach.

Thank the O Loide and kyng, and prayse the O God my sauiour. I wyl yelde prayse vnto thy name: for thou art my defender and helper, and hast preserved my body from destruction, from the snare of traitterous tounge, and from the lippes that are occupied wth lyes. Thou hast bene my helper from such as stode vp agaynst me, and hast deluered me after the multitude of thy mercy, & for thy holy names sake. Thou hast deliuered me from the companyng of them that prepared them selues to deuoure me, oute of the bandes of such as sought after my lyfe: from the multitude of them that troubled me, and wente aboute to sette fyre vpon me on euery syde, so that I am not byente in the myddest of the fyre. From the depe of hel, from an vn-cleane tounge, from lying wordes, from the myched kyng, and from an vnerghteous tounge. My soule shal prayse the Loide vnto death, for my lyfe dyewenye vnto hel.

They compassed me rounde aboute on euery syde, and there was no man to helpe me. I looked about me, if there were anye man that would socoure me: and ther was none. Then thought I vpon thy mercy, O Loide, and vpon thy actes that thou hast done euer of olde, namelye, that thou deliueredst such as put theyr trust in thee, and coddest them out of the bandes of the bea-then. Thus lyst I vp my prayer sed earth, and

ii. Macha.
xxviii.
ii. Mac. iii
and. iiii.

Jesus the sonne of Sirach.

and prayed for deliuerance from deathe. I called vpon the Lord my father, that he would not leaue me without helpe, in the daye of my trouble, and in the tyme of the proude. I prayed for name continuallye, yeldyng honour and thanks vnto it and so my prayer was herd. Thou saudest me from destruction, and deliueredst me from the vntygheuous tyme. Therefore wyl I acknowledge and prayse the, and magnify the name of the Lord.

When I was yet but younge, or euer I went astraye, I despyed wysdome openlye in my prayer. I came therefore before the temple, and sought her vnto the last. Then flooyshed she vnto me, as a grape that is soone ripe. My heart reioysed in her, then wylt my foote the ryght way, pea from my pouthypp soughte I after her: I bowed downe myne eare and receiued her. I founde me much wysdome, and prospered greatlye in her. Therefore wyl I ascribe the glorie vnto hym, that geueth me wysdome: for I am aduised to do thereafter. I wyl be gelous to cleue vnto the thyng that is good, so shall I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lyfte vp mine handes on hye, then was my soule lighned to the wysdome, that I knoweledged my foolishnes. I ordered my soule after her, she and I were one heart from the begynnyng, and I found her in clennes. And therefore shall I not be forsaken.

My heart longed after her, and I gat a good treasure. I boroow her the Lord hath geuen me a new tonge, wherewith I wyl prayse hym. Come vnto me ye vndered, and dwell in the house of wysdome, wythdrawe not your selues from her, but talke and commen these thyngs, for your soules are very chastyt, I opened my mouth and spake: * Come and bye wysdome wythout money, bowe downe your necke vnder her yoke, and your soule shal receyue wisdom. She is hard at hand, and is content to be found. Behold wyth your eyes, howe that I haue had but lytle labour, and yet haue found much rest. I receyue wysdome, and ye shall haue plenteousnes of syluer, & golde in possession. Lette your mynde reioyse in hys mercye, and be not ashamed of his praise. Worke hys worke verymely, and he shal gyue you your reward in due tyme.

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The ende of the booke of Jesus the sonne of Sirach, whiche is called in Latyn Ecclesiasticus.

The booke of the Prophet Baruch.

The first Chapter.

Baruche wrote a booke during the captiuitie of Babylon, whiche he redde before Jechoniah, and of the people. The Jewes sent the booke wyth money to Hierusalem to theyr other brethren, to the intent that they shoulde prayse for them.



And Baruch dyd read the wordes of this booke before Jechoniah the sonne of Joachim king of Juda might heare: and in the presence of al the people that were come to heare the booke: yea, and before al the noble knyghts sonnes, before the Lordes of the counsaile and elders: and before the whole people, from the lowest to the hiest, before al the that dwelt at Babylon by the water of Euphrate: which when they heard it, wept, fasted, and prayed before the Lord.

They made a collection also of money, accordinge to euery mannes power, and sent it to Hierusalem vnto Joachym the sonne of Belshazzar, the sonne of Salou priest, wyth the other priestes: and to al the people whiche were wyth hym at Hierusalem, what tyme as they had gotten the ornaments of the temple of the Lord (that were taken away out of the temple) that they myght bring them agayne into the lande of Juda. The name of the maner was: namelye syluer vessels, whiche Sederchiah the sonne of Josiah king of Juda had made. After that Nabuchodonosor king of Babylon hadde taken Jechoniah wyth all hys princes, lordes, and al the people, and ledde them captiue from Hierusalem vnto Babylon.

And they sayde: * Behold, we haue sent you money, to bye you burntofferings and incense wythal: make you vnto euery daye, and offer for synne vpon the aulter of the Lord our God. * And pray for the prosperitie of Nabuchodonosor king of Babylon, and of Balchazar hys sonne: that their dayes may be vpon earth, as the dayes of heauyn: that god also may geue vs strength, and lychtne our eyes: that we may lyue vnder the defence of Nabuchodonosor king of Babylon, and vnder the protection of Balchazar hys sonne: that we maye longe do them seruyce, and fynde fauoure in their syghte. Prayre for vs also vnto the Lord our God, for we haue sinned agaynst the Lord our god, to this daye is not his wrath turned yett away from vs. And see that ye reade this booke (whiche we haue sent vnto you to be rehearsed in the temple of the Lord) vpon the hye dayes, and at tyme conueniente.

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And they sayde: * Behold, we haue sent you money, to bye you burntofferings and incense wythal: make you vnto euery daye, and offer for spynne vpon the aulter of the Lord our God. * And pray for the prosperitie of Nabuchodonosor king of Babylon, and of Balshazar hys sonne: that their dayes may be vpon earth, as the dayes of heauyn: that god also may geue vs strength, and lychtne out eyes: that we may lyue vnder the defence of Nabuchodonosor king of Babylon, and vnder the protection of Balshazar hys sonne: that we maye longe do them scruple, and fynde sauoure in their synne. Prayre for vs also vnto the Lord our God, for we haue synned agaynst the Lord our god, to this daye is not his wrath turned yett away from vs. And see that ye reade this booke (whiche we haue sent vnto you to be rehearsed in the temple of the Lord) vpon the hye dayes, and at tyme conueniente.

Thus shal ye saye: The lord our God

is righteous, but we are worthy of confusion and shame: lyke as it is come to passe Baruch. ii. b this day, vnto al Iuda, and to euery one Dani. ii. a, that dwelleth at Hierusalem: to our kyn- ges, princes, priestes, prophets, and to our fathers. We haue sinned before the Lorde our God, we haue not put our trust in hym nor geuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sence the day that he brought our forefa- thers out of the lande of Egypt vnto this present day, we haue bene euer a mysbelee- uinge, and an vnfaithful people vnto the Lorde our God, destroying our selues by- terly, and chynnyng backe, that we shuld not heare his voyce.

¶ Wherefore ther are come vpon vs greate plagues and dyuerse curses, lyke as the lord dynged by Moyses his seruante whiche brought our forefathers out of the land of Egypt, to geue vs a land that floweth with mylke and honye, lyke as it is to see this day. Neuerthelesse, we haue not hearkened vnto the voyce of the Lord our God, accordyng to al the wordes of the prophetes, whiche he sent vnto vs and to our rulers: but eueri man folowed his owne mynde and wicked imagynacion: to offer vnto strange gods, and to doo euyl in the syghte of the Lorde our God.

The.ii. Chapter.

¶ The Jewes confesse that they suffer iustly for they synnes. The true confession of the Chyrtien. The Jewes desyre to haue the wrath of God turned from them. The lord wyl that we obey vnto princes although they be euyl. He promyseth that he wyl call agayn the people from captiuitie, and geue them a new and euerylastyng testament.

Dani. ix. b.

¶ Of the whiche cause the Lorde our God hath persecuted his deuyce, whereof he certyfied vs and our heads that ruled in Hierusalem, yea and our kynges, oure princes, with al Israel and Iuda. And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, accordyng as it is written in the same of Moyses that a man shoulde eat the flesh of his owne sone, and the flesh of his owne daughter. Moreouer, he hath deliuered them into the handes of al kynges, that are rounde aboute vs (to be confounded and desolare) and scattered them abroad in al landes and nations. Thus are we brought beneath, and not aboue, for we haue synned against the lord God, and not bene obedynt to his voyce.

Baruch i. b.

¶ Therefore the Lorde our God is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this daye. And as for these plagues that are come vpon vs alreadye, the Lorde hadde deuyced them for vs: yet woulde we not praye vnto the Lorde our God, that

we myght euery man turne from his vngodly wayes. So the Lorde hath caused such plagues to come vpon vs, for he is righteous in al his woorkes whiche he hath commaunded vs: which we also haue not done nor harkened vnto his voyce, for to walke in the commaundementes of the Lorde that he had geuen vnto vs.

¶ And nowe O Lord God of Israel thou that haste brought thy people out of the land of Egypt with a myghty hand, with tokens and wonders, with thy greate power and outstretched arme: and hast gotten thy selfe a name, as it is come to passe this day. O Lord our God, we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in al thy righteousnes- ses. Turne thy wrath from vs (we beseeche the) for we are but fewe lesse amonge the heathen, where thou haste scattered vs. Heare our prayers (O Lorde) and our petiti- ons, bring vs out of captiuitie, for thine owne sake: get vs sauoure in the syghte of them which haue led vs away: that al lan- des may knowe that thou art the Lord our God, and that Israel and his generation calleth vpon thy name.

¶ O Lord, loke downe from thy holy house vpon vs, encline thine eare, and heare vs. For the dead, that be gone downe to theyr graues, whose soules are oute of theyr bodies, ascribte vnto the Lord neither prayse nor righteous making, but the soule that is viced for þ multitude of her sins whiche goeth on beautily and weakely, whose eyes begyn to faile, yea suche a soule ascribeth prayse and righteousness vnto the Lord. O Lord, we poure out our prayers before the, and requyre mercy in thy syghte, O Lorde, our God, not for any godhynes of oure forefathers, but because thou hast sent out thy wrath and indignacion vpon vs: accordyng as thou dydest threaten by thy ser- uautes the prophetes, saying.

¶ Thus saith the Lorde: Bowe downe your shoulders and neckes, and serue the kyng of Babylon, so shal ye remayne still in the lande, that I gaue vnto your fathers. If ye wyl not do this, nor heare the voyce of the Lorde your God, to serue the kyng of Babylon, I shal destroy you in the cities of Iuda, within Hierusalem and without. I wyl also take fro you the voyce of mirth and the voyce of ioye, the voyce of the bride- grome and the voyce of the byrde, and ther shall no man dwell more in the lande. But they woulde not hearken vnto the voyce to do the kyng of Babylon serupce: and therfore hath thou persecuted the wordes that thou spakest by thy seruantes the pro- phetes: namely that the bones of our kynges, and the bones of oure fathers shoulde be translated out of theyr place.

And lo, nowe they are layed oute in the heate of the sunne, and in the colde of the nyghte, and dead in greate miserie: with hunger, with sword, with pestilence, and

Dent. ix. d.

Exod. vii. b. but. and. ix.

ii. Para. vi.

Dent. xvi. b. Esay. lxiii. a

Ierc. xlii.

are cleane caste forthe. As for the temple wherein thy name was called vpon, thou hast layd it wast, as it is to se this day: and that for the wyckednes of the house of Israel and the house of Iuda. O Lord our God thou hast intreated vs after all thy goodnes, and accordyng to all that greates louyng mercy of thyne, like as thou spakest by thy seruaunte Agobias, in the daye when thou dydest commaunde bym to wyte thy lawe before the chyldren of Israel, saying: If ye wyl not beken vnto my voyce, then shall this greates multitude be turned into a very small people: for I wyl scatter them abroade. Forwylstandyng I am sure that this folke wyl not heare me: for it is an hard necked people. But in the land of theyr captiuitie, they shall remember themselves, and learne to knowe that I am the Lord theyr God, when I geue the an herre to vnderstand and eares to heare. Then shall they prayse me in the land of theyr captiuitie, and thynke vpon my name. Then shall they turne them from theyr hard backs, and from theyr vngodlynes: Then shall they remember the thynges that happened vnto theyr forefathers, wherby synned against me. So wyl I bring them againe into the land, wherby I promysed with an oth vnto theyr fathers Abraham, Isaac, and Iacob: and they shal be Lordes of it, yea I wyl increase them, and not minyssh them. And I wyl make another covenante with them, such one as shal endure for euer: namely, that I wyl be theyr God, and they shall be my people: and I wyl no more bypue my people the chyldren of Israel, oute of the land that I haue geuen them.

The.iii. Chapter.

The people contineth in theyr prayer begone for theyr deliuerance. He prayeth wylsom vnto the people, shewyng that so great aduersities came vnto them for the dyspyllage thereof. Only God is the fyrer of wisdom. Of the incarnation of Chy. A.

Baruch the sonne of Neraias the scribe sayeth thus. O Lord almyghty, thou God of Israel: our soule that is in trouble, and our spytte that is peryshed, cryeth vnto the: heare thou (O Lord) and haue ppyty vpon vs for thou art a merciful God: be gractous vnto vs, for we haue synned before the. Thou endurest for euer, shoulde we then vnterpepe to the? O Lord almyghty thou God of Israel: Heare now the prayer of the dead Israelites and of theyr chyldren wherby haue synned before thee, and not backened vnto the voyce of the Lord theyr God, for the which cause these plagges hang now vpon vs. O Lord, remember not the wyckednes of our forefathers, but thynke vpon thy power and name nowe at this tyme, for thou art the Lord our god, and the (O Lord) wyl we prayse. For thou hast put thy feare in our hartes, to the intent that we should call vpon thy name, and prayse the in our

captiuitie: and that we myght turne fro the wyckednesse of our forefathers, that synned before thee.

Behold, we are yet this day in our captiuitie, wher as thou hast scattered vs, to be an abhominacion, curie, and synne: like as it hath happened vnto our fathers also because of all theyr wyckednes: and departing from the. O Israel hear the commaundementes of Ise: pouder them well with thyne eares, that thou mayest leaue wylsom. But howe happened it to Israel that thou art in thyne enemyes land: thou art waxen old in a straunge country, and despyled with the dead. Why art thou become lyke them that goe downe to theyr graues? But because thou hast forsake the lawe of wylsom. For if thou haddest walked in the way of god, truly thou shouldest haue remayned still safe in thine own land.

Learn then wher discretion is, wher vertue is, wher vnderstandyng is: that thou mayest knowe also from whence cometh long life, a necessary lyving, & lycht of the eyes and quietnes. Who euer solid out her place, or howe came euer into her treasures?

Where are the pyrces of the Beathan become and such as ruled the beathan vpon the earth? They that had theyr pastime with the fountes of the apye, they that hoorded by syluer and gold (wherby men truste so much) and made no ende of theyr garbeyng: What is worth of them that couched syluer, and were so careful, and coulde not bringe theyr woordes to passe? They be tored out, and gone downe to hell, and other menne are come vp in theyr stead. Young menne haue sene lycht, and dwelt vpon earthe, but the mane of the reformation haue they not knowen, nor vnderstande the parties thereof: neither haue theyr chyldren receyued it, yea ryghte sarre is it from them. It hath not bene hearde of in the lande of Canaan, neyther hath it bene sene at Egipt.

The Agarenes sought after wylsom, but that which is earthly, lyke as the manchautes of the land do. They of Egipt are conyng also, and they labour for wylsom and vnderstandyng: but the mane of true wylsom they knowe not, neyther doo they thynke vpon the parties thereof. O Israel, howe great is the house of God: and howe large is the place of his confelssion. Great is he, and hath none ende: hys and hys vnmesurable. What is become of those famous gyautes, that were so great of body, and so worthy of mar? Those had not the Lord chose, neyther haue they solid the waye of reformation, therefore were they destroyed: and for so much as they had no wylsom, they perished because of theyr folyshnes.

Who hath gone by into heauen to take wylsom there, and broughte her downe from the cloudes? Who hath gone oute the sea to fynde her, and hath she

Gen. i. ten her above golbe, and so brought her his
 Gen. i. c. cher? No man knoweth the wayes of mys-
 Eccl. xvi. a. dome, neyther is ther any that can seke out
 her pathes. But he that woecebrall things,
 knoweth her and he hath founde her oute
 wth his foreknowledge. & he same is he
 which prepared & carryed at the beginnyngs,
 and filled it with all maner of foules and
 bestes. When he sendeth out the lyght, it
 goeth: and when he calleth it agayne, it
 cometh byn wth fcare. The starres keepe
 theyr watche, and geue theyr lyghte pces,
 and that gladly: When he calleth the, they
 saye: here we be. And so by the certaynes
 they shewen light vnto a byn that made to be.
 Deut. xlii. a. Thus is our God and ther shal none other
 be compared to hym: It is he that hath
 founde oute all wysdome, and hath ge-
 uen her vnto Jacob his seruante, and to
 Israel his beloued. Afterward he shew
 him selfe vpon ezech, and dwelt among me.

The. xiii. Chapter.

The reward of them that kepe the law, and
 the punishment of them that despoile it. A
 comfortyng of the people being in captiui-
 tie. A complaint of Ierusalem, and vnder the
 figure thereof, of the church. A consolation
 and comfortyng of the same.

Althys is the booke of the commande-
 ments of God; and the lawe
 that endureth for ever. All they
 that kepe it, shall come to lyfe:
 but such as forsake it, shal come to death.
 Turne the O Jacob, and take holde of it:
 walke by his way thow thys byghnes
 and shynne. Geue not thyne honour to ano-
 ther, and thy worship to a strange people.
 O Israel, how happy are we, seying þ God
 hath shewed vs such thynges as are pleas-
 sant vnto hym? We of good cheate thou
 people of God, O thou annunciate. Israel.
 How are ye sold among the heathen, how
 be it, not for your vther destruction: but be-
 cause ye prouoked God the Lord to wrath
 and displeasure, therefore were ye deliue-
 red vnto your enemies, for ye displeased þ
 euertlastyng God that made you, offeryng
 vnto deuyls and not to God. Ye haue for-
 gotten hym that brought you vp, and your
 truste haue ye greued. O Ierusalem.

When the same that the wrath of God
 was commyng vpon you, he sayd: Heken
 O ye that dwel about Sion, for god hath
 brought me into great heuines: and why?
 I se the captiuitie of my people, of my son-
 nes and daughters, wherby the euertlastyng
 God myll bringe vpon them. Word toye
 byd I noyþ them, and now must I leaue
 them wth wepyng and sorowe.

Let no man reioyce ouer me in yddow-
 ne, and forsaken: wherby for the synnes of my
 chyldren, and desolate of euery man. For
 wherby they departed from the lawe of God,
 they woulde not knowe his ryghtuousnes,
 nor walke in the waye of his commande-
 ments: and as for the pathes of the
 truth and godlynesse, they hadde no luste

to go in them.

O ye dwellers aboute Sion, come and
 lette vs call to remembraunce the captiui-
 tie, that the euertlastyng God hath brought
 vpon my sonnes and my daughters. He
 hath broughte a people vpon them from
 far, an vnconfortous people and of a straunge
 language: wherby neyther regardeth the old
 nor yet the yonge.

These haue carryed awaye the beate be-
 loved of my yddowes, leaueing me alone,
 both desolate and childles. But alas, what
 can I helpe you? Now he þ hath brought
 these plagues vpon you, helpe you also
 from the handes of our enemies.

O our way (O my chyldren) go yowre
 waye: for I am desolate and forsaken, I
 haue put of the clothyng of peace, and put
 on me the sacke cloth of prouer, and for my
 tyme I wyl cal vpon the most hyest. We of
 good cheate, O my chyldren, crye vnto the
 Lord, and he shal deliuer you from the po-
 wer of the bynnes, your enemies.

For verely, I haue euery good hope of
 your prosperous healtie: pea a very glad-
 nes is come vpon me from the holy one, be-
 cause of the mercy that ye shal haue of our
 euertlastyng sauoure.

With moutyng and wepyng byd I let
 you go from me, but with ioy and perpetuall
 gladnes, shal the Lord bring you again vnto
 me. Lyke as the neighbours of Sidon saw
 your captiuitie from God: Even so shall
 they also se shortly your healtie in God,
 wherby shal come on you wth great honour
 and euertlastyng worshippe.

O my chyldren, suffer patiently the thyng
 that shal come vpon you. For the enemye
 hath persecuted the, but shortly shal he
 se his destruction, and shal he treade vpon
 his necke. My beate lungs haue gon rough
 by the wayes: for they are led awaye, as a
 flocke that is scattered abroad to the en-
 nemies. But be of good comforte (O my
 chyldren) and cry vnto the lord: for he that
 led you a whyle, hath you yet in remembraunce:
 and like as ye haue bene minded to warne
 from your God, so shall ye now endeavour
 your selues, .c. tymes more to turne again,
 and to seeke him. For he that hath brought
 these plagues vpon you, shal bringe you
 euertlastyng ioy agayne wth your healtie.
 Take a good heart vnto thee, O Ierusa-
 lem: for he wherby gaue thee that name ex-
 porteth the so to do.

The wicked doers that now put thee to
 trouble, shal perishe: and such as haue re-
 ioyced at thy fall, shal be punished. The ci-
 ties whom the chyldren serue, and that
 haue carryed awaye thy sonnes, shal be cor-
 recte. For lyke as they be now glad of thy
 decaye, so shal they moue in theyr vther
 destruction. The ioye of theyr multitude
 shal be taken awaye, and theyr cheate shal
 be turned into sorowe. For a fyre shal fall
 vpon them from the euertlastyng God, long
 to endure: and it shal be inhabyted of by-

De. xlii. a.
 Jer. vi.

Deut. xlii. c.
 and. xxi. a.
 psal. cxx. a.

Eccl. xvi. c.

Eccl. i. v. b.

Jer. i. a. b. c.

upis for a greate season.

The. v. Chapter.

Jerusalem is moued vnto gladnes for the re-
turne of her people, and vnder the figure
therof, the church.

Jerusalem, looke aboute the to-
warde the east, and beholde the
top that cometh vnto the from
God. For lo, thy sonnes (whome
thou hast forsaken, and that wer scattered
abroade come gathered toge: her from the
east and west, reioysing in the moorde of
the holy one, vnto the honour of God.

But of thy mourning clothes (O Jeru-
salem) and thy sorowe, and decke the with
the wo: shyppe and honoure that cometh
vnto thee from God, with euertlasting glo-
ry. God shal put þe cloke of ryghteousnesse
vpon thee, and set a crowne of euertlasting
wo: shyppe vpon thyne heade: for vpon the
wyl God declare his brightnesse that is
vnder the heauen: Yes an euertlastynge
name shal be giuen the of God, with peace
of ryghteousnesse, and the honoure of gods
des seare.

Apple O Jerusalem, stande vp on hye:
looke about thee towarde the east, and be-
holde thy chyldren gathered from the east,
vnto the west, whiche reioyce in the holy
ho: rde, haupuge God in remembraunce.
They departed from the one sore, and wer
led away of they: enemies: but now shall
the Loyde brynge them carped with ho-
noure, as chyldren of the kyngdome. For
God is purposed to brynge downe al stou-
mountaynes yea and al hye cockes, to fyll
the valleres, and so to make them even
with the grounde, that Israel may be dy-
ligent to liue vnto the honour of god. The
moordes and al pleasaunt trees shal ouer-
shadowe Israel, at the commaundemente
of God. For hyther shal God brynge Israel
with ioyful myrthe, and in the light of his
magesty: with the mercy and ryghteous-
nes that cometh of hym selfe.

The. vi. Chapter.

A copy of the Epistle that Jeremy sent vnto the
Jewes, whiche were led away prisoners by
the kynge of Babylon: wherein he certifieth
them of the thyng that was commaunded
hym of God.

Be cause of the syns that ye haue
done agaynst God, ye shall be
ledde a maye captiue vnto Baby-
lon euen of Nabuchodonazor the
kyng of Babylon. So when ye be come
into Babylon, ye shal remayne there ma-
nye yeres, and for a longe season, namely
seuen generacions: and after that wyl I
brynge you a maye peaceably from thence.

* Nowe shall ye see in Babylon, Goddes
of golde, of syluer, of moode, and of stou-
e, borne vpon mennes shouldeers, to cast ouer
a searefulness before the Heathen. But
looke that ye done not as the other: be not
ye afrayed, and lette not the feare of them
ouercome you.

Therefore, when ye se the multitude of
people, wo: shyppe them behynde and
before, say ye in your heartes: * O Lord, it
is thou that oughtest onely to be wo: shyp-
ped. Agayne angell also shall be with you, Deut. vi,
and I my selfe wyl care for your soules.
As for the tymber of those goddes, the car-
penter hath polished them: yea, gylted be Deut. vii, 8
they, and laped ouer with syluer, yet are
they but bayne things, and can not speake.
Lyke as a man that loueth peramours,
is truly deere, euen so are these made and
hanged with golde. Crownes of golde be-
celye haue they: goddes vpon they: hea-
des: so the pryestes them selues take the
golde and syluer from them, and put it to
they: owne vles: yea, they geue of the same
vnto harlots, and trymme they: whoores
with ball: agayne, they take it frome they:
whores, and decke they: gods therewith.
* Yet can not these gods deliuer the selues
fro cust and mothes. Whether haue come Jer. x. 2
red the with clothyng of purple, they wipe
they: faces for the dust of the temple, wher
of ther is much among them. One hath a
septer in his hand, as though he wer iudge
of the countrey, yet can he not slay such as
offende him. Another hath a swerde: or an
axe in his hand: for al that is he neyther
able to defende hym selfe from battayl, nor
from mucheters.

By this ye maye vnderstand, that they
be no goddes: therefore se that ye nerther
wo: shyppe them, nor feare them. For lyke
as a vessel that a manne useth is nothyng
worth when it is broken, euen so is it with
they: Goddes. When they be set vp in the
temple, they: eyes be ful of dust, thowm the
fere of those that come in. And lyke as the
doores are shutte in counte aboute vpon
hym that hath offended the kynges: O: as
it were a dead body kept besyde the graue:
Euen so the pryestes keepe the doores with
barres, and lockes, leasse they: Goddes be
spoiled with robbers. They sette vp can-
dels before them, yea verpyle and that
manpe, wherof they can not se one, but e-
uen as blockes, so stande they in the tem-
ple. It is sayd that the serpentes and woz-
mes whiche come of the earth, gnawe ouer
they: hertes, carpyge them and they: clo-
thes also: and yet they fele it not. Therr fa-
ces are blacke, thowm the smoke that is in
the temple. The Owles, Swalowes, and
bydes flye vpon them, yea and the cattes
tunne ouer they: heades.

If this ye maye be sure that they are
not goddes, therefore feare them not. The
golde that they haue, is to make them deu-
tiful: for all that, except some body dyghte
of they: rust, they wyl geue no shynne: and
when they were caste into a fourme, they
felt it not. They are bought for money, and
haue no breth of life within them. * When
muste be borne vpon mennes shouldeers, as
those that haue no frete: wherby they be
clace vnto manne, that they be nothyng

Ex. x. 1. worth.

psa. xlii. b
Esa. xlv. a.
Isa. xlii. a.
and. xlii. a.

Esa. xlii. a

word. Confounded be they then that wor-
shipppe them. For yf they fall to the ground,
they can not rylse by agayne of them sel-
ues. Yea, though one heale them vp and
sette them ryghte, yet are they not able to
staunde alone: but muste haue proppes sette
vnder them, lyke deade menne. As for the
thyng that is offered vnto them, they
priestes sell it, and abuse it: yea, the pre-
sistes wyues take therof, but vnto the sicke
and poore, they geue nothyng of it, the
women wyth chylde, and the menstuous
lape bandes of they: offerynges. By this
ye maye be sure that they are no Goddes,
therefore be not ye afrayed of them. From
whence cometh it then that they be cal-
led Gods? The women syt before the gods
of syluer, golde and woodde, and the prie-
stes syt in they: temples, haung open clo-
thes, whose heades and beades ar shauen
and haue nothyng vpon they: heades: coa-
tyng and ceping vpon they: gods, as men
do at the feast, when one is deade.

E The priestes also take awaye the gar-
mentes of the ymages, and decke they:
wynes and chyldren wythall. Whether it
be good or euill that anye manne do vnto
them they are not able to recompence it:
they can neyther set vp a kynge nor putte
hym downe. In lyke maner they maye nei-
ther geue ryches, nor rewarde euill.

Eccles. vii. a.

***T**hough a man make a vowe vnto them
and keepe it not, they will not requyre it.
They can not restore a blynde man to his
sight, nor helpe any man at his nede. They
can shewe no mercye to the wyddow, nor
do good to the fatherles. They: goddes of
woodde, stone, golde and syluer, are but e-
nen as other stones, that be vemen of the
mountayne. They that worshipppe them,
shal be confounded. How shuld they: be
taken for goddes? yea, howe dare men call
them gods? And though the Caldees wor-
shypped them, not hearyng that they were
but domme and coulde not speake, yet
they them selues offer vnto Belle, & would
saye haue hym to speake: as who saye,
they coulde feele, that may not moue. But
whē these me come to vnderstanding, they
shal forsake them, for they: Gods haue no
selpng. A greate sorte of women gytt wyth
coardes syt in the stetes and burne olyue
bertes. Now if one of them be conueyed a-
way, and lye wyth any such as come by: she
casteth her neyghboure in the teeth, because
she was so worthely reputed, nor her coard
broken. Whatsoeuer is done for them, it is
but bayne and lost: Howe maye it then be
thought or sayed, that they are gods? Car-
penters and goldsmithes make them, nei-
ther be there any other thyng, but euen
what the woorkemen wyl make of them.
Yea, golde smytches them selues that make
them, are of no longe continuance: How
shoulde then the thynges that are made of
them, be goddes?

Wayne therefore are the thynges (yea be-
cause shame is it) that they leaue behynde the
for they: posterite. For as soone as there
cometh anye warre or plage vpon them,
then the wyettes ymagyne where they
maye hyde them selues wyth them. Howe
can men thynke then that they be goddes,
whyche neyther maye defende them sel-
ues from warre, nor deliuer them from mis-
fortune? For seynge they be but of wood, of
stone, of syluer, and of golde: al people and
kynge shal knowe here after, that they be
but wayne thyngs, yea it shal be openly de-
clared that they be no gods: *but euen the
very woorkes of mennes handes, and that
God hath nothyng to dooe wyth them.
They can sette no kynge in the lande, nor
geue capte vnto men. They canne geue no
sentence of a matter, neyther defende the
lande from wrouge: For they are not able
to do so muche as the crowe that flyeth be-
twixt heauen and earth.

Psal. xlv.
Sap. xiii. b

When there happeneth a fyre into the
house of those gods of wood, of syluer, and
of golde, the priestes wyl escape and saue
them selues, but the gods buthe as the bal-
kes therin. They can not wythstaunde anye
kynge or bartell: howe maye it then be
thought or graunted that they be goddes?
Howeouer these gods of wood, of stone, of
golde and syluer may neyther defende them
selues from theues nor robbers: yea the be-
ste wycked are stronger then they. These
strypppe them oute of they: apparell that
they be clothed wythall, these take they:
golde and syluer from them, and so gette
them awaye: yet can they not healepe them
selues. Therefore it is muche better for a
manne to be a kynge and so to shewe his
powe: or els a profitable vessel in a house,
wherein be that omerly it, myghte haue
pleasure: yea or to be a doore in a house, to
keepe suche thynges safe as be therein, then
to be suche a wayne God. The Sunne, the
Moone and al the starrs, when they geue
they: lyght and lyght, are obedyente and
doe men good. When the lyghtnyng
glistereth al is cleare: The wynde bloweth
in euery countrey, and when God com-
maundereth the cloudes to goo round about
the whole world, they dooe as they at hyd-
den: when the fyre is sent downe from a-
boue and commaunded, it burneth vp byls
and wooddes: But as for those Goddes,
they are not lyke one of these thynges,
neyther in beautye nor strengthe. Where-
fore men shoulde not thynke nor saye that
they be gods, seing they can neyther geue
sentence in iudgemente, nor do men good.
For so much as ye are sure that they be no
gods, then feare them not. For they canne
neyther speake euill nor good of kynge.
They can shewe no tokens in heauen for
the bearchen, neyther lyght as the Sunne,
nor geue lyght as the Moone: yea the un-
reasonable beastes are better then they,
so; they can get them vnder y rose, and doo
them

the selues good. So can we be certified by no manner of meanes, that they be Gods: therefore feare them not. For like as a scarbuggarde in a garden of Letumbers keepeth nothing, euen so are they: Goddes of woodde, of siluer and gold: and lyke as a myrre thorne in an orcharde, that euerie byrde fyeth upon: yea lyke as a dead bo- dy that is caste in the darcke: Euen so is it toyt those Goddes of woodde, siluer and gold. By þ purple and scarlet wyche they haue upon them, and soone faderth away, þe maye vnderstand that they be no gods, yea they themselves shall be consumed at the last, whych shal be a greate confusyon of the land. Blessed is the Godly man that hath no Images, and worshippeth none: for he shal be far from reproche.

The songe of the three chyldeyn, whych were put into the bore burning Ouen. The common translation reader þys song in þ. iii. Chap. of Daniel.



As they walked in the myddest of the flme prais- yng God, and magnify- yng the Lorde. As rayd stode up and prayed in this maner. Euen in the myddest of the fyre open- ed he þys oracion, and said: Blessed be thou (O Lorde God of oure fathers) ryght worthy to be praysed and honoured is that name of thine for euer- more: for thou art rightuous in al the thynges that thou hast done to vs: Yea faithful are al thy wordes, thy wayes are ryghte, and thy iudgements true. In al the thynges that thou hast broughte vpon vs, and vpon the holy cyty of our fathers, euen Je- rusalem, thou hast executed true iudge- ment: yea accordyng to ryghte and equyte hast thou broughte these thynges vpon vs because of our synnes.

For now we haue offended, and done wickedlye, depactyng from the: In al thynges we haue refused and not obeyed thy commaundementes, nor kept them, neyther done as thou hast bydden us that we myght prosper. Wherefore al that thou hast broughte vpon vs, and euerie charge that thou hast done to vs, thou hast done them in true iudgement: As in help- yng us into the handes of oure enemies amonge vngodly and wicked abhomy- natis, and to an vngodly kyng, yea the most cowardly vpon earthe. And now we maye not open oure mouthes, we are become a shame and reproche vnto thy ser- uantes, and to them that worshippe thee. Yet for thy names sake (we beseeche thee) geue vs not vp for euer, breake not thy co- venant, and take not awaye thy mercye

for thy seruante Isaacs sake, and for thy byp Israels sake: to whom thou hast spok- en and promised that thou wouldest mul- tylye them: as the starrs of heauen, and as the sande that lyeth vpon the sea shore. For we (O Lorde) are become les the an people, and be kept vnder thy day. In al the world, because of our synnes: So that now we haue neyther prince, duke, prophet, sacrifice, oblation, incense, nor Sanctuary before the.

Wherefore in a contryte herte and an humble spyrte let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burnt offering of rams and bullockes, and lyke as in a thousand of fat lambes: so let oure offeringe be in thy syght this daye, that it may please thee, for there is no con- fession vnto them that put their truste in thee. And now we praye thee wyth all oure herte, me feare thee, and seke thy face. But be not to shame, but deale to vs after thy loyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (O lord) and get thy name an honour: that al they whych do thy seruau- res eue, may be confounded. Let them be a shamed thorow thy almighty power, and lette their strengthe be broken: that they maye know how þ thou only art the lord God, and honoure worthe thorowout all the world.

And the kynges seruantes that put the in, ceased not to make the ouen boie toyt wylde fyre, byt draw, ppyche, and sagots: so that the flme went out of the ouen vpon a. xlii. cubites: yea it toke a may & dynt by those Caldres. that it gat hold vpon be- side the ouen. But the Angell of the Lorde came downe in the ouen to Asioch and bys felowes, and smote the flme of the fyre out of the ouen, and made the myddest of the oue as it had bene a cold wynde blow- ing: so that the fyre narythe touched them, greued them, nor dyd them hurt. And these thre (as out of one mouth) praised, honored, and blessed god in the furnace, saying: Bless- ed be thou, O Lorde God of oure fathers: for thou art prayse and honour worthy, yea and to be magnified for euermore. Blessed be the holpe name of thy gloire, for it is worthy to be praysed, and mag- nified in al worldes. Blessed be thou in the holpe temple of thy gloire, for aboute all thynges thou arte to be praysed yea and more then worthy to be magnified for e- uer. Blessed be thou in the trone of thy kyngdome, for aboute al thou art worthy to be well spoken of, and to be more then magnified for eue. Blessed be thou that lo- kest thorow the depe, and syttest vpon the Cherubins: for thou art worthy to be prai- sed, and aboute al to be magnified for euer. Blessed be thou in the firmament of hea- uen, for thou arte prayse and honour wor- thy for euer.

O all ye workes of the Lorde, speake
Psal. lvi. good

Dani. 3. c.

Baruc. 3. b

Jerem. 11. b

Psal. lvi. c

Gen. 22. c. uenante, and take not awaye thy mercye
Psal. 136. b. from vs, for thy beloued Abrahams sake,
Psal. 136. b.

the selues good. So can we be certified by no manner of meanes, that they be Gods: therefore feare them not. For like as a scarbuggarde in a garden of Letumbers keepeth nothing, euen so are they: Goddes of woodde, of siluer and gold: and lyke as a myrre thorne in an orcharde, that euerie byrde fyeth vpon: yea lyke as a dead bo- dy that is caste in the darcke: Euen so is it toyt those Goddes of woodde, siluer and gold. By þ purple and scarlet wyche they haue vpon them, and soone faderth away, þe maye vnderstand that they be no gods, yea they themselves shall be consumed at the last, whych shal be a greate confu- sion of the land. Blessed is the Godly man that hath no Images, and worshippeth none: for he shal be far from reprofe.

The songe of the three
chyldezen, whych were put into the
bore burning Ouen. The common
translacion readerþ this
song in þ. iii. Chap.
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As they walked in the myddest of the flme prai- sing God, and magnify- yng the Lorde. Asera- d stode vp and prayed in this maner. Euen in the myddest of the fyre open- ed he his mouth, and said: Blessed be thou (O Lorde God of oure fathers) ryght worthy to be prayesd and honoured is that name of thine for euer- more: for thou art rightuous in al the thynges that thou hast done to vs: Yea faithful are al thy wordes, thy wayes are ryghte, and thy iudgements true. In al the thynges that thou hast broughte vpon vs, and vpon the holy cyty of our fathers, euen Je- rusalem, thou hast executed true iudge- ment: yea accordyng to ryghte and equyte hast thou broughte these thynges vpon vs because of our synnes.

Dani. 3. c.

For now we haue offended, and done wickedlye, departinge from the: In al thynges we haue refused and not obey- ed thy commaundementes, nor kept them, neither done as thou hast bydden us that we myght prosper. Wherefore al that thou hast broughte vpon vs, and euerie thynge that thou hast done to vs, thou hast done them in true iudgement: As in help- yng vs into the handes of oure enemies amonge vngodly and wicked abhomy- natis, and to an vngodly kyng, yea the most cowardly vpon earthe. And now we maye not open oure mouthes, we are become a shame and reproche vnto thy ser- uantes, and to them that worshippe thee. Yet for thy names sake (we beseeche thee) geue vs not vp for euer, breake not thy co- venant, and take not awaye thy mercye

Gen. 22. c. vnto vs, for thy beloued Abrahams sake, for thy seruaunte Isaacs sake, and for thy

help Isaacs sake: to whom thou hast spok- en and promised that thou wouldest mul- tiplie them: as the starrs of heauen, and as the sande that lyeth vpon the sea shore. For we (O Lorde) are become les the an people, and be kept vnder thy day. In al the world, because of our synnes: So that now we haue neither priuce, duke, prophet, sacrifice, oblation, incense, nor sanctuary before the.

Wherefore in a contryte herte and an humble spyrte let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burnt offering of rams and bullockes, and lyke as in a thousand of fat lambes: so let oure offeringe be in thy syght this daye, that it may please thee, for there is no con- fession vnto them that put their truste in thee. And now we praye thee wyth all oure herte, me feare thee, and seke thy face. But be not to shame, but deale to vs after thy loyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (O lord) and get thy name an honour: that al they whych do thy seruau- res eue, may be confounded. Let them be a shamed thorow thy almighty power, and lette their strengthe be broken: that they maye know how þ thou only art the lord God, and honoure worthe thorowout all the world.

And the kynges seruantes that put the in, ceased not to make the ouen hote wyth wyld fire, drye straw, ppyche, and sagots: so that the flme went out of the ouen vpon a. xlii. cubites: yea it toke a may & dynt by those Caldes. that it gat hold vpon be- side the ouen. But the Angell of the Lorde came downe in the ouen to Asch and his felowes, and smote the flme of the fyre out of the ouen, and made the myddest of the ouen as it had bene a cold wynde blow- ing: so that the fyre nether touched them, greued them, nor dyd them hurt. And these thre (as out of one mouth) praised, honored, and blessed god in the furnace, saying: Bless- ed be thou, O Lorde God of oure fathers: for thou art prayse and honour worthy, yea and to be magnified for euermore. Blessed be the holie name of thy gloire, for it is worthy to be prayesd, and mag- nified in al worldes. Blessed be thou in the holie temple of thy gloire, for aboute all thynges thou arte to be prayesd yea and more then worthy to be magnified for e- uer. Blessed be thou in the trone of thy kyngdome, for aboute al thou art worthy to be well spoken of, and to be more then magnified for eue. Blessed be thou that lo- kest thorow the depe, and syttest vpon the Cherubins: for thou art worthy to be pra- sed, and aboute al to be magnified for euer. Blessed be thou in the firmament of hea- uen, for thou arte prayse and honour wor- thy for euer.

1. Pet. 1. c. Rom. 1. c. 1. Cor. 1. c. 1. Tim. 1. c.

1. Pet. 1. c.

O all ye workes of the Lorde, speake
his name. good

the selues good. So can we be certified by no manner of meanes, that they be Gods: therefore feare them not. For like as a scarbuggarde in a garden of Letumbers keepeth nothing, euen so are they: Goddes of woodde, of siluer and gold: and lyke as a myrre thorne in an orcharde, that euerie byrde fyeth vpon: yea lyke as a dead bo- dy that is caste in the darcke: Euen so is it toyt those Goddes of woodde, siluer and gold. By þ purple and scarlet wyche they haue vpon them, and soone faderth away, þe maye vnderstand that they be no gods, yea they themselves shall be consumed at the last, whych shal be a greate confusyon of the land. Blessed is the Godly man that hath no Images, and worshippeth none: for he shal be far from reprofe.

The songe of the three chyldeyn, whych were put into the bore burning Ouen. The common translation reader þys song in þ. iii. Chap. of Daniel.



As they walked in the myddest of the flme prais- yng God, and magnify- yng the Lorde. As rayd stode vp and prayed in this maner. Euen in the myddest of the fyre open- ed he þys oryente, and said: Blessed be thou (O Lorde God of oure fathers) ryght worthy to be praysed and honoured is that name of thine for euer- more: for thou art rightuous in al the thynges that thou hast done to vs: Yea faithful are al thy wordes, thy wordes are ryghte, and thy iudgements true. In al the thynges that thou hast broughte vpon vs, and vpon the holy cyty of our fathers, euen Je- rusalem, thou hast executed true iudge- ment: yea accordyng to ryghte and equyte hast thou broughte these thynges vpon vs because of our synnes.

Dani. 3. c.

For now we haue offended, and done wickedlye, depactyng from the: In al thynges we haue refused and not obey- ed thy commaundementes, nor kept them, neether done as thou hast bydden us that we myght prosper. Wherefore al that thou hast broughte vpon vs, and euerie thynge that thou hast done to vs, thou hast done them in true iudgement: As in help- yng us into the handes of oure enemies amonge vngodly and wicked abhomy- natis, and to an vngodly kyng, yea the most cowardly vpon earthe. And now we maye not open oure mouthes, we are become a shame and reproche vnto thy ser- uantes, and to them that worshippe thee. Yet for thy names sake (we beseeche thee) geue us not vp for euer, breake not thy co- uenante, and take not awaye thy mercye

Gen. 22. c. uenante, and take not awaye thy mercye from vs, for thy beloued Abrahams sake, Mat. 23. b.

for thy seruante Isaacs sake, and for thy wyf Israels sake: to whom thou hast spok- en and promised that thou wouldest mul- tiplie them: as the starrs of heauen, and as the sande that lyeth vpon the sea shore. For we (O Lorde) are become les the an people, and be kept vnder thy day. In al the world, because of our synnes: So that now we haue neither priuce, duke, prophet, bartofering, sacrifice, oblation, incense, nor Sanctuary before the.

Searcheth in a contryte herte and an humble spytte let vs be receyued, that we maye obtayne thy mercye. Lyke as in the burnt offering of rams and bullockes, and lyke as in a thousand of fat lambes: so let oure offeringe be in thy syght this daye, that it may please thee, for there is no con- fession vnto them that put their truste in thee. And now we praye thee wyth all oure herte, me feare thee, and seke thy face. But be not to shame, but deale to vs after thy loyng kyndnes, and accordyng to the multitude of thy mercyes. Deliuere vs by thy miracles (O Lorde) and get thy name an honour: that al they whych do thy seruau- res eue, may be confounded. Let them be a shamed thorow thy almighty power, and lette their strengthe be broken: that they maye know how þ thou only art the lord God, and honoure worthe thorowout all the worlde.

1. Pet. 3. c. Rom. 1. c. Gal. 3. c. Rom. 1. c.

And the kynges seruantes that put the in, ceased not to make the ouen boie toyt wylde fyre, dyt draw, ppyche, and sagots: so that the flme went out of the ouen vpon a. xlii. cubites: yea it toke a may & dynt by those Caldres. that it gat hold vpon be- side the ouen. But the Angell of the Lorde came downe in the ouen to Asioch and bys felowes, and smote the flme of the fyre out of the ouen, and made the myddest of the oue as it had bene a cold wynde blow- ing: so that the fyre nether touched them, greued them, nor dyd them hurt. And these thre (as out of one mouth) praised, honored, and blessed god in the furnace, saying: Bless- ed be thou, O Lorde God of oure fathers: for thou art prayse and honoure worthy, yea and to be magnified for euermore. Blessed be the holve name of thy gloire, for it is worthy to be praysed, and mag- nified in al worldes. Blessed be thou in the holve temple of thy gloire, for about all thynges thou arte to be praysed yea and more then worthy to be magnified for e- uer. Blessed be thou in the trone of thy kyngdome, for about al thou art worthy to be well spoken of, and to be more then magnified for eue. Blessed be thou that lo- kest thorow the depe, and syttest vpon the Cherubins: for thou art worthy to be prai- sed, and about al to be magnified for euer. Blessed be thou in the firmament of hea- uen, for thou arte prayse and honoure wor- thy for euer.

Pla lxxi. c.

O all ye workes of the Lorde, speake his name. good

The song of the.iii. childre

good of the Lord: prayse hym and set him
Psal. cxl. c.
and. cxl. c. up for euer.

O ye angels of the Lord, speake good of
 the Lord: prayse him, & set hym up for euer.

O ye heauens speake good of the Lord:
 prayse hym, and set hym up for euer.

O al ye waters that be about the firma-
 ment, speake good of the Lord: prayse him
 and set hym up for euer.

O al ye powers of the Lord, speake good of
 the Lord: prayse him, & set him up for euer.

Psal. cxlix. a O ye Sunne and Moone, speake good of
 the Lord: prayse him, & set hym up for euer.

Psal. cxxvi O ye stars of heauen speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye thowres & dew, speake good of the
 Lord: prayse hym, and set him up for euer.

O al ye windes of god, speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye fire & heat, speake good of the Lord:
 prayse hym and set hym up for euer.

O ye winter & sommer, speake good of
 the Lord: prayse him, & set him up for euer.

O ye dewes and frostes, speake good of
 the Lord: prayse hym & set him up for euer.

O ye frost and colde, speake good of the
 Lord: prayse him, and set hym up for euer.

O ye yse and snowe, speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye nyghtes and dayes, speake good of
 the Lord: prayse him & set hym up for euer.

O ye lycht and darknes, speake good of
 the Lord: prayse him, & set hym up for euer.

O ye lychtynnges and cloudes, speake
 good of the Lord: prayse hym, and set him
 up for euer.

O lette the earth speake good of the
 Lord, yea lette it prayse hym, and set hym
 up for euer.

O ye mountaynes and hilles, speake
 good of the Lord: prayse hym, and set hym
 up for euer.

O al ye grene thynges vpon the earth,
 speake good of the Lord: prayse hym, and
 set hym up for euer.

O ye welles, speake good of the Lord:
 prayse hym, and set hym up for euer.

O ye seas and foudres, speake good of the
 Lord: prayse hym and set hym up for euer.

O ye myles & al that is in the wa-
 ters, speake good of the Lord: prayse hym
 and set hym up for euer.

O al ye fowles of the ayre, speake good
 of the Lord: prayse hym, and sette hym up
 for euer.

O al ye bestes and cattel, speake good
 of the Lord: prayse hym, and sette hym up
 for euer.

O ye chyldre of men, speake good of the
 Lord: prayse hym, and set hym up for euer.

O let Israel speake good of the Lord:
 prayse hym, and set hym up for euer.

O ye prynces of the Lord, speake good of
 the Lord, prayse him, & set him up for euer.

O ye seruantes of the Lord, speake
 good of the Lord: prayse hym, and set hym
 up for euer.

Psal. cxlii. a
cxliii. a. 1.
cxliii. a
Apoc. xix. a.

The story of Susanna.

O ye spirites and soules of the righteous
 speake good of the Lord: prayse hym, & set
 hym up for euer

O ye holy and blyble men of here, speake
 ye good of the Lord: prayse ye hym, and set
 hym up for euer.

O Ananias. Azarias, & Mysael, speake
 ye good of the Lord: prayse hym, and set
 hym up for euer. Whiche hath deliuered
 vs from the hel, kept vs from the hande of
 death, tydded vs from the myddel of the
 burnynge fyre, and saued vs euen in the
 myddel of the fyre. O geue thanks there:
 for ye vnto the Lord: for he is kynde harted,
 and his mercede endureth for euer.

Iere. xx. c.
Ezra. viii. a
Psal. cxv. a
and. cxvi.

O al deuout men, speake good of the Lord,
 euen the God of all Gods: O prayse hym,
 and geue hym thanks for his mercede en-
 dureth world without ende.

The story of Susanna, whiche is the. xiiij. Chapter of Daniel, after the Laryne.



Here dwelt a man in
 Babylon, called Jo-
 achym, that tooke a
 wyfe, whose name
 was Susanna, the
 daughter of Helchi-
 ab, a very sapie wo-
 ma, and such one as
 feared God. Her fa-
 ther and mother also were godly people, &
 taught their daughter accordyng to the law
 of Moyses. Some Joachim her husbände
 was a great rych man and had a fayre or-
 chard lounyng vnto his house. And to him
 resorted the Jewes communly, because he
 was a man of reputation amonge them.

The same yere wher they made two iudges,
 such as the Lord speakech of: Al the wicked-
 nes of Babilon, cometh fro the elders (that
 is) fro the iudges, whiche come to rule the
 people. These came oft to Joachims house
 and al such as had any thyng to do in the
 law came thither vnto them.

Now when the people came agayne af-
 ter noone, Susanna went into her husbā-
 des orcharde, to walke. The elders sepyng
 this, that she went in dayly, & walked, they
 burned for luste to her, yea, they were al-
 most out of their wyres, & cast down their
 eyes, that they shuld not se beauen, nor re-
 member that God is a righteous iudge. For
 they wer both welled with the love of her,
 neither durst one shew another his grieve.
 And for shame they durst not tel her they
 inordinate lust that they would faine haue
 had to do wyth her. Yea they layd wayte
 for her earnestly fro day to day, that they
 might (at the last) haue a sight of her. And
 so one said to another: Wo, let vs go home, for
 it is dinner tyme. So they went they way
 from her. When they turned agayne, they
 came together enuoyrge oute the mat-
 ter betwixt them selues: yea, the one tolde
 the

The song of the.iii. childre

good of the Lorde: prayse hym and set him
Psal. cxi. c.
and. c. li. a. up for euer.

O ye angels of the Lord, speake good of
 þe Lorde: prayse him, & set hym up for euer.

O ye heauens speake good of the Lord:
 prayse hym, and set hym up for euer.

O al ye waters that be about the firma-
 ment, speake good of the Lord: prayse him
 and set hym up for euer.

O al ye powers of þe Lord, speake good of
 the Lord: praise him, & set him up for euer.

Psal. cxix. a. O ye Sunne and Moone, speake good of
 the Lord: prayse him, & set hym up for euer.

Psal. cxix. b. O ye stars of heauen speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye thowres & dew, speake good of the
 Lord: prayse hym, and set him up for euer.

O al ye windes of god, speake good of þe
 Lord: prayse hym, and set hym up for euer.

O ye fire & heat, speake good of the Lord:
 prayse hym and set hym up for euer.

O ye winter & sommer, speake good of
 the Lord: praise him, & set him up for euer.

O ye dewes and frostes, speake good of
 the Lord: prayse hym & set him up for euer.

O ye frost and colde, speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye yse and snowe, speake good of the
 Lord: prayse hym, and set hym up for euer.

O ye nyghtes and dayes, speake good of
 the Lord: praise him & set hym up for euer.

O ye lycht and darknes, speake good of
 the Lord: praise him, & set hym up for euer.

O ye lychtynghes and cloudes, speake
 good of the Lorde: prayse hym, and set him
 up for euer.

O lette the earth speake good of the
 Lorde, yea lette it prayse hym, and set hym
 up for euer.

O ye mountaynes and hilles, speake
 good of the Lord: praise hym, and set hym
 up for euer.

O al ye grene thynges vpon the earth,
 speake good of the Lorde: prayse hym, and
 set hym up for euer.

O ye welles, speake good of the Lorde:
 prayse hym, and set hym up for euer.

O ye seas and foudes, speake good of the
 Lord: prayse hym and set hym up for euer.

O ye myles & al that is in the wa-
 ters, speake good of the Lorde: prayse hym
 and set hym up for euer.

O al ye fowles of the ayre, speake good
 of the Lorde: prayse hym, and sette hym up
 for euer.

O al ye bestes and cattel, speake good
 of the Lorde: prayse hym, and sette hym up
 for euer.

O ye chyldre of men, speake good of the
 Lord: prayse hym, and set hym up for euer.

O let Israel speake good of the Lorde:
 prayse hym, and set hym up for euer.

O ye prynces of the Lord, speake good of
 the Lord, praise him, & set him up for euer.

O ye seruantes of the Lorde, speake
 good of the Lorde: prayse hym, and set hym
 up for euer.

Psal. cxlii. a.
cxliii. a. 1.
cxliii. b.
Apoc. xii. a.

The story of Susanna.

O ye spirites and soules of the righteous
 speake good of the Lord: prayse hym, & set
 hym up for euer.

O ye holy and blyble men of here, speake
 ye good of the Lorde: praise ye hym, and set
 hym up for euer.

O Ananias. Azarias, & Mysael, speake
 ye good of the Lorde: prayse hym, and set
 hym up for euer. Whiche hath deliuered
 vs from the hel, kept vs from the hande of
 death, tydde vs from the myddel of the
 burnynge fyre, and saued vs euen in the
 myddel of the fyre. O geue thanks there:
 Iere. xx. c.
 Psal. cxv. a.
 and. cxi.

O al deuout mē, speake good of þe Lord,
 euen the God of all Gods: O prayse hym,
 and geue hym thanks for hys mercede en-
 dureth world without ende.

The story of Susanna, whiche is the. xiiij. Chapter of Daniel, after the Laryne.



Here dwelt a mē in
 Bablon, called Jo-
 achym, that tooke a
 wyfe, whose name
 was Susanna, the
 daughter of Belshiz-
 ab, a very sapie wo-
 mā, and such one as
 feared God. Her fa-
 ther and mother also were godly people, &
 taught their daughter accordyng to þe law
 of Moyses. Some Joachim her husbāde
 was a great rych man and had a fayre or-
 chard lounyng vnto hys house. And to him
 resorted the Jewes communly, because he
 was a man of reputation amonge them.

The same yere wher they made two iudges,
 such as the Lord speakech of: Al the wicked-
 nes of Babilō, cometh fro the elders (that
 is) fro the iudges, whiche come to rule the
 people. These came oft to Joachims house
 and al such as had any thyng to do in the
 law came thither vnto them.

Now when the people came agayne af-
 ter noone, Susanna went into her husbā-
 des orcharde, to walke. The elders sepyng
 this, that she went in dayly, & walked, they
 burned for luste to her, yea, they were al-
 most out of thei wytes, & cast down thei
 eyes, that they shuld not se beauen, nor re-
 member that God is a righteous iudge. For
 they wer both welled with þe loue of her,
 neither durst one shew another hys grefe.
 And for shame they durst not tel her thei
 inordinatē lust that they would faine haue
 had to do wyth her. Yea they layd wayte
 for her earnestly fro day to day, that they
 might (at þe lest) haue a sight of her. And þe
 one said to another: Wo, let vs go home, for
 it is dinner tyme. So they went thei way
 from her. When they turned agayne, they
 came together enquyryng oute the mat-
 ter betwixt them selues: yea, the one tolde
 the

the order of hys wycked lust. The appoynted they a tyme when they myghte take Susanna alone.

Et ha ppened also, that they spred oute a conuenient tyme, when she wente forth to walke (as her maner was) and no body wryth her, but two maidens, & thoughte to walsh her selfe in the garden, for it was an hore season: And ther was not one person there, except the two eldres, that had hys them selves, to beholde her. So she said to her maydens: go for me oyle and sope and shut the orcharde doore, that I maye washe me. And they dyd as she had them, and shut the orchard doore, and wente oute the selfes at a backe doore, to set the thynge that she had commaunded: but Susanna knew not þ the eldres laye ther hid wryth in. Nowe when the maydens were gone forth, the two eldres gat them vp: & canne vpon her, saying: nowe the orcharde doores are shut, that no man can se vs, we haue a lust vnto the, therfore consent vnto vs, and lye wryth vs.

If thou wylt not, we shal bypunge a testimental agaynst the: that ther was a yong felow wryth the, & that þ hast sent away thy maydens from the for the same cause. Susanna soughed, and sayde: Alas, I am in trouble oueuer I spe. Though I folow poure mynde, it wyl be my deathe: and if I consente vnto you, I canne not escape poure bandes. Well, it is better for me too falle into poure hande wrythout þ deede doyng, the to synne in the syghte of the Lorde, and wryth that she cryed oure wryth a loude voyce: the eldres also cryed out agaynst her.

Then ran there one to þ orcharde doore, and smote it open. Nowe when the seruantes of the house herde the crye in the orcharde they rushed in at the backe doore to se what the matter was. So when the eldres told them, the seruantes were greatly ashamed: for whye there was neuer suche reporte made of Susanna. On the morow after came the people to Joachim her houschande, and the two eldres came also, full of mischeuous imagynacions agaynst Susanna, to bypunge her vnto deathe, and spake thus before the people: Sende for Susanna the daughter of Helkias, Joachims wyfe. And immediatly they sent for her. So she came wryth her father and mother, her chyldren and all her kintred. Nowe Susanna was a tender personne, and maruelous faire of face. Therefore the wycked men commaunded to take the clothes fro her face (for she was couered) that at the leaste they myght so be satisfied in her betwix. The her scoldes, yea, & al they that knew her, beganne to wepe.

These two eldres stode vp in the mydd of the people, and layed they bandes vpon the heade of Susanna, whiche wayte, and loked so toward heauen, for her hert hadde a sure truste in the Lorde. And the

eldres sayed: As we were walkyng in the orcharde alone, this woman came in wryth her two maydens: whome she sent away from her, and spaired the orchard doores. Wryth that, a yong felow (whiche there was byd) came vnto her, and laye wryth her. As for vs, we stode in a corner of the orcharde. And when we sawe this wyckednes, we ranne to her, and perceyved, that they had medled together. But we coude not holde hym, for he was stronge then we: & thus he opened the doore, and gat hym away. Nowe when we had taken this woman, we asked her what yong felow this was, but she would not tel vs. This is the matter, and we be wytnesses of the same. The comite sothe beleued the as those that were eldres and iudges of þ people, and so they condempned her to deathe. **S**usanna cryed out wryth a loude voyce, & sayed. O euell thinge God, thou seercher of secretes, thou that knowest all thynges afore they come to pass, thou wotest that they haue borne false witness against me: and beholde. I muste dye, where as I neuer dyd anre suche thynges, as these men haue malicously inuented agaynst me. And the Lorde herde her voyce. For whil she was ledde forth to deathe, the Lorde rased vp þ spryte of a yong chyld, whose name was Daniel whiche cryed wryth a loude voyce: I am cleane from this bloud. And all the people turned then toward hym, and sayed. What meane these words, that thou hast spoken? Danuell stode in þ myddeste of the and sayed: Are ye suche foolles, O ye chyldren of Israel, that ye cannot discern? Ye haue here condemned a daughter of Israel vnto deathe, and knowe not the treuth therfore: So lye on iudgements agayne, for they haue spoken false witness agaynst her.

Wherefore the people turned agayne in all the haste. And the eldres (that is, the principall beades) sayed vnto hym: come sit downe here amonge vs, and heere vs this matter, seynge God hath geuen the as greate honoure as an eldres. And Danuell sayde vnto the: But these two aske one from another, and then shall I heare them. When they were put a sinder one from another, he called one of the and said vnto hym: O thou olde cankered racle, that hast vied thy wyckednes so long, thyne vnglacious deedes whiche thou hast done afore, are nowe come to lpyght. For þ hast geuen false iudgements, thou hast oppressed the innocente, and letten the grete good fre, wher as yet the Lorde saith: The innocent and ryghteous se thou save nor. Well thā, if thou hast sene her, tell me vnder what tree sawest thou them talchyng together? He answered: Vnder a myghty berpe tree. And Daniel sayde: verye well, now thou iweste euen vpon thyne heade. So the messenger of the Lorde barke receyued the sentence of hym, to cut the in two.

Exk. xiii. Then

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Et ha ppened also, that they spred oute a conuenient tyme, when she wente forth to walke (as her maner was) and no body wryth her, but two maidens, & thoughte to walsh her selfe in the garden, for it was an hore season: And ther was not one person there, except the two eldres, that had hys them selves, to beholde her. So she said to her maydens: go for me oyle and sope and shut the orcharde doore, that I maye washe me. And they dyd as she bad them, and shut the orchard doore, and wente oute the selfes at a backe doore, to set the thynge that she had commaunded: but Susanna knew not þ the eldres laye ther hid wryth in. Nowe when the maydens were gone forth, the two eldres gat them vp: & canne vpon her, saying: nowe the orcharde doores are shut, that no man can se vs, we haue a lust vnto the, therfore consent vnto vs, and lye wryth vs.

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Ih. xiii. Then

The story of Bel.

Then put he hym aspyde, and called for the orther and sayde unto hym: O thou sede of Canaan, but not of Juda: fayrenesse hath disceyved the, & luste hath subverted thine herte. Thus dealt ye afore wth þe daughter of Israel, and they (for feare) consented unto you: but the daughter of Juda wold not abyde your wickednesse. Now tel me than under what tree dydest thou take them, speakinge together? He answered: Under a pomegranat tre. Then sayd Daniell unto hym: Verie well, nowe thou make also even upon thine head. The mefenger of the kinde standeth way: yuge wth the sword to cut the in two, and so slay you both.

With that, al the whole multitude gaue a greate shout, and prayd God, wthche alwaie beliveth in that our fater crulle in hym. And then came upon the two elders (whome Daniell had convyct wth their owne mounthe: that they had geuen false wytnesse) and dealt wth them, even lyke wyle as they shoulde have done wth their neighbours: yea, they dyd accordyng to the lawe of Moyses, and put the to deathe. Thus the innocent blood was saved the same day.

Then Belchias and his wyfe prayd God, for their daughter Susanna, wth Joachim her housbande, and all the knyghtes: that there was no dishoneste launde there, from that daye furthe was Daniel had in greate reputation in the cytye of the people.

The ende of the storye of Susanna.

The storye of Bel, & the Dragon, whiche is the.xliii. Chapter of Daniel after the Latine.



Behold was at Babilon an image, called Bel: and there were s. lxx. vpon hym every day, xli. cakes and .xl. shepe, and s. lxx. great portes of wine. Hym dyd the kinge worship

hym selfe, and wente dayly to honoure hym: but Daniell was hapyed bys owne God. And the kynge sayd unto hym: Why dost thou not worship Bel? He answered and sayd: Because I maye not nor worshippe thynges that be in the woth hysdes, but I praye God whiche is in the heave and earth, hath power vpon al the be. The kinge sayd unto hym: thynkest thou not that Bel is a lypage God? Or seest thou

not howe muche he eateth and drinketh euery day? Daniell smiled, and sayd: O kynge deceyue not thy selfe: this is but made of clay wth chym, & of metal wythout, neyther eateth he euer any thyng.

Then the kinge was wroth, and called for his prestes, and sayd unto them: If ye tell me not to whom this is, that eateth vpon these expenses, ye shall dye: but if ye can certifie me þe Bel eateth them, then Daniell shall dye, for he hath spoken blasphemie agaynst Bel. And Daniell sayd unto the kynge: let it so be, accordyng as thou hast sayd. The prestes of Bel were .lxx. helpe they wyues and children. And the kinge wente wth Daniell into the temple of Bel. So Bel's prestes sayd: Lo: we wyl go oure, and set thou the meate there (O kynge) and pour in the wyne: then shut the doore fast and seall it wth thine owne signet: and to morowe when thou comest in, if thou spydest not that Bel hath eaten vpon al we wyl suffer deathe or else Daniell, & haue lordship vpon us. The prestes thoughte them selues sure ynoughe, for vnder the aulter they hadde made a prentz entrance, and there wente they in euer, & care vpon what there was.

So whil they were gone forthe the kinge set meates before Bel. Nowe Daniell had commaunded his seruantes to bringe a bes, and these he sited thorow oute all the temple, that the kyng myght se. Then went they oure, & sated the dyne, sealing it wth the kynges signet, and so departed. In the nyghte came the prestes wth their wyues and children: as they were wonte to do) and ate and dronke vpon all. In the morninge betimes at the breake of the daye, the kynge arose, and Daniell trow hym. And the kyng sayd: Daniell, are the scales whole yet? He answered yea, O kynge they be whole. Nowe as sone as he had opened the doore, the kyng looked vnto the aulter, & cryed wth a loud voice: Great art thou O Bel, and woth the is no deceit. Then laughed Daniell, and held the kyng þe shoulde not do in, & sayd: Beholde the pavement, mark well whose footesteps are these? The kyng said: I se þe footesteps of men, women and children.

Therefore the kyng was angry, & toke the prestes, wth their wyues & children, & they shewed hym the pryuy dores, wher they came in and eat vpon suche thynges as were on the aulter. For þe whiche cause the kyng flew to the, & deliuered Bel into Daniell's power, whiche destroyed hym & his temple. And in that same place there was a greate Dragon, whiche they of Babilon worshipped. And the kyng sayd vnto Daniell: sayst þe that this is but a God of metall & clay? lo: he hath eaten and dronken: so that thou canst not save, that he is no lypage God, therefore worshippe hym. Daniell sayd vnto the kyng: I wyl worshippe the Lorde my God, he

psal. xlii. a.

Deut. xli. d
Deut. xli. a.

Is
Isid. xli. a.

Isid. xli. a.

D

Isid. xli. a.
Isid. xli. a.
Isid. xli. a.

Deut. xli. d
and. v. a.
Exo. x. a.
Deut. vi. d
math. xli. a.

Is

The story of Bel.

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The.xiii. Chapter.

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ten vp al we wyl suffer deathe or else Da-
niel, & haue lord upon us. The prestes
thoughte them selues sure ynoughe, for
vnder the aulter they hadde made a prent
intraunce, and there wente they in euery
daye vnto what there was.

So whil they were gone forthe the king
set meates before Bel. Nowe Daniel had
commaunded his seruantes to bringe
a bes, and these he sited thorow oute all
the temple, that the kynge myght se. Then
went they oure, & sated the wyne, sealing
it wth the kynges signet, and so depar-
ted. In the nyghte came the prestes wth
theri wyues and children: as they were
wont to do) and eate and dronke vp all.
In the morninge betimes at the breake
of the daye, the kynge arose, and Daniell
told hym. And the kynge sayd: Daniel, are
the scales whole yet? He answered yea,
O kynge they be whole. Nowe as sone
as he had opened the doore, the kynge looked
vnto the aulter, & cryed wth a loud voyce:
Great art thou O Bel, and woth the is
no deceit. Then laughed Daniel, and held
the kynge þ he shoulde not do so, & sayed:
Beholde the pavement, mark well whose
foetsteps are these? The kynge said: I se þ
foetsteps of men, women and children.

Therefore the kinge was angry, & toke
the prestes, wth theri wyues & children,
& they shewed hym the pryuy doore, wher
they came in and eat vp suche thynges as
were on the aulter. For þ whiche cause the
kinge knew the prestes deliuered Bel into Da-
niel's power, whiche destroyed hym & his tem-
ple. And in that same place there was a
greate Dragon, whiche they of Babilon
worshipped. And the kynge sayed vnto
Daniel: sayst thou that this is but a God of
metall & clay? lo: he hath eaten and
dronken: so that thou canst not save,
that he is no hyman God, therefore wor-
shype hym. Daniel sayd vnto the kynge:
I wyl worshype the Lo:be my God, he
is

psal. xlii. a.

Deut. xli. d
Deut. xli. a.

Is
& ed. xli. a.

Is
& ed. xli. a.

D

Is
& ed. xli. a.
Is
& ed. xli. a.

Deut. xli. d
and. v. a.
Ero. x. a.
Deut. vi. d.
math. xli. a.

is the true kynge God: as for this, he is not the God of lyfe. But geue me leaue (O kynge) and I shall destroye this Dragon withoute swerde or staf. The kynge sayed: I geue þe leaue. Then Danyell toke pitch, fat and heatey woll, and byd set the together, and made lompes therof: this he putte in the Dragons mouth, & so the Dragon brake in sunder: and Daniel sayed: lo, there is he whome ye worshipped. When they of Babylon hearde þe, they toke great indignation, and gathered the together agaynste the kynge, sayinge: The kynge is become a Jew also, he hath destroyed Bel, he hath slayne the Dragon, and put the priestes to deathe. So they came to the kynge, and sayd: let vs haue Daniell, or els we wyl destroye the and thine house. Now when the kynge sawe that they rushed in so sore vpon hym, & that necessity constrained hym he deliuered Daniel vnto the: which cast hym in to the Lyons den, wher he was. vii. dayes. In the den ther wer seven Lions, and they had geuen the euery day two bodies and two shepe: whych then were not geuen then, þe they might deuour Daniell.

There was in Jewye a Prophet called Abachuch, whych had made porage & broken breade in a deepe platree, and was gorynge into the selde, for to brynge it to þe moynes. But the aungel of the Lord saied vnto Abachuch: go carpe the meate þe thou haste into Babylon, vnto Daniel, whych is in the Lyons den. And Abachuch sayed: Lord, I neuer saw Babylon: and as for þe denne, I knowe it not. Then the aungel of the Lord toke hym by the toppe, and bare hym by the herte of the head, and (choyng a myghtie wynde) set him in Babilon vpon þe den. And Abachuch cryed, sayinge: O Daniel thou seruante of God, haue, take the breakfast þe God hath sent the. And Daniel sayd: O God, hast thou thought vpon me? wel, thou neuer saydest them that loue the. So Daniel arose and eat: and the aungell of the Lord set Abachuch in hys owne place agayne immediatlye.

Upon the seventh day, the kynge went to beweepe Daniell: and wher he cam to the denne, he looked in: and behoulde, Daniel sate in the mydd of the Lyons. Then cryed the kynge with a loud voice, sayinge: Great arte thou, O Lord God of Daniel: and be drewe hym oute of the denne. As for those that wet þe cause of his destruction, he byd cast them into the den, and they were deuoured in a moment before hys face.

After this wrote the kynge vnto al people, knyghtes and tounes, that dwelte in al countreys, sayinge: peace be multiplied with you. My commaundement is, in all the dominion of my realm, that men feare and stand in awe of Daniels God, for he is the living God whych endureth ever: his kyngdome abydeth vncorrupt, and his power is euerlasting. It is he that can helpe and saue: he dothe wonders and mar-

uelous workes in heauen and earth, for he hath saued Daniell from the power of the Lyon.

The ende of the Booke of Bell.

The prayer of Danieſh kynge of Iuda when he was holden captiue in Babilon.



Lord almyghtie, god of oure fathers, Abrahā, Isaac, and Jacob, and of the ryghteous seeds of them: whyche haste made heauen & earth, with all the ornamēt thereof, whych

hast ordeyned the sea by the worde of thy commaundement: whych hast shure vp the depe, and hast sealed it for thy fearefull & laudable name, whych al men feare, & reuerence before the face of thy verue, and for þe anger of thy threatnyng, the whych is impossible to sinners.

But the mercie of thy promys is greate and vnsearchable: for thou arte the Lord god most hygh, aboue all the earth, long sufferynge, and exceeding merciful, and repentant for the malice of me. Thou Lord after thy goodnes hast prompted repentance for the remission of synnes: and thou that arte the God of the ryghteous, hast not put repentance to the ryghteous Abraham, Isaac and Jacob, vnto them that haue not sinned agaynste the: But because I haue sinned aboue the nūber of the sandes of the sea, & that myne iniquities are multiplied, I am humbled with many bandes of yron, and there is in me no breathynge. I haue prouoked thine anger, and haue done euil before the incommensurable abhominacions and multiplying offences. And now I bow the knees of my herte, requyringe goodnes of the O Lord: I haue sinned, Lord I haue sinned, and knowe mine iniquitie. I beseeche the by prayer, O Lord forgeue me: forgeue me, and destroy me not with mine iniquities, neither do thou alwayes remember myne euilles to punishe them, but saue me (whych am unworthy) after thy greete mercie: and I wyl prayse þe euerlastinglye, al the dayes of my lyfe: for all the verue of heauen prayseth the, and vnto þe belongeth glorie world withoute ende.

Thy

Dani. vi. c.

Dani. vi. c.

Eccl. viii. a.

Eccl. viii. a.

Jer. xlviii. b.
Eccl. viii. b.
Dani. vi. c.

Dani. vi. c.

Luke. i. b.

Eccl. xlviii. b.

Eccl. xlviii. b.

is the true kynge God: as for this, he
is not the God of lyfe. But geue me leaue
(O kynge) and I shall destroye this Dia-
gon withoute swerde or staf. The kynge
ſayed: I geue ſleaue. Then Danyell toke
pyrche, ſat and heatey woll, and dyd ſet the
together, and made lompes therof: this he
putte in the Dragons mouth, ſo the Dia-
gon brake in ſunder: and Daniel ſayed: lo,
there is he whome ye worſhipped. When
they of Babylon hearde ſ, they toke great
indignation, and gathered the together a-
gainſte the kynge, ſayinge: The kynge is
become a Jew alſo, he hath deſtroyed Bel,
he hath ſlayne the Dragon, and put the
pyrches to deathe. So they came to the
kynge, and ſayd: let vs have Daniell, or els
we wyl deſtroye the and thine houſe. Now
when the kynge ſawe that they ruſhed in ſo
ſore vpon hym, & that neceſſite conſtrained
hym he deliuered Daniel vnto the: which
caſt hym in to the Lyons den, wher he was.
vi. dayes. In the den ther wer ſeuē Lyons,
and they had geuen the euery day two bo-
dyes and two ſhepe: which then were not
geuen then, ſ they might deuour Daniell.

There was in Jewrye a Prophet cal-
led Abachuch, whiche had made porage &
broken breade in a deepe platree, and was
gorynge into the ſelde, for to brynge it to ſ
mothers. But the aungel of the Lord ſaid
vnto Abachuch: go carpe the meate ſ thou
haſte into Babylon, vnto Daniel, whiche
is in the Lyons den. And Abachuch ſayed:
Lorde, I neuer ſaw Babylon: and as for ſ
denne, I knowe it not. Then the aungel of
the Lorde toke hym by the toppe, and bare
hym by the hette of the head, and (choyſing
a myghtie wynde) ſet him in Babilon vpon
ſ den. And Abachuch cryed, ſayinge: O Da-
niel thou ſeruaunte of God, haue, take the
breakfaſt ſ God hath ſent the. And Da-
niel ſayd: O God, haſt thou thought vpon
me: wel, thou neuer ſaydeſt them that loue
the. So Daniel aroſe and eat: and the a-
gell of the Lord ſet Abachuch in hys owne
place agayne immediatlye.

Upon the ſeuente day, the kynge went
to bewepe Daniell: and whē he cam to the
denne, he looked in: and behoulde, Daniel
ſate in the mydd of the Lyons. Then cryed
the kynge with a loud voice, ſaying: Great
arte thou, O Lorde God of Daniel: and be-
deme hym out of the denne. As for thoſe
that met ſ the uſe of hys deſtruction, he dyd
caſt them into the den, and they were de-
uoured in a moment before hys face.

After this wrote the kynge vnto al peo-
ple, knyghtes and tounes, that dwelte in
al countreyes, ſayinge: peace be multiplied
with you. My commaundement is, in all
the dominion of my realm, that men feare
and ſtand in awe of Daniels God, for he is
the livinge God which endureth ever: his
kingdome abydeth vncorrupt, and his oo-
wer is euerlaſting. It is he that can deſp-
ace and ſaue: he dothe wonders and ma-
-

nelous workes in heauen and earth, for he
hath ſaued Daniell from the power of the Lyon.
Lions.

The ende of the Booke of Bell.

The prayer of Danieſh kynge of Iuda when he was holden captiue in Babilon.



Lorde almyghty
re, god of our
fathers, Abra-
ham, Iſaac, and
Jacob, and of
the cryghreous
ſeede of them:
whiche haſte
made heauen &
earth, with all
the ornamēt
thereof, which

haſte ordeyned the ſea by the worde of thy
commādemēt: which haſt ſhurte vp the
depe, and haſte ſealed it for thy ſcarefull &
laudable name, whiche al men feare, & re-
ſpect before the face of thy verue, and for ſ
anger of thy threatnyng, the which is im-
poſſible to ſumers.

But the mercye of thy promiſe is greate
and unſearchable: for thou arte the Lorde
god moſt hygh, aboue all the earth, long
ſufferynge, and exceeding merciful, and re-
pentant for the malice of me. Thou Lord
after thy goodnes haſte prompſed repen-
tance for the remiſſion of ſinnes: and thou
that arte the God of the cryghreous, haſt
not put repentance to the cryghreous A-
bram, Iſaac and Jacob, vnto them that
haue not ſinned agaynſte the: But becauſe
I haue ſinned aboue the nūber of the ſan-
des of the ſea, & that myne iniquities are
multiplied, I am humbled with manye
bandes of yron, and there is in me no breas-
thyng. I haue prouoked thine anger, and
haue done euil before the incommytynge
abominaciōs and multiplying offences.
And now I bow the knees of my hert, re-
quyringe goodnes of the O Lorde: I haue
ſynned, Lorde I haue ſynned, and knowe
mine iniquitie. I deſyre the by prayer, O
Lorde forgeue me: forgeue me, and deſtroy
me not with mine iniquities, neither do
thou alwayes remember myne euils
les to puniſhe them, but ſaue me
(whiche am unworthy) after
thy greate mercye: and I
wyl prayſe ſ euerlaſtinge
lyfe, al the dayes of my
lyfe: for all the ver-
tue of heauen
prayſeth the,
and vnto
ſ belō-
geth
glorie world
withoute ende.

Hand. vol. c.

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Firstly,

May, 1911

b.

De, ridd.

The end of the Ropy of Bell.

holden captive in
Babylon.



Lorde almyghty
 tie, god of oure
 fathers, Abrahā,
 Isaac, and
 Iacob, and of
 the ryghteous
 seeds of them:
 wherby haste
 made heauen &
 earth, wyth all
 the oznamēt
 thereof, wherby

thou alwayes remember myne euell-
les to punishe them, but saue me
(whiche am unworthy) after
thy greate mercye: and I
my prayse þe euerclastinge
lyfe, al the dayes of my
lyfe: for all the verna-
tue of heauen
praiseth the,
and unto
þe belō-
geth
glorie world
wthoute ende.

The first booke of the Machabees.

The first Chapter.

After the death of Alexander the kynge of Macedonia, Antiochus taketh the kingdome. Some of the children of Israel make couenaunte with the Gentiles. Antiochus subdueth Egypt and Ierusalem vnto his domination. Ierusalem beinge burnt maketh lawes of her owne, and forbyddeth to kepe goddes lawes. Antiochus setteth vp an Idoll ouer the altier of God.



After that Alexander the sonne of Philippe, kynge of Macedonia wēt south of the lande of Cechum, and slew Darius kynge of the Persians & Macedes: It happened, that he toke great warres in

had, wan very many strong cityes, & slew manye kynges of the earth, goinge thowtwe to the endes of the worlde, and gettinge manye spoiles of the people: In so muche that the worlde stode in great awe of hym, and therefore was he proude in his herte. Nowe when he had gathered a myghty strong host, and subdued the landes and people with chey prynces, so that they became tributaries vnto hym: he fell sicke. And when he perceyued that he must needs dye, he cal'ed for his noble estates (whiche hadde bene broughte vp with hym of children) and parted his kyngdom among the, whyle he was yet a lyue. So alexander raigned. xlii. yere, and then dyed. After his death fell the kyngedome vnto his prynces, & they obeyned it euery one in his tyme, & caused them selues to be crowned as kynges: and so dyd they children after them many yeres, and muche wickednes increased in the worlde. Out of these came the vngacious roie, noble Antiochus the sonne of Antiochus & kynge * (whiche had bene a pledge at Rome) and he raigned in the. C. xxviii. yere of the raigne of the Grekes.

In these daies went thre orie of Israel wicked men, whiche moued muche people with them, sayinge: * Let vs go and make a couenaunte with the heathen that are rounde aboute vs: * for since we departed from the, we haue had muche sorrowe. So this deuice pleased the well and certayne of the people toke vpon them for to go vnto the kynge, whiche gaue the licence to do after the ordinance of & heathen. The sekeren * by an open scholl (at Ierusalem) of the labors of the heathen, and were no more circumsised: but forsoke & holy Testament, and loosed the selues to & heathen, * & were clean sold to do mischefe.

So when Antiochus began to be mighty in his kyngdom he went aboute to obeyn the land of Egypte also, that he might haue the dominion of two realmes. Upon

2. Chapter.

this entred he into Egypte with a strong host, with chariottes, Elephanres, horsemen & a great number of hyss, & began to warre agaynst Ptolome the kynge of Egypte. But Ptolome was afrayed of hym, and fled, & manye of his people were wounded to deathe. Thus Antiochus wan many stronge cityes, and toke away great good oute of the land of Egypte.

And after that Antiochus had smitten Egypte, * he turned agayn in the. C. lxxi. yere, and went toward Israel: & came by to Ierusalem with a myghty people: & entred proudly into the Sanctuare, and toke away the golden altier, the candell sticke, and all the ornaumes therof, the table of the shewbread, the pouring vessel, the chargers, the golden spoons, the vail, the crownes, and golden apparell of the temple, and brake down al. He toke al so the siluer and gold, the precious Jewels and the secret treasures that he founde. And when he had taken away altogether, caused a great myrther of men, and so fulfilled his malicious pryde, he departed into his owne lode. Thus ther arose great heynes and mysery in all the land of Israel. The prynces and the elders of & people mourned, the yong men & the maidens were defiled, and the laye beuty of womē was chaunged: the bydgrom & the byde toke them to mourning: the land & those that dwelt therein, was moued: for all the house of Jacob was brought to confusid.

* After two yeres the kynge sent his chiefe treasures vnto the cyties of Iuda, whiche came to Ierusalem with a great multitude of people, speakinge peaceable wordes vnto them, but all was deceite: * for when they had geuen hym tribute, he fell suddenly vpon the cytye, and smote it sure, and destroyed muche people of Israel. * And when he hadde spoiled the cytye, he set fyre on it, cast downe houses and walles on euery syde.

The women and they children toke they captiue, and led away they cattel. Then builded they the castell of David with a great and thicke wal, and with myghty towres, and made it a stronge holde for the. Beside al this they set wicked people and vngodly men to kepe it. Hoarded it w weapons and vitayles: gathered the goodes of Ierusalem, and layd them by ther: thus became it a thurke castell.

And this was done to laye waite for the people that wente into the Sanctuare, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the sanctuare, and defyled it: In so muche & the cytyens were fayne to departe, and the cytye became an habitacon of straungers beinge desolate of her own febe: For her own natyues were fayne to leaue her. Her Sanctuare was cleane wasted, her * holy daies were turned into mourning, her Sabottes were had in derision,

ii. mach. v.

ii. mach. v. & That is, after that Helcus began to raign

ii. mach. v. & ii. mach. v. c.

ii. mach. vii. b

ii. mach. ii.

i. Mach. vi. a.

Judith. i. b

Josephus. Dani. vi. a. a. iud. viii. b.

i. Mach. viii. a.

Deu. vii. a. Iudi. ii. a. * Jer. xliii. a.

ii. mach. iiii. b.

iii. Reg. xii

Amos. viii.

Eobi. ii. b.

ryson, & her honoure brought to naught. None howe great her gloire was afore, so great was her confusion, and her hope turned into sorrow.

¶ Antiochus also the kynge sente oute a commission vnto all hys kyngedome, that all þe people shoulde be such. Then they lette euery man hys lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea manie of the Israelites consented thereto, offeringe vnto Idoles, and despyng the Sabbath.

¶ Josephus in his antiquities of the Iewes Chap. vi. b.

¶ So the kynge Antiochus sent hys messengers with this commission to Ierusalem, and to all the cities of Iuda: þat they shoulde forsake the lawes of the heathen, & forsake ther burnt offering, meat offering, & peace offering to be made in the temple of God, and that there shoulde no Sabbath nor holy day be kept: but commaunded that the Sanctuary and the holpe people of Israel shoulde be defiled.

¶ He commaunded also that there shoulde be sette vp other altars, temples and Idoles, to offer vp swynes flethe and other uncleane beastes, that menne shoulde leaue their chyldre vncircumcised to defyle their soules with all manner of uncleannesse, & abominacion: that they myghte so forsake the law, and chaunge all the holy ordinances of God: and that whosoever shoulde not do accordinge to the commaundement of kynge Antiochus, shoulde suffer deathe. In lyke maner commaunded he thowme oute all hys realme, and sette rulers ouer the people, for to compele the to do these thynges, commaundyng the cyties of Iuda to do sacrifice vnto Idoles.

¶ Then went the people vnto the hearths by heapes, forsoke the lawe of the Lorde, & committed muche euell in the land: perchaunced oute the secret Israelites whiche had hid themselves in corners and priuy places. The. x. day of the moneth Gallie, in the. xlv. yere, set kynge Antiochus an abhominable Idoll of desolacion vpon the altare of God, and they builde altars thowme oute of the cities of Iuda on euery syde, before the doores of the houses, and in the stretes: wher they brente incense, & byd sacrifice.

¶ 1. Macc. x. b.

¶ And as for the bookes of the lawe of God, they brent them in the fore, and rente them in peces. Whosoever he was that had a booke of the testamente of the Lorde, founde by hym, perchauncer endantered hym selfe to kepe the lawe of the Lorde, the kynge's commaundement was, that they shoulde put hym to deathe. And thowhys auctorite they executed these thynges euery monethe, vpon the people of Israel that were founde in the cyties.

¶ 1. Macc. vii. b.

¶ The thre and twente daye of the moneth what tyme as they byd sacrifice byd the altar (whych stode in stead of the altar of the Lorde) accordinge to the commaundement of kynge Antiochus, they put certeyn women to deathe, whiche had caused

theyr chyldren to be circumcised: Not onely that, but they hanged vp the chyldren by þe neckes thowme oute all theyr houses, and sette the circumcisers of them.

¶ Yet were there manie of the people of Israel, whiche decremyned in them selues, that they woulde not eat uncleane thynges: but chose rather to suffer deathe, then to be defiled with uncleane meates. So because they woulde not breake the blessed lawe of God, they were cruellye slayne. And this greates crueltie increased verpe soze vpon the people of Israel.

The.ii. Chapter.

¶ The mourninge of Mathathias hys sonnes for the destruction of the holpe cytye. They refuse to do sacrifice vnto Idoles. The role of Mathathias for the law of god. They are slayne and wyl not fight agayne because of the Sabbath day. Mathathias dyng, commaundeth hys sonnes to styche by the wordes of god after the example of the fathers.



¶ In those dayes there byd stand vpon one Mathathias & sonne of Symeon the pyrelle (oute of the kyndred of Iodars) scd Ierusalem and dwelt vpon þe mount of Modin, & hadde. v. sonnes: Robn called Sada: Simon called Thasi, Judas otherwylle called Machabeus: Eleazer, otherwylle called Abarone: and Jonathan, whose sur name was Aphus. These same the euell that was done among the people of Iuda and Ierusalem, and Mathathias sayd: Wo is me, alas þeuer I was born, to se this myschance of my people, and the pitous destruction of the holpe cite, & thus to sit so still it being deliuered into þe handes of the enemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man that hath lost hys good name. Her precious ornaments are caried aways captiue, her olde men are slayne in the stretes, and her yonge men are fallen thowme the sword of the enemyes.

¶ What people is it, that hath not some possession in her kyngdome? What hath not gotten some of her spoyle? Al her gloire is taken awaye. She was a Quene, & now she is become an handmayde. Beholde ouer Sanctuarye, ouer her temple and danoure is wasted a way, and defiled by þe Gentiles. What helpech it be then to lye? And Mathathias rent hys clothes he and hys sonnes, and put sackcloth vpon them, and mourned verpe soze.

¶ Then came the menne tother whiche were sente of kynge Antiochus, to compele such as were fled into the ctye of Modin, for to do sacrifice and to burn incense vnto Idoles, and to forsake þe lawe of God. So manie of the people of Israel consented and enclyned vnto them, but Mathathias and hys sonnes remayned stedfast. Then spake the commissioners of kynge Antiochus,

¶ Josephus in antiquities. the. xii. Chapter.

1. Mach. i. b.

13

The .i. booke of the Psalms.

Antiochus, & said vnto mathathiah: Thou art a noble man of thy reputation, & great in thy country, hauing many children and brethren. Come thou therefore quickly, and fulfill the kynges commandement, lyke as all the heathen haue done, yea and the men of Iuda and Iuche & sctemayne at Ierusalem: so shalt thou and thy children be in the kynges fauour, and enriched wth gold, syluer and greate rewards.

Actes. v. b. * Mathathias answered, and spake
 with a loude voice: I thought all nations
 obeye the kyng Antiochus, and sal awaye
 euery man from keepinge the lawe of their
 fathers, though they consente to his com-
 mandements per myll I and my sonnes
 and my bretheren, nor fall from the lawe of
 oure fathers. God forbid we shoulde: that
 wee not good for vs that we shoulde forsake
 the lawe and ordinaunces of God, and to
 agree vnto the commandement of kyng
 Antiochus. Therefore we will do no suche
 sacrifice, neither breake the statutes of our
 lawe * to go another way. And when he
 had spoken these wordes, there came one of
 the Jewes to breche open in the sight of al
 byd sacrifice vnto the Idols, vpon the al-
 ter in the city of Molin, accordynge to the
 kynges commandement.

E When Mithathiah saie this, it gree-
ued him at the herte, so that hys eynes
were dryed up, and hys herte was troubled for
herte zeale of the lawe. With that he gaue
a shryue for the and killed the Jew besyde
the altar: Yes, and stire the knyges the
missioner, that compelled hym to do sacri-
fice and destroyed the altar at the same
tyme: suche a zeale hadde he unto the lawe
of God, * lyke as Phinehes dyd unto Je-
hoyachin the sonne of Salomon. And Mithathiah
cryed with a loud voyce throum the ctry,
saying: Who so is setuent in the lawe, and
wyl kepe the couenaunte, let hym folowe
me. * So he and hys sonnes fled into the
mountaynes and left al that ever they had
in the ctry. Many other godly men also
departed into the wilderness with their
chyl dren, their wyues and their cattell,
and remayned there: for the tyranny in-
creased so sore upon them.

D Nowe when the kynges seruantes,
and the host, whiche was at Ierusalem
in the tyme of Dauid, herde that certayn
men had broken the kynges commaunde-
mente & were gone theryn waye to the wild-
ernesse into the secrett places, and & ther
wer many departed after the: they solom-
ed vpon them to fight agaynst them in þ
Sabbothe daye. and sayed: Wyl ye yet re-
bell? Gette you hence and do the commaun-
dement of kynge Antiochus & ye shall lyue.
They answered: * We wil not go for the,
neither wyl we do the kynges commaun-
dement, to defile the Sabboth day. The
began they to fight agaynst them, neuer-
theles they gaue the none other answer,
neither cast they one stone at the, nor made

The.ii.Chapter.

faste they priuie places, but fayed. We
 myf dre al in our innocente, heauen and
 earth that teftify myth vs, that ye put vs
 to deathe wrongouly. Thus they fought
 agaynft them vpon the Sabbath, & fclme
 boordemen and catrel. they wpyes & their
 chyldy, fo the nūbye of a thoufand people.

When Satharblah and his friends
brede his, they mourned for them right
fore, and sayed one to another: If so be
we all do as our brethren haue done, and
fghte not for our liues & for our names
agaynst the heathen, then shall they the
seuer roots be out of the arthe. So they
concluded amonge them selves at the same
tyme saying: Whatsoeuer be he that com-
meth to make backe apill wyth vs vpon the
Sabbathe daye, we will fghte agaynst
him, and not dye all, as our brethren that
were murdered so hapnoure. Vpon this
came the Synagog of Ierusalem vnto this
stronge manne of Israel, all suche as were
skilful in the lawe. And all they that were
fled for persecution came to help the, and
to stande by them: In so muche that they
gathered an host of men, and them for to
dore in their gelyuys. & the Ungodly men
in their wythe. Some of the wicked fled
vnto the heathen, and eschard.

Thus Asathathras and his frendes
broke about, and deftored the auldres, &
circumcised the children, that had not yet
received circumcision. as manie as they
found tothin the coastes of Escar: and so-
loned mightily vpon the childre of virbe,
and thre acte profetted in their handes:
In so much, that they kept f lam againe
the power of the gentiles and the kinglys,
and gave not ouer theyr dominion vnto
my: ch doers.

After this when he came downe on fast
that Methathab should dye, he sayd vnto
his sonnes: Now is tribbe and persecutiō
increased, now is the time of destruction &
mortal displeasure: therefore (O my son
nes) be ye secul in the late, and trope
your selues for the Testament of the fa
thers: cal to remembrance what aces our
fathers dyd in their time, so shal ye receiue
great honoure and an euerlastyng name.

Remember Abraham, was not he found
faithfull in temptation, and it was reke-
ned vnto hym for rightuousnes? * Joseph
in time of his trouble kept the comman-
dement, and was made a Lorde of Egypt,
* Whiche our father was so seruente
for the honour of God, that he obtained
the covenante of an everlastinge priest-
hode. * Iosue for fulfilling the worde of
God was made the captaine of Israel.
Calde bare recorde before the congrega-
cion, and receyued an herirage. Dauid also
in his meekefull kindnes, obtained the
throne of an everlastinge kingdome.

* Elrab being jealous and feruent in the law, was taken vp into heauen. Dananias, Gargas and Misael remained with

Gen. et al.
Gen. et al.
Gen. et al.

P. 1. 1. 1.
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(14. re. H.C.
Exam. 11. *

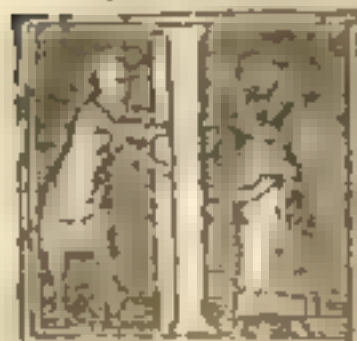
Dant. vi. c. fast in faith, & were deliuered out of þe fire. In lyke maner Dauid beynge vngodlye, was saued from the mouthe of the Lyons.

Feb. xi. b. And thus ye may consider thorow oute all ages sence the world began, that whosoever put their trust in God, were not overcome. Feare not ye then the wordes of an vngodly man, for his gloire is but dong and wormes: to day is de set up, and to morow is he gone: for he is turned into earthe, and his memoriall is come to naught. Wherefore (O my sonnes) take good hertes vnto you, and quyte your selues lyke men in the lawe: for if ye do the thynges that are commaunded you in the lawe of the Lorde poure God, ye shall obtaigne greate honoure therein.

And beholde, I knowe that poure brother Simon is a man of wisdom: se that ye geue eare vnto hym alway, he shalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghty and stronge from his yowth up: let hym be your captain, and order the batayle of the people, thus shal ye bring vnto you all those þat fauoure þe lawe, & se þe saluege the wronge of poure people, & recompence the heathen agayn, and apply your selues whole to þe commaundement of the lawe. So he gaue them his blessing, and was layed by his father: and dyed in the C. and. xliij. yere at Godin, wher his sonnes buryed hym in his fathers sepulchre, and all Israell made greate lamentacion for hym.

The.iiij.Chapter.

C Judas is made ruler ouer the Jewes. He killeth Appolonius and Seron the Prince of Syria. The confidence of Judas toward God. Judas determineth to fyghe agaynst Antiochus, whome Antiochus had made captain ouer his hoste. The prayer of the abseyntes.



Whe rode by Judas Machabeus in his fathers rede & all his brethren helped hym, & so dyd all they þe helde with his father, & foughte wth chearefulnesse for Israell. So

Judas gat the people greate honoure: He put on a brestplate as a graunte, & armed hym selfe wth his harnesse, and descended the hille wth his swerde. In his actes he was lyke a Lion, and as a Lions whelp roaringe at his praye.

* He was an enemye to the wycked, & hunted them oute, and brent vp those that hered his people: So that his enemyes fledde for feare of hym, and all the workers of vngodlynes were put to trouble: suche lucke and prosperytie was in his hande. Thys greued dyuerse kynges, but Jacob was greatly reioysed thorow his acts, & he gat hym selfe a great name for euer.

He wote thorow þe cities of Juda, destroyinge the vngodlye oute of them, turninge awaye the wrath of Israell, & recompensinge suche as were oppressed: & the

same of hym wote vnto þe bittermoste parte of the earth. * The Appolonius (a Prince of Syria) gathered a myghty great hoste of the heathen and oute of Samaria, to fight agaynst Israell. Whiche when Judas perceyued, he went forth to meete him, foughte wth hym, slew him, & a great multitude wth hym: the remnaite fled, and he toke their substauce. Judas also toke Appolonius own sword, & fought wth it all his life long. Now when Seron (another Prince of Syria) hearde saye that Judas hadde gathered vnto hym the congregation and church of the saythfull, he sayed: I will gette me a name and prayse thorow oute the realme: for I will go fyghe wth Judas and them that are wth hym as many as haue despyled the kynges commaundement. So he made hym readie, and there wote wth hym a great myghty host of the vngodly, to stand by hym, and to be auenged of the chyldren of Israell. And when they came nye vnto Bethoron, Judas went forth agaynst them wth a small company. And when his people sawe such an host before them, they sayed vnto Judas: How are we able, (being so fewe) to fyghe agaynst so great a multitude & so stronge, synge we be so weake, and haue fasted all this daye?

But Judas sayde: It is a smalle matter for many to be overcome wth fewe: for there is no difference to þe God of heauē, to deliuer by a great multitude, or by a small company: * for the victorie of the battell stablisheth not in the multitude of the hoste, but the strength cometh from heauē. Beholde they come agaynst vs wth a presumptuous and proude multitude, to destroye vs, our wyues and our children, and to robbe vs. But we will fyghe for our liues, and for our lawes, and the Lorde hym selfe shal destroye them before our face: therefore be not ye afraid of them.

As sone as he had spoken these wordes, he leapt sodenlye vpon them. Thus was Seron smitten, and his host put to flight, and Judas folowed vpon them beyonde Bethoron vnto the plaine feld: wher they were slayne eight hundred men of the, & the residue fled into the lande of the phylistynes. The al the heathen on euery syde were afrayed for Judas and his brethren: so that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde telle of the warres of Judas.

So when kyng Antiochus heard these thynges, he was angrie in his mynde: wherefore he sente forth and gathered an hoste of his whole realme, very stronge armys: and opened his treasury, & gaue his host a yeres wages in hand, commaunding them to be ready at all tymes.

After this lette when he sawe that there was not moneye ynough in his treasury, and that thorow the discord and persecution, whiche he made in the lande (to put

LI. i. downe

Joseph. ca.
viii. c. li.
ii. Antiq.

ii. Mach.
viii. c.

The. i. booke of the Mach.

domine the lawes that hadde bene of olde tymes) bys customes and tributes of the law were minished, he feared that he was not able to beare the costes and charges any longer: nor to haue such gifts, to geue so liberally as he dyd afore, more then the kynges þat were before hym. * Wherefore he was heauy in bys mynde, and thought to goo into Idesides, for to take tributes of the land, and so to gather much mony.

1. mac. vi. a

1. mac. vi. c.

* So he left Eysias (a noble man of the kyngs bloude) to curesse the kyngs business, from the water Euphrates vnto the borders of Egypt: and to kepe wel his sonne Antiochus, tyll he came agayne.

Moreover, he gaue vnto hym halfe of bys holic and Elephanes, & comyned vnto hym euery thinge of bys mynde, concerninge those whych dwelt in Iuda & Iherusalem: that he shoulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnant of Iherusalem: to put out theyr memorial from that place to set straungers for to inhabyt al their quarters, and to part their lande amonge them. Thus the kyng toke the other parte of the hooite, and departed from Antioche (a cite of bys realme) ouer the water of Euphrates, in the hundredth and. xlii. yere, and went thowhe the bre countreys.

Joseph cap. x. li. xli. a.

1. mac. viii. b.

* And Eysias chose vnto hym Ptolome the sonne of Doriminius, Arcanor & Borygras myghty men, and the kynges scensdes. These he sent with. xl. m. footemen & .xli. thousand horsmen, for to go into the land of Iuda, and to destroye it as þe kyng commanded. So they went forth with all their power, and came to Emmaus in to the planne felde. When the machauages heard the rumoure of them, they and their seruantes toke verie muche silver and golde, for to bye the chyldren of Israel to be their bnde men. There came vnto them also yet mo men of warre on euery side, out of Syria & from the Palestines.

Now when Judas and bys bretheren sawe that trouble increased, and that the hooite drewe nye vnto theyr borders: consideringe the kynges wordes whiche he commanded vnto the people: namely, þe they shuld utterly wast and destroye them: They sayd one to another: Let vs redresse the dreace of our people, let vs fight for our folke and for our Sanctuaty. Then the congregation were soone ready gathered to fight, to pray and to make supplication vnto God for mercy and grace.

1. mac. i. c.

As for Iherusalem, it lay vord, and was as it had bene a wyldernes. There wene no man in nor out at it, and the Sanctuaty was troden doune. The aleuants kept the castel, ther was the habitation of the Heathen. The mych of Jacob was take away, the pye and the harpe was gone from amonge them.

The Israelites gathered them toge-

The. iiii. Chapter.

ther, and came to Maspha before Iherusalem: for in Maspha was the place wher they prayed afore tyme. So they fasted þe day, and put sacke clothes vpon them, cast ashes vpon their heads, & tē their clothes, and laid forth the booke of the law (wher out the Heathen soughte the lykenesse of their ymages) and broughte the pyccles ornaments, the sushpnynges & the tiches.

* They set there also the abstayners (whych had fulfilled their dayes) before God and cryed with a loud voice toward heauen, sayinge: What shall we do with these? & whycher shal we carry the awaye? For the Sanctuaty is troden doune and defiled, thy pyccles are come to heuyns and dishonoure: and beholde, the Heathen are come together for to destroye vs. Whom knowest what thynges they imagine agaynst vs. How may we stand before the, except thou (O God) be our help?

They bleme out the trumpet also with a loude voyce. Then Judas ordeined capytaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftye, and ouer ten. But as for suche as builded them houses, married wyues, planted them vineyardes, and those that were fearfull, he commaunded the euery man to go home, according to the law. So the host remoued, and pitched vpon the southsyde of Emmaus.

Deut. xx. a. Jud. vii. a

And Judas sayd: Arme your selues, be stronge (O my chyldren) make you redye agaynst to morow in the morning, that ye maye fight with these people, whych are agreed together to destroye vs & oure Sanctuaty. Better it is for vs to dye in bataille, the to se our people and our Sanctuaty in such a miserable case. Neuertheles, as the wyll is in heauen, so be it.

The. iiii. Chapter.

Judas goth agaynst Borygras whych lieth in warte. He purerth Borygras & his hooite in flight. Iudas inuaderth Ierusalem, but Judas dyspurch hym oute. Judas purerth the temple and dedicateth the altar.



Then toke Borygras fyue thousand men of foote, & a thousand of the best horsmen: & remoued by nyght, to come vnto wher the Iewes hooite lay, & so to slay the sodenlye. Nowe the men þe kept the castel, were the conueyers of the. The arose Judas to smyte þe cheife & principall of the kynges hooite at Emmaus, for the army was not yet come together.

In the meane season came Borygras by nyght into Judas tentes: and when he founde no man there, he soughte them in the mostaynes, and thoughte they had bene fled awaye because of hym. But whē it was day, Judas thewed hym selfe in the felde with thre thousande men onely, whych hadde neyther harnesse nor swordes to theyr myndes.

But on the otherside, they sawe that the heathen were myghtye and well harnessed,

Josephus his ant. q. the. xii. Chapter.

The .i. booke of the Machi

nessed, and theyr horsemen about them, and all these well experie in feates of warre. Then sayed Judas to the menne that were with him: Feare not ye the multitude of them, be not afrayed of theyr violence and pryde: remember how our fathers were deliuered in the redde sea, * when Pharaos threatened them with a greete hoste.

Then so let vs also receiue now towards heauen: and the Lord shal haue mercy vpon vs, and remember the couenant of our fathers, yea and destroy this host before our face this day: And al the Hechen shal knowe that it is God hym selfe, whyche helpeth and sauerth Israel.

B When the heathen lyft up their eyes: & when they sawe that they were comminge agaynst them, they went out of theyr tents into the battayl: and they that were with Judas, blew vpon the trumpettes.

So they buckled together, * and the Hechen were discouered & fled ouer the plaine felde: but the ynnmost of the were slayne. For they folowed vpon them vnto Altarmoth, and into the fieldes of Idumea towards Azore, and Jamna: so that they were slayne of them vpon a thie thousand men. So Judas turned agayn with his hoste, and said vnto the people: Be not greedy of spoyle, we haue yet a battaile to fight: for Gorgias and his host are here by vs in the mountaynes, but stande ye faste agaynst our enemies, and overcome them: then may ye safely take the spoyle.

As Judas was speakynge these wordes there appeared one part of them vpon the mount. But when Gorgias saw that they of his party were fled, and the tents were by (for by the smoke they myghte vnderstand what was done) they perceauynge this, were very sore afrayed: and when they saw also that Judas and his hoste were in the field ready to strike battaile, they fled euerychone into the land of the Heathen.

So Judas turned agayne to spoyle the tentes, where they gat muche golde and siluer, precious stones, purple, and greete riches. Thus they went home and songe a psalme of thankesguyng, and praysed God in heauen: * for he is gracious, and his mercy endureth for euer: And so Israel had a great victory in that day.

Nowe all the Heathen that escaped, came and tolde Apphas euery thing as it happened. Wherefore Apphas was sore afrayed and greued in his mynde, because Israel had not gotten such misfortune as he wold they shoulde, neyther as the kynge commaunded. The next yere salowynge gathered Apphas thre score thousand chosen men of sorte, and fyue thousand horsemen, to fyght agaynst them.

D So they came into Hebron, and pitched their tentes at Bethoron, where Judas came agaynst them with ten thousand men. And when he sawe so great & myghty an hoste, he made his prayer and sayed:

The .iii. Chapter: Fol. lxi.

Blessed be thou (* O sauyour of Israel) whyche bydest destroye the violence of the graunt, in the hand of thy seruant Dauid, and gauest the host of the Heathen into the hand of Ionathas (the sonne of Saule) and of his weapon bearer.

But this host now into the hand of thy people of Israel, and let them be comforted in their multitude & horsemen. Make them afrayed, and discomfite the boldnes of their strengthe, that they may be moued thorough their destruction. Caste them downe thorough the swerde of thy louers, then shall all they that knowe thy name, prayse the with thankesguyng.

So they stroke the battel, and there were slayne of Apphas host, fyue thousand men. Then Apphas sepyng the discomfitinge of his menne, and the manynesse of the Jewes, howe they were ready, eynher to lyue or to die like me: He wente vnto Asyroche & chose our men of warre, that when they were gathered together they myghte come again into Hebron. Then sayed Judas and his brethren: beholde, our enemies are discomfited: Let vs now go vp, to cleanse and to repaire the Sanctuary.

Upon this, all the hoste gathered together, and wente * vpon mount Syon. Nowe when they sawe the Sanctuary lard waste, the aulter defyled, the doores vnto the court, the shubbes growynge in the court, like as in a monde vpon mountaynes, yea and the priestes selles were broken downe, they rent their clothes, made great lamentacion, caste ashes vpon their heades, fell downe flat to the grounde, made a greete noyse with the trumpettes and cryed towards heauen.

Then Judas appointed certayn men to fyght agaynst those which were in the castell tyll they had cleansed the Sanctuary. So he chose priestes that were undefiled, such as had pleasure in the lawe of God, and they cleansed the Sanctuary, & bare out the defyled stones into an vncleane place. And for so muche as the alter of burnt offerynges was vndalowed, he toke aduysment what he myght do wth all: so he thought it was best to destroy it (lest it shoulde happen to do the anye shame) for the heathen had defyled it, and therefore they brake it downe. As for the stones they layd them vp vpon the mountayne by the house in a conuenient place: till ther came a prophet to shewe what shoulde be done with them.

* So they toke whole stones accordynge to the lawe, and builded a newe alter such one as was before, and made vpon the Sanctuary within and without, and dalowed the court. They made new ornaments, and brought the candelsticke, the aulter of incense, and the table into the temple. The incense layd they vpon the alter, & lighted the lampes which were vpon the candelsticke, that they myght burne in the temple. They set the shewbread vpon the table,

III. ii. and

Deu. ix.

exo. xiii. f.
i. mac. ix. c.

i. mac. xiii.

i. Re. xiii.

i. mac. x. a.

psal. cxli.
psal. cxviii.

exo. xxv. f.
deu. x. vii. a
i. sol. viii. g

The .i. boke of the Mach.

fl. arch.
p. a. b.

(L. 12000.
111. 11.

31000, E.C.

f. 24. 61.

Joseph cap.
fil. lib. fil.

Arch. xv.
A. 5. xv. a.

H. MAR. 6.

& hanged vp the vaille, and set vp the temple, as it was afore. And vpon the .xxv. day of þ. ii. moneth, whiche was called þ. moneth of Calieu in þ. c. xlviii. yere: they rose vp by tymes in the morninge for to do sacrifice (accordynge to þ. lawe) vpon the newe burnt offering altar þ. they had made after þ. tyme & season þ. the heathen had defiled it. The same day was it set vp agayn, wth songs pipes, harps & cymbales. And al the people fell vpon their faces, worshippynge & thankynge the god of heauen whych had graunted the victorie. So they kept the dedicacion of the altar, viii. dayes, offering burnt sacrifices & thankoffering wth gladnesse. They deckt the temple also wth crownes and shylde of golde, & halowed the ports and relles, and hanged doores vpon the. Thus there was very greate gladnes amōg þ. people, because the blasphemy of þ. heathen was put away. So Judas & his brethren wth the whole congregation of Israel, ordeyned that the tyme of the dedicacion of the altar should be kepte in this season from yere to yere, by the space of. viii. dayes, from the .xxv. day of the moneth Calieu, yea and that wth myrris and gladnes.

And at the same tyme buildd they vp
the mount Sion with his walles & strong
towers round about: lest the gentils shuld
come & tread it downe, as they dyd afore.
Therefore Iudas set men of war in it, to
kepe it: and made it strong, * for to defend
Ierusalem: that the people myght haue a
refuge agaynst the Edomites.

The. v. Chapter.

Cudas banquished the Heathen & god about
to destroye Israel, is helpen of hys brethren
Syme and Jonathas. We outcrieth with the
crye of Ephraim because they denied hym pas
sage thorow it.



It happened also þæt wha
þæt Heathē rounde aboute,
heard how þæt the altar &
the Sanctuary were set vp
in their olde estate: it dis-
pleased them very sore,
wherfore they thought to
destroy þæt generaciō of Jacob þæt was among
thē: In so muche þæt they beganne to flaye &
to persecute certayne of the people. Then
Judas fought agaynst þæt chyldren of Aſau
in Idumea, & agaynst those which were at
Arabathane (for they dwelt round about þæt
Iſraelites) wher he slew & spoyled a great
multitude of them. He thoughte also vpon
the malice and unfaithfulness of the chyl-
dren of Beniamin, howe they were a snare and
stop vnto the people, and howe they layed
waie for the in in the bre wyse: wherfore
he shut the vp into towres, and came vnto
them, condemned them, and bent vp the
towers, with al that were in them.

Afterward went he agaynst the childre
of Ammō, wherof he sold a mighty power
& a great multitude of people to Timorby
their captaine. So he drake many battais

The. v. Chapter:

les with them, whiche were destroyed be-
fore him. And when he had slayne them, he
waxen Bozeth the cipe, w^{ch} the towne belon-
gynge thereto, and so turned agayne into
Jewry. The Heithen also in Galaad ga-
thered the together agaynst the Israelites
þ^{ch} were in their quarters to slay them: but
they fled to the Castell of Dathemā, & sent
letters vnto Judas & his brethren, saying:
The Heithen are gathered agaynst vs on e-
uery side, to destroy vs, & nowe they make
the for to come, and lay siege to the castell,
wherunto we are fled, & Timothee is þ^{ch} cap-
tain of their host: come therfore, & deliuer
vs out of their hādes: for there is a great
multitude of vs slayne all redy. Yea, & our
brethren that were at Eubin are slayne &
destroyed (welyn a thousand men) & theyr
wifues, theyr chyldren, and theyr goodes
haue the enemyes led away captiue.

While the letters wer yet a redyng, be-
hold, ther came other messengers fro Bas-
sile w thence clothes, whych tolde even the
same thynges, & sayd that they of Stolce-
mars. of Atrus, & of Sidon, were gather-
ed agaynst them, and that al Basile was
filled w enemyes to destroy Iſrael. Whe
Judas, and the people hearde thys, they
came together (a great congegacion) to
deuyse what they myght do for them, bes-
ther than that were in trouble, and besieged
of theyr enemyes. And Judas sayde vnto
Simon hys brother: chose the oute rec-
tayne men, and go deliuer thy brethren in
Basilee: As for me and my brother Jona-
thas, we wyl go into Galaadithim. So he
lefte Iosephus the sonne of zacharye, and
Zartias to be captaynes of the people, and
to kepe the remnant of the host in Iewry,
and commaunded them, saying: Take the
ouersight of thys people, & se that ye make
no warre agaynst the Heathen, vntyll the
tyme that we come agayne. And vnto Si-
mon he gaue thre thousande menne for to
goe into Basilee, but Judas hym selfe
hadde eight thousande in Galaadithym.

Then wente Symon into Galyle, and
stroke bluetse battayles wth the heathē:
whom he discomfited, and folowed vpon
them vnto the porte of Iherosoloms. And
there were Rayne of the Heathen almost
iij. thousande men. So he toke the spoyles
of them, and caried away the Iherusalem
were in Galyle and Iherusalem, wth theyr
wines, theyr chylde and al that they had,
& broughte them into Iherusalem wth grete
glednes. Judas Machabeus also and his
brother Jonathan, wente ouer Iordaine,
and traupled iij. daies iourney in þe wil-
dernes: Where the Iherusalem met the,
and receyued them louyngly, and told the
euery thing that had happened vnto the
brethren in Galpadythym, and howe that
many of them were besieged in Betsaie,
Bosor, Alims, Casphor, Maged and Lata-
naim (all these are strong walled and
myghty great cyties) and that they were
kept

kept in other cities of Galaad also: and to morowe they are appointed too bynge theyr hooſte vnto the cities, to take them and to wynn them in one daye.

So Judas and hys hooſte turned in all the haile in the wyldernesse towardes Bosfor, and wanne the ctyte, ſlew all þe males wth the ſword, tooke all their goodes, and sette fyre vpon the ctyte. And in the nyght they toke theyr iourney fro thence, & came to the caſtel. And by tymes in the morning when they looked vp, beholde, ther was an innumerable people bearyng ladders and other instrumentes of warre to take the caſtell, and to overcome them.

When Judas ſaw that the battayl began, and that the horſe therof wente vp and ran ge vnto the heauen, and that ther was ſo greates a crye in the ctyte, he ſayde vnto hys hooſte: ſyghte this daye for your brethren. And ſo came behynde theyr enemies in thre companies, and blew vpon the trumpets, & cryed in theyr prayer to God.

But as ſoone as Timotheus hooſte perceived that Achabebus was there, they fled from hym, & the other ſaw the downe fyghe ſore, ſo that there were kyled of the that ſame daye, almoſte eyght thouſand men. Then departed Judas vnto Maſpha, laid ſiege vnto it, and wth it, ſlew all the males in it, ſpoiled it, and ſet fyre vpon it. From thence went he and toke Caſbod. Maſgeth. Boſor and the other cities in Galaad. After thys gathered Timothy another hoſt, wherby ptyched theyr cities before Maſpha beyond þe water. Judas ſent to ſpy þe hoſt, & they brought hym word agayn, ſayinge: All the heathen that be round about vs are gathered vnto hym, & the hoſt is very great: Nea they haue byred the Arabians to help them, & haue ptyched theyr tentes beyond the water, & are ready to come and ſyghte agaynſte the. So Judas went on to meete them.

And Timothy ſayd to the captaynes of hys hoſt: when Judas and hys hoſt come npe the ctyte, if he go ouer fyrſt, we ſhall not be able to wyſtande hym: for whype he wyll be ſo ſtronge for vs: But if he dare not come ouer, ſo that he ptych hys tente beyond the water, then wyll we go ouer: for we ſhal be ſtrong enough agaynſt hym. Some as ſoone as Judas came to the ctyte, he appointed certayne ſcrybes of the people, and commaunded them, ſayinge: ſe that ye leaue none behynd vpon thys ſode of the ctyte, but let euery mā come to the battayl. So he wente fyrſt ouer vnto the hys people after hym.

And all the heathen wer diſcomfited before hym, and let theyr weapons ſal, & ran duto þe ctyle that was at Carnaim, which ctyte Judas wanne, and oriente the temple wth all that were in it: So was Carnaim ſubdued, and myghte not wyſtande Judas. Then Judas gathered all the Iſraelites that wer in Galaad wth hym, fro the

leaſt vnto the moſt, wth theyr wyues and theyr chyldren (a verpe great hoſt) ſo to come into the lande of Iſrael.

So they came into Ephyon, wherby was a myghty, great and ſtronge ctyte, & laye in theyr waye. For they coude not go by it neither of the righte hande nor of the left, but muſt go thorow it. Neuetheles they that wer in þe ctyte wold not let them go thorow, but walled by the ports wth ſtones. And Judas ſente vnto them wth peaceable wordes, ſayinge: * Let vs paſſe thorow your land that we maye goo into our owne countrey: ther ſhall no body do you harme, we wyll but only go thorow. But they woulde not let them in.

Therefore Judas commaunded a proclamation to be made thorow oute the hoſt, that euery man ſhuld kepe hys order: and ſo they did theyr beſt lyke valiant men.

And Judas beſieged the ctyte all that day and all that nyghte, and ſo wanne it: wher they ſlew as many as were males, and deſtroyed the ctyte and ſpoiled it, & went thorow all the ctyte ouer the þe were daye. Then wente they ouer Jordan into the playne ſeld before Beethſan. And Judas beſieged thoſe ſortward þe came behynd, & gaue the people good exhortacion al the way thorow, till they were come into the lad of Judas. * Thus they beſt vp vnto the mount Sion, wher they offered wth myſth & ſhakesgentyng: becauſe ther were none of the ſam, but came home again peaceably.

Some what tyme as Judas and Jonathan were in the lande of Galaad, & Symon theyr brother in Galile before the romays: Then Joſephus the ſonne of Zacharie and Alſarab the captaynes, bearynge of the actes that were done, and of the battels that were ſtroken, ſayde: let vs get vs a name alſo, and go fight agaynſt þe heathen that are round about vs.

So they gaue their hooſt commaunders raent, and went toward Jampah. Then came Gorgias & hys men oute of the ctyte, to fight agaynſt them: Joſephus alſo and Alſarab were chaſed vnto the borders of Jemry, and ther were ſlayne that day of þe people of Iſrael. ii. cc. men: ſo that there was a greates miſerpe amonge the people, and all becauſe they were * not obedyente vnto Judas and his brethren, but thought they ſhulde quyte them ſelues manfully. Neuetheles ther came not of the ſeede of thoſe men, by whome Iſrael was helped. But the men þe were wth Judas, were greatlye commended in the ſyght of al Iſrael and all heathen, wherſoeuer theyr name was heard vpon, and the people came vnto them byddynge them welcome.

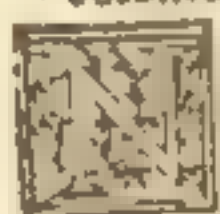
After thys went Judas forth wth hys brethren, and fought agaynſt the chyldren of Eſau, in the land that lieth toward the ſouth, wher he man the ctyte of Bebron and the townes that lye beſide it: and ſo the wailles and towyes rounde aboute

The .i. booke of the Mach:

it, he went the vp. The remoued he to god into the lande of the Iherulphines, & wente thowow Samaria. All that same time wer ther many prestes slaine in the battayle, whiche wilfulle & without aduysemente wente oute for to fighte to gette them honoure. And when Judas came to Azot in the Iherulphines lande, & he brake doune their altars, bente the ymages of theyr Idoles, spoyled the cyres, and came agayne into the lande of Iuda.

The .vi. Chapter.

Antiochus wellying to take the cytre of Elymas for a praye is hyuen away of the Elymas he falleth into speches and dyeth. Hys sonne Antiochus is made kynge. The beleage of the towre of Syon. Eupator cometh into Jewry with a greate armye. The boldnes of Eleazer.



One whiche kynge Antiochus trauctled thowow the bre countries, he heard that Elymas in Persia was a noble and plenteous city in syluer, and golde, & that there was in it a verry rich temple: wher as were clothes, cote armours and sheldes of golde whiche Alexander & sonne of Philippe king of Macedonie, had left behind him. Wherfore he went about to take the cite and to spoyle it, but he was not able, for the citizels wer warned of it, and foughte wth him. And so he fled & departed with great heuynesse, and came agayne into Babilon. Agaynether came one whiche brought hym tidynges in Persie, that hys hostes which wer in the lad of Iuda, were dritun away, and howe that Lysias wente furth with a greate power, and was dritun away of the Jewes: howe & they had won the victory, and gotten great goodes out of the hostes that perished: howe they had brake doune the abhominacion: whiche he set vp vpon the altier at Ierusalem, & fencd the Sanctuary with hys malle, like as it was afore: and Ierusalem hys cytre also.

So it chaunced, that when the kyng had heard these wordis, he was afraied, and greued very sore. Wherfore he layed hym doune vpon hys bed, and fel sicke for very sorow: and all because it had not happened as he had deuised. And ther continued he long, for hys greif was euer more and more, so that he sawe he must needes dye. Therfore he sent for hys frendes, and said vnto them: the slepe is gone fro mine eyes, for the very sorow and veracion of heart that I haue. For when I consider in my mind the great aduersite that I am come vnto, and the clouds of heuynes whiche I am come in, wher as afore tyme I was so mety, and so greatly set by (by reason of my power) Agayne, considerynge the tyll that I haue done at Ierusalem fro whiche I toke all the ryches of golde and siluer & met in it, and sent to scatch away the inhabytours of Jewry without any reason why: I knowe & these troublis are come

The .vi. Chapter:

vpon me for the same cause. And beholde, I must die with great sorow in a straunge lad. Then called he for one Iherulph a frend of his, whiche he made ruler of al his realme, & gaue hym the croune, hys robe and hys rynge, & he shulde take hys sonne Antiochus vnto hym, and bringe hym vp till he myght raigne hym selfe. So the kynge Antiochus dyed ther in .xl. yere. Whiche Lysias knewe & the kyng was dead, he ordeyned Antiochus hys sonne & (whom he had brought vp) to raigne in hys fathers stede, & called hym Eupator. & Some they say that were in the castell at Ierusalem, kepte the Jewes rounde aboute the Sanctuary, and soughte euer still to do them harme, for & strenghtning of the Heathen.

Wherfore Judas thought to destoye them, and called all the people together, that they myght laye siege vnto them. So they came together in .xl. yere, and besieged them, layinge forth theyr ordynance and instrumentes of war. Then certene of them that were besieged went forth (vnto whiche some vngodly men of Israel tynded them selues also) and wente vnto the kynge, saying: Some longe wyll it be, or thou punyssh and auenge our brethren: We haue euer ben minded to do thy farther seruice, to walke in hys statutes, & to obey his commaundementes. Therfore oure people fel from vs, and where soeuer they founde anye of vs, they slewe them: and they haue not onely medled with vs, but with al our countrey: and behold, this dare we thyr beseyging the castell at Ierusalem. & and haue made by the stryde hold in Bersura: And if & doeste not preuente the right soone, they wil do more thynke, & thou shalt not be able to ouercome the.

When the kynge heard thys, he was very angry, and called hys frendes the Cap taines of hys fute men, & of al hys horsmen together. He byied men of warre also out of other realmes & out of the Isles of the sea, whiche came vnto hym. And the number of his host was an. C. M. footemen, & .xx. M. horsmen, & .xxii. Elephantes well exercised to battayle. These came thowow Iudaea vnto Bersura, and beseged it a g longe season. & made diuers instrumentes of war agaynst it. But the Jewes came oute and brence them, & fought lyke men. Then departed Judas from the castell at Ierusalem, & remoued the host to ward Bersurata oute agaynst & hys kynges army.

So the kynge arose before the day, and brought the power of hys hoste into the way to Bersuratan, wher the Idoles made them to & battayles blowynge the rehettes. And to prouoke the Elephantes for to fyghte, they shewed them the sappe of read grapes and mulberies. And deuysed the Elephantes among the hoste: so that by euery Elephante there stode .x. men well harnessed, and helmers of slece vpon theyr heads: Yea vnto euery one

Deu. vii. a.

11. mac. ix. a.
Joseph. ca.
p. vi. lib. vi.
ant. qui.

1. mac. xli. e.
and. liii.

1. mach. i. f.

11. mac. ix. a.
b. c. d. e.

Joseph. cap.
viii. lib. vi.
1. mac. xli. b.
Eupator
Antiochus
sonne.

1. mac. llii. g

1. mac. xlii. a

Josephus
his antiquit.
lib. x. c. vii. v
p. lii. a. b. a. p.

1. mac. llii.
and. vi. f

of the Elephantes also, were ordeined. vi. C. horsemen of the best, whych wayted on the Elephant going wher so euer he wylt, and departed not from hym. Euerie Elephant was couered wth a stronge tower of wood, wher vpon wer. xxii. valesunre men wth weapons to fyght, and wthyn it was a man of Inde to rule the beast.

As for the remnaunt of the horsemen, he set them vps both the sydes in two partes wth trompets, to prouoke the hoste, and to styre vp such as wer slow in the army. And when the sunne shone vpon thei sheldes of gold and stele, the mountaines glistered agayne at them, and were as bright as the tressers of fyre. The kynges host also was deuyded, one parte vpon the hie mountaynes, the other lowe benethe: so they went on, takyng good herbe, and keepyng theyi order. And al they that dwelce in the lande, were asfayed at the noise of theyi host, whē the multitude went forth, and when the weapons smot together, for the beste was bothe greate and myghtye.

* Judas also and his host entered into the battayle, and drew v. C. men of the kynges army. Now when Eleasar the sonne of Saura dyd se one of þe Elephantes deckt wth the kynges badge, and was a more goodly beast then þe other: he thought the kyng shoulde be vpon hym, and leoparde hym selfe to destruet his people, and to geue hym a perpetual name.

Wherfore he ran wth a courage vnto þe Elephant in the myddest of the hoste smytynge them downe of both the sydes, and sleme many about hym. So went he to the Elephantes feete, and gat hym vnder him, and drew hym: then set the Elephant down vpon hym, and ther he dyed. It was also and his men seying the power of the kyng, and the myghty vpolence of his hoste, departed from them. And the kynges army went by agaynst them toward Ierusalem, and pitched theyi tentes in Ierme besyde mount Sion. * Moreover the kyng tooke truce wth them that were at Berbsura.

1. Ma. ii. 6.
and vi. d.
ii. Ma. ii. 6.
and. xii. 6.

But when they came oute of the ctype (because they had no vntayles wthyn, and the land lay vntilled) the kyng tooke Berbsura, and set mē to kepe it, and turned his host to the place of the sanctuary, and layed siege to it a great while. Wher he made al maner ordinaunces, handbolmes, fyre batteries, rackets to cast stones scorpions to shote arrowes, and synners. The Jewes also made ordinaunce agaynst theyi, and foughtre a long season.

But in the cite there were no vytayles for it was the seuenth yere of the wars, and those beathen that remayned in Ieremy had eaten vp al theyi store. And in the Sanctuary met seme men left, for the hie get came so vpon them, that they wer scattered abroad euerie man to his own place.

* So when Lysias hearde that Iulius (whom Antiochus the kyng whyle he was

yet lyving, had ordeined to bring by Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Medea wth the kynges host, and thought to obtayne the kyngdom: he gat hym to the kyng in al the haste, and to the capitaines of the host, and said: we decrease daily, and our vytayles are but small: Agayne, the place that we lay siege vnto, is very stryde, and it were our parte to se for the realme. Let vs agre wth these mē and take truce wth them, and wth al theyi people, and graunte them to lyue after theyi lawe, as they dyd afore. For they be greued and do all these thynges agaynst vs, because we haue despyed theyi lawe. So the kyng and the princes were contente, and sente vnto them to make peace, and they receaued it. Now when the kyng and the princes had made an ord vnto them, they came oute of the castel, and the kyng went vp to mount Sion. But when he sawe that the place was well fenced, he brake the orde that he had made, and commaunded to destroy the wal round about. Then departed he in all the haste, and returned vnto Antioch. wher he found Iulius hauing dominion of the cite, so he fought agaynst hym, and took the ctype agayne into his handes.

The.vii. Chapter.

Demetrius reigne after he had killed Antiochus and Lysias. He troubleth the children of Israel thow the counsell of euerie ctype wished perion. The prayr of the pypettes agaynst Sicanos Judas killeth Sicanos, after he had made his prayr.



At the. xlii. yere came Demetrius the sonne of Seleucus from the cite of Rome wth a smal company of men, vnto a ctype of the sea coaste, and there he bare rule. And it chaunced that when he came to Antioch the cite of his progenitours, his host tooke Antiochus and Lysias, to bring them vnto him. But when it was told hym, he sayd: let me not se their faces. So the host put the to deathe. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym wretched and vngodly men of Israel: whose capayne was Alcimus, that wold haue bene made his pite. These men accused the people of Israel vnto the kyng, saying: Judas & his brechren haue Rayne thy frendes, and driven vs out of our own lande. Wherfore sende now some men (to whom thou geuest credence) that he maye go and se al the destruction, which he hath done vnto vs, and to the kynges land, and let hym be punished wth al his frendes and fauourers.

Then the kyng chose Bathydes a frend of his, whych was a man of great power in the realme (beyond the greate water) and saythfull vnto the kyng: and sente hym to se the destruction that Judas had done. And as for that wretched Alcimus, he

III. iii. made

1. Ma. xlii. 6.
Josephus
in his antie
quities.

made hym hys pryeste, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, and came wth a great host into the land of Iudas, sendynge messengers to Iudas and hys brethren, and speakynge vnto them wth peaceable wordes: but vnder disceate. * Therefore Iudas and hys people beleued not they sayng, for they sawe that they were come wth a greare host.

After this came they scribes together vnto Alcimus and Balthides, trustynge they best vnto them. And first the Aspreans requyred peace of them, saynge: Alcimus the pryest is come of the seede of Aaron, howe can he deceyue vs? So they gaue them louynge wordes, and swore vnto them, and sayde: we wil doo you no harme, neyther poue frendes, and they beleued them. But the very same day toke they. iij. menne of them and slawe them accordynge to the wordes that are wyrtten: * They haue cast the flesch of thy sanctes, and shed their blood round aboute Hierusalem, and there was no man that would burye the. So they came a great fear and dread among the people, sayng: ther is neyther truth nor righte-ousnes in them, for they haue broken the appoyntemente and othe that they made. And Balthides remoued hys host from Hierusalem, and pitched hys tent at Berchoz: wher he sent forth, and toke many of them that had forsaken hym: he slew many of the people also, and cast them into a great pit. Then comitted he the land vnto Alcimus, and left men of war with hym to helpe him, and Balthides hym selfe went vnto the kynge. And thus Alcimus besetted his hie pryesthoode, and all suche as were of Israel, resorted vnto him: In so much that they obtayned the lande of Iudas, and byd much euyl vnto the Israelites.

Now when Iudas sawe al the mischiese that Alcimus and hys company had done (yea, more then the Deathe them selues) vnto the Israelites: He went forth round about al the borders of Iewry, and punished those vnfaithful renegates, so that they came no more out into the countrey. So when Alcimus sawe that Iudas and his people had gotten the vpperhand, and that he was not able to abyde them: he went agayne to the kynge, and sayed all the worlde of them that he coude. * Then the kynge sent Ricano, one of hys chiefe prynces (whych bare euyl wyl vnto Israel) and commaunded him that he shoulde vnto the people.

So Ricano came to Hierusalem wth a great host, and sent vnto Iudas and his brethren wth frendly wordes (but vnder disceate) sayng: ther shal be no warre betwixt me and you: I wil come wth a fewe men to se how ye do, wth frendship. Vpon this he came vnto Iudas, and they saluted one another peaceably: but the enmyes were appoynted to take Iudas

by violence. Nevertheless it was told Iudas that he came vnto hym but vnder disceate, wherfore he gatte him awaye from hym, and woulde see hys face no more. When Ricano perceyued that his counsaile was betrayed, he went out to fight agaynst Iudas, besyde Capbarsalama wher there were thayne of Ricano's hoste thye thousande men, the rest due fled vnto the castel of Dauid.

After this came Ricano by vnto moose Ston: and the pryests wth the elders of the people went forth to salute him peaceably, and to shew hym the burnt sacrifice that was offered for the kynge. * But he laughed them to scorn, mocked them, besetled they offerynge, and spake dysdaynfully, yea, and swore in hys wrath, sayng: If Iudas and hys hoste be not deliuered nowe into my bandes, as soone as euer I come agayne (and farewell) I shall burne vnto this house. With that went he out in a greare anger. Then the pryests came in, and stode before the altier of the temple, wepyng and sayng: * For so much as thou (O Lorde) hast chosen this house that thy name myght be called vpon therein, and that it shoulde be an house of prayer and petition vnto the people, be auenged of this man and hys hoste, and let them be slayn wth the sword: remember the blasphemies of them, and suffer them not to continue anye longer.

When Ricano was gon from Hierusalem, he pitched hys tent at Berchozon, and ther an host met hym out of Syrya. And Iudas came to Adassa wth thye thousand men, and made hys prayer vnto god, sayng: O Lorde * because the messengers of kynge Senacherib blasphemed thee, the angel went forth, and slew. lxxv. of them: Euen so destroye thou this hoste before vs to daye, that other people maye knowe how that he hath blasphemed thy sanctuarie: and punyssh hym accordynge to his malitiousnes.

And so the hostes stroke the felde the thyrtyenth daye of the moneth Adar: and Ricano's hoste was dyscomfyted, and he hym selfe was by the slayne in the battaile. When Ricano's menne of warre sawe that he was kylled, they cast awaye they weapons and fled: but the Iewes followed vpon them an whole dayes iourney, from Adazer vnto Bazara, blowynge wth the trompets, and makynge tokens after them. So the Iewes came forth vnto al the townes there about, and blew oute theyr hornes vnto them, and turned agaynst the: Thus were they all slayne, and not one of them left.

The they toke they substance for a praye and smote of Ricano's head, and his right hand (wherby he bolde vp so proudly) and brought it wth them, and hanged it vnto a fore Hierusalem. Wherfore the people were exceedingly reioyced, and passed ouer

II. mar. xlii

III. re. vii. f

II. sa. xlii

II. sa. v

II. sa. xlii

II. sa. xlii

II. sa. vii. b

II. sa. vii. b

II. sa. vii. b

II. sa. xlii

II. sa. xlii

II. sa. xlii

II. sa. xlii

that day in great gladnes. And Judas ordeyned that same daye (namelye the xiiij. day of the month Adar) should be kepte in myghty euerie yere. Thus the land of Juda was in rest a lytle whyle.

The. viii. Chapter.

Judas consideringe the power and godly pollicie of the Romaynes, maketh peace with them. The rescript of the Romaynes sent vnto the Jewes.

Joseph in
his booke of
antiquities.
chap. xlii.



Judas heard also the fame of the Romaynes, & they were myghty and valiant men, and agreeable to all thynges that are requyred of the, and make peace wth al men, wherch come vnto the, and howe they were doughty men of strength. Besydes that it was tolde hym of theyr barayles and noble actes wherch they dyd in Balacta, howe they had conquered them, and brought them vnder tribute: and what greates thynges they had done in Spayne, howe that wth theyr wysedome, and sober behauoure they had wonne the cyties of syluer and gold that are ther, and obtayned of the lande, wth other places farre fro them: how they had dyscomfited and slayne downe the kyngs that came vpon them, from the uttermost part of the earth, and howe other people gaue them tribute euerie yere: How they had slayne and ouercome Philip and Perseus kyng of Macedon, and other mo (in batayle) wherch had brought theyr ordynance agaynst them: how they dyscomfited greates Antiochus kyng of Asia (that would neuer fyght wth them) hauing an hundred and. xx. Elephanes, with horsemen, chariottes, and a very great host: how they toke him selfe alyue, and ordeyned hym wth such as shoulde raygne after hym, to paye them a greates tribute, yea, and to fynde the good wretches and pledges: besides al this, how they had take from hym India, Persia, and Lybia (his best landes) and geue them to kyng Eumenus. Againe when they perceyving that the Grekes were comyng to vex them, sent agaynst them a captain of an host, wherch gaue them batayle: slew many of them, led away theyr wyues and chyldren captiue, spoyled the, toke possession of theyr land, destroyed theyr stronge hold, and subdued them to be theyr bondemen, vnto this day: Moreover, howe that as for other kyngdomes and Isles, wherch sometime wthstode them, they destroyed them and brought them vnder theyr domination: But helpe euer theyr owne frendes and those that were confederat wth them, and conquered kyngdomes bothe far and nye: and that whosoever herd of theyr renowne, was afrayed of them. For whome they wold helpe to theyr kyngdoms, those raygned: and whom it lyked not them to raygne, they put hym downe: And howe they were come to greates preeminence, theyr was no kyng among them, neyther anye

man clothed in purple, to be magnified ther thorow, but had ordeyned them selfe a parliament, wher in they sat. iij. c. and twenty Senatours dayly vpon the counsaile, to dyspatch euer the busynesse of the people, and to kepe good order. And howe that euerie yere they chose a Magistrate, to haue the gouernance of al theyr land, to whom euerie man was obedient: and that ther was neyther euill wyl nor discencion among them.

Then Judas chose Eupolemus the son of Jibon, the sonne of Jacob, and Jason the sonne of Eleazar, and set the to Rome for to make frendshyppe and a bonde of loue wth them, that they myght take fro them the bondage of the Grekes, for the Jewes sawe that the Grekes would subdue the kyngdome of Israel.

So they went vnto Rome (a very greates towne) and came into the parliamente, and sayed: Judas Machabeus wth his brether, and the people of the Jewes hath sent vs vnto you, to make a bonde of frendshyppe and peace wth you, and ye to note vs as your louers and frendes. And the matter pleased the Romaynes fyghe well, wherfore it was writte vpon of the which the Romaynes made a writing in tables of Latine, and sente it to Iherusalem, that they myght haue by them a memorie of the same peace and bonde of frendshyp, after this maner: God saue the Romaynes and the people of the Jewes bothe by sea and by land, and kepe the swerd and chace my from them for euer more. If ther come any war vpon the Romaynes or any of theyr frendes thorow out al theyr domination, the people of the Jewes shall helpe them (as the tyme requyred) and that wth al theyr barres. Also they shal neyther geue nor send vnto theyr enemyes viarles, weapons, money, nor shippes, but fulfyll this charge at the Romaynes pleasure, and take nothinge from thee therfore. Againe if the people of the Jewes happen first to haue war, the Romaynes shall stand by them wth a good wyl, according as the tyme wyl suffer. Nether shal they geue vnto the Jewes enemyes, wyues, weapons, money, nor shippes. This are the Romaynes covenent to do, and shal fulfyll theyr charge wthout any dyscreete.

Accordinge to these articles the Romaynes made the bond wth the Jewes. Rome after these articles (sayed they) if anye of the parties wyl putte to them, or take any thyng from them, they shal doo it wth the consent of bothe: and whatsoeuer they ad vnto them, or take from the, it shal stand faste. And as touching the euill that Demetrius hath done vnto the Jewes, we haue writte vnto him saying: Wherfore layest thou thy heavy yoke vpon the Jewes out frendes and louers? If they make any complaine of the agayne vnto vs, we shal deliuer them, and fyghte wth

The .i. booke of the Mach.

with the, by sea and by lande.

The .i. Chapter.

After the death of Sicanor, Donathus ledeth
his army agaynst Judas. Judas is slaine.
Jonathas is put in the beds of his brother.
The keyes betwene Jonathas and Bachides.
Alcimus is taken with the palseye, and
byeth Bachides reioiceth agayne into the
kingdome. He remembereth upon Jonathas by the
countes of certayne wyched persons, and
is overcome. The tyme of Jonathas with
Bachides.

mar. viii.
Joseph. ca.
xvii. lib. iii.

In the meane season whē De-
metrius heard that Sicanor
and his host was slaine in the
felde, he proceeded farther to
send Bachides and Alcimus
agayn into Syria, and those that were
in the tryngyn wyng of his host, with them.
So they went forth by the way that lead-
eth vnto Galgala, and pitched their ten-
tes before Bethlath, whiche is in Arbel-
his, and wā the tyne, and slew much peo-
ple. In the first moneth of the .C. lii. yere
they brought their host to Ierusalem and
rose vp an came to Betea, with .x. .C.
footemen, and .ii. .C. horsemen.

Now Judas had pitched his tente at
Betea, with the thousande chosen men.
And when they saw the multitude of the
other army that it was so great they were
foreastred, and many conuered them sel-
ues out of the host. In so much that there
abode no more of them but .viii. .C. .C. .C.
Judas saw that his host was led by him, and
that he must needs fight, he brake his heart,
that he had no tyme to gather them toge-
ther: he therefore the man was in extreme
trouble. Nevertheless he said vnto them,
that I am much with you: let vs goe
agayn our enemies, yet aduise we
shal be able to fight with them. But they
would by no means heare him saying: we shall
not be able therefore let vs not save our
lives, and turne agayne to our brethren,
and let vs fight agaynst them, for
we are here but few. And Judas forbode
them to do so. And he said vnto them,
Wherfore I am here, let vs come, let vs be
māfully for our brethren: let vs not stain
our honour. Then the host remoued oute
of the tentes and stood agaynst them. The
host was a great number in two partes: the
strong castles and the archers went before
the host. In the firste morning men were for-
most in the felde. Bachides himself was
in the right wyng of the battaille: and the
host drew vnto in two partes, and blew the
trumpets. They of Judas blew the trum-
pets also, and the earth shake at the noise
of the hostes, and they stroke a felde from
the morning till night. And when Judas
saw that Bachides host was stronger of
the right syde, he took with him all the
hardy men, and brake the right wyng of
that host, and folowed vpon them vnto
the mount Zion.

Nowe when they were on the

The .ii. Chapter.

left wyng, sawe that the right syde was
discomfited, they persecuted Judas and
them that were with him. Then was there
a sore battaille, for many were slaine and
wounded of both partes. Judas also him-
selfe was kylled, and the remnaunce fled.
So Jonathas and Simon took Judas their
brother, and buried him in his fathers
sepulchre in the city of Bethin. All the peo-
ple of Israel made great lamentacion for
him, and moued longe, saying: Alas,
that this worthy should be slaine, whiche
deliuered the people of Israel. As for o-
ther thynges pertaining to the battails
of Judas, the noble actes that he did, and
of his worthynes, they are not written,
for they were very many.

And after the death of Judas, wyched
men came vp in all the coastes of Israel, and
they arose al such as worke vngodlynes.
In those dayes was there a great dearth in
the land, and all the country gaue ouer the
selues and their vnes Bachides. So Ba-
chides chose wyched men, and made them
lordes in the land. These sought out and
made search for Judas friends, and brought
them vnto Bachides, which auenged him-
selfe vpon them with great despyre. And
there came so greate trouble in Israel as
was not sence the tyme that any prophet
was sence then.

Joseph. ca.
li. r. i. an.
45.

Then came all Judas frendes together,
and said vnto Jonathas: for so much as
thy brother Judas is dead, there is none
like hym to go forth agaynst our enemies,
agaynst Bachides, and such as are aduer-
saries vnto our people. Wherefore this
day we caule the for hym, to be our prince
and captayne to order our battaille. And
Jonathas took the gouernance vnto him
at the same tyme, and ruled in steade of
his brother Judas. When Bachides gat
knowe thereof, he sought for to slay
him. But Jonathas and Simon his bro-
thers, perceyving that, fled into the wor-
ldes of Thema with all their compa-
ny, pitched their tentes by the water
poule of Asphath.

Whych when Bachides vnderstode, he
came ouer Iordane with all his host vnto
the Sabbath day. Now had Jonathas set
his brother Jhon (a captain of the peo-
ple) to pray the frendes the Sabbath dayes,
that they would lend the the Iordane, for
they had much. So the child of Jham-
bir came out of Gadaba, and took Jhon
and all that he had, and wente vnto Iordane
with him. Then came word vnto Jonathas
and Simon his brother that the child of
Jambir made a greate marriage, and
broughte the wyde from Gadaba with
great pompe, for she was daughter to one
of the noblest princes of Canaan. Where-
fore they remembered the blende of Jhon
their brother, and set vnto and hid the
under the shadowe of the mountayne.

So they left up the Iordane, and looked
and

The.i. booke of the Mach.

and behold, there was much ado, & greates repayre: for the bydegrome came forth, and his friends, and his brethren mette them with tympanes, instrumentes of musycke, and many weapons. Then Jonathan, and they that were with hym, met hym, rose out of their lurking places agaynst them, and slewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke all theyr substance. Thus the marriage was turned to mourning, and the noyse of theyr melodye into lamentation. And so when they had augmented the bloude of theyr brother, they turned agayne unto Jordan.

Bachides hearing this, came unto the very border of Jordan with great power upon the Sabbath day. And Jonathan sayd to his company: let us go up and fyght agaynst our enemies: for it standeth not with us to day, as in tymes past. Behold our enemies are in our waye, the water of Jordan upon the one syde of us, with banks, and fennes, and wooddes of the other syde, so that there is no place for us to depart unto. Wherefore cry now unto heauen, that ye may be deliuered from your enemies. So they stroke battayle.

And Jonathan stretched out his hande to smyte Bachides, but he fled backward. Then Jonathan, and they that were with hym leapt into Jordan, and swymmed ouer Jordan vnto hym, and there were slayne of Bachides syde that day. **xx. men.**

Wherefore Bachides with his host turned agayne to Hierusalem, and buylde up the castles and strong holdes that were in Iewry, Iericho, Emaus, Berhoron, Bethel, Thamata, Ithara, and Topo, with his walles, with portes, and with lockes, and set men to kepe them, that they might vse theyr malice upon Israel. He walled up Bethluta, Bazarab, and the castill at Hierusalem also, and prouided them with men, and vittayles: He toke also the chiefest mens houses in the countrey for pleyces, and put the in the castill of Hierusalem to be kept. Afterward in the .c. liii. yere in the second moneth, Alcimus commaunded that the walles of the inmost sanctuary should be destroyed, and the buildings of the prophetes also. And when he began to destroy them, the chynge that he went about, was hyndred: for he was smitten with a paller, and his mouth so shut that he coude no more speake, nor commaunde any of his house concerning his busynes.

Thus died Alcimus in great miserie at the same tyme. And when Bachides sawe that Alcimus was dead, he turned agayne to the kyng, and so the land was at rest. Then all the vngodly men held a counsaile, saying: Behold, Jonathan and his company are at ease, and dwell without care. Wherefore let us byng Bachides with them, and he shall take them all in one night.

So they went and gaue Bachides this

The.ii. Chapter. Fol. lxxvi.

counsaile, whiche arose to come with a greates host, and sent letters pryuely to his adherents whiche were in Iewry, to take Jonathan and those that were with hym: but they myght not: for the other had gotten knowledge of theyr deapce. * And Jonathan toke .l. men of the countrey (which were the ringleaders of them) and slew the. Then Jonathan and Simon with their company departed vnto the cite Bethbelsa, whiche lyeth in the wyldernes, and repaired the decay thereof, and made it strong. When Bachides knew this, he gathered all his host, and sente word to them that were of Iewry. Then came he and layed siege to Bethbelsa, and fought agaynst it a longe season, and made instrumentes of war. Now Jonathan left his brother Simon in the cite, and went forth hym selfe into the countrey, and came with a certain number and slew Iddabs and his brethren, and the children of Ithasaron in their tentes: so that he began to be stronge and to increase in power.

As for Simon and his company, they went out of the cite, and buylde up the instrumentes of warre, and fought agaynst Bachides, and discomfited hym. And Bachides was sore vexed, because his counsaile and traualle was in vayne. Wherefore he was wroth at the wicked men (that gaue him counsaile to come into their land) and slew many of them. Then purposed he with his company to go awaye into his owne countrey: whereof when Jonathan had knowledge, he sent Embassadors to hym, for to make peace with him, and that he shoulde deliuer hym his prisoners agayne. For he whiche Bachides consented gladly, and byd accordyng to his besyche, and made an othe that he shoulde neuer do him harme at the dayes of his life. So he restored vnto hym all the prisoners that he had taken out of the land of Iuda, and then turned and went his waye into his owne land, neyther proceeded he anye further to come to the borders of Iuda. Thus Israel had no more war. And Jonathan dwelt at Eschmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

The.x. Chapter.

Demetrius despyeth to haue peace with Jonathan. Alexander moueth war agaynst Demetrius. Demetrius is slayne. The frendshipp of Ptolomus and Alexander.

In the .c. li. yere came Alexander the sonne of Noble Antiochus, and toke Ptolomus whose citizens receyued him, and there he reigned. When Demetrius herd thereof, he gathered an exceeding greates host, and went forth agaynst hym to fyght. Wherefore Demetrius sent letters vnto Jonathan with louing wordes, and prayled him greatly. For he sayd: we wyl fyght make peace with hym before he

ii. Be. xxi.

ii. Bar. x. n.
i. Mac. liii.

ii.

Joseph cap.
ii. iii. li. xii.

The.i. booke of the Mach.

he bynde hym selfe wth Alexander agaynst vs, els he shall remember the sayll that we haue done agaynst hym, bys brother and his people. And so he gaue Jonathan leave to gather an host, to make weapons, and to be confederate wth him, and commaunded the pledges that were in the castel, to be deliuered vnto hym.

Then came Jonathan to Ierusalem, and red the letters in the audyence of all the people, and of them that were in the castel. And therfore were they sore afraied, because they herd that the kyng had geuen him licence to gather an host. * Thus were the pledges deliuered vnto Jonathan, whiche restored them to theyr elders. Jonathan dwelt at Ierusalem, and began to burde by and to repaire the city: commaunding the workmen to walke it, and the mount Sion round about wth free stone, to be a strong holde, and so they dyd. As for the heathen that were in the castels whiche Balthes hadde made by, they fledde: so that euery man lefte the place, and wente into his owne countrey. Quelye at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God: for Bethsura was theyr refuge.

Now when kynge Alexander heard of the promyses that Demetrius had made vnto Jonathan, and whē it was told him of the battayles and noble actes whiche he and his brother had done, and of the great traualles that they hadde taken, he sayed: Where shal we finde suche a man? Wel, we wyll make hym our frende, and be confederate wth hym. Upon this he wrote a letter vnto hym, wth these wordes: Kynge Alexander saluteth his brother Jonathan. We haue hearde of the that thou art a valiaunte man, and mete to be our frende: wherefore this daye we ordayne the to be the hie priest of thy people, and to be called the kynges frende. (Upon this he sent hym a purple clothynge, and a crowne of golde) that thou mayest consider what is for our profit, & kepe friendship toward vs.

So in the vii. moneth of the .c. lxx. yere, upon the solemne feast day of the tabernacles, Jonathan put the holy raiment vpon hym. Then gathered he an host, & made many weapons. Whiche when Demetrius herd, he was maruelous sorre, and sayed: Alas, what haue we done, that Alexander hath preuented vs in gettinge the friendship of the Jewes, for his owne defence? Yet wyll I write louingly vnto them also, yea, and promise them dignities and rewardes, that they maye be of my side. Whereupon he wrote vnto them these wordes: Kynge Demetrius sendeth greetynge vnto the people of the Jewes. Where as ye haue kepte your couenaunte toward vs, and continued in our friendship, not enclinyng to our enemye, we were glad when we herd thereof. Wherefore remayne

The.ii. Chapter.

And be saythful to vs, and we shal well recompence you for the thynges that ye haue done on our party: we shal relese you of many charges, and geue you rewardes. And now I discharge you and all the Jewes from tributes, I forgiue you the customes of salt, and relese you of the troumtares, of the thirde parte of seed, and halfe of the fenice of rees, whiche is myne owne duty. These I leue for you, from this day forth, so that they shal not be taken of the land of Iuda, nor * of the thre cities whiche are added thereto out of Samaria. I. 22. 23. and Galile, from this day for evermore. Ierusalem also it is all thynges belonging thereto, shal be holy and free, yea the tythes and tributes shal pertaine vnto it. As for the power of the castell whiche is at Ierusalem, I comette and geue it vnto thy priest, that he maye set in it such men, as he shal chose to kepe it. I steelye de lyue al the Jewes that are prysoners, tho rownt al my realme: so that euery one of them shal be free from payng anye tribute, yea, euen of their cattel.

Al the solemne feastes, Sabbathes, new moones, the dayes appointed, the thre dayes before and after the feast, shal be free for all the Jewes in my realme: so that in them no man shal haue power to do anye thyng, or to moue any busynes agaynst any of them in any maner of cause. There shal .ccc. .xx. also of the Jewes be written by in the kynges booke, and haue theyr mages payed, as al other men of warre of the kynges shoulde haue: and of them shal be ordeyned certayne, to kepe the kynges stryde holdes: yea, and some of them shal be set ouer the kynges busynesse, that they maye saythfullye deale wth the same. The Jewes also shal haue prynces of theyr own, and walke in theyr own lawes, as the kyng hath commaunded in the land of Iuda.

And the cities that are fallen vnto Ier from the countrey of Samaria, and Galile, shal be taken as Ieruse, and be vnder one: neyther be subiecte to anye straunge lord, but to the hie priest. As for Ieroloma: is and the land pertainyng thereto, I geue it vnto the Sanctuary at Ierusalem, for the necessarye expences of the holie thynges. Moreover, I wyll geue euery yere .xx. thousand sicles of syluer out of the kynges cheker (whiche pertaineth vnto me) to the worke of the temple: yea, and looke what remayneth (whiche they that hadde our matres in hand in tymes past, haue not payed) that same shal they geue vnto them also. And besides all this, the .v. .cc. sicles whiche they take yearly of the rentes of the Sanctuary, shal belyng vnto the priests that do service.

Item, whosoener they be that come vnto the temple at Ierusalem or wthin the liberties thereof, where as they are fallen into the kynges daunger for anye maner of busynes, they shal be pardoned, and all the

The.i. booke of the Mach.

Then brought Symon forth his host, and set them agaynst the footemen. For the horsemen were weary already. So he dyscomfyred them, and they fled. And they that were scattered in the feld, gat them to Azotus, and came into the temple of Dagon their Idole, that they myghte there save their lyues. But Jonathan sette fire vpon Azotus and al the cytyes rounde about it, and toke their goodes, and byente vpon the temple of Dagon with al them that were fled into it.

1 Mach. 2 Thus were thine and byent wel nix. viii. thousand men. So Jonathan removed the host from thence, and brought them to Ascalon: wher the men of that cytye came forth, and met hym with greute worship. After this went Jonathan and his host agayne to Hierusalem, with greute substance of good. And whē kyng Alexander herd these thynges, he thought to do Jonathan more worship, and sent hym a colar of golde, as the vse is to be geuen to suche as are of the kynges next blood. He gaue hym also the cytye of Accaron (with the landes belonyng thereto) in possession.

The.xi. Chapter.

The dysencion betwixt Ptolomeus and Alexander his sonne in law. The deathe of Alexander. Demetrius raygneth after the deathe of Ptolomeus. Dion is besyged of Jonathan. Demetrius sayng that no man ferst hym sendeth his armie agayne. Tryphon rayneth Antiochus agaynst Demetrius. Demetrius is deliuered by the fauour of Jonathan. After his deliuerance he breaketh his couenaunt that he had made.

2 Joseph. cap. vii. lib. xii. And the kyng of Egypt gathered an host, lyke the sand that is streid vpon the sea shore, and many shippes: and went about the border decreas to obtayne the kingdom of Alexander, and to toke it vnto his owne realme. Upon this he toke his iourney into Siria, and was letten in to the cytyes, and men came forth to mete hym: for kyng Alexander had commaunded them so to do, because he was his father in law. Now whē Ptolomeus entred into any cite he left men of warre to kepe it, and this he dyd thorowoute all the cytyes. And whē he came to Azotus, they shewed hym the temple of Dagon and Azotus that was byente by with the other thynges whiche were destroyed, the deade bodies cast abrode, and the graues that they had made by the way syde for such as were slayne in the feld: And told the kyng that Jonathan had done all these thynges, to the intent that they myghte get hym euill wyl. But the kyng sayed not a word there to. And Jonathan mette the kyng with greute honoure at Hoppa, where they saluted one another, & toke their rest. So whē Jonathan had gone with the kyng vnto the water that was called Eleutherus, he turned agayne to Hierusalem. Nowe Ptolomeus hadde gotten the dominion of the cy-

The.xi. Chapter.

ties vnto Seleucia vnder the sea coast, ymagining wicked counceils agaynst Alexander, and sent Embassitours to Demetrius, saying: Come let vs make a bond betwixt vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kingdome. I repent that I gaue Alexander my daughter, for he goeth about to sle me. And thus he sleaunders Alexander, because he wold haue had his realme.

Thus he toke his daughter from hym, **1. Reg. 2. 13** gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly known. And Ptolomeus came to Antioche wher he set two crownes vpon his owne head: the crown of Egypt and of Asia. In the meane season was kyng Alexander in Cilicia, for they that dwelte in those places, had rebelled agaynst hym. But whē Alexander herd of this, he came to warre agaynst hym. So kyng Ptolomeus brought forth his host and met hym with a myghty power, and chased hym away.

Then fled Alexander into Araby, therto be defended, and kyng Ptolomeus honour increased. And Sabbaiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomeus. But the thrid day after dyed kyng Ptolomeus hym selfe: and they whom he hadde sette in the strong holdes, were slayne of those that were within the cities. And Demetrius raygned in the hundred and seuen and forty years.

At the same tyme gathered Jonathan them that were in Iewry to lay siege vnto the castell whiche was at Hierusalem, and so they made manye instrumentes of warre agaynst it. Then went there certayne vngodly persons (whiche hated theyr owne people) vnto kyng Demetrius, and tolde hym that Jonathan besyged the castell. When he heard it, he was angry, and immediately came vnto Ptolomeus, and shewed vnto Jonathan, that he should not lay siege to the castell but come and speake with him in al the hast. Nevertheless whē Jonathan heard this, he commaunded to besyge it. He chose also certayne of the elders, and priestes of Israel, and put hym selfe in the verue, and toke with hym gold, syluer, clothynge, and dyuerse presentes, and went to Ptolomeus vnto the kyng, and found hym gracious.

And though the certayne vngodly men of his owne people made complaints vpon hym, yet the kyng increased hym lyke as his predecessours hadde done before: and promoted hym in the syght of al his frendes, confirmed hym in the hye priest hood with al the worship that he had afore, and made hym his chiefe friend. Jonathan also despyed the kyng that he woulde make Iewry free, with the thre heade cyties of Samaria, and the landes pertaining thereto: vpon this did Jonathan promyse him the hundred talentes, wherunto the kyng consented, and gaue Jonathan wytynges of

The .i. booke of the Mach:

the gooddes that they haue in my realme,
shalbe free. For the buyllonge also and re-
pairing of the worke of the Sanctuary, ex-
pences shalbe geuen out of the kyngs che-
ker: Yea, and for the makinge of the wals
round about Iherusalem, for þe breakinge
downe of the old, and for settinge vp of the
strong holdes in Ieru. 22, shal the costs and
charges be geuen out of the kyngs cheker.

But when Jonathan & the people heard
1. mac. vii 5 these wordes, they gaue no credence vnto
them, neither receyued them: for they re-
membred the greate wyckednesse that he
had done vnto Israel, and how sore he had
vexed them. Wherefore they agreed vnto
Alexander, for he was a prynee that hadde
dealt frendly with them, and so they stode
by hym alway. Then gathered king Alex-
ander a great host, and brought hym army
agaynst Demetrius. So the two kynges
strooke battayle together, but Demetrius
hoste fled, and Alexander folowed after and
fel vpon hym. A myghty fore field was it,
continuing tyl the sunne went downe, and
Demetrius was slayne the same day.

Joseph. cap
v lib. xii.
antiquis,

And Alerxder sent Embassadors vnto
to Ptolomey the kyng of Egypt wryth these
wordes, sayinge: For so much as I am come
agayne to my realme, and am sette in the
throne of my progenitours, and haue got-
ten the dominion, ouercomed Demetrius,
conquered the lande, and streken a speilde
wyth hym, so that we haue dyscomfyred
both him and his hoste, and sit in þe throne
of his kyngdom: let vs now make frend-
shyppe together, geue me thy daughter to
wyfe: so that I be thy sonne in law, & both
geue the rewards, and her great dignette.
Ptolomey the kyng gaue answer, sayinge:
Happy be the day wher in thou arte come
agayne to the laud of thy progenitours,
& set in the throne of thery kyngdome. As
now wil I fulfill thy wryting, but mere me
at Ptolomais, þe we maye se one another,
and that I may marre my daughter vnto
the, according to thy desire. So Ptolomey
went out of Egypt wth his daughter Cle-
opatra, and came vnto Ptolomais in þe .x.
yere, wher King Alexander met hym,
and he gaue Alexander his daughter Cle-
opatra, and married them at Ptolomais
wyth great worship. Lyke as the maner of
kynges is to be: Then wrote kyng Alex-
ander vnto Jonathas, that he shoulde come
and meete hym. So he went honozably vnto
Ptolomais, & ther he met the two kynges,
and gaue them great presents of gold
and siluer and found fauour in their sight.
And ther cam together agaynst Jonathas
certaine wicked men and vngacious per-
sons of Israell, makinge complaynes of
hym, but the kyng regarded them not. As
for Jonathas, the kyng commanded to
take of hys garmentes, and to clothe
hym in purple: and so they dyd. Then the
kyng appoynted hym to sit by hym, and
said vnto his princes: So wyth hym into

The. i. Chapter. Fel. ix bss

the middle of þe citi, & make a proclamati-
on, that no man complaine against hym of
any mattee, and that no man trouble by us
for any maner of cause.

So it happened that when his accusers
saw the worship which was proclaymed of
hym; and þe he was clothed in purple, they
sied euerychone. And the kyng made much
of hym, wrote hym among his chiefe fren-
des, made hym a duke, and partaker of his
dominion. Thus Ananias went againe
to Hierusalem with peace and gladnesse. *Jos. cap. 19.*
In the C. lxx. yere, came Demetrius the v. l. king, an-
sonne of Demetrius from Creta into hys l. *Mat. 22.*
fathers land: wherof whil Alexander herd
rel, he was right soye, and returned vnto
Antioche. And Demetrius chose Appollo-
nius (which had the gouernauce of Cels-
tria) to be hys captaine.

So he gathered a greate host, and came
vnto Hamna, and sent worde vnto Jona-
thas the hye prieste, sayinge: Darest thou
wythstand vs thy selfe alone? As for me, I
am but laughed to scorne and waied, be-
cause thou proudest thy strength agaynst
vs in the mountaines. Nowe therefore if
thou trustest in thyne own strength, come
downe to vs into the plaine field, and ther
let vs proue our strength to gether: thou
shalt finde that I haue valsaunte men of
war wyth me: and shalt know whō I am,
and the other that stande by me.

Which say, that your fore is not able to stand before our face, for thy fathers haue bene wise chased into the y^e ptaine lande. And now, how wilt thou be able to abyde so great on host of horsemen and footemen in the field, wher as is neither locke, none, nor place to fyre vnto?

When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose .x. thousand menne and went out of Hierusalem, & hymd his brother wth him for to helpe hym. And they pitched theyr tentes at Bappa, but the city kept him forth, for Bappa was an holbe of Apollonius. Then Jonathan layd siege to it, and they that were in the cty, for better lease let him in: and so Jonathan won Bappa. Apollonius hearing of this, tooketh thousand horsemen wth a great host on foote, and went as though he would go to Azotus, and came immediatly into the playne bycuse because he had so many horsemen, and put his truste in them. So Jonathan folowed vpon hym to Azotus, and there they stroke the battayle. Nowe hadde Apollonius left a thousand horsemenne beynde them bycuse to the tentes. And when Jonathan knewe that such wayte was layd beynd them, they went rounde aboute the enemyes booke, and shotte dartes at the people from the morning to the eueninge. As for Jonathan people, they kepte theyr order as he had commaunded them, and the enemyes horses were euen labouryng.

Ernst. Eber.

The.i.booke of the Mach.

of the same, containing these wordes. King Demetrius sendeth greeting vnto his brother Jonathan, and to the people of the Iewes. We sende you here a copie of the letter which we haue wryte vnto our elder Lashenus, concerning you, that ye shoulde knowe it.

D King Demetrius sendeth greeting vnto Lashenus his elder. For the cause of al that our frendes the people of the Iewes kepe vnto vs, and for the louing kindnes whiche they beare toward vs, we are determyned to do them good. Wherefore we ordeine al the coastes of Iewrye wth iii. cities, Iudia and Ramatha (whiche are added vnto Iewry from Samaria) and al the landes pertainyng therunto, to be frely separated for such as do sacrifice in Ierusalem: both concerning the paymentes whiche the king toke yearly afore tyme, & the frutes also of the earth and trees. As for other tithes and tributes that belonged vnto vs, we discharge them therof for this tyme forth. In lyke maner we graunt vnto the al the customes of salte & crowne taxes whiche were brought vnto vs. And this freedom shal they haue firme and steadfast, from this tyme forth for euer more.

1. Mac. xii. 1 Therefore he that he make a copie of these out letters, & deliuer it to Jonathan that it may be kept vpon the holpe mount in a conuenient place. After this, when Demetrius the king saw that his lande was in rest, and that no resistance was made him: he sent away al his host euerie man to his own place, except an army of strangers, whom he brought fro the Iles of the heathen, wherfore al his fathers hoste had euyl wyl at him. * Now was ther one Tryphon (that had bene of Alexanders patre afore) whiche when he saw that al the host murmured agaynst Demetrius: he wente to Emacluel the Arabian (that broughte vp Antiochus, the sonne of Alexander) and lape sore vpon hym: to deliuer hym this yong Antiochus: that he might raigne in his fathers steade. He told hym also what great euyl Demetrius had done, and how his men of war loued hym not: and so remained ther a long season.

1. Mac. xii. 2 And Jonathan sent vnto kynge Demetrius, to dryue them oute whiche were in the castell at Ierusalem, and in the other refuges, for they byd Israel great harme. So Demetrius sent word vnto Jonathan saying: I wyl not onely dooe these thynges for the and thy people, but at tyme conuenient I wyl do both the and thy people great worshipp. But now thou shalte doo me a pleasure, if thou wylt send me men to helpe me: for al myne army is gon fro me. So Jonathan sent him iii. my. strong men vnto Antioche, and they came vnto the king, wherfore the king was verie glad at their commynge. But they that were of the citee (euen an. C. xx. thousand men) gathered them to gether, and would haue

The.xi.Chapter. Fo.lxxviii.

slayne the king, whiche fled into his court: and the citisens kept the stretes of the ctyte, and began to fyght.

Then the king called for the Iewes helpe whiche came vnto hym altogether, & went abroade thowme the ctyte, and slawe the same day an hundred thousande menne: sette fyre vpon the ctyte, gat manye spoyles in that day, and deliuered the kinge. So when the ctyte sawe that the Iewes hadde gotten thei wyl of the ctyte, and they them selues dysapoynted of thei purpose, they made thei supplication vnto the kinge. sayinge: Graunte vs peace, and lette the Iewes ceasse from troubling vs and the ctyte, and vpon this they cast away their weapens. Thus they made peace, and the Iewes gatte greace worshyppe in the syghte of the kinge, and in the syght of al that were in his realme, and were spoken of thowoute the kyngdome: and so they came agayne to Ierusalem wth greace goodes.

So the kinge Demetrius satte in the throne of his kyngdome, and had peace in his lande. Nevertheless he dyssembled in al that euer he spake, and wyndewe hym selfe from Jonathan, neyther rewarded hym accordyng to the benefytes whiche he had done for hym, but troubled hym very sore. After this came Tryphon agayne wth yonge Antiochus, whiche captured and was crowned kinge. Then there gathered vnto him al the men of war, whom Demetrius had put away: these foughte agaynst Demetrius, whiche fled and turned his backe. So Tryphon toke the Elephanthes, and was Antioche. And yonge Antiochus wrote vnto Jonathan, saying: I cōspyre the in this pitefollhode, and make the ruler of foure countreys, that thou mayest be a scende of the kinges.

Upon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, to be clothed in purple, & to weare a collar of gold. He made his brother Simon also captayne from the coastes of Itrus vnto the borders of Egypt.

Then Jonathan tooke his journey, and went thowme the ctyes beyonde the water (of Iordane) and all the men of warre of Siria gathered them vnto hym for to holde hym. So he came vnto Ascalon, and they of the ctyte receyued hym honourably: and from thence went he vnto Gaza, but they would not let hym in: wherfore he laied siege vnto it burning vp and spoiling the places that wer about the ctyte.

And the ctyzens of Gaza submitted them selues vnto Jonathan, whiche made peace wth them, but toke of thei sonnes to pledge, sente them to Ierusalem, and went thowme the countrey vnto Damascus. Now when Jonathan herd that Demetrius princes wer come into Cadus (whiche is in Galile) wth a great host, purposing to put Demetrius oute from medlynge in
Agam. 11. the

The.i. booke of the Mach.

the realme, he came agaynst them and left Simeon his brother in the lande: wherhe came to Bethsura, and layed spege to it a longe season, and dyscomfited them. So they desired to haue peace with him, whiche he graunted them, and after ward put them out from thence, tooke the cite, and set me to kepe it. And Jonathan with his host came to the water of Gensar, and by tymes in the morninge gatte them to the playne felde of Asor.

And beholde, the hostes of the Heathen met them in the feld, and layd watch for them in the mountaynes: so that whē Jonathan came agaynst the, the other (which were layed to watch) rose oute of their places, and fought, and they that were of Jonathan syde, fled euery man: and there was not left one of them, excepte Mathathias the sonne of Absalomus, and Judas the sonne of Calphyr, the captayne of the hoste. Then Jonathan rent his clothes, layed earth vpon his head, made his prayer, and turned agayne to them * in the feld where they fought together, and he put them to flight. Now when his own men that were fled sawe this: they turned agayne to hym, and helped hym to slowe vpon all their enemyes vnto their tentes at Cades. So ther were slayne of the heathen the same day. iii. M. men, and Jonathan turned agayne to Ierusalem.

The.ii. Chapter.

Jonathan sendeth Embassitours to Rome, and to the people of Sparta, to renewe their covenante of frendshipp. Jonathan putteth to flight the prynces of Demetrius. Triphon taketh Jonathan by deceipt.

Joseph. iiii. booke of an. equi. vii. Chapter.

Jonathan seynge that the tyme was mete for him, chose certain men, and sent them vnto Rome for to stablish and to renewe the frendshipp with them. He sent letters also vnto Sparta, and to other places in like maner. So they went vnto Rome, and entered into the counsel, and sayd: Jonathan the hye priest and the people of the Jewes sent vs vnto you, for to renewe the old frendshipp and bonde of loue. Vpon this the Romaynes gaue them free passages, that nene shoulde leade them home into the land of Iuda, peaceably. And this is the toppe of the letters that Jonathan wrote vnto the Spartians.

Jonathan the hye priest with the elders priestes, and the other people of the Jewes, send greting vnto the Spartians their brethren. Ther were letters sente longe ago vnto * Onias the hye priest, from Arius, wherby then raygned amonge you: that ye are our brethren, as the wrytynge made therof, specifieth. And Onias entreated the Embassitoure that was sente honourably, and receiued the letters wherein ther was mencion made of the bonde of loue and frendshipp. But as for vs, we neede no such wrytynge: for wher, we haue the

The.xii. Chapter.

holy booke of scripture in oure handes to our comfort. Nevertheless, we had rather send vnto you, for the renewng of the brotherhoode and frendshipp, least we shoulde be straunge vnto you, for it is longe sence that ye sent words vnto vs. Wherefore in the sacrifices that we offer and other Ceremonies vpon the hye solempne daies and other, we alway remember you without ceasinge (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are ryght glad of your prosperous honour.

And though we haue had greates troubles and warres, so that the Kinges aboute vs haue foughten agaynst vs, yet would we not be greuous vnto you nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our enemyes subdued. Wherefore we chose Numeus the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romayns, for to renewe the old bond of frendshipp and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concernyng the renouacion of our brotherhoode. And now ye shall do ryght well, to geue vs an answer therunto.

* And this is the copy of the wrytynge wherby Arius the kynge of Sparta sente Joseph. lib. vnto Onias: Arius kynge of the Sparta. iiii. cap. v. and sendeth greetynge vnto Onias the hye priest. It is founde in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacyon of Abraham. And now for so much as this is come to our knowledge, ye shal do wel to wryte vnto vs of your prosperite. As for vs, we haue wrytten our mynde vnto you: Our carell and goodes are yours, and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathan herd that Demetrius prynces were come forth to fight agaynst him, with a greater host then afore, he went from Ierusalem, and met them in the land of Bematb, for he gaue them not space to come into his own countrey. And he sente spies vnto their tentes, which came agayne to tolde him that they were appointed to come vpon him in the night season. Wherefore whē the sunne was gone down, Jonathan commaunded his men to watch all the nyght, and to be ready with weapons for to fight: and set watchmen round about the hoste. But whē the aduersaries herd that Jonathan was ready with his men to the battel, they feared, and were afraied in their tentes, and kindled fires in their tents, brake vp, and gat them away. Nevertheless Jonathan and his company knew it not, tyl the morning, for they sawe the fires burning.

Then Jonathan folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus.

So

Joseph. lib. xii. cap. v.

So Jonathan departed to the Arabians (whych were called Zababai) betwixt the, and toke thei gooddes. He proceeded further also, and came vnto Damascus, and went thorow al that country. But Symon his brother toke his iourney and came to Ascalon, and to the next strong holdes: departing vnto Joppa, and wan it. For he herde that they would stand of Demetrius party: wherefore he sent men of war into the cite, to kepe it. After this came Jonathan home agayne, and called the elders of the people together: and deuyled with them for to buyld vp the strong holdes in Jertsey, and the walles of Ierusalem, to set vp on the walles betwixt the castell and the cite, for to sepetate it from the cite, that it might be alone, and that men should neither be nor sel in it.

Upon this they came together for to buyld vp the cite: and for asmuch as the wal upon the broke of the west side (called Caphetheart) was fallen downe, they repaired it. And Symon set vp Abadab in Joseph. cap. Sephelab, and made it strong, setting portes and lockes vpon it. Nowe when Tryphon purposed to capue in Asya, to be crowned, and to slay the kynge Antiochus, he was afrayed that Jonathan would not suffer hym, but spyghte agaynst hym. Wherefore he was about to take Jonathan and to kyl hym.

So he departed, and came vnto Bethsa: Then went Jonathan forth agaynst hym to the battayle with xl. thousande chosen men, & came vnto Bethsan also. But whē Tryphon sawe that Jonathan came with so great an host to destroy hym, he was afrayed: and therefore he receyued hym honorably, commended hym vnto al his frendes, and gaue hym rewardes, and commaunded his men of war to be as obedyent vnto hym, as to hym selfe.

And sayde vnto Jonathan: whys haue thou caused this people to take such trouble, seynge there is no warre betwixt vs? Therefore sende them home agayne, and chole certayne menne to wayte vpon thee, & come thou with me to Iscolomais: for I will geue it the, with the other strong holdes, men of warre and thei officers. As for me, I must depart, this is only the cause of my commynge. Jonathan beleued hym, and vnd as he sayd, puttyng alwaye his host, whych went into the land of Iuda. He kept but. iii. M. of hym, wherof he sent. ii. M. into Galile, and one. M. went with hym selfe.

Now as soone as Jonathan entred into Iscolomais, the egyptians sparmed the gates of the cite, and toke hym, and slew all them with the sword, that came in with hym. Then sent Tryphon an host of foote men and horsemen into Galilee and into the great playne fylde, to destroy all Jonathan company. But whē they knewe that Jonathan was taken, and all they

sayne that waited vpon hym, they tooke counsell together, and came forth ready to the battayle. So when they whych followed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went into the lande of Iuda peaceably, and bewayled Jonathan, and them that were with hym right sore. And Isaac made great lamentacion. The all the Beathen that were rounde aboute them, soughte to destroye them. For they sayed: nowe haue they no captayne, nor any man to helpe them. Therefore lette vs overcome them, and roote out they name from among men.

The. xiii. Chapter.

After Jonathan was taken, Simon & his son captayned of whome Tryphon takinge his choldren and money for the redemption of Jonathan, kylled hym and his choldren. The graue of Jonathan. Tryphon kylled Antiochus, and possessed the reame. Demetrius came thence with Simon. Simon wonneth Asia. He possessed the towne of Sion. He maketh his sonne John captaine.

Now when Simon herd that Tryphon had gathered a great host to come into the lande of Iuda and to destroy it: and sawe that the people was in greate scarcifullnes and care: He came vp to Ierusalem and gathered the people together, and gaue thei exhortacion, saying: Ye knowe what greate battayles I and my brethren and my fathers house haue styken for the lame and the sanctuarie, and what manner of troubles we haue sene: thorow occasion wherof, all my brethren are sayne for Israels sake, and I am left alone. And nowe lette me not spare my owne lyfe in anye maner of trouble, for I am no better then my brethren: but will avenge my people and the Sanctuarie, our choldren and our wifes: for all the beathen are gathered together, to destroy vs for very malice.

At these wordes the heartes of the people were kyndled together, so that they cryed with a loude voyce, saying: Thou shalt be our captayne in steade of Iudas and Jonathan thy brethren, order thou our battayle, and what soeuer thou commaundest vs, we shall doo it. So he gathered all the men of war makinge hast to frysh al the walls of Ierusalem, which he made strong round about. Then sent he Jonathan the sonne of Absalomus with a freche hoste vnto Joppa, whych droue them oute that were in the castell and remayned ther hym selfe. Tryphon also remoued from Iscolomais with a great army to come into the land of Iuda, and Jonathan with hym in ward. And Simon pitched his tentes at Addus before the playne fylde.

But when Tryphon knewe that Simon doode vp in steade of his brother Jonathan, and that he would be warre agaynst hym

Joseph. lib. iiii. cap. ix.

Mac. vi. c. ix. v. i. b.

13

The.i. booke of the Mach.

him: he sent messengers vnto hym, saying: Wher as we haue kepte Jonathas thy brother, it is for monye that he is owynge in the kynges accompte, concerninge the busynesse that he had in hand. Wherfore sende nowe an. C. talentes of syluer, and hys two sonnes for suretye, that when he is letre forth he shal not forsake vs, and we shal send hym agayne.

Neuertheles Simon knew that he disguised in hys wordes: yet commaunded he the mony and chyldren to be deliuered vnto hym, lest he should be the greater enemye agaynst the people of Israel, and say: because he sent hym not the mony and the chyldren, therefore is Jonathas dead.

So Symon sent hym the chyldren and an hundred talentes, but he dyssembled, & would not let Jonathas go. Afterward came Tryphon in to the land, to destroye it, and went round aboute by the waye that leadeth vnto Ador. But wher so euer they went, chyther went Simon and hys hoste also. Nowe they that were in the castell sent messengers vnto Tryphon, that he should make haste to come by the wyldernes, and to send them vnto Tryphon. And Tryphon made ready al hys hostmen to come that same nyght. Neuerthelesse it was a very greate shame, so that he came not in Galaadithim. And when he dyeme nye Baschama, he sawe Jonathas and hys sonnes ther, and they turned for to go home into hys owne land.

Then sent Symon for to sette hys brothers deade coarfe, and buryed it in Agodim hys fathers cypre. So al Israel bewailed hym with great lamentaciō, and mourned for hym very long. And Symon made vpon the sepulchre of hys father and hys brethren a burying hye to looke vnto. of the stone behynde and before: and set vp seven pylers, one agaynst another (for hys father, hys mother and four brethren) and set great pylers round about with armes vpon them for a perpetual memoire: and caued hyss besyde the armes, that they myght be sene of men saylynge in the sea. Thys sepulchre whiche he made at Agodim, standeth yet vnto this day.

Now as Tryphon went forth to walke with the yong kynge Antiochus, he sawe him trayterously, and raigned in his dead, crowned hym selfe kyng of Asia, and dyd much euyl in the land. Simon also builded hy castles in Iewry, making them stronge with hye towars, great walles, ports and lockes, and layed vpon yttales in the strong holdes. And Symon chose certayne men, and sent them to kyng Demetrius to desyre hym that he would discharge the land from al bondage, for Tryphon had spoiled it verie sore. Where vpon Demetrius the kyng answered hym, and wrote vnto hym after this maner.

Demetrius the kyng sendeth greetynge vnto Simon the hye priest his frend, with

The.iii. Chapter.

the elders and people of the Jewes. The golden crowne and precions stone that ye sent vnto vs, haue we receyued: and are readye to make a stedfast peace with you, pea and to wyte vnto our officers, for to release you, concerninge the things wher in we made you fre, and the appointment that we make with you, shalbe firme and stable. The strong holdes whiche ye haue builded, shal be your owne. As for any ouer syght or fault committed vnto this day, we forgeue it, and the crowne care þe oughte vs also. And wher as was anye other rebute in Ierusalem, it shal nowe be no rebute: and looke who are mere among you to be in our court, let them be wyrtren vp, that ther may be peace betwixt vs.

Thus the pocke of the Heathen was taken from Israel, in the hundred and fortye yere. And the people of the Jewes began to write in their letters and actes on this maner: In the firste yere of Simons the hye priest, and prince of the Jewes.

In those dayes went Simon vnto Gaza. and besieged it round about, where he set up ordinaunce of war, and wait a route maych he toke. So they that gat into the to me, lepe into the cite, whiche was in a great feare: In so much that the people of the cite rent their clothes, and clumed vpon the walles with their iopes and chyldren, beseechynge Simon to be at one word with them, saying: O rewarde vs not after our wickednes, but be gracious vnto vs, and we shal do the scrupce. Then Simon for very pity, would fight no more agaynst them, but put them out of the cypre, and caused the houses (wherin the Images were) to be clenfed: and so entered the cite with psalmes of prayse, geuyng thanks vnto the Lorde. So when he had caste all abominacions oute of the cypre, he sette such men in it as kept the law of god, and made the cite strong, and builded a dwelling place for hym selfe.

Now when they in the castell at Ierusalem were kept so straightly, that they could not come forth nor into the countrey, and myght neyther buye nor sel, they were verie hungry & many of the samptied to death: In so much that they besoughte Simon to be at one word with them, whiche he graunted them. So he put them out from thence and clenfed the castell from fylchynesse.

And vpon the. xlii. daye of the seconde moneth in the. C. lxxi. yere, they entred in to it with thanks geuyng, & bzaunches of olme trees, with harpes, crowds, cymbals, and lutes, syngynge psalmes and songes of prayse vnto God, for that the great enemye of Israel was overcome.

And Simon ordeined that the same day shuld be kept every yere in gladnes, and made stronge the wall of the temple that was besyde the castell, wher he dwelt hym selfe with his company. Simō also perceyving that Tryphon hys sonne was a myghty man

The.i. booke of the Mach.

man of armes, made hym captayne of al þ
hones, and caused hym to dwell at Gaza.

The.xiii. Chapter.

Demetrius is overcome of Asaces. Simon
beinge captayne, there is great quietnes in
Israel. The covenante of frendshipp wth
the Romaines, & wth þ people of Sparta
is renewed.

In the. xliiii. yere gathered
k^{ing} Demetrius hys hoste, and
departed vnto Medra, to gette
hym helpe for to fyghe agaynst
Triphon. Nowe when Asaces the k^{ing}e
of Persia and Media heard that Deme-
trius was wthin hys borders: he sente
one of hys princes to take hym asprue, and
to bringe hym vnto hym. So he wente &
flew Demetrius host, toke hym selfe,
brought hym to Asaces, wher he kept hym
in ward. And all the land of Iuda was in
rest, so long as Simon liued, for he sought
the wealthe of hys people, therfore were
they glad to haue him for theyr ruler, and
to do hym worshipp alway.

Simon was the c^{ty} of Joppa also for
an haueu towne, and made it an entrance
into the Isles of þ sea. He enlarged þ boi-
ders of hys people, & conquered the more
land: He gathered v^y many of their peo-
ple þ were prisoners: he had þ dominion
of Gaza, Beetsura, & the castel, wher he
cleansed from filthynes, & ther was no m^a.
that resisted hym: So that every man til-
led hys ground in peace: the lande of Ju-
da and the trees gaue their fruite and in-
crease. The elders sat al in iudgemente, &
toke theyr decyze for the wealthe of the
land: the pong men put on worship & har-
nes vpon them. He prouided vitalles for
the cyties and made goodly stronge hol-
des of them: so that the fame of hys wor-
shipp was spoken of vnto the ende of the
world. For he made peace thorowout the
land, and Israel was ful of myth & joy.

Euery man sat vnder hys vine and fig
trees, and ther was no man to feare them
away. There was none in þ land to fight
agaynst them, for then the k^{ing}es were
overcome. He helped those that were in
aduersitie among hys people, he was di-
ligent to se the lawe kepte: as for suche as
were vngodly and wycked, he toke them
away. He set vp the Sanctuarie and in-
creased the holy vessels of the temple.

When the Romaines and Spartans
had gotten worde þ Jonathas was dead,
they were right so^r. But wh^{en} they heard
that Simon hys brother was made h^{er}
p^{ri}este in hys steade, and howe he had
wonne the lande agayne wth the egyptes
in it, they wrot vnto him in tables of lat-
tayne, to renew the frendshipp, and bond of
loue, wher they had made afore wth
Judas and Jonathas hys brether. Which
writinges were red afore the congrega-
tion at Jerusalem.

And thys is the copp^y of the letters that

The.xiiii. Chapter. Fo.lxx.

the Spartans sente: The Senatours
and cyties of Sparta send greetyn^g vnto
Simon the great p^{ri}est wth the elders
p^{ri}ests, & þ other people of þ Jewes theyr
bretheren: When your embassitours that
were sent vnto our people, certified vs of
your worshipp, honoure, and prosperous
wealch, we were glad of theyr commyn^g:
and haue wrytten the etrand wher they
spake before þ coscel of the people: name-
ly that Numentus the son of Antiochus,
and Antipater þ sonne of Jason þ Jewes
embassitours are come vnto vs for to
renew the olde frendshipp wth vs, vpon
thys the people consented that the men
shoulde be honorably intreated, and the
copp^y of theyr etrand shoulde be wrytten in
the special booke of the people, for a per-
petuall memo^ry vnto the Spartians: yea
and that we shoulde send a copp^y of þ same
vnto Symon the great p^{ri}este.

After thys v^y Sim^{on} sende Numentus
vnto Rome wth a golden shryb of a thou-
sande pounds weyghre, to confirme the
frendshipp wth them: wherby when the
Romaines vnderstode, they sayde: what
chances shal we recompence agayne vnto
Simon and hys chyldren? For he haue
doublyed his bretheren, and overcome the
enmyes of Israel. Wherfore they gran-
ted hym to be fre. And all thys wrotte the
Jewes in tables of latine, & naped it to
the pillars vpon the mount Sion. The co-
pie of the wrytyn^g is thys.

The.xviii. day of the moneth Elul in þ
xliiii. yere, in the thirde yere of Symon
the h^{er} p^{ri}este, in the greete congregaci^on
of the p^{ri}ests, rulers of þ people, & elders
of the countre at Asaram, were these wo^r-
des openly declared.

For so much as ther was much war wth
our land, therfore Sim^{on} the sonne of Ma-
tathias (come of the chyldren of Iacob) &
hys brether, put them selues in perill, and
resisted the enemies of their people: that
theyr Sanctuarie and lawe might be main-
tained, and did theyr people greete wor-
shipp. Jonathas in lyke maner, after that
he had gouerned hys people and ben their
h^{er} p^{ri}este, dyed and lyeth buried beside
hys elders.

After that woulde their ennemyes haue
troden theyr holy thynges vnder foote, be-
stroyed their lande, and utterly wasted
theyr Sanctuarie. Then Sim^{on} withstode
th^{em}, and fought for hys people, sp^{er}t muche
of hys owne moneye, weaponed the vale-
ant men of hys people, gaue them wages,
made stronge the cyties of Iuda, wth
Bethsurah that lyeth vpon the borders
of Iewrye (wher the ordinaunce of their
enmyes laye sometime) and sette Jewes
there for to kepe it.

He made fast Joppa also, wher lyeth
vpon the sea, and Gaza that bordereth vpon
Azotus (wher þ enemies dwelt afore)
and ther beset Jewes to kepe it: & what-

Am. iiii. soeuer

Gen. xvi. 9
Isa. xli. 10

1 Ma. viii.
e. d. i. fil. a.

The .i. booke of the Macc.

forer was mere for the subduynge of the aduersaries, that layed he therein. Nowe when the people sawe the noble actes of Simon, and what worshyp he purposed to do for them, bys godlye behauiour, and superfluellie whiche he kepte vnto the, and how he fought by all wates & wealthe of bys people, because he dydde all thys, therfore they chose him to be theyr prince and hie prieste. And in his tyme they prospered well by hym, so that the Heathen were taken oute of theyr lande: and they also whiche were in the ctyte of Ierusalem at Ierusalem in the castell, where they went out and despoiled al things that were aboute the Sanctuary, and dyd greete harme vnto chanelines, and Symon put men of the Jewes in it, for the defence of the lande and the ctyte, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed hym in bys hie priesthode, made hym his frend, & dyd him great worshyp. For he herde that the Romaynes called & Jewes their frends louers and brethren: how honorably they receyued Simons embassytours, how the Jewes & priestes consented & he shoulde be theyr prince & hie priest perpetually (epl God rayled by the true prophet) and that he shoulde be theyr captaine, to care for the Sanctuary, and to set officers byd the workes therof, ouer the land, ouer the weyhs, ouer the houses of defence, to make provision for the holy thynges, and to be obeyed of euery man, and all the wytynges of the law to be made in bys name: that he shoulde be clothed in purple and gold, and that it shuld be lawfull for none of the people nor priestes to breake any of these thynges, to wythstand bys wordes, nor to call any congregacion in the lande wythoute hym: that he shuld be clothed in purple, & weare a collar of golde: And if ther wer anye whiche disobeyed or brake thys ordynance, that he shuld be punished.

So al & people consented to alove Simon, & to do accordinge to these wordes. Simon also vnto hym selfe took he vpon hym, & was content to be the hie priest, & captaine and prince of the Jewes, & priestes, and to gouerne the all. And they commaunded to make thys wytyng in tables of latine, & fasten it vnto the compass of the Sanctuary in an open place: and to laye by a cōpye of the same in the treasure, that Symon, and bys posteritie myght haue it.

The .xv. Chapter.

Antiochus maketh a couenaunte of frendshyp with Simon, and Triphonis persecuted. The Romaynes wrote letters vnto kinges and nationis in the defence of the Jewes. Antiochus refusinge the help that Simon sent hym, breaketh bys couenaunte.

After kynge Antiochus the sonne of Demetrius. sente letters to the Kinges of the sea, vnto Simon the hie priest & prince

The .xv. Chapter.

of the Jewes, and to al the people, conteynyng these wordes: Antiochus the kynge sendeth greetynge vnto Symon the hie priest, & to the people of the Jewes. For so much as certain wycked men haue gotte the kyngdom of our progenytours, I am purposed to chalenge the realme agayne, to restore it to the olde estate.

Wherefore I haue gathered a greete hoste, and made shippes of warre: that I maye go thorow the countrey, and be auenged of them whiche haue destoyed our lande, and wasted manye ctytes in my realme. And therfore nowe I make the free also from all the tributes, whiche of al kynges my progenytours haue discharged the, and from other customes (wher from they haue released the) what forer they be: Yea I geue the leaue to Smyte monye of thyn owne wythin thy lande. As for Ierusalem, I wyll that it be holy and free: and all the weapons and houses of defence whiche thou hast builded and kept in thyn bandes, shalbe thine. Wher as any thyng is or shal be omynge vnto the kynge, I forgeue it the, from this tyme forth for euermore. And when we haue obteyned our kyngdom, we shal do the, thy people and the temple great worshyp, so that your honour shalbe knowne thorow out the whole worlde.

In the .Cxxiii. yere went Antiochus B in to bys fathers land, & all the mē of warre came together vnto hym, so that schew were lesse wyth Triphon. So the kynge Antiochus folowed vpon hym, but he fledde vnto Dora, whiche lyeth by the sea syde: for he sawe that ther was a myschance comynge vnto hym, and that bys hoste had forsaken hym. Then came Antiochus vnto Dora wyth an hundred and twentye thousande men of armes vpon foote, and eight thousand boismen. So he compassed the ctyte round about, and the shippes came by the sea. Thus they beseged the ctyte i. mac. xlii. by land and by water, in so muche & they suffred no man to go in nor out.

In the meane season came Ptolemy C (and they that had bene wyth hym) from the ctyte of Rome, hauing letters wyrtten vnto the kynges, and prouynces, wherewith were conteyned these wordes: Lucius the Agate of Rome sendeth greetynge vnto Isidolom the kynge. The embassytours of the Jewes our frendes beyng sent from Symon the hie priest, and from the people of the Jewes, came vnto vs for to renewe the olde frendshyppe (and bonde of loue) and broughte a shylde of golde wyrtynge a thousande pound, whiche we were contente to receyue of them. Wherefore we thought it good to wyrtte vnto the kinges and prouynces, to do them no harme, nor to take parte agaynst them, they ctytes nor countreys, neyther to maintaine theyr ennemyes agaynst them. If there be any wycked personnes therfore that do their

their countrey vnto you, deliuer the vnto Symon the hie priest, that he may punyſhe them accordynge to their ſtone lawe.

D The ſame wordes wrote the Romaynes alſo vnto Demetrius the kynge, to Artalus, Araba, Arſaces, and to all regyons: as Samſanes, to the of Sparta, Delo, Mydo, Sydon, Caria, Samos, Pamphylia, Lycra, Alicarnaſſum, and to the Rhodes, to Paſelis, Coos, Sida, Acado, Bortina, Burdum, to Cyprus & to Cyren. And of euery letter they ſet a coppy to Symon the hie prieſt, and to the people of Iewes. So Antiochus the kynge brought his hooſte vnto Doza the ſeconde tyme to take it: where he made diuerſe ordinance of warre, and kepte Triphon in, that he ſhoulde not come forth. Then ſent Symon to Antiochus, two thouſand choſen me to helpe hym wyth gold, ſiluer and other precious geer: neuertheles he wold not receyue the, but brake al ſe couciant which he made wyth Symon afore, & wythdrew hym ſelfe from hym.

E He ſent Athenobius alſo a frend of his vnto Symon, for to reaſon wyth hym ſauinge: Ne withholdeſt me Toppa and Gaza (wyth the caſtel that is at Jeruſalem) whiche are cyties of my realme, whole borders ye haue deſtroyed, & done greaue euell in them, and haunge the dominacon in manie other places of my kyngedome. Wherefore deliuer now the cyties which ye haue taken, wyth the tributes of places that ye haue rule vpon, wythout ſ borders of Iewye: Or elſe geue me ſoue hundred talents of ſiluer, pea and for the harm that ye haue done in the cyties & for the tributes of the ſame, other ſoue hundred talents. If no, we ſhal come and fyght agaynſte you.

Judi. xl. c. So Athenobius the kynge's frende came to Jeruſalem, and when he ſaw the great worſhip, & honoure of Symon, in golde, ſiluer & ſo great plenty of cynamets, he marvelled: & coulde Symon as the kynge commaunded him. The answered Symon and ſaid vnto hym: As for vs we haue neither taken other mens land, nor wythholde the, but oure our fathers heritage, which oure enemies had vntygrounle in poſſeſſion a certayne tyme. Thys heritage of our fathers haue we chalenged in proces of tyme. And where as thou complaineſt concerning Toppa & Gaza, they dyd greaue harm to oure people and in our land, yet wyl me geue an. C. talents for them.

Neuertheleſſe Athenobius answered hym not one worde, but touned agayne wrathfully vnto the kynge, and told him all theſe wordes, and the greaue bygnitye of Symon, wyth al that he had ſene: and the kynge was verie angere. In the mean tyme ſed Triphon by ſhip vnto Dioſpolis. Then the kynge made Cendebeus captayne of the ſea coſt and gaue hym an hoſt of foote me & horſme, commaunding hym

to remoue the hoſte towarde Iewry, and to builde vp the ctyte of Cedron, to make vp the portes, & to war agaynſt the people of the Iewes. As for the kynge hym ſelfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, & beganne to bere the people, to tread down Iewry, to take the people priſoners, to ſlaue them & to builde vp Cedron: where he ſette horſmenne and other menne of war, ſ they myghte come forth & go throughe the ſtreets of Iewry, lyke as the kynge had commaunded hym.

The.xvi. Chapter.

Cendebeus the captayne of Antiochus hoſt is put to flight of the ſonnes of Symon. Ptolomeus the ſonne of Abobus killeth Symon and his. ii. ſonnes at a banquet. Thon killeth them that be in wayte for hys lyfe.



Then came Thon vp from Gaza, and tolde Symon hys ſalut, what Cendebeus had done amonge thery people.

Thon theſe called Symon two of hys eldeſt ſonnes, Judas and Thon, & ſayed vnto them: I and my brethren and my fathers houſe, haue euer ſtriven agaynſt the enemies of Iſrael, and God gaue vs good fortune to deliuer Iſrael oft tymes. And now for ſo muche as I am olde, be ye in ſtead of me & my brethren to go forth and fight for our people, & the help of God be wyth you. So he choſe cc. fighting men of the countrey, wyth horſemen alſo which wente forth agaynſt Cendebeus, & reſted at Agodin.

In the morning they aroſe, and wente into the playne felde: and behold, a myghty great hoſt came agaynſt them, bothe of foote me and horſmen. Nowe was ther a water broke betwixt them, and Thon remoued the hoſt towarde them. And whē he ſawe that the people was aſtayed to go ouer ſ water broke, he wyl ouer ſpyll hym ſelfe: & the men ſpyng theſe folowed him.

Then Thon ſet hys horſemen and foote men in order, the one by ſ other, for thery enemies horſmen were verie manye. But when they blew vp the piteles trumpets, Cendebeus ſed wyth hys hooſte, wherof many were ſlarne, and the remanent gat them to thery ſtronge holde. Judas alſo Thons brother was wounded at ſ ſame tyme. And Thon folowed ſpyll vpon the enemies, & tyll he came to Cedron whiche he buyled. The enemies ſed alſo vnto ſ towres that were in the felde of Azotus, and thoſe dyd Thon burne vp. Thus ther were ſlarne. ii. cc. men of them, and Thon turned agayne peaceably into Iewry.

And in the felde of Jericho was Ptolomeus the ſonne of Abobus made captayne: whiche becauſe he had abundance of ſiluer and golde (for he had maryed the daughter of Symonne the hie prieſte) waxed proude in hys mynd, & thought to conquere the lande, pmyſſynge ſalſhed agaynſt Symon

A i. Mac. xii. ioseph. lib. xii. cap. xii

B

i. Mac. xv. iosephus lib. xii. ca. 11.

Sumon

their countrey vnto you, deliuer the vnto Symon the hie priest, that he may punyſhe them accordynge to their ſtone lawe.

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to remoue the hoſte towarde Jekiry, and to builde vp the ctyte of Cedron, to make vp the portes, & to war agaynſt the people of the Jewes. As for the kynge hym ſelfe, he folowed vpon Triphon. So Cendebeus came vnto Jamnia, & beganne to bere the people, to tread down Jekiry, to take the people priſoners, to ſlaue them & to builde vp Cedron: where he ſette horſmenne and other menne of war, ſ they myghte come forth & go thorow the ſtreets of Jekiry, lyke as the kynge had commaunded hym.

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Then came Thon vp from Gaza, and tolde Symon hys ſalut, what Cendebeus had done amonge their people.

Thon theſe called Symon two of hys eldeſt ſonnes, Judas and Thon, & ſayed vnto them: I and my brethren and my fathers houſe, haue euer ſtriven agaynſt the enemies of Iſrael, and God gaue vs good fortune to deliuer Iſrael oft tymes. And now for ſo muche as I am olde, be ye in ſtead of me & my brethren to go forth and fight for our people, & the help of God be wyth you. So he choſe cc. fighting men of the countrey, wyth horſemen alſo whiche wente forth agaynſt Cendebeus, & reſted at Agodin.

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B Then Thon ſet hys horſemen and foote men in order, the one by ſ other, for the enemies horſmen were verie manye. But when they blew vp the piteles trumpets, Cendebeus ſed wyth hys hooſte, whicheof many were ſlaine, and the remanent gat them to their ſtrong holde. Judas alſo Thons brother was wounded at ſ ſame tyme. And Thon folowed ſpyll vpon the enemies, & tyll he came to Cedron whiche he buyled. The enemies ſed alſo vnto ſ towres that were in the felde of Azotus, and thoſe dyd Thon burne vp. Thus ther were ſlaine. ii. cc. men of them, and Thon turned agayne peaceably into Jekiry.

And in the felde of Jekiry was Ptolomeus the ſonne of Abobus made captayne: whiche becauſe he had abundance of ſiluer and golde (for he had maryed the daughter of Symonne the hie prieſte) waxed proude in hys mynd, & thought to conquere the lande, pynnyng ſalſhed agaynſt Symon

A i. Mac. xii. ioseph. lib. xii. cap. xii

i. Mac. xv. iosephus lib. xii. ca. 11.

The.ii. booke of the Mach.

Simon and his sonnes, to destroy them.
Now as Symon was going aboute the-
 rowe the cities, that were in the country
 of Jewry, and caring for them: he came
 doune to Jericho, with Garathiah and
 Judas his sonnes, in the .C.lxxvi. yere,
 in .p.xi. moneth called Sabat. Then Pto-
 lomy the sonne of Abobus receyued them
 (but with dysceare) into a stronge house
 of his, called Doch, whiche he had buyl-
 ded, where he made them a bancket.

So when Symon and his sonnes were
 met and had droncken well, Ptolome
 stode up with his me (whom he had ther)
 and toke their weapons, entred into the
 bancket house, & slew Symon with his
 two sonnes, & certaine of his seruants.
 Suche great unfaithfulness he had Pto-
 lomy in Israell, and recompensed euell for
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 vnto King Antiochus, requiringe hym p
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 other men also vnto Baza, for to take
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 heard this, he was sore abashed, and layd
 handes on them that were come to destroy
 hym, and slew them: for he knew that they
 went about to kyll hym.

As for other thynges concernyng Jhd,
 of his warres, of his noble actes (where-
 in he behaued hym selfe manfully) of the
 buyldyng of the walles whiche he made,
 and other of his dedes: They are writte
 in the chronicles of his priesthode, fro the
 tyme forth that he was made hye pieste
 after his father.

The ende of the first booke
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The second booke of the Machabees.

The first Chapter.

In Epistle of the Jewes that dwelt in Je-
 rusalem, sente vnto them whiche dwelt in
 Egypt: wherein they exhort them to geue cha-
 rges for the death of Antiochus. Of the tyme
 that was byd in the ppt. The prayer of Re-
 hemiah.

9



He breth: of p Jewes
 whiche be at Jerusalem
 and in the land of Jew-
 ry, wythe vnto those
 brethren of the Jewes
 that are thowme oute
 Egypte, good fortune,

The.i. Chapter.

health, and peace. God the Lorde be gra-
 cious vnto you, and thinke vpon his cou-
 naut that he made with Abraham, Isa-
 ac, and Jacob his faithfull seruantes:
 * and geue you alsuche an herte, that ye **Deut. xxx. 6**
 may loue and serue hym, pca, & perfourme
 his wyl with a whole hert, and of a wyl-
 linge mynde: He open your hertes in his
 lawe, and in his comāndementes, sende
 you peace: heare your prayers, bee at one
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What tyme as Demetrius reigned, in
 the .C.lxx. yere, wee Jewes wrote vnto
 you in the trouble and violence that came
 vnto vs. In those yeres after that Jason
 departed out of the holy lande and kyng-
 dome, they bryt vp the portes, and shed in-
 nocent blood. Then made we our prayer
 vnto the Lord, and were heard: we offered
 and lighted the candels, setting forth tra-
 kes & bread. And now we came ye vnto the
 * feast of tabernacles in p moneth Cassu. **Leui. xxiii.**

In the .C.lxxviii. yere, the people that
 was at Jerusalem, and in Jewry, the cos-
 cell, and Judas hym selfe, sent this whol
 some salutation vnto Aristobolus kyng
 Ptolomeus master, which came of the ge-
 neration of the anointed priestes, and to
 the Jewes that were in Egypte: In so
 much as God hath deliuered vs fro great
 perilles, we thanke hym with hylle, in that
 we resisted so myghty a kyng.

And wher he brought me out of Persis by
 deapes, to fight against vs & p holy cytye.
 For as he was in Persis (namely the cap-
 tein in the great hoste) he perceyued in the
 temple of Meneas, being discepued thowm
 the deute of Meneas priestes. For as he
 was purposed to haue dwelt there, Antio-
 chus and his frendes came thither, to re-
 ceue much money for a dowry. So when
 Meneas priestes had laide forth p money;
 he entred in a small company into p chappell
 of the temple, and so they shut the temple:

Now when Antiochus entred by ope-
 nyng the priuey entrayne of the temple,
 the priestes stoned the captayne to death,
 beheaded them in peces that were with him,
 smote of their heades, and threwe the out
 in al thynges. God be praised which hath
 deliuered the wycked into our handes.

Whereas we nowe are purposed to kepe
 the purification of the temple vpon the
 xxv. day of p moneth Cassu, we thought
 necessary to certifie you therof: that ye
 also myght kepe the tabernacles feaste
 daye, and the day of the fyre, whiche was
 geuen vs when Nehemiah offered, a fete
 that he had set vp the temple, and the al-
 ter. For what tyme as our fathers were
 led awaye vnto Persis, p priestes (which
 then sought the honour of God) toke fyre
 pyruclpe from the altar, and byd it in a
 valley, where as was a depe dyke ppt: and
 therein they kept it, because the place was
 unknowne to euery man. Nowe after
 many

The.ii. booke of the Mach.

Simon and his sonnes, to destroy them.
Now as Symon was going aboute the-
 rowe the cities, that were in the country
 of Jewry, and caring for them: he came
 doune to Jericho, with Garathiah and
 Judas his sonnes, in the .C.lxxvi. yere,
 in .p.xi. moneth called Sabat. Then Pto-
 lomy the sonne of Abobus receyued them
 (but with dysceare) into a stronge house
 of his, called Doch, whiche he had buyl-
 ded, where he made them a bancket.

So when Symon and his sonnes were
 met and had droncken well, Ptolome
 stode up with his me (whom he had ther)
 and toke their weapons, entred into the
 bancket house, & slew Symon with his
 two sonnes, & certaine of his seruants.
 Suche great unfaithfulness had Ptol-
 my in Israell, and recompensed euell for
 good. Then wrot this Ptolome the same
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 valley, where as was a depe dyke ppt: and
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 unknowne to euery man. Nowe after
 many

Leuit. vii. a. many peeces when it pleased God * that
 2. a. 1. 1. 1. a. Nehemias should be sente from the King
 of Persia, he sent the chyldeys chyldeys
 of those pypes (whiche had the fyre) to
 seke it: And as they tolde vs, they founde
 no fyre, but thicke water. The commaun-
 ded he them to drawe it vp, and to bypne
 it hym, and the offeringes wrythall. Nowe
 when the sacrifices wer layde on and or-
 ded, & priest Nehemias commaunded to
 sprinkle them & the wood with & water.
 While this was done, & the tyme come &
 the Sun shone, wherby afore was byd in &
 cloud: ther was a great fyre kyndled, In
 so much & euery man maruelled. Nowe al
 the pypes prayed while & sacrifice was
 a makpuge. Jonathas prayed fyrst, & the
 other gaue answer.

And Nehemias prayer was after this
 manner: O Lorde God maker of all thyng-
 ges, thou ferfull and stronge, thou tygh-
 teous and mercifull, thou that art onely
 a gracious kynge, onely lyberall, onely
 iuste, Almyghty and euerylastyng, thou
 that deliuerest Israel from all trouble, &
 that haste chosen the fathers and baw-
 ed them: receyvinge the offeringe for the
 whole people of Israel, preserve thyne
 own porcion and baw it. Gather those
 together, that are scattered abroad from
 vs: deliuer them that are vnder the Hea-
 then's bondage, take vpon them whiche
 are despised and abhorred, that the Hea-
 then maye knowe and se, howe that thou
 art our God: Punyssh the that oppresse,
 and proudly put vs to dishonour. * Set
 thy people again in thy holy place, lyke as
 Moyses hath spoken.

And the priestes song psalmes of than-
 kes geuyng, so longe as the sacrifice en-
 dured. Now whē the sacrifice was byte,
 Nehemias commaunded the great stones
 to be sprinkled wryth & residue of the wa-
 ter. Wherby, when it was done, ther was
 kyndled a flame of them also: but it was
 consumed thorow the lyght that shyned
 from the alter. So whē this matter was
 known, it was tolde the kinge of Persia,
 that the place wher the priestes (whiche
 were led awaye) had byd fyre, there ap-
 peared water in steede of fyre, & that Ne-
 hemias and his company had purified &
 sacrifices wryth all. Then the kynge con-
 sideryng and pouderyng the matter di-
 ligentlye, made hym a reuyle to proue the
 thyng that was done. And when he found
 it so in deede, he gaue the priestes many
 gyftes, and diuerse rewardes: yea he toke
 them wryth his owne hande, and gaue
 the. And Nehemias called the same place
 Reptar, which is as much to say, as a cle-
 synge: but many men call it Sephy.

The.ii.Chapter.

Howe Jeremie had the tabernacle, the Arke,
 and the aultare in the byll. Of the.ii.bokes
 of Jason contained in one.

It is found also in the writpuge of
 Jeremie the prophet, that he
 commaunded them which were
 caried awaye to take fyre, as it
 is sayed afore. He commaunded them also,
 that they shoulde not forget the lawe and
 commaundementes of the Lord, and that
 they shoulde not erre in their myndes, wryth
 the Images of siluer and golde wryth
 their oznamentes. These and suche other
 thynges commaunded he them, and exhor-
 ted them, that they shoulde not let the lawe
 of God go out of their hertes.

It is writen also, howe the prophete
 (at the commaundement of God) charged
 them, to take the tabernacle and the arke
 wryth them: and he wente forth vnto the
 mountayne, wher Moyses climed vpp,
 and sawe the heretage of God. And when
 Jeremie came there, he founde an open
 caue wher he layed the tabernacle, the
 arke, and the aultar of incense, and so stop-
 ped the hooles. There came certayne men
 together also folowynge hym, to make
 the place, but they coude not fynde it.
 Whiche when Jeremie perceyued, he re-
 proued them, sayinge: As for that place,
 it shalbe unknowne, vntill the tyme that
 God gather his people together agayne,
 and receyue them vnto mercy. Then shall
 God shew the these thynges, and the ma-
 nyfeste of the Lorde shall appere, and the
 cloude also, lyke as it was shewed vnto
 Moyses: and lyke as when Salomon des-
 pyred that the place myght be sanctified, &
 it was shewed hym.

For he being a wise man, handled ho-
 nourably & wisely & offeringe vnto God in
 the halowynge of the temple, whē it was fi-
 nished. And lyke as when Moyses prayed
 vnto & Lord, & fyre came down from heaue,
 & consumed the burnt offeringe: Euen so
 prayed Salomon also, and the fyre came
 down from heauen and consumed & burnt
 offerynge. And Moyses sayd: because the sin
 offerynge was not eaten, therfore it is con-
 sumed. In like maner Salomon kept the
 dedication, for halowynge, syght daies.

In the Annotations and wrytynge of
 * Jeremie, were these thynges put also,
 howe he made a lybrary, and how he ga-
 thered out of al countrees & bookes of the
 prophetes, of David, the Epistles of the
 kynges, and of the priestes: Euen so Jus-
 das also, looke what he learned by expe-
 riencce of war, and suche thynges as hath
 happened vnto vs, he gathered the al to-
 gether, and so we haue them by vs. If ye
 now desire to haue the same, send some
 body to fetch the vnto you. Where as we
 then are aboute to celebrate the purifica-
 tion, we haue writen vnto you. Therfore
 ye shal do wel, if ye kepe the same daies.
 We hope also, that the God (whiche deli-
 uered his people, and gaue them al & heri-
 tage, kyngdom, priest hode & Sanctuarie &
 he promised the in the law) wyl shortlye
 haue

ii. Ma. c. 1.

Jere. xxi. 8.

Baruch.
vi. 8.

Deu. xliii. 8.

B

Ero. xlii. d.
lii. cc. vii. b

Leuit. ix. d.

ii. pa. vii. a

C
Some read
Nehemias.

Deut. xxx. 4

The.ii.boke of the Mach.

haue mercy vpon vs, & gather vs together from vnder the beaue into hys holy place: for he hath saued vs from greete perils, and hath cleansed the place.

As concerning Judas Machabees & hys brethren the purification of the greete temple; the dedicacion of the altar; yea and of the warres that concerne Noble Antiochus, and Eupator hys sonne, of the shrynges that came downe from heauen vpon those, whiche manfully defended the Jewes: For though they were but fewe, yet defended they the whole lande. Droue away the enimies hoste, recovered agayne the temple, that was spoken of to come oute all the world; bespured the cytye, doinge theite beste that the lawe of the Lorde whiche was put downe, myghte wryth all tranquillyte be restored agayne vnto the Lorde that was so mercifull vnto them. As touching Jason also of Citak, we haue undertaken compendiously to bring into one boke, & things that were comprehended of hym in true. For we considering the multitude of & bookes & howe hard it shulde be for them & wolde medle wth storpes & acts (& that because of so diuerse matters) haue undertaken so to comprehend the storpes, that such as are disposed to reade, myghte haue pleasure & pastyme therein: and that they whiche are diligente in such thynges, myghte better thinke vpon them: yea and that whosoever read them, myght haue profit thereby.

Nevertheless we our selues that haue medled wth this mater for the shortning of it, haue take no smal labour, but greete diligence, watching and trauayle. Like as they that make a feast, wold saye do other men pleasure: Euen so we also (for many mens sakes) are very well content to take the labour, wher as we may shortly comprehend the thynges that other men haue truly wrytten.

For he that buyldeth an house a newe muste poulde for manye thynges, to the wholbe buyldinge: but he that paynterh it afterward seeketh but only what is chylr, mete & conuenient to garnish it wth al, Euen so do we also in lyke manner. And wher that begynneth to wryte a story for the first, must wth hys vnderstanding gather the matter together, set hys wordes in order and diligently seke out of euery part: But he that afterward wold shorten it, vserh fewe wordes, & toucheth not & matter at the largest. Let this be sufficient for a prologe, now wyl I begin to shew & matter: for it is but a folish thyng to make a long prologe, and to be short in the story it selfe.

The.iii. Chapter.

Of the honoure done vnto the temple by the kynge of the Gentiles. Simon viterly what treasure is in the temple. Heliodorus is sente to take them away. He is stricken of God, and healed at the prayer of Onias.

The.iii. Chapter.



What tyme as the holy cyty was inhabited in all peace, & welth, and when the lawes were yet very well kepte, (For so was ordeyned by Onias the hys prynces and other godlye menne, that were enemies to wickednesse) It came therto, that euen & kynge and prynces themselves did the place greete worship, and garnished the temple wth greete gyftes: In so muche that Seleucus kyng of Asia of hys owne rents bare al the costes belonging to the seruice of the offerings. Then Simon of the tribe of Ben Amin, a ruler of the temple, laboured to worke some myschefe in the cyty: but the hys prynces respected hym.

Nevertheless when he myghte not overcome Onias he gat hym to Appolontus the sonne of Thersa (whiche the was cheyfe Lorde in Celospira and Phenices) and tolde hym that the treasure in Hierusalem was ful of innumerable mony, & how that the comon goodes (whiche belonged not vnto the offerings) were exceedinge great also: yea and howe it were possible, that all these myght come vnder the kynge's power.

Nowe when Appolontus had shewed the kynge of the mony, as it was tolde hym, the kynge called for Heliodorus hys steward, and sente him wth a commandement, to bring him the same mony. Thus mediatly Heliodorus toke hys iourneye but vnder a coloute, as though he woulde go thowen Celospira and Phenices to visit the cities, but hys purpose was to satisfy the kynge's pleasure. So when he came to Hierusalem, and was lounge receyued of the hys prynces into the cyty: he tolde what was determined concerning the mony, and shewed the cause of his coming: he asked also, if it were so in dede. Then the hys prynces tolde hym, that there was such money layd up for the vpholdinge of wyddowes and fatherlesse chyldren, and how that a certayne of it belonged vnto Hieranus Tobias a noble man, and that of all the mony (whiche & wicked Simon had vnto,) ther were. iiii. hundred talents of siluer; and. ii. hundred of gold: yea & that it were impossible for these mens meaning to be discerned, that had layd up the mony in the place & temple (whiche is had in worship thowen the whole world) for & maintenance & vnto of & same. Wherunto Heliodorus answered, that the kyng had commaunded hym in any wise, to bringe hym in the money.

So then the daye appointed Heliodorus entered into the temple to order this matter. But there was no small feare thowout & whole cite. The prynces fel downe before the altar in their vestimentes, and called vnto heauen vpon hym, whiche had made a law concerning such geuen to kepe, that they shoulde be safely preserved, for such as committe them vnto the

ii. Mac. i. 1. 1.

ii. Mac. i. 1. 1.

ii. Mac. i. 1. 1.

Pro. i. 1. 1.

keppinge. Then who so had looked the hye
pyeste in the face, it woulde haue geueid
hys herte: for hys countenance and chaun-
gynge of hys coloure declared þe inward sor-
row of hys mynd. The man was al in hea-
uyness, & hys body in fear, wherby they þe
laked vpon hym, myght perceiue the grief
of hys herte. The other people also came
out of their houses by heapes vnto þe com-
mon prayre, because the place was like to
come to confusion. The women came toge-
ther thorow the streets, wth heate clothes
about their byesses. The virgins also that
wer kept in, ran to Onias, some to þe wal-
les, other some looked out of þe windowes:
for they al helde vp their handes toward
heauen, and prayed. A myserable thyng
was it to loke vpon the common people, &
the hye pyeste, beinge in such trouble.

D But they besoughte almyghty God that
the goods whiche were committed vnto
them, myght be kept whole, for those that
had deliuered them vnto theyr keppinge.
Nethertheless the thyng that Heliodorus
was determyned too doo, that per-
soured he in the same place, he hym selfe
personallye beinge about the treasury
wth hys men of war. But the spryde of
almyghty God shewed hym selfe open-
lye, so that all they whiche presumed to
obey Heliodorus, felt thorowlye the power
of God into a great fearfulness and drede.
For ther appeared vnto them an hoste
wth a certen man syttyng vpon hym,
deckt in goodly aray, and the hoys smot
at Heliodorus wth hys saie seie. Nowe
he that sat vpon the hoys, had harness of
golde vpon hym.

ll. mac. x. c.
and. xl. b.

ll. mac. v. c.

E

Agourouer, ther appeared. ll. saye and
bemyful yonge men in goodly aray, which
stode by hym, scourged hym on bothe the
sydes, and gaue hym many scyppes wth-
oute ceasynge. Wth that fel Heliodorus
sodentlie vnto the grounde, so they toke
hym vp (beinge compassed about wth greate
darknes) and bare hym vpon a bier.
Thus he that came wth so many rúners
and men of warre into the sayed treasu-
ry, was born out wher as no man myght
helpe hym: and so the power of God was
manifest and knowen. He lay syl domme
also by the power of God destitute of all
hope and lyfe. And they praised þe Lorde þe
he had shewed hys power vpon hys place
and temple, wher a litle afore was ful of
fear and trouble: and that thorow the re-
uelacion of þe almyghty Lorde it was s^{pl}-
ed wth joy and gladnesse.

Then certayne of Heliodorus fren-
des praised Onias that in al hase he wold call
vpon God, to graunte hym hys lyfe, which
was geurnge by the goodle. So the hye
pyest considered the matter, and lest the
kyng shulde suspecte that the Jewes had
done Heliodorus some euill: he offered an
health offeringe for hym. Nowe when the
hye pyest had obteyned hys petition, the

same yonge men in the same clothyng ap-
pered, & stode beside Heliodorus, sayinge:
Thanke Onias the hye pyeste, for hys
saie hath the Lorde graunted the thy lyfe: for
therfore scynge that God hath scourged
the, geue hym prayse and thankes, and
shew eueri man hys myght & power. And
when they had spoken these wordes, they
appeared no moze.

ll. mac. x. c.
and. xl. b.

So Heliodorus offered vnto God, made
grete vowes vnto hym which had gra-
ted hym hys lyfe, thanked Onias, toke
hys hoodie and went agayne to the kyng.
Then testified he vnto eueri man of the
grete workes of God, that he had sene
wth hys eyes. And when the kyng asked
Heliodorus who wer mete to be sent yet
once agayne to Ierusalem, he said: if thou
hast any enemy or aduersary vnto thy
realme, sende hym thither, and thou shalt
haue hym punished, if he escape wth his lyfe:
for in þe place (no doubt) ther is a specyall
power and workinge of God. For he that
dwelleth in heauen, visiteth & defendeth þe
place: and al þe come to do it harme, he per-
isheth the and plagerh the. This is now
the matter concernyng Heliodorus, & the
keppynge of the treasury at Ierusalem.

The.iii. chapter.

Simon reporteth the euill of Onias. Jason
despyng þe office of þe hye pyeste, corrupteth
the kyng wth rewardes. The wyll of
Iason.



His Simon now (of whom we
spoke afore) beinge a bewyap-
er of the mony and of hys owne
natural countrey, reported the
moiste of Onias: as though he had mo-
ued Heliodorus vnto this, and as though
he had bene a bynger vp of euill, Thus
as he not ashamed to cal hym an enemy
of the realme, that was so saythfull an
uersee and defender of the c^{ty}te, & of hys
people: yea and so feruente in the same of
God. But when the malice of Symon in-
creased so far þe thorow his fren-
des ther wer certeyne m^{al}laughters com-
pyted, Onias considered the perill þe might come tho-
rowe this styfe, & how that Appolonius
(namely the chief lord in Celosyria & Iude-
nices) was all set vpon tyranny, and Sym-
ons malice increased the same: he gat
hym to the kyng, not as an accuser of the
c^{ty}te, but as one that by hym selfe in-
tended the common wealth of the whole
multitude. For he saw it was not possible
to lue in peace, nerher Symon to lue of
sch his folowes, except the kyng dyd loke
thereto. But after þe deeth of Seleucus, wh^{ch}
Antiochus (whiche is called the noble)
toke the kyngdom, & Jason the brother of
Onias laboured to be hye pyeste: for he
came vnto the kyng, and promysed hym
the hundred. and. lx. talentres of syluer,
and of other rentes. lxxx. talentres. Besi-
des this he promised hym yet an hundred
and fiftye, if he myght haue the schole

ll. mach. l.

The.ii.boke of the Mach.

of the chyliden, and that he myght call the of Jerusalem Antiochians. Whych when the kynge had geaunte, and he had got þe superiourtye; he beganne immediatly to drawe his kynsmen to the custome of the heathen, put downe the thynges that the Jewes had set up of loue, by John the father of Eupolemius, whych was sent embassytoure vnto Rome, for to make the bond of frendshipp and loue. He put downe all the Jewes and libertyes of the Jewes, and set up þe wycked statutes. He durst make a fyghtynge scoule vnder the castell, and set fayre yonge men to lerne the maners of whores and brothels.

This was now the begynnynge of the heathenish and straunge conuersacyon, brought in thorow the vngacious & vnderde wyckednesse of Jason, whych shuld not be called a pryeste, but an vngodlye person. In so muche that the prestes were now no more occupied about the seruice of þe altier, but despised the temple, regarded not the offeryngs: yea gaue they dyspysce to learne to fight, to wassle, to leape, to daunce, & to put at the shone: not lettynge by the honoure of the fathers, but lyked the glory of the Grekes best of all: for the whych they stroue perperously, & were geue by to solom theyr statutes, yea their luste was in all thynges to be lyke the, whych they alore were theyr enemyes and destroyers. Howe be it to do wickedly agaynst þe law of god, shal not escape unpunished, but of thys we shal speake here after.

What tyme as þe Olympiades sportes were played at Trus (the kynge hym selfe besyde present, thys vngacious Jason sente wycked meyne bearynge from them of Jerusalem (whych they now were called Antiochians). at .C. drachmes of syluer for an offeryng to Hercules. These had they that carped them, despised vnder such a fashyon, as though they shoulde not haue bene offered, but bestowd to other vscs. Neuerthelesse he that sent the, sente them to thynke that they shoulde be offered vnto Hercules. But because of those that were presente, they were geuen as to the makynge of hyppes And Appollonius the son of Nestus was sente into Egypte, because of the Noble meyne of kynge Ptolome phylometor. Now whē Antiochus perceyued that he was put out from meddlynge in the realme, he sought his own profit, departed fro thence, came to Toppa, and then to Jerusalem: wher he was honourably receyued of Jason and þe cyp, and was brought in with torch light and wth great prayse and so he turned his host vnto Iherusalem.

After.iii. yere Jason sente Menelaus the forsaide Symons brother, to beate þe monye vnto the kynge, and to bring hym answer of other necessaie matters. But he (when he was praised of the kynge for magnyficyunge of his power) turned þe

The.iii.Chapter.

priesthode vnto hym selfe, laynge vp .iii. hundred talentes of syluer for Jason.

So when he had gotten commaundements from the kynge, he came hauping nothing þe becommeth a prest, but beatinge the stomacke of a cruel tyrante, and the ward of a wyle brute beast. When Jason (whych had deceyued his owne brother) seing þe hym selfe was begiled also, was fayne to ge into þe laide of the Ammonites, and Menelaus gat the dominion. But as for the monye þe he had promised vnto the kynge, he did nothing therin, whē Sosstratus the ruler of the castell required it of hym. For Sosstratus was the man that gathered the customes: wherfore they were bothe called before the kynge. Thus was Menelaus put out of þe priesthode, & Epistarchus his brother came in his stead. Sosstratus also was made Lord of the Syrians. It happened in the meane season, that the Evarions & Galloicians made insurreccion, because they were geuen for a present vnto kynge Antiochus concubine. Then came the kynge in all the haste, to styll them agayne, & to pacify the matter, leauynge Andronicus there to be his deputye, as one mete therfore. Nowe Menelaus supposinge þe he had gotten a ryghte conuenient tyme, stole certayne vessels of gold out of the temple, and gaue them to Andronicus for a present, & some he solde at Tyzus and in the citles therby.

Whych when Onias knewe of a surety he reproued hym: but he kepte hym in a Sanctuarie besyde Daphnys, that lyeth by Antioch. Wherfore Menelaus gat hym to Andronicus, and prayed hym that he woulde slay Onias. So when he came to Onias, he counsaied hym craftely to come out of the Sanctuarie, geupinge him his hande with an othe (howe be it he suspect hym) and then he slew Onias, without any regarde of righteousnesse. For the whych cause not onely the Jewes, but other nacjons also toke indignacyon, and were displeased for the vnrightheous death of so godlye a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes went vnto hym, complaining for the vnrightheous death of Onias. Yea Antiochus hym selfe was sorowful in his mynd for Onias, so þe he pitied hym, and he wepte, remembryng his sobernes & manerly behauiour. Wherfore he was so kyndled in his mynd, þe he comaunded Andronicus to be strypped out of his purple clothinge, and so to be led thorowout al the cyp: yea and the vngacious man to be layne in the same place, where he commytted his wyckednes vpon Onias. Thus the lord rewarded hym his punishment, as he had deserued. Nowe when Epistarchus had done many wycked deedes in the temple thorowe the counsell of Menelaus, and the voice came abyde, the multitude gathered

It was. viii.

These were kepte every daye here.

It was. viii.

thered the together agaynst Apolymachus
for he had caried out toow much gold.

So when the people arose, and were full
of dyspleasure, Apolymachus armed. iii. cc.
with his firs to defende hym: a certayne cy-
traunte beinge their captraune, which was
growen both in age and woodnesse. But
when the people vnderstode the purpose of
Apolymachus, some gat stones, some good
stronge clubbes, and some cast ashes vpon
on Apolymachus. Thus there were manie
of them vndered, some beinge aspyne, and
all the other chased away. But as for the
wycked churche robber himselfe, they kyl-
led hym beside the treasury. Of these mat-
ters therfore there was kepte a courte as-
gaynst Agnelaus. Nowe when the kynge
came to Egiptus, they made a chplaynte to
hym of Agnelaus, concerninge this busi-
nesse, and the embassytours were there.
But Agnelaus went and promised Sto-
lomy to geue him much mony, if he would
persuade the kynge. So Stolomy went to
the kynge into a court, (wher as he was
set to coole by sh) & broughte hym out of þ
mynd. In so muche þ he discharged Ag-
nelaus from the accusacions, that not w-
standing was cause of al myscheffe: & those
poore men, wherch if they had told their
cause yea before the Scythians, they shuld
haue bene iudged innocente, them he con-
demned to deathe.

Thus were they soon punyshed, which
folowed vpon the matter for the crite, for
the people, and for the holy vessel. Where-
fore ther of Egiptus toke indignacion and
buried them honourablye. And so thow
the courtousnesse of the that was in pow-
er, Agnelaus remained still in authori-
tye, increasyng in malice, to the hurte of
the critezens.

The.v.Chapter.

Of the signes & tokens sene in Jerusalem.

Of the ende and offence of Jason. The pur-
sute of Antiochus agaynst the Jewes. The
spoylinge of the temple.

e. Mach. i. b
11. Re. vii
1. 1. 1. 1.

At the same tyme Antiochus
made hym ready to go agayne
into Egipte. Then were there
sene at Jerusalem fourty daies
longe, hoysmenne runnyng to and froo
in the ayre, whiche hadde capment of
goulde, and speares. There were sene al-
so wholl boordes of manne weapened, and
hoyses runnyng in an order, how they came
together, how they belid forth theyr shyl-
des, howe þ harnessed men drew out theyr
swerdes, and shot theyr dardes.

The shine of the golden weapons was
sene, and of al manner of armure. Where-
fore euery man prayed, that those tokens
myghte turne to good. Nowe when there
was gon forth a false turnout, as though
Antiochus had ben deade, Jason toke a
few men, and came sodenlye vpon the cy-
ty. The critezens ran vnto the walles: at
the last was the cyty taken, & Agnelaus

led into the castell.

As for Jason, he spared not hym on a
critezens in the slaughter, neyther conside-
red he what greate euell it were to de-
stroye the prosperite of his owne kyns-
menne: but byd as one þ hadde gotten the
victorie of his enemyes, and not of his
frendes. For all this gatte he not the su-
perstytie, but at þ lasse receyued chastyse-
ment for his malice, and led agayne lyke a bage
bunde into the lande of the Ammonytes. 11. mach. 111.

Finallye for a rewarde of his wycked-
nesse he was accused before Artaba the
kinge of þ Arabians: In so muche that he
was faine to fle from crite to crite, beinge
despyed of euery man, as a forsaker of þ
laws, and an abhominable person. And at
the last (an open enemy of his owne natu-
ral cuntry & of the critezens) he was dy-
uen into Egipte.

Thus he þ afore put many out of theyr
owne natue land, perished from home him-
selfe. He wente to Lacedemon, þynkinge
there to haue gotten socour by reason of
kynred. And he that afore had casten ma-
ny one oute vndered, was thowen oute
hym selfe, no man moutyng for hym, nor
puttyng hym in his grave: so þ he neither
enioyed þ burial of a stranger, neyther was
he partaker of his fathers sepulchre.

* Nowe when this was done, the kynge
suspect þ the Jewes wold haue fallen fro
hym: wherefore he came in a grente dys-
pleasure out of Egipte, and toke the crite
by violence. He commaunded his men of
war also that they shoulde kyl & not spare,
but slay boune suche as withstode them, or
clymmed vpon vpon the houses. 1. Mach. i. 6

Thus was there a greate slaughter of
younge men, and olde men, women, chyld-
ren and virgins. In. iii. daies were theyr slau-
lxx. cc. fourty thousande put in pryson,
and no lesse solde. Yet was he not content
with this, but durst go into the most holy
temple (Agnelaus that trapehouse to þ
lawes and to his owne natue all cuntry,
beinge his gyde) and with his wycked
hands toke þ holy vessel, wherch other kyn-
ges & cities had geuen theyr bet for the gar-
nyshyng & honoz of the place, them toke he
in his habes vnworthely, and defiled the.

So mad was Antiochus, that he consi-
dered not howe that god was a litle wroth
for the synnes of them that dwelte in the
crite, for the wherch suche confusion came
vpon that place. And wherch if it had not
happened them to haue bene lapped in ma-
ny synnes, this Antiochus (as soone as he
had come) had sodenly bene punyshed, and
shutte out for his presumption, lyke as He-
rodorus was, whom Seleucus the kynge Judi. v. d.
11. mach. iii. 6
sent to rob the treasury. For the which god
hath not chosen the people for the places
sake, but the place for the people sake: and
therfore is the place become partaker of
the peoples trouble, but afterwarde shall
it enioye the wealth of them. And lyke as

As. ii. 11. It is

The.ii.boke of the Mach.

It is now forsake in the wrath of almighty God, so when the great God is reconciled, it shall be set up in his worship again.

E So when Antiochus had taken .a. M. and .viii. talents out of the temple, he gat him to Antioch in all the hast, thinking in his pryde, that he myghte make menne sayle upon the drye lande and goe vpon the sea, such an hye mynde had he. He leste debilities there to bere the people: At Hierusalem lest he shoulde a whigian in maners more cruel then hym selfe that set him ther: At Batism he left Andronicus and Ganelaus, which were more greuous to the cytyens then other. Nowe as he was thus set in malice against the Jewes, he sente Appollonius an hated prynce, myght. xxi. M. commaundynge hym to slaye all those that were of perfect age, and to sel the women, maydes & chyldren. When he came nowe to Hierusalem, he layned peace, and kepte him still vntyl the Sabbath day. And then he commaunded hymen to take them to their weapons (for the Jewes kept holye day) and so he slewe all that were gone forth to the open play, cumynge here and ther thowme the cytye wth hymen weaponed, and murdered a great nuber. * But Judas Machabeus which was the tenth, fled into the wyldernesse, led hym selfe ther with his company amonge the wyld beastes and vpon the mountaynes, dwellynge there, & eatynge grasse, lest they shoulde be partakers of the filthynesse.

The.vi.Chapter.

The Jewes are compelled to leaue the lawe of God. The temple is defiled. The readers are monished that they shall not abboze & aduerse where wth the Lord suffereth them. The greuous pain of Eleazarus.

At longe after this, sente the kynge a messenger of Antioche for to compell the Jewes to alter the ordinaunces of the fathers and the lawe of God, to desyle the temple that was at Hierusalem, and to call it the temple of Iupiter Olympius: & they shuld be in Gazarim as those which dwelt at the place of Iupiter the herberous. This wicked sedition of the ungodly was heauy vpon all the people: for the temple was ful of voluptuousnes, dymyng & bollinge of the heathen, of rebauers, and harlots together. The women went into the holy place, and bare in that was not lawfull. The altar also was ful of vnlawfull thynges, which the law forbiddeth to lay vpon it. The Sabbathes were not kepte, the other solempne feastes of the lande were not regarded. To be playne, there durste no man be a knowen that he was a Jew. In the day of the kynges birth they were compeled parforce to offer: and when the feast of Bacchus was kept they were constrained to wear garlands of pype, & so to goe about for the honour of Bacchus.

The.vi.Chapter.

Moreouer thowme the counsaile of Ptolomey there went oute a commaundement in the nexte cities of the heathen, that they shoulde intreate the Jewes in lyke maner: namelye, to compell them for to do sacrifice after the lawes of the gentils: & whoso wold not, to put the to death. A piteous thing was it to se. * There were two women accused to haue circumcised their sonnes, wherby they had led to death about the city (the babies hanging at their breasts) they cast the doune beddings ouer the walles. Some that were crepte into dens & had kept the Sabbath, were accused vnto Philip, & bryt in the fire: because they kept the commandment to stand, & wold be not defiled the selfe. Now I beseech al those which read this booke, & they refuse it not for these felts of aduersite, & iuge the things (that are hapned) for no destruction, but for a chastening of our people. And why? When God suffereth not synners longe to folowe theyr owne mynde, but shortly punisheth them, it is a token of his great longynge kyndnesse. For this grace haue we of God more then other people, that he suffereth not vs long to sin unpunished like other nations, that when the day of iudgemente cometh, he may punish them in the fulnes of theyr synnes. If we sinne he correcteth vs, but he neuer withdraueth his mercye from vs: and though he punish wth aduersite, yet doth he neuer forsake his people. But let this that we haue spoken now be fewe wordes, be for a warning & exhortaciō of the heathen. Nowe wil we come to the declaring of the matter. Eleazer one of principall scribes, an aged man, of a well fauored countenaunce, was constrained to gape wth open mouth, & to care swynes flesh. But he desiring rather to be gloriously the to lyue wth shame, offered hym self willingly to the martyrdom. Now when he sawe that he muste nedes goo to it, he toke it pacientely: for he was at a poynte wth hym selfe, that he wolde consente to no vnlawfull thyng for any pleasure of lyfe. They that stode by beynge moued wth ppyte (but not a ryghe) for the old frendshipp of the man, toke hym aspyde pryncely, & praid hym that he wold let such flesh be brought hym as it were lawfull to eate, & the to make a countenaunce as though he had eate of the flesh of the sacrifice, lyke as the kynge commaunded, for so he myghte be deliuered from deathe: and so for the old frendshipp of the manne, they shewed hym this kyndnes. But he began to consider his discret & honorable age, his noble & worshipful stocke, & how that he had ben of an honest & good conuersaciō, & how constantly he had kept the ordinaunces & lawes comaunded by god: wherfore he gaue the this answer, & said. Yet had I rather first be layd in my graue. For it be cometh not mine age (sayde he) in any wyse to dyssemble, wherby many shoulde be

1. Mac. ii.

1. Mac. i. c.
Josephus.
iii. boke.
vii. chap.

1. Mac. i.

1. Mac. i. c.

1. Mac. i. c.

1. Mac. i. c.

Amos .i. a.

sonnes mighte thinke þe Eleazar beinge
xxx. yere olde and .x. wyte howe gon to a
straunge lende so thowom mine hypocrite
(for a litle tyme of a transitorye life) they
myght be deceyued: by thys meane also
shuld I defile mine age. & make it abhor-
minable. For though I were now delive-
red from the tormentes of mē, yet I shuld
I not escape the hand of the almyghty
God, neyther alpye nor deade. Wherefore
I wyll dye manfully, and do as I becom-
meth myne age: Wherby I may perad-
venture leave an example of stedfastnesse for
such as be yonge, if I wyth a ready mind
manfully dye an honest death for the most
worthy and holy lawes.

When he had said these words, imme-
diatly he was drawen to þe torment. Now
they þe led hym and yet myde a lytel as-
sore, begonne to take displeasure because
of þe words þe he said: for they thought he
had spoke the of an vnghe mind. But when
he was in his martyrdom, he mourned and
sayd: Thou (O Lord) whiche hast the holy
knowledge, knowest openly þe wher as I
myght be deliuered from deathe, I suffer
these sore paynes of my body: but in my
mind I am wel chere to suffer the, because
I feare the. Thus this man died, leauinge
the memoryall of his death for an ex-
ample, not onely vnto yonge men but vnto all
the people, too be stedfast and manlye.

The vii. Chapter.

The punishmente of the. vii. brethren, and
of therr mother.

Gen. xl. a.

It happened also that thet were
vii. brethren (wyth their mother)
taken, and compelled by þe king
agaynst the lawe, to eat swy-
nes fleshe: namely wyth scourges & lather-
ren whypps. And one of them whiche was
the chiefe, sayde: What schelt thou, and
what requierest thou of vs? As for vs we
are ready rather to suffer deathe, then to
offend the lawes of God and the fatheres.
Then was the kynge angry, and had heat
cauldrons and brasen pottes. Whiche
when they were made hote, immediat-
ly he commaunded the sounge of hym that
spoke first, to be cut out, to put the skynne
ouer hys head, to pare of the edges of hys
hands and fete: yea, and that in the sight
of his mother, and the other of hys brethren.
Now whē he was cleane matted, he com-
maunded a fyre to be made, and so (while
there was any breath in him) to be scalded in
þe cauld. In the whiche whē he had bene
long payned, the other brethren whiche mo-
ther exhorted hym to dye manfully, sayng:
The Lord God shall regarde the crueltie, &
comfort vs, like as Moyses testifieth and
declareth in hys sounge, sayng: & he wyll
haue compassion on hys seruantes.

Deut. xxxi. c.

So when the fyre was dead after thys
manner, they brought the seconde to haue
hym in deerspon, pulled the skynne wyth
the heat ouer hys heade, and asked hym if

he would eat swynes fleshe, or he were pay-
ned in the other members also thowom ouer
hys body. But he answered boldely, and
sayd: I wyll not do it. And so was he tor-
mented like as the first, and when he was
cruel at the geupnge of the good, he sayde:
Thou most vngacious personne puttest
vs to deathe, but the kynge of þe world
shal raise vs up (whiche dye for his lawes)
in the resurrection of euerlastyng lyfe.

After hym, was the thirde had (a deyr-
ful), and when he was requiered, he put out
hys tongue, and that right sore, holdinge
forth his handes manfully, & spake wyth
a stedfast face: These haue I of hea-
uen, but now for the lawe of God I despise
them, for my trust is that I shal receyue
them of hym agayne. In so muche þe k-
ynge and they whiche were wyth hym,
maruelled at the yonge mans boldnes, that
he nothing regarded the paynes.

Nowe whē he was ded also, they vexed
the fourth wyth tormentes in lyke manner.
So when he was now at hys deathe, he
sayde: It is better that we beinge put to
deathe of mē, haue our hope & trust in god,
for he shal raise vs up agayne. As for the,
thou shalt haue no resurrection to lyfe.

Ihon. v. c.

And when they had spoken to the fyth,
they tormented hym. Then looked he vnto
the kynge, and sayde: thou hast paynted as
monge me, for thou arte a mortal man
also thy selfe, to do what thou wyll, but
thynke not þe God hath forsaken oure ge-
neracion. Abide the, tary a while, & þe
shalt see the great power of God, howe he
wil punish the, & the seide. After hym they
brought þe sixt, which being at the point of
deathe, sayd: We are not deceiued (O king) for
thys we suffer for oure own sake because
we haue offended our god, & therefore man-
uelous things are shewed vs. But thynke
not thou, whiche taken in haue so cruell &
gainst god, that þe shalt escape vnpunished.

Thys excellent mother (worthy to be
well reported of, & had in remembrance)
sawe her seven sonnes dye in one haire, and
suffered it patiently, because of the hope þe
she had in god: yea she exhorted euery one
of them in speciall, and that boldely and
stedfastly wyth pacite wisdom, wakyng
up her wyppes though she wyth a manly
stomacke, and sayd vnto the: I can not tel
howe ye came in my wombe, for I nerher
gaue you breath nor soul, nor yet life. It is
not I that toynd the members of your
bodies together, but þe maker of þe world,
whiche fashioned the birth of man, & be-
gan all thyngs. Then he also of hys owne
mercy shal geue you breath & lyfe agayne,
lyke as ye now regard not your own sel-
ues for hys lawes sake.

Nowe thoughte Antiochus that the
hadde despyled hym, therefore he let her
go to her reprobous, & began to exhort the
yongest sone (which yet was left) not ou-
lye wyth words, but swore vnto hym in an

An. ii. of the

The.ii.boke of the Mach:

oche, & he shulde make hym a tych & weal
 the man (if he wolde forsake the lawes of
 his fathers) yea & that he shuld geue him
 wharsoeuer were necessary for hym. But
 whē he yong in 3 wolde not be moued, for al
 these thyngs he called his mother, & told
 her to saue her sones life. And when
 he had exhorted her in many wordes, he
 promised hym & she shuld speake vnto her
 sonne. So she turned her vnto him (laugh-
 ing & cruel tchant to scorn) & spake wryth
 a bolde voice: O my sonne haue ppyr vpon
 me & bare the .xx. monethes in my wombe,
 that gaue the sucke, nourished & brought
 the vp vnto this age.

I beseeche the (my sonne) loke vpon hea-
 uen & earth & al that is therein, and consp-
 der & God made them, and mans genera-
 tion of nought: so shalte thou not feare
 thy hangman, but suffer death steadfast-
 ly, lyke as thy brethren haue done: that
 I may receyue the agayn in the same mer-
 cy as thy brethren.

Whyle he was yet speakinge these
 wordes, the yong men sayd: Whom loke
 re for? Wherefore do ye saye? I wil not
 obeye the kynngs commaundemente, but
 the law that God gaue vs by Moyses. As
 for the that imagyneth al mischete agaynst
 the Jewes, thou shalt not escape & hand
 of God for we suffer these thynges because
 of synnes.

And thoughte God by angere wryth vs
 a litle while for our trasgessing & reforma-
 cion) yet that he be at our agayn wryth his
 seruantes. But thou (O shamefull and
 most a homynable person,) ppyr not thy
 felicity now by any hope, in being so mali-
 cious vpon the seruantes of God: for &
 hast not escaped the iudgement of the God
 thy brother is almighty, and doeth al thynges.
 O brethren that haue suffered a litle
 payne are now vnder the commaunde of
 euerlastyng life: but thorow & iudgement
 of God, thou shalt be punyshed rightous-
 ly for thy pryde.

As for me (lyke as my brethren haue done)
 I for my soul and my body & for my fathers
 of our fathers, callinge vpon God that he
 will soone be merciful vnto our people:
 * yea and wryth payne and punyshement
 to make the graunt, that he ouerly is god.
 In me now and in my brethren the wrath
 of almyghty God is at an end, whiche
 rightous is fallen vpon al our people.

Then the kynge beyng kyled in an-
 ger was more cruell vpon hym then vpon
 al the other, and toke indignacion, that he
 was so lightly regarded. So this yonge
 man bred vndeiled, and put his trust fil
 in the Lorde. Laste of all after the sonnes,
 was the mother put to death also. Let this
 now be pough spoken, concernyng the
 offeringes, and extrenis cruellness.

The.viii.chapter.

Judas gathereth together his host. Aicanor

The.viii.chapter.

not is sente agaynst Judas. Judas exhorteth
 his souldyars to constantnes. Aicanor is
 ouercome. The Jewes geue thanks after
 they haue put their enemyes to flight, & put
 bringe the spoyle vnto the fatherles, and
 vnto the wydowes. Aicanor dyeth vnto
 Antiochus.

Judas Machabeus & they
 that were wryth hym, went pri-
 uely into the towne, called
 the kynstolkes and frendes
 together, toke vnto them al suche as con-
 tynued yet in the sayth & law of & Jewes,
 and brought forth .vi. myn.

So they called vpon the Lorde, that he
 woulde haue an eye vnto his people, whiche
 he was troden doune of eueri mā, be gra-
 cyous vnto the temple, that was defiled
 of the vngodly: to haue compassyon vpon
 the destruction of & ctyte, which was wryth-
 lyke like to be laied wast, to heare the voice
 of the bloud & cryed vnto hym, to remeber
 the most vngodly deathes of yonge
 innocent chyldren, the blasphemers also
 done vnto his name, and to punyche them.

Nowe when Machabeus had gather-
 ed this multitude together, he was to
 myghtry for the Heathen (for the warthe
 of the Lorde was turned into mercy) he set
 vpon the towne and ctytes & wares,
 brente them, toke the moste commodous
 places and slew many of & enemyes. But
 specially he made suche chales by nyght,
 in so muche & his manlynes was spoken
 of euerie where.

So when Ithylippe saw that the man
 increased by hie and lyte, and that the
 matter prospered wryth hym for the moste
 parte, he wrote vnto Ithylippe (whiche
 was a captaigne in Cilicia and Ithylippe
 was) to helpe hym in the kynge's busynes.
 When sent he Aicanor Ithylippe (a spes-
 cial frend of his) in al the hast, and gaue
 hym of the comen forre of the Heathen no
 lesse then .xx. myn. barnessed men, to roote
 oute the whole generation of the Jewes,
 haryng to helpe hym one Sorigas a man
 of warre whiche in matters concernyng
 battayles hadde greare experience. Ays-
 canor ordeined also the tribute (which the
 Romaynes shoulde haue had) to be geuen
 vnto the kynge out of the captiuitie of the
 Jewes, namely .ii. myn. talentes. And imme-
 diatly he sent to the cities of the sea coast,
 requyryng them for to bye Jewes to be
 thete seruantes, & bondme, promysing to
 sel the .xx. for one talent: but he con-
 sidered not & wrath of almyghty god, that
 was to come vpon hym.

When Judas knew of this, he told the
 Jewes that were wryth hym of Aicanors
 commyng. Nowe were there some of the
 fearful, not trustyng vnto the rightous-
 nes of God, and fled their wape.

But the other that remayned, came to-
 gether, and besought the Lorde to deliuer
 them from that wycked Aicanor, whiche

Gen. xxi. a.
 Gen. xxi. a.

ff

Mat. ii. a

Mat. ii.

1. Mac. v. b had solde them or euer he came vnto them: and thowhe he woulde not do it for theyr sakes, yet for the couenaut that he made wth theyr fathers, and because they called on his holy and glorious name. * And **Deu. 32. 9** so Machabeus called his men together, **11. Ma. 11. 6** namely about. vi. M. exhorting them not to agree vnto their enemies, neither to be astrayed for the multitude of theyr aduersaries committing agaynst them vnto p^resent: but to fight manly, considering the reproche that they had done to his holy place without cause, how they had despised and oppressed the cytye, yea and destroyed the lawes of the fathers. For they (sayde he) truste in theyr weapons and boldnes, but our confidence is in the almyghty Lorde, whych in the tynklynge of an eye maye both destroy them that come agaynst vs, and all the worlde.

11. Ma. 11. 6 **11. Ma. 11. 6** He exhorted them also to cal to remembrance the helpe that God shewed vnto theyr fathers, as when they perished at C. and. lxxv. M. of Sennacheribbes people. And of the battayle that they had in Babylon agaynst the Gallatians: howe that all the Macedonians that came to help them, stode in feare: and howe they beyng but onely. vi. M. slew an. C. and. xx. M. thow the helpe that was geuen them from heauen, whereby they also had receyued many benefites.

Thow these words they toke good hertes vnto them, ready to dye for the law and the countrey. So he set vpon every company, a captayne, one of his own brethren, Simon, Joseph and Ionathas: geuyng eche one. xv. M. men. He caused Eldas also to read the holy booke vnto them, and to geue them a token of the helpe of God.

1. Ma. 11. 6 Then he hym selfe beyng captayne in the fore fronte of his battayle, buckled wth his p^recious. And God was theyr helpe, in so muche that they slew aboute. ix. M. men

1. Ma. 11. 6 and compelled the more part of Sicanors host to flye, they were so wounded and feeble. Thus they toke the monye from those that came to hyt them, and folowed vpon them on euery syde. But when the tyme came vpon them, they returned, for it was the Sabbath, and therefore they folowed no more vpon them. So they toke theyr weapons and spoyle, and kept the Sabbath, geuyng thanks vnto the Lord, which **An. xxi. 6** had deliuered them that day, and **1. Ma. 11. 6** named them by his mercy. After the Sabbath they distributed the spoyle to the speke, to the fatherlesse, and to the wyddowes, and the residue had they themselves wth theyrs. When this was done, and they all hadde made a generall prayer, they besought the mercifull Lorde to be at one wth his seruantes.

Of those also that were wth Timotheus and Bacchides, whych fought agaynst them, they slew. xx. M. wanne by a stryde bolde, and deuyded his spoyle: euer ge-

uyng an equall porcion vnto the speke, to the fatherlesse, to wyddowes and to aged persons. And when they had diligently gathered their weapons together, they layed them all in conuenient places, and the remnant of the spoyle brought they to Ierusalem. They slew Philathes that wicked person, whych was wth Timotheus, and had vered many Jewes. And when they helde the thankesgeuyng at Ierusalem for the victory, they brynte those that had set fyre on the portes of the temple: namely Calisthenes, whych was fled into an house: and so they gat a worthy reward for theyr wickednesse. As for the most vngenerous Sicanor, whych had brought a thousand marchauntes to bye the Jewes, he was thow the helpe of the Lorde brought downe euen of the whiche he regarded not: in so muche that he put of his glorious capment, fled by sea, and came alone to Antioche, wth great shame and dishonour, whych he gat thow the destruction of his host. Thus he that promysed the Romaynes to pay them theyr tribute, whiche he toke Ierusalem: began now to say plainly, that God was the defender of the Jewes, and therefore not possible to wounde the, because they folowed the lawes which God had made.

The.ii.Chapter.

1. Ma. 11. 6 Antiochus wyllyng to spoyle Ierusalem is duen to flight, as he persecuteth his Jewes, he is broken of the Lorde. He sayned repentance of Antiochus. He dyeth.

1. Ma. 11. 6 At the same tyme came Antiochus agayne wth dyshonour out of Persia. For when he came to Ierusalem, and undertooke to rob the temple and to subdue the cytye, the people ranne together and defended themselves, in so muche that he and his were fayne to flye wth shame. And so after his flight it happened that Antiochus came agayne wth dyshonour. But when he came to Egbatana he gat knowledge what was happened vnto Sycanor and Timotheus. Now as he was auarunge hym selfe in his wrath he thought he was able to avenge the tynnyng that was done to them, vpon the Jewes: and therefore commaunded to make ready his charer, hastynge on his iourney wth out ceasing, the iudgemente of God prouokynge hym, because he had spoken so proudlye, that he woulde come to Ierusalem, and make it a graue of the Jewes. But the Lord God of Israel, that seeth all thynges, smot hym wth an insupportable plague, which no man coulde heale.

For as soone as he hadde spoken these wordes, there came vpon hym an horrible paine of his bowels, & a sore greife of the charmes. And that was but right, for he had martyred other mens bowels wth dyuerse and strange tormentes, howebeit he would in no wyse cease from his malice.

1. Ma. 11. 6 158.

The.ii.boke of the Mach.

lice. Yea, he was yet the prouder and more malicious agaynst the Jewes: But while he was commanding to make hast in the matter, it happened that he felldowne violently fro the charer, so that it broked his body, and byd hym great payne.

Actes. 25, b

And so he that thought he myght commaunde the floud of the sea (so proud was he beyond the condycion of man) and to wey the hys moistaynes in a payr of scales, was now brought downe to the grounde, and carped vpon an hoyselpytter, knowledging the manifest power of god vpon hym: so that the myched body of hys was full of moymes, whych in hys payne fel quicke out of hys flesh: In so much that hys holte was greued wth the sinel and syncke of hym. Thus he that a lytle afore thought he myght reach to the stars of heauen, him myght no man now abyde nor beate, for the vehemence of syncke.

¶ Therfore he beyng broughte from hys great pynte, began for to come to þ knowledg of him self: for the punishment of God warned hym, and hys payne increased euer more and more. And when he hym selfe myght not abyde hys owne syncke, he sayde these woordes: It is reason to be obedient vnto God, and that a man desyre not to be lyke vnto hym. These myched person prayed also vnto the Lord, of whom he shoulde haue obayne no mercede. And as for the cite that he came vnto so hastily, to byng it downe to the grounde, and to make it a graue for deade men, now he desyred to deliuer it free.

1. Mac. 11.

And as touchyng the Jewes, whom he had iudged not worthy to be buried, but would haue cast them out for to be deuoured of the foules and wyld beasts, saying that he would haue destroyed both old and younge, now he promysed to make them lyke the cyprians of Athens. And where as he had spoyled the holpe temple afore, now he maketh promys to garnish it wth great gyltes, to increase the holy ornamente, and of hys owne rentes to beate the costes and charges belonging to the offeryng: yea, & that he would also become a Jewe him selfe, to go thowen euer place of the world, & to preache the power of God. But when his paines would not cease (for the righteous iudgement of God was come vpon him) out of a very despayre he wrote vnto the Jewes a letter of intercession, concerning these woordes: The king and pryncce Antiochus, wyscheth vnto the vertuous ciuities of þ Jewes, much health and good prosperite.

¶ Iste and your children farewell, and if al thynges go after your mynde, we geue great thankes. In my sickenesse also do I remember you lounge: for as I came out of Persia, & was taken w sore disease, I thought it necessary to care for the common wealth. Neither despayre I in my self, but haue a good hope to escape this speke

The.x.chapter.

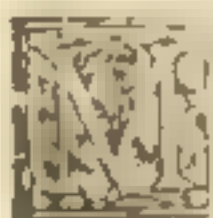
nes. But consyderinge that my father led an host sometyme in the hyer places, and shewed who shoulde raygne after hym, that if there happened anye controuersie or anye hard thyng were declared, they in the lande myght know theyr chiefe lord, that they shoulde be no insurreccion: Agayne, when I ponder by my selfe, howe that all the myghty men and neryghbours round about, are layng wayte, and loke but for oportunitie to do harme, I haue ordeyned that my sonne Antiochus shall raygne after me, whom I oft commended to manie of you, whil I was in the hyer kyngdoms, and haue written vnto him as it foloweth hereafter. Therefore I praye you and requyre you, to remember the benefites that I haue done vnto you generally and in especial. For I hope that he shal be of sober and lounge behauour and if he folow my deuyce, he shal be indifferet vnto you.

2. Mac. 11. c

* Thus that muttherer and blasphemour of God was sore smytten: and lyke as he had intreated other men, so he dyed a miserable death in a straunge country vpon a mooraine. And his body did philip (that went wth him) carry away: whiche fearing the sonne of Antiochus, went into Egypte to ptolome phylometor.

The.x.chapter.

Judas Machabeus taketh the cite and the temple. He beginneth to shew the actes of Antiochus. The Jewes fight agaynst the Idumeans. Timotheus iuueth Jewes, wth whom Judas iopneth battayle. Four men appeare in the ayre to the helpe of the Jewes. Timothe is slayne.



¶ Antiochus now and hys compaignes (thowen the helpe of the lord) 1. Mac. 11. c. 1. 2. Mac. 11. c. 1. 3. Mac. 11. c. 1. 4. Mac. 11. c. 1. 5. Mac. 11. c. 1. 6. Mac. 11. c. 1. 7. Mac. 11. c. 1. 8. Mac. 11. c. 1. 9. Mac. 11. c. 1. 10. Mac. 11. c. 1. 11. Mac. 11. c. 1. 12. Mac. 11. c. 1. 13. Mac. 11. c. 1. 14. Mac. 11. c. 1. 15. Mac. 11. c. 1. 16. Mac. 11. c. 1. 17. Mac. 11. c. 1. 18. Mac. 11. c. 1. 19. Mac. 11. c. 1. 20. Mac. 11. c. 1. 21. Mac. 11. c. 1. 22. Mac. 11. c. 1. 23. Mac. 11. c. 1. 24. Mac. 11. c. 1. 25. Mac. 11. c. 1. 26. Mac. 11. c. 1. 27. Mac. 11. c. 1. 28. Mac. 11. c. 1. 29. Mac. 11. c. 1. 30. Mac. 11. c. 1. 31. Mac. 11. c. 1. 32. Mac. 11. c. 1. 33. Mac. 11. c. 1. 34. Mac. 11. c. 1. 35. Mac. 11. c. 1. 36. Mac. 11. c. 1. 37. Mac. 11. c. 1. 38. Mac. 11. c. 1. 39. Mac. 11. c. 1. 40. Mac. 11. c. 1. 41. Mac. 11. c. 1. 42. Mac. 11. c. 1. 43. Mac. 11. c. 1. 44. Mac. 11. c. 1. 45. Mac. 11. c. 1. 46. Mac. 11. c. 1. 47. Mac. 11. c. 1. 48. Mac. 11. c. 1. 49. Mac. 11. c. 1. 50. 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together, and made a statute, that euery peate those dayes should be solemnly kept of al the people of the Jewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently told. Now I will speake of Antiochus the sonne of that wicked Antiochus, how it happened wth hym: and so wth some wordes to comprehend the aduersity that chaunced in the wars. When he had taken the kyng dome, he made one Lysias (whiche hadde bene capayne of the host in Iheronimes and Siria) ruler ouer þ matters of the realme. For Isidore that was called Agathon, being a ruler for the Jewes (and specially to sit in iudgement for such wronge as was done vnto them) undertoke to deale peaceably wth them. For the which cause he was accused of the scendes before Eupator: and when he was suspecte to be a traitour (because he had left Cyprus that Philometor had committed vnto him, and because he departed fro noble Antiochus, that he was come vnto) he poisoned hym selfe, and dyed.

Now when Boigpas was gouernour of the same places, he tooke straungers, and undertoke otre times to war with the Jewes. Moreover the Idumeans that healde the stronge holdes, receiued those that were diuyn from Ierusalem, and tooke in hande to warre also. * But they that were wth Machabeus, besoughte and prayed vnto the Lord that he woulde be thei helper: and so they fell into the strong holdes of þ Idumeans, & wan many places by strengthe: Suche as came agaynst them, they slewe, and kille no lesse (of altogether) then twelue thousand. Reuerthelesse some, no lesse then nyne thousand, were fledde into two stronge towres, haupnge all maner of ordynance to wthstande them.

Then Machabeus leaunge Symon, Josephus, zachaus and those that were wth them (whych were very many) went to besiege them, & to fight wher most nede was. Nowe they that were wth Simon being led wth couctousnes, were increased for many, & howe certayn of those that he in the towres: toke. Ier. Machabes and lette some of them scape. But when it was tolde Machabeus what had happened, he called the capaynes of the people together, accusing those persons, that they had sold the breche for money, and let their enemyes go. So he slewe those traitours, and immediately went in hande wth the two towres. And when they hadde ordeed hem selues manly wth thei weapons and handes, they slewe in the two castles mo then twenty thousand.

Nowe Timotheus to whom the Jewes had ouercome afore, gathered a multitude of straunge people, broughte an hoste also of horsemen, of Asians, to wynde Jewrye by strength. But when he drew neie, Mach

chabeus and they that were wth hym fel to their prayer, sprinkled ashes vpon their heedes, being girded wth heren cloth aboute thei loynes. fell downe before the aulter, and besoughte the Lord that he woulde be mercifull to them, but an engempe vnto thei enemyes, and take parte agaynst thei aduersaries, accor dyng as it is promysed in the lawe. * So after the prayer, they went on farther from the cryte: and when they came nye the enemyes, they prepared them selues agaynst them. And by tymes in the morning at the breake of the daye, both the hostes buckled togerher. * The one part had the lorbe for thei refuge, which is the geuer of prosperite, strength and victory. The other had a manly stomacke, whiche is a capayne of warre.

The battaille now being great, there appeared vnto the enemyes from heauen v. men vpon horsebackes wth byrdes of gold, leading the Jewes. and two of them haupng Machabeus betwixt them, that kepte hym safe on euery syde wth thei weapons, but worre darts and lightninges vpon the enemyes: wher thorow they were confounded wth blindnesse and so fore afrayed, that they fell downe. There were slayne of fote men twenty thousand and fye hundred, and sixe hundred horsemen. As for Timotheus hym selfe, he fled vnto Bazar a very stronge holde, wherem Cereas was capayne. But Machabeus and his compaigne layed siege to it cheerfully. iiii. dayes.

Now they that were wth in trustunge to the strength of the place, cursed and ban ned exceedingly, and made great creaking wth wicket wordes. Reuerthelesse vpon the first day in the morning, twenty young men of Machabeus compaign, being set on fyre in thei myndes, because of the blasphemy, came manfully vnto the wal, and wth bold stomakes they and thei other compaignons climed vp vpon the towres, undertakynge to set fyre vpon the portes, and to burne those blasphemous persons quicke. Two dayes were they destructione the castell, whiche when they founde Timotheus that was crept into a corner, they kyled hym, and slewe Cereas his brother in lyke maner wth Apolophanes.

When this was done, they song psalms, wth prayes and thankes leuynge vnto the Lord, whych had deue so greete thynges for Israel, and geuen them the victorye.

The.xi.Chapter.

Lias goeth about to ouercome the Jewes. Hircan is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. A letter of kynge Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

1 Mach. x.



Of long after this, Apstas the kynge's steward and a kynsman of hys (whych had the governance of his matters) toke sore displeasure for the thynges that had hapned: and when he had gathered. lxxx. men of sote, with al the host of the boism, he came against the Jewes, thynking to win the cite, & to make it an habitation for the Heathen, and the temple would he have to be an house of lucte, lyke as the other gods houses of the Heathen are, and to sel the pyrcles offyce every yere: Not considering the power of God, but was wylde in his mynde, trustinge in the multitude of foremen, in thousandes of horsemen, and in hys. lxxx. Elephanes.

John. ii. b.

1 Mach. vi. b.

So he came into Jewrye, and then to Bethsura (a castel of defence, lying in a narrow place, b. furlongs from Jerusalem) and won it. Now when Machabeus and hys company knew that the strong holds were taken, they sel to theyr prayers with weping and teares before the Lord: and al the people in lyke maner besought hym, that he would send a good angell to delivere Israel. Machabeus hym selfe was the myste that made hym ready to the battle, exhorting the other that were with hym, to reparde them selves, and to helpe theyr brethren. And when they were aspyng forth of Jerusalem together with a ready and wyllyng mynde, they appeared before them upon horsebacke a manne in myrre clothynge with harness of gold, makinge hys speare. Thus they praised the Lord altogether, whiche had shewed them mercy, and were comforted in theyr myndes: in so much that they were ready, not onely to fight with men, but with the most cruel beasts, yea and to run thorow walles of iron.

1 Mach. x. c.

1 Mach. iii. b.
1 Mach. v.

Thus they went on wyllyngly hauing an helper from heauen, and the Lord merciful unto them. They sel mightily upon theyr enemyes lyke Lyons, brought downe xi. c. sote men, cvi. horsemen, put al the other to flight, many of them being wounded and some gat away naked. Yea Estas hym selfe was layne to the shamefull yce, and so to escape. Neuertheles the ma was not without understanding, but considered by hym self that hys power was mistaken, and pondered how the Jewes being defended by the helpe of Almighty God were not able to be overcome: wherefore he sente them wordes, and promysed that he would consent to al thynges which were reasonable, and to make the kynge theyr friend. To the which prayer of Estas, Machabeus agreed saying in al thynges comyn men's weale: and what soever Machabeus wrote unto Estas concerning the Jewes, the king graunted it: For they were letters written unto the Jewes from Estas concerning these wordes.

Apstas sendeth greetynge to the people

of the Jewes. Thou and Absalon whiche were sent fro you, deliuered me writings, and requyred me to fulfill the thyngs concerning theyr errand. And forsooke what myght be graunted, I certyfyed the king therof: and what soever was convenient, I agreed thereto. If ye nowe wyl be seythfull in the matters, I shall endeavour my selfe hereafter also to do you good. As concerning other thynges by euery statute thereof, I have commytted them to your messangers, and to those whom I sent vnto you, to comyn with you of the same, save ye well. In the hundred. and xliii. yere of the moneth Diescorinibius.

Now the kynge's letter conteyned these wordes: Kynge Antiochus sendeth greetynge vnto hys brother Epstas. For so muche as our father is now deade, our wyl is, that they whiche are in our realme, shoulde put out any insurrection, and euery man to be diligent in his owne matters. We vnderstand also, that the Jewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but as yet to kepe theyr owne statutes: for the whiche cause they requyre of vs also, to let the same stand by theyr owne lawes.

Wherefore our mynde is, that this people shal be in rest: we haue concluded and determined also, to restore them theyr temple agayne, that they may lye accordinge to the use and custome of their forefathers. Thou shalt doo vs a pleasure therfore, if thou send vnto them and agree with them, that when they are certified of our mynde, they may be of good cheare, and looke to theyr owne weale.

And this was the letter that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth greetynge vnto the counsell and the other people of the Jewes. If ye save well we haue ouer desyre: as for vs, we are in good health. Agnelaus came and told vs, how that your desyre was to come downe to your people, with vs.

Wherefore those that wil come, we haue them frely liberty, vnto the. xxi. daye of the month of April, that they may use the mettes of the Jewes and theyr owne lawes, lyke as afore: and none of them by any myner of wayes to haue harme, for thynges done in ignorance. Agnelaus whom we haue sent vnto you, shal comyn with you at large. Fare ye well. In the. Cxliii. yere of the. xv. daye of the month of April.

The Romaynes also sente a letter certifying these wordes. Quintus Aemilius and Titus Aemilius Ambassadors of the Romaynes, sende greetynge vnto the people of the Jewes. Looke what Apstas the kynge's kynsman hath graunted you, we graunt you the same also. But as concerning the thynges whiche be referred to the king, sende hither some with speche: and pōder the matter diligently amonge your selves.

selues, that we may caste the best to your profit, for we must depart now vnto Antioche. And therefore wyte shortly agayne, that we may know your minde. Farewel. In the hundred. xlvi. yere. the. xii. day of the moneth April.

The.xii.Chapter.

Timothus troubleth the Jewes. The wyshed dede of the Jamnites agaynst þe Jewes. Judas is auenged of them. He setteth fyre on the gate of Jamnia. The pursute of the Jewes agaynst Timothus. Timothus taken and let go unhurt. Judas pursueth Sotages. Judas offereth sacrifice for the dead, sheweth the hope of the resurrection.

When these couenautes wer made, Lysias went vnto the kynge, and the Jewes tyled the ground. But Timotheus, Appolonius þe sonne of Benai, Jerome and Demophon the proude, Ricano, the captayne of Cipers, and they that laye in those places, would not let them lyue in rest and peace. They of Ioppa also dede such a shamefull dede. They prayed the Jewes that dwelt among them to go wyth their wyues and children into the shippes whiche they had prepared, and byd wyth the, as though they had ought them no euyl wyll. For so much then as there was gone forth a general proclamation thow the citey because of peace, they consented thereto, and suspected nothing: but whē they wer gone forth into the deepe, they drowned no lesse then two. C. of them.

When Judas knew of this cruelty shewed vnto his people, he commanded those that were with him to make them ready, exhorting them to call vpon God the righteous iudge, wē forth agaynst those murderers of his brethren, set fyre in the haven by nyght, brent vp the shippes, and those that escaped fro the fyre, he slew wyth the sword. And when he had done this, he departed as though he would come agayne, and rote out al them of Ioppa. But when he had gotten woorde that the Jamnites were minded to do in like maner vnto the Jewes whych dwelt among them, he came vpon the Jamnites by nyght, and set fyre in the haven with the shippes: so that þe light of the fyre was sene at Ierusalem, vpon two. C. and. xl. furlonges.

Now when they wer gone from thence ix. furlonges, in theyr iourney toward Timotheus. v. C. men of fote, and. v. C. horsemen of the Arabians fought with him. So when the battaile was earnest, and prospered with Judas thow the help of god: the residue of the Arabians beyng overcome, besoughte Judas to be at one wyth them, and promised to geue hym certayne pastures, and to do him good in other thinges. Judas thinckynge that they should indeede be profitable concerning many thinges, promysed them peace: wherupon they shoke hands, and so they departed to their tents. Judas wēt also vnto a citey, whych

was verie fast kept wyth byrdes, fenced round about with wals, and diuers kinds of people dwelling therein, called Caspin.

They that wer within it, put such trust in the strength of the walles, and in the store of vitayles, that they wer the lacke in theyr doinges, cursing and reuiling Judas with blasphemies, and speaking such words as it becommeth not. But Machabeus calling vpon the great Prince of the world (whych without any battail rānes or ordinaunces of war, byd cast downe the wals of Jericho, in the time of Iosue) fell manfully vpon the wals, toke the citey, and (thow the help of the Lord made an exceeding great slaughter: In so much that a lake of. ii. furlonges brode whych lay ther by, semed to flow with þe blood of the slain.

Josue. vi. 6

Then departed they from thence. vii. C. and. l. furlonges, & came to Taraca vnto þe Jewes that are called Subianet: but, as for Timotheus, they coulde not gette hym there: for (not one maner dysparched) he was departed from thence, and had left certayne men in a very strong holde. But Dosithus and Sosipater, whiche were Captaynes wyth Machabeus, sate those that Timotheus had left in the house of defence, euen. x. C. men. And Machabeus prepared hym with the. vi. C. menne that wer about hym, set the in order by companies, and went forth agaynst Timotheus, whych had with him an hundred and. xx. C. men of fote. ii. C. and. v. C. horsemen.

When Timotheus had knowledge of Judas coming, he sent the women, chyldre, and the other baggage vnto a castell called Carnion. (For it could not be won, & was hard to come vnto, the wayes of the same places wer so narrow) and whē Judas & his paup came first in sight, the enemies were smitten with feare, thow the presence of God which seeth al thinges: In so much that they slepe one here, another there, wer rather discomfited of theyr own people and wounded wyth the strokes of theyr owne swordes. Judas also was very earnest in following vpon the, punishing those vngodly, and slew. xxx. C. men of them. Timotheus also him selfe fel into the bandes of Dosithus and Sosipater, whom he besought with manye prayers, to let hym go with his life: because he had many of þe Jewes sarkes and brethre in prisō, whych (if they put hym to deathe) myght be dysappointed. So when he had promysed faythfully to deliuer them agayne accordyng to the condiction made, they let hym go wyth out harme, for the healthe of the brethren. And when Judas hadde slayne. xlv. C. he went from Carnion.

Judith vii. 1. cc. xlii. c. li. 134. xx. d.

Now after that he hadde chased away and slayne his ennemyes, he remoued the host toward Ephron a strong citey wher in dwelt many diuerse people of the Heathen, & the strong yong men kept the wals, besedging them mightily. In this citey was

1. Mach. 11

The.ii.bake of the Bath.

was much ordinaunce, and prouisiō of da-
 11. **Par. x.** tes. But when Judas and his cōpany had
 called vpon almyghty God, * whych myth
 his power breakech the strenght of the en-
 emies, they wan the citie, and slew. xxi.
 12. **Par. x.** of them that were wythin. From thence
 wente they to the ctyte of the Sircians,
 whych lych. vi. l. furlonges from Jeru-
 salem. But when the Jewes whych were
 in the ctyte resisted, that the cyrcians dealt
 lounge lytely wth them, yea, and intreated
 them kyndly in the tyme of theyr aduerse-
 tie, Judas and his companie gaue them
 thankes, desyring them to be scendly sty-
 vnte them: and so they came to Jerusalem
 the hye feast of the weekes beyng at hand.
 And after the feast, they wēt forth against
 Bozias the gouernour of Idumea, wth
 13. **Par. x.** men of foote, and. lxx. l. horsemen.
 Whych when they met together, it chaun-
 ced a fewe of the Jewes to be slayne. And
 Dositheus one of the Bachanors a mygh-
 ty horsmanooke holde of Bozias, and
 woulde haue taken hym quicke: But an
 horsman of Thracia fell vpon hym, and
 smote his arme, so that Bozias scaped
 and fled into Moza. Whē they now that
 were of Bozias syde, had foughten long
 and were weare. Judas called vpon the
 Lorde that he woulde be theyr helper, and
 captayne of the fyeilde: and myth that he
 began wth a manly voyce to take vp a
 song of prayse, and a ctyte: In so much that
 he made the enemies afraide, and Bozias
 as men of war toke theyr apghte. So Jus-
 das gathered his hoste, and came into the
 citie of Odolla. And when the seuenth day
 came vpon them, they cleused them selues
 (as the custome was) and kepte the Sab-
 both in the same place. And vpon the daye
 folowynge, Judas and his company came
 to take vp the bodies of them that were
 slayne, and to burye them in the fathers
 graues. Now vnder the cores of certayne
 Jewes whiche were slayne, they founde Jew-
 els that they had taken oute of the temple
 from the Idols of the Idumites: whych
 thing is forbidden the Jewes by the law.
 When euerye man sawe that thys was the
 cause, wherfore they were slayne.

14. **Par. x.** And so euerye man gaue thankes vnto
 the Lorde for his ryghtuous iudgemente
 which had opened the thing that was hid.
 They fell downe also vnto theyr prayes,
 and besought God that the faute whiche
 was made, might be put out of remembra-
 ce. Besydes that, Judas exhorted the people
 equelly to kepe them selues from such sin:
 for so much as they sawe before theyr eyes,
 that these men were slayne for the same of-
 fence. So he gathered of euerye one a cer-
 taine, in so much that he brought together
 two thousande drachmes of syluer which
 he sent vnto Jerusalem, that ther myghte
 a sacrifice be offered for synners. In the
 whych place he dyd wel and ryghte: for he
 had some consyderacion and pōdyng of

The.xiii.Chapter.

the lyfe that is after this tyme. For yf he
 had not thoughte that they, whych were
 slayne, did yet lyue, it had bene superfluous
 and vayne, to make any voyce of sacrifice
 * for them that were dead. But for so much
 as he sawe that they whiche dye in the fa-
 uoure and blesse of God, are in good rest
 and ioye, he thoughte it to be good and ho-
 nourable for a reconcylng, to doo the same
 for those whych were slayne, that the of-
 fence myght be forgiven.

The.xiii.Chapter.

The commynge of Eupator into Ierowe. The
 death of Antiochus. Antiochus gornace to
 fight agaynst Eupator, manich his souldy-
 ers vnto paper. He killeth xxi. thousande
 men in the tentes of Antiochus. Antiochus
 the betraier of the Jewes is taken. Anti-
 ochus retourneth frendly wth the Jewes.



In the. lxx. yere sat Jus-
 das knowledg that Antio-
 chus Eupator, was comming
 wth a great power into Ieru-
 salem, and Lysias þ steward and
 ruler of his matters wth hym: having an
 l. and. x. men of foote, v. l. horsemen.
 Elephantes, and. iii. l. charretts, etc.
 nelas also iorned hym selfe wth the (but
 wth great dysceat) and spake saye to the
 king not for any good of the countrey but
 because he thought to haue ben made some
 great man of authoryte. But the kyng of
 kinges moud Antiochus mynde agaynst
 thys vngodly person, and Lysias informed
 the kyng that thys Antiochus was the
 cause of al myschance: so that the kyng com-
 manded to take hym, and (as the maner
 of them is) to put hym vnto deathe in the
 same place.

There was also in the same place a tow-
 er of. l. cubytes highe, beate wth a she-
 but about it was so made, that men myght
 loke downe on euery syde. Wherunto the
 king commaunded that shamefull person
 to be cast amōg the ashes, as one that was
 cause of all vngodlynes. And reasoner
 was, that the vniuersite should dye suche a
 death, and not to be buried: for he had done
 much myschance vnto the aulter of God
 (whose sye and ashes were holy) therefore
 was it ryght, that he hym selfe also should
 be destroyed wth ashes.

But the king was wroth in his mynde, &
 came to shew hym selfe more cruell to the
 Jewes, the his father was. * Whych whiche
 Judas perceiued, he comaūded the people
 to cal vpon the lord night and day: that he
 would wote helpe them also, like as he had
 done alway. For thei were afraide to be put
 from theyr law, from theyr naturall coun-
 try, and from the holpe temple: and not to
 suffer the people (which a lytle while afore
 began to reconer) to be subdued agayne of
 the blasphemous nacions.

So when they had done thys together
 and besought the Lorde for mercye, wth
 wepyng and fastyng thre dayes long, sat
 vpon

Judas vnd-
 er place
 whether þ
 opinio had
 ben to pray
 for the dead
 as to be bap-
 tised for the
 l. and. x. v.
 whych thys
 was onely
 done to con-
 fesse þ ho-
 ne of the re-
 stituer. to of-
 fers drade, not
 to deliuer

them fro as
 nye parne.
 12. Paule
 dyd not as
 low the cer-
 emonye of
 chystenynge
 for þ dead,
 pomeye don
 eth any pla-
 ce of þ cano-
 nical scrip-
 tures alow
 the ceremon-
 ny for offe-
 rpyng for þ
 dead. Fur-
 thermore,
 thys hole
 booke of the
 Machabees
 and special
 13

lye thys ses-
 cond is not
 of suffycke
 authorite to
 make an ac-
 ticle of our
 fayth, as is
 befoe suffi-
 ciently pro-
 ued by the
 authoryte
 of saint Je-
 come in the
 prologe of
 these booke
 called Apoc-
 riphia
 14. Mach. 2.

11. **Par. x.**
 12. **Par. x.**

The .ii. booke of the Mach.

upon the ground: Judas exhorted them to make themselves ready. But he and the elders together devised, to go fourth first wth theyr people, afore the kynge brought his host into Jeru^{sa}lem and afore he besieged the city, and so to commit the matter vnto God.

Wherfore he ascribed the power of all things vnto God & maker of the world, exhorting his people to fyght manfully (yea eue vnto death) for the lawes, the temple, the city, thei^r own natie couⁿtre, and to defend the ci^{ti}zens: and sette his host before Jeru^{sa}lem. He gaue them also that met with him, a token of the victory of god: choosing out the manliest young men, went by night into the kinges p^{ar}ty, slew of the host

1. Mac. vi. c.

xiij. men, and the greatest * Elephas, wth those that sat vpon them.

Thus when they had brought a great feare and tumult among thei^r enemies, and all things went prosperously wth they, they departed in the break of the day, God beinge thei^r helper and defender. Now wh^{en} the kynge perceiued the manlynes of the Jewes, he went about to take the strong places by craft, and removed his host to Bethsura which was a well kept house of defence, of 5 Jewes: but they were chased away, hurt and dyscomfited.

11. Mac. xi. a

And Judas sent vnto them that were in it, such things as were necessarye. In the Jewes host also ther was one Iahobocus, wh^och told the enemies thei^r secrets: but they sought hym out, & wh^{en} they had gotten him, they put hym in prison. After this dyd the kynge comen with thei^r that were in Bethsura, toke truce wth them, departed & stroke a battayle with Judas which ouercame hym.

1. Mac. ix. b

* But when he understode, that Ithobab (whom he had left to be ouerseer of his busynesse at Antioche) beganne to rebell against hym, he was astoyned in his mind: so that he yelded hym selfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght.

Now when he was reconciled with thei^r, he offered, made muche of the temple, gaue great gifts vnto it, embraced Machabeus, making him capitaine and gouernour of Idolomais to the Berrens.

Nevertheless when he came to Idolomais, the people of the cytye were not content wth that bond of frendshipp: for they were afrayed, that he wold breake the couenaunte. Then went Ap^{po}spas vp into the seate and enformed the people, shewing the cause wh^{er}e, and pacified them. So he came againe to Antioche. This is now the matter concernynge the kynges sournye, and his returne.

The .xiii. Chapter.

By the motion of the Lord, Demetrius sendeth Nicano^r to hyl the Jewes. Nicano^r maketh a compacte wth the Jewes, wh^{er}eby he p^{ro}miseth thei^r the motion of the king. Nicano^r commaundeth Razis to be taken. The boldnes of Razis.

The .xiii. Chapter. Fol. lxxix.

After the peaces was Judas informed, how that Demetrius the sonne of Seleucus was come vp wth a great power and shippes thow^{er} the haven of Tispolis, to take certayne commodious places and countreys agaynst Antiochus and his capitaine Lissias. Now Alcimus (wh^och hadde bene hye priest, and wilfully defiled him selfe, in the time of the mixting) seeing that by no meanes he could be helped, nor haue any more int^{er}uence to the aultar, he came to kynge Demetrius in the hundred and one and fifti^y year, presenting vnto hym a crowne of gold, a p^{ar}me & an olive tree, wh^{er}ch (as men thought) belonged to the temple, and that day he held his counge. But when he had gotten oportunitie for his malice, Demetrius called hym to counsaile and asked hym, what thinge so^r counsaile the Jewes leaue vnto? He answered: The Jewes that he called Iudei (wh^ose cap^{ta}ine is Judas Machabeus) may in anye wars, make insurrections, and wil not let the realme be in peace.

For I beinge depriued of my fathers honour (I meane the hye p^{ri}esthood) am come hither partly because I was faithful vnto the kynge, and partly because I soughe the profyte of the ci^{ti}zens. And wh^{en} al one people thow^{er} the wickednes of thei^r ac^{ti}ons a lytle troubled. Wherfore I beseeche thee (O kynge) consider al thynges diligently, and then make some prouision for the land and the people, according to thy kyndnes that thou hast offered vnto thei^r. For as long as Judas hath the upperhande, it is not possible that men can lyue in peace.

When he had spoken these wordes other frendes also hauing an euyl wil at Judas, set kynge Demetrius on fyre agaynst hym. Wh^{er}ch immediately sent Nicano^r (ruler of the Elephants) a capitaine, into Jeru^{sa}lem: commaunding him to take Judas him selfe al^{so}, but to slay thei^r that met with him, & to make Alcimus high priest of the temple.

Then the heathen wh^{er}ch fledde out of Jeru^{sa}lem from Judas, came to Nicano^r by flockes, shynking the harme and decaye of the Jewes to be thei^r wellfare. Now wh^{en} the Jewes herd of Nicano^rs commynge, and the gathering together of the heathen, they sprynckled thei^r selues with earth, and besought hym wh^{er}ch made thei^r his people, and euer defended his owne port^{er}on wth euident tokens, that he wold preserue thei^r l^{iv}es. So at the commaundem^{en}t of the cap^{ta}ine, they removed from thence, and came to a towne called Bessasan. And Symon Judas brother sel in hand wth Nicano^r, but thow^{er} the sodaine commynge of the enemies, he was afrayed.

11. Mac. i. c.

Nevertheless Nicano^r hearing the malices of them that were wth Judas, and the bolde stomackes that they had to fyght for thei^r naturall countrey, durst not proue the matter wth bloodsheddyng.

1. Mac. i. Wher

The.iii.boke of the Mach.

Wherefore he sent Bassidontus, Theodoris-
us and Mathias before, to geue & to take
peace. So when they had taken longe ad-
uplement therupon, & the captayne them-
ed it vnto the multitude, they were agreed
in one mynde, to haue peace. And they ap-
pointed a day to sytte vpon these matters
qurely among them selues, the roles also
were brought and set forth. Neuerthelesse
Judas commaunded certayne men of ar-
mes to wayte in conuenient places, leaue
they should suddenly asyle any euyl thow-
the enemies. And so they communed rea-
sonably together.

D Nicano, whyle he abode at Hierusale, ordred him self not vntreasonably, but sent away the people that were gathered to-
gether. He loued Judas euer with his
best, and fauoured hym. He praised him al-
so to take a wyfe, and to bring forth chy-
ldren. So he married, liued in rest, and they
led a chymen lyfe. But Alcimus perceyvinge
the issue that was betwixt them, and how
they were agreed together, came to Deme-
trius, and told hym that Nicano had tak-
en straunge matters in hand, and ordey-
ned Judas (an enemy of the realme) to be
the kynges successor. When the kyng was
fore displeased, and thow the wycked ac-
cusations whych Alcimus made of Nica-
no, he was so prouoked, that he wrote to
Nicano, saying that he was very angrye
for the frendshipp and agreement, whych he
had made with Machabeus. Neuertheles
he commaunded hym in al the hast, that he
should take Machabeus prisoner, and led
hym to Antioche.

E Whych letters whē Nicano had sene,
he was at his wyttes ende, and sore gre-
ued that he should breake þe chynge wher-
in they had agreed: specially, sernge Ma-
chabeus was the man, that neuer did him
harme. But because he myghte not with-
stand the kyng, he soughte oportunitie to
fulfyl his commaundement. Notwith-
standyng when Machabeus saw that Ni-
cano began to be churlysh vnto hym, and
that he increased hym more roughlye then
he was wonte, he perceyued that suche un-
kyndnesse came not of good, and therefore
he gathered a fewe of his men, and with-
drew hym selfe from Nicano. Whych
when he knewe that Machabeus had ma-
fully preynted hym, he came into the great
and most holpe temple: and commaunded
the priestes (whych were doinge thei usual
offerynge) to deliuer hym the man. And
when they sawe that they coulde not tell
where the man was whome he soughte, he
stretched out his hand, and made an othe,
saying: I fre wyl not deliuer me Judas
captiue, I shal remoue this temple of god in
to the plain field, I shal breake downe the
aulter, and cōsecrate this temple vnto Bac-
chus. After these wordes he departed.

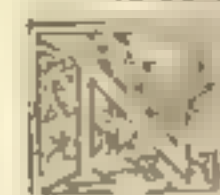
F Then the priestes lyfte vp thei handes
toward heauen, and besoughte hym that

The.xv.Chapter.

was euer the defender of thei people say-
ing: Thou O Lord of all, whych hast neede
of nothynge woldest that the temple of thy
habitation should be among vs. Wherefore
now O most holpe Lord, keepe this house
euer vndefyled, whych lately was cleansed.
Some was there accused vnto Nicano,
one Razis an Alderman of Hierusalem, a
louer of the whole citie, and a man of good
repute, whych for the kynde herte that he
bare vnto the people, was called a father
of the Jewes. This man oft tymes, when
the Jewes were mynded to keepe them sel-
ues vndefyled, defended and deliuered the,
bering content stedfastly to speke his body
and his lyfe for his people. So Nicano
wyllynge to declare the hate that he bare
to the Jewes, sent syue. C. men to take him:
for he thought if he gat him, he shuld bring
the Jewes to great decay. Now when the
people beganne to rushe in at his house, to
breake the doores, and to set fyre on it, he be-
ing now taken, wold haue defended hym
selfe with his sword, chosynge rather to
dye manfully, then to yelde hym selfe to those
hatched doers: & because of his noble stock,
he hadde rather haue bene put to extreme
cruelty. Notwithstandyng what time as
he myghte of his stroke for hast, and þe mul-
titude fell in vvolently betwixt the doores,
he ranne boldly to the wall, and caste hym
selfe downe manfully among the deape of
them, whych gaue sone place to his fall, so
that he fel vpon his belipe. Neuerthelesse
whyle ther was yet breathe withyn hym,
he was kyndled in his mynde: and whyle
his bloud gushed out exceedynge (for he
was very sore wounded) he ranne thow-
the myddest of the people, and gat hym to
the toppe of the walke. So when his bloud
was now gon, he toke out his owne bot-
tles with both his handes, and threme the
vpon the people: calling vpon the Lord of
lyfe and soure, to reward him this again,
and so he dyed.

The.xvi. Chapter.

Nicano went aboute to come vpon Judas on
the Sabbath day. The blasphem of Ni-
cano. Machabeus expoundyng vnto the
Jewes the vylson, & oldeneth thei herres.
The prayer of Machabeus. After the host
of Nicano is ouercome, Machabeus
commaunded his heade and his handes to
be cut of, and his tounge to be geuen vnto
the foules.



Some when Nicano knew that
Judas was in the countrey of
Samarita, he thoughte with all
his power to strike a feld with
him on a sabbath day. Neuertheles þe Jewes
es that were compelled to goo with hym,
sayde: O do not so cruelly and unkyndlye,
but valow the Sabbath day, and worship
hym that seeth al thynges. For al this yet
said þe vngacious persō. * Is ther a migh-
ty one in beauen, that commaunded þe sab-
bath day to be kept? And when they sayd:
yea the lyving God, the myghty Lord in
heauen

1 mac. iiii. a
11. 20. 21.

11.

1 mac. vii. a

1 mac. vii. b

11. 12. 13. 14.

Exo. xx. d.

Heaven * commaunded the seventh daye to be kept, he said: And I am mighty wth each to commaund the so: to arme the selues, & to performe the kings busines. For withstanding he myght not haue hys purpose.

Hicanoz had deuised wth great pryde to ouercome Judas, and to bring awai the victorie. But Machabeus had euer a false confidence, and a perfect hope in god, that he would helpe him, and exhorted his people not to be afrayed at the cominge of the heathen: but alway to remember the helpe that had ben shewed vnto them fr^o heauⁿ, yea and to be sure now also, that almighty God would geue the victorie. He spake vnto the out of the law and prophets, putting the in remembrance of the battailes that they had strick afore, and made them to be of a good courage.

So when their battes were plucked vp, he shewed them also the discreafulnes of the heathen, and how they would kepe no countenance nor othe. Thus he weapened them not with armour of spide and speare, but wth wholesome words and exhortacions. He shewed them a dreame also, wherethorow he made al the glad, which was this: he thought that he saw Onias (which had bene hys priest, a verruous and louing maⁿ, sad, and of honest conuersation, wel spok^e, and one that had bene exercised in goodnes from a chyld) holdynge vp his handes toward heauen, and praying for hys people. After this they appeared vnto hym another maⁿ, which was aged, honorable and glorious. And Onias said: This is the tower of the hierien, and of the people of Israel. This is he that prayeth much for the people, and for al the holy ci^{ty}. Ieremy the the prophet of God. He thought also that Ieremy held out his right hand, and gaue hym (namely vnto Judas) a swerde of gold, sayng. Take this holy swerd a gifte from God, wherewith thou shalt smyte down the enemies of the people of Israel.

And so they were wel comforted wth the words of Judas, and toke courage vnto them, so that the yong men were decremyⁿed in theyr myndes to fyght, and to vnde^{re}stand it. In so much that in the thyngs which they toke in hande, they holdnesse shewed the same, because the ci^{ty} and the temple were in perill: for the whiche they toke more care, then for theyr wyues, chyldren, bretheren and kinsfolke. Agayne, they that were in the ci^{ty}, were most careful for those which were to fyght. Now wh^{en} they were al in a hope that the iudgement of the matter was at hand and penymentes drew nye, the host being set in aray, the elephantes and horsemen euery one standynge in hys place. Machabeus considered the comynge of the multitude, the ordinaunce of diuerse weapens, the cruelnes of beastes and held vp hys hands toward heauⁿ calling vpon the Lord that doth wonders, which geueth not the victorie after the mul-

titude of weapons and power of the hoste, but to them that please hym accordynge to hys owne wyl. Therfore in hys prayer he sayde these wordes.

O Lord, thou that biddest sende thine angel in the tyme of Ezekiah kyng of Iuda, and in the bestie of Sennacherib slewest an hundred, and foure score and foure thousand: sende now also thy good angel before vs. O Lord of heauⁿ, in the fearefulness & dread of thy mighty arme, that they which come against thy holy people to blasphemie the, may be afrayed. And so he made an ende of hys wordes. Then Hicanoz and they that were wth hym, drewe nye wth shawmes and songes: but Judas and hys company wth prayer and calling vpon God. Wth theyr handes they smote, but wth theyr bettes they prayed to the lord, & shew no les the. xxx. m. For whorow the persure helpe of God, they were gloriously comforted.

Now wh^{en} they left of, and were turning againe wth theyr vnderstode that Hicanoz hym selfe was slayn wth the other. Then they gaue a greate shout and a crye, praysing the almighty Lord wth a loude voyce. And Judas, which was euer ready to spend his body and lyfe for his ci^{ty}zens) commaunded to smyte of Hicanoz's head, wth his arme and hand, & to be brought to Hierusalem. When he came ther he called al the people, and the priestes at the alter, wth those that were in the castel, and shewed them Hicanoz's head, and his wycked hand, whiche he had presumptuously holden by agaynst the temple of God. He caused the tong also of that vngodly Hicanoz to be cut in litle peces, and to be cast to the soules, and the cruel mens hande to be hanged vp before the temple.

So euery man gaue thanks vnto the Lord, sayng: blessed be he that hath kepte hys place vnderfild. * As for Hicanoz's head, he hanged it vp vpon the hye castel, for an euident and plaine token of the helpe of God. And so they agreed al together to kepe the day holy, namely the thirtieth day of the moneth Aban, which in the Syrians language is called the next day before

Machabeus day. Thus was Hicanoz slayn, and from that tyme forth, the Iewes had the cy^{ty} in possession: And here wyl I now make an ende.

The ende of the second booke of the Machabees.

God. Al.

cl. Pa. rlll. 3m. vii. b. lll. re. xix. g. & l. xxxvii. c. i. mar. vii. c. i. ma. vii. d.

Iud. p. rlll.

The third booke of the Machabees.

The first Chapter.

**Philopater ouercommeth Antiochus. The
Jewes declare the hope for hys vnto-
pe. He desyret to enter into the holiest place.
They denye hym.**



When Philopator had un-
derstand by those þe were
comen agayne, that An-
tiochus had taken from
hym suche holdes as he
had, he caried al hys ar-
mye, as v el footemen as
horsemen, and takyng wpyth hym his sister
Arsinoe, he ran out euen as far as the co-
styes of Iasubia, that were borderyng on
hym, where Antiochus host camped. And
one Theodotus chynkynge to bypunge the
matter to passe by crafty meanes, when he
had taken the strongest men of armes that
were put vnto hym by Ptolomeus, in the
nyght he gat hym to Ptolomeus tent to kil
hym vnwares, and so make an ende of the
battayle. But Dosithheus called the sonne
of Dymitrys a Jewe boiue, & afterwarde
forsakynge the lawe and turned from hys
fathers wydmannces which was byed for
the purpose, put in hys scabbe in the sente
an other poore man whych chaunced to be
clapne for hym. And as they foughte friste
together (but Antiochus more) Arsinoe
went dyspygenely about her men, wepyng
pytfully, hat heare aboute her shoulde-
res, and desyred them that they woulde helpe
her valpaully, promysynge to geue vnto
euery of theyr wyues and chyldren, if they
had the vycorye, thre hundredes of golde.
Thus it chaunced that theyr enemyes were
ouerthrowen, and many taken. When whil
he hadde thus dysapoynted thei traies,
he went about the cytyes that were next,
and thought to comferte them wpyth wo-
des, whych when he had done, he gaue gif-
tes vnto theyr churche, and comforted
the subiects hartes. And when the Jewes
had sent the elders of theyr counsellors to
philopater to salute hym, beeryng gyses
and to shewe theyr hope for the thynges
that he had done, it fortuneth that he had
a greater desyre to go to them, alioone as
myght be. So he came to Ierusalem, and
hys sacrifice to the most myghty god: and
when he hadde done, he dyd to the place
as was conuenient.

And after when he was come in, he w-
died to se the collyve woork, and meuep-
lyng at the syne buyldynge of the temple,
desyred to go also into the inner taberna-
cle that was holiest of al. But when they
denyed hym, sayynge it was not lawefull
no not to any that were borne there, to go
in, not so muche as for the prestes them-
selues, saue onely for the chyrche Byshoppe,

The. i. Chapter.

*and that but once a yere only: yet woulde
he not be turned one whir. And when they
red vnto hym the lawe, yet woulde he not
cease, but sayd he must nedes go in.

And although this honour was denyed
to them, yet that it oughte not to be so to
hym: and axed them why no man yet stop-
ped hym from going into any temple: And
when one hadde made answer vnadysed-
ly, that they dyd eyll because they did not,
but this (quod he) shal be done, and be the
cause: what soeuer they lyke, he woulde in-
whether they woulde or not. * And when
the prestes had fallen theyr face vpon the
ground, and were in al theyr vestimentes,
and prayed vnto the best God, to healse
them in theyr most neede, and that he wold
put away hys strength that threathend to
hurt them, and had fylled the temple with
cryng and wepyng, the rest that were in
the cytye beyng greatly amased, and not
knowyng what had happened, came oute
as fast as they could: Clipyng that were
in theyr chambers, and women in theyr
bedde came forth, castyng dust vpon there
heades, and spilling the steres with moue-
nyng and lamentacion. And the banners
that they hadde alytle before prepared to
goe meete hym, forgetyng the maner
that became them, they bare them aboute
the cytye, and forsakynge the yonge infan-
tes, boith mothers and nurses came wau-
derynge aboute the steres, some one way
some another into the best temple, and be-
yng gathered together, prayed dyscelle
agaynst these thynges whych he wpyked:
lye went about. Besyde this the ceterens
moued wpyth boldenesse, woulde not suffer
hym to rushe in, and accomplysh his pur-
pose, but toke them to theyr weapons, and
wpyth great cries redy to suffer deach, they
stryed by a great busynesse in that place,
but yet remoued backe by the prestes and
seniours, they came agayne to theyr olde
place of prayer.

And the common people as they hadde
begone in dede were sette to prayer, but
the elders standyng aboute the kynge as-
sayde many wayes to remoue hys proude
mynde from his purpose and entent. But
he styde agaynst them al purposed to go
in, chynkynge to perforce that, that he
had once sayde.

Whych the thyng when they sawe, that
held agaynst hym, turnynge them to hym,
wpyth whom al power is, called vpon him,
they and theyr people to healse them at
that presente, and not to wyke at that
proude and mystheuous dede, in so muche
that for the greates nyse that was among
the carefulle people, the cytye was incont-
parable. For it seemed as though they
hadde runne thowre not onely other
mens brades, but thorow the walles also,
and all the pavement: all men then rather
wythynge to dye, then to haue the place de-
fyled and vnhalowed.

Prod xxx. d
huc. x. g.
hebr. x. a.

ll. mar. li. s

D

The

The.ii. Chapter.

The Jewes fel to praye to let the kyng of bys purpose. he was punished by God, but he repented not.

And in dede Symon the hyghe prest. such; uge t p g h e before the balon ed place, and boldynge vp hys handes decentlye, prayed after this facon: Lord Lord kyng of heauen, and ruler of al thynges that be made, holdest among sayntes, kyng omnipotent, haue mercy vpon vs whiche are oppressed thowtyn boldnes and powte. For thou arte he that hast made al thynges, a lust pynce, that ruled al, thou art iudge of those that do proudly and wrongfully. Thou brodest den for in olde tyme the workers of wyckednesse amonge whom were Spauites rustling in theyr strength and boldnes, and browndst them in the floure. Thou mayngest the proude Scoumites that were gane to al mischance and clamour to al that came after, but turned them wylth fyre and brimstone. Thou vnto the stubburne pharao that kept in bondage the helpe people of Israel, dydest them thy power scoutynge hym wylth many and diuers punishments, wherby thy grete myghte was knowne: and when he folowed thy people wylth hys chariotes and al hys company, thou browndst hym in the sea, and ledest them safe that trusted in the, the kyng of al thynges, whych knowledgyng al these thynges to be done by thy hande. prayest thee the Lorde omnipotent. Thou kyng and maker of thys infinite & immeasurable earth. hast chosen this clay, and hast balow ed thys place to honour the in, although thou haue nede of no: hyng, and hast made it goodly to be seene. to thyne owne prayse and gloire of thy grete and royal name. For the loue also of þ house of Israel thou hast promysed that when we haue erred, wherby troubles shoulde come vpon vs, if we come into this place to pray, that thou wylt heare our prayers. And verely thou art sayntful and full of truth. And because thou hast often holpe our forefathers whiche haue bene oppressed wylth reuile, & hast deliuered them out of great perilles, and now also behold O holy kyng howe that we for our many and great synnes be pressed, and in our enemies subiection fall downe in our mysery for lacke of strenght, and that thys stubburn and unclean person greth aboute to defyle thy holy place. whych is dedicated here in the earth to thy holy name (for other temple thy house is in heauen a place that no man can come vnto) I say because that of thyne own good wilt thou haue geuen thys gloire to thy people in decreasyng thys place vnto the. lay not to our charge the vnclensynesse of these men, or correcte vs for the vnbalowynge, that these wycked persons more not boast in therr mynnes and auance towd the: to unges that they haue destoyed our ho-

ly temple, as they do treade vnder foote al other temples that thou hatest. Put oute our synnes and styke awaye our fautes, & nowe shewe thy mercye. Let vs haue thy mercye thowtelye, and make the mouthes of them that be fallen and broken, prayse the, and geue vs peace.

Then he that seeth al thynges, that God of al the most holpest, hearynge the prayseful prayer, bringynge hym hither and thither whych he was pulled vp by violence and grete stubburnesse, euen as the wynde dorthe the reede, dyd so scourge hym, that nowe he laye vpon the grounde meete for nothyng, letwylth in al þ parts of his body, and iustlye wrapped in punishment, was not able to speake one woorde: wherfore hys frendes and garde that kepte his body, beholdynge hys sodayne punishment wherewith he was oppressed, fearing also least he woulde die, stek þ hylch greet feare, ther drew hym out. And after whiche he was come agayne to hym selfe, although he was punished, yet repented he nothing, but wylth his wyues, and threatened them soze. So when he was come agayne into Egypt, as wel by hys owne encrease in mischance, as bys other felowes that boalpe hym, whych wer past al goodnes, not onely he gaue hym selfe to innumerable lustes, but waxed so madde, to speake euill euere where: and many of hys frendes knowing the kynges mynde, folowed hys wyl also. And when the kyng had determyned to put to open shame the nation of þ Jewes, he caused to be engrauen with letters in a tower that he had in hys place, That no manne whych he woulde not dooe sacrifyce shoulde enter into the temples of the Egyptians: and that all the Jewes, theyr goodes beynge ceased, shoulde be broughte to slaueyre. To the whiche thyng if anye gapncsayde, that they shoulde dye, and if any woulde become seruauntes that they shoulde be brent in the bodies wylth the mark of an Ape leafe, for that was Sacchus badge.

And such as woulde doo so, he woulde shoulde enfore thys lawe and not dye. But because he woulde seme not to be angry wylth al, he more vnderneath, that if any amonge them that were in solempne holy ordres, had rather to dwell amongest them, that then they shoulde be taken for cyrenes aswell as the Alexandrians. So some in the cities which hated the degrees of the religion in the cite, yelded them selues, as though they shoulde get great gloire by accompanyng wylth the kyng, but many that were of valpount courage woulde not go from theyr godlynes, but redempynge theyr lyues for money, went boldly to deliuer the selues, because they wold not become seruauntes, hauing good hope to haue healpe: and those that fell from them, they abhorred them and toke them for enemies of theyr nacion, and whited them.

Gene. vii. d
Gene. xix. d.

Exod. vii. d
Exod. xii. d
Exod. xiii. d
Exod. xv. d

iii. d. d.

d

2

Do. iii. d. d. them

The.iii. booke of the Mach.

them from hauyng anye thyng to dooe wpth them.

The.iii. Chapter.

The kynge maketh a soye decree agaynst the Jewes, and writeth a letter that they shuld be broughte to Egypte as captiues, and there kyllid.

When he understode these thinges, that wycked man was so angry, that not only he shewed hys anger at Alexandria, but wared a greuous enemye to all them that dwelle in other partes of the country: and commaunded al to be gathered together as sone as might be, and to be kyllid. Whyle these thinges wer doing agaynst the Jewes, ther wæs a great fame that now that those men which intended to do hurt, had occasioun geuen them, they wold so do, to let þat lawes that they myght not be kept amongst them. But the Jewes kept stil theyr fidelitie and loue toward the king: but because they worshipped god and lyued after hys lawes, they shut out some from amongst them, and sent them away: wherfore they appeared to some to be enemies, when lyving commonly well and iustly, they wer worthy to be commended of al men. As for the good deedes that were spoken of in euery place of that nation, the straungers let nought by: But in theyr communicacijs, they reprocued the discension in theyr maners and worshippinges, saying, that they loued neither the kynge nor the powers, but that they were enemies and cleane agaynst the common profites. And it were no smal thinges that these men found fault at: but the Grecians that were in the city wronged in nothing, perceyving thys sodayne tumult agaynst these men, and that people came hastily running together, seing they were not able to healde because all was ruled by tyrannye, wer greatly angere, and comforted them and looked for a chasge, and that this basy faction could not endure. Theyr neighbours also and frendes, and such as bargained wpth them, calling some men pryncely, promysed them theyr healde, and all that they coude make. But he warden proude by thys prosperite, and not consyderyng the power of the greatest God, but thynke kynge that he shoulde haue alwayes hys purpose, wrote thys Epistle agaynst the Jewes.

Kynge Stolumenus Philopater, to the captaynes, and souldiours in Egypt wher soeuer they be, seuerly heald, and gretyng. As for me, I am in good healt, and my matters well, and in good state. After we hadde taken our iourney into Asia as you know, and that we had ready succours geuen vnto vs of the Goddes, and thowwe oure strengthe hadde synned oure iourney, euen as we wold desyre, we thought not by violence of armes, but to entyse by gentelnes and muche humanitie, the peo-

The.iii. Chapter.

ple that dwel in Celosicia and Phenices, and to prouoke them wpth out benefices: and after we hadde sente many ctyres and churches, we were moued to go by to Jerusalem to honour the temple of those mischeuous persons, which wyl euer be mad. And they in woordes shewed them selues glad of our commynge, but in dede were falsely mynded: when we desyred to go in to theyr holiest place, and to adorne it wth excellent and goodly gyfts, they moued after theyr olde pryde, would not lette vs come in, nor knowynge our power, and the humanyte that we shewe vnto al mē. And shewing theyr hatefull heart to vs, as though there were none but they, they troude admit no lawfull offer, for the tribournes that they beare agaynst kynges, and gloze in theyr benefactors. We moued wth theyr madnes, and that after our victorie we wer come againe into Egypte, vsing gentelnes toward al nations, bid as became vs and by proclamacijs declaring to forget in thys matter al the iniuries of theyr kyndred, as well for theyr felowshyp, as for that in the begynnyng thowwe simplicity we commytred vnto them infinite vspites, we enterprysed to chaunge theyr estate, and made them citizens of Alexandria, and receyued them to be partakers of the perpetual priesthoode. Yet they taking the thynge otherwys, and refusing thys our goodnes, euen of a certayne natural euil bert, alwayes ready to euil, bid not only shamefully refuse and dyspryse our clype, but also in wordes and deedes fewe of them beare vs good wyl, trusting alwayes that shortly we shal come to a shameful deathe.

Wherfore coniecturynge surely that they are all the meanes they canne euill mynded toward vs, and forseyng that they shoulde not sodaynely raise a tumult, and that we shuld haue at our backs these wycked traitours, and cruell enemyes, we thought good to geue you in commaundement, that as sone as thys Epistle shal be deliuered vnto you, that euen the same day, those that be in wytyng wpth theyr wyues and chyldren shal be bounde in pryncaines wpth much veracion be sent vnto vs, to theyr great calamity, and shameful slaughter, and as is mete for enemyes. For as sone as we shal haue punished these, we thinke our matters shal afterwards stand sure and in good condicion. And if any man from the best to the lowest, defende anye Jewe, yea, and it be but a suckynge chyld, lette hym wpth al hys household be moste shamefully tormeted, & he that wyl bringe anye of theyr names, besydes that he shal haue al the goodes of the condemned person, he shal haue also of the kynge's gyft, ff. thousand grotes of syluer, and a garlande of lybertye. And in what place so euer a Jewe shal be found to be receyued, let it be walled wpth fyre, and for euer be made vnmete

meie for any man to dwel in. And thys is the coppe of hys wyppell.

The.iii. Chapter.

The people had pte to se the so greuously handled, and said they were so many that the names could be not be wyrtten.

A



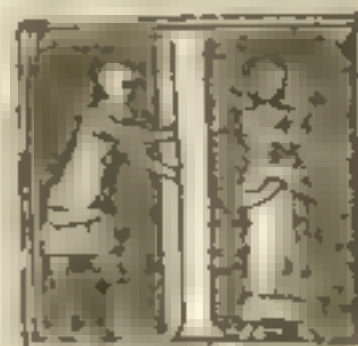
And whiche soeuer this proclamaciō was broughe, the people made cōmon feastes wth great ioye and gladnes, & olde malyce that was hardned in theyr mynd, now when they had licence, shewing it selfe forth. But þe Jewes were in great mourning: and lamentablye complained, groning in theyr bettes & bewaylyng that sentence of death was thus suddenly geuen agaynst them. What offyce or cyty, or what place inhabited, what by wayes was not ful of theyr waylyng and mourning? For they were sente away by so bytter and cruell sentence of the chiefe officers in the cytye, that for the straunge kynde of punishmentes, some of theyr enemyes setting befoze their eyes the misfertes that may happen to al men, and remembryng in theyr mynde the incertaine change of thys lyfe, bryd bewayle theyr ptefull sendyng away. For there were let be a greete softe of olde mē with hoie beds, & theyr legges crooked for age, whiche were threatened and rebuked, and made goo fast whichever they wold or no.

And the maydes that were lately maryed in steade of pleasure hadde mourning, and theyr beare that was embawmed, was now all dusted, and they sang mourning songes in steade of ioyefull balads, and all to vexed wth strange women, they were bounde and harrowed even tyl they came to theyr pte. Theyr husbands also haung balgars about theyr neckes in steade of gatlandes, beyng in theyr pong and florishyng peres, in steade of myght & quyetnesse passed the rest of the maryage dayes in mourning, and sawe deathe befoze they fete. And they were caryed away lyke wild beastes, and drawen wth chaynes, some were hold to the tops of theyr byrds by the necke, and other were so fettered that they coude not be vndone, and eablis set ouer theyr beades, because they shulde not see, al the while they sayled. When they had thus led the to theyr, when the sojney was done as the kynge commaunded, he had theyr shoulde be sette in the tentes, in the greete roume, that is befoze the cytye where horses do runne, for an example of punishment to all mē that come into þe cytye, and that go out into the countrey, whether wyllyng the to be amonge the men in hys army. nor yet wthyn the compasse of hys walles. When thys was done, and that he herde say that certayn of theyr nacion was gone pryncipe oute of the cytye, and byd olde betwale thys shameful mis-

erte of theyr byerchren, beyng angepe. he cōmaunded them also to be handeled after the same manner that the other were, theyr punishment norbyng to be dysmisyshed, and that all theyr kyndred by name shulde be attaynted. For he sayde that he wolde not nowe take anye of them into paynfull seruyce, but that in one daye he wolde slea them all wth suche punishmente as hath not ben deuised. So they were proclaimed traytours mooste bytterly, and scallions was kept continually frome the ryse of the sunne to the goinge downe, and yet was it not fourtye dayes. In the meane seasonne the kynge full of greete and continually ioye, kept feastes befoze all the images, hys mynde sette frome the truthe, and wth a mysed mouthe praycyng dumme thynges whiche coude nother speake nor helpe, & agaynst al reason blasphemynge the God of myght. And after that, when þe scribes had shewed the kynge, that they were habile to punish the Jewes no longer for the great multitude of them, for many of the were scattered abroad in the countrey, some yet at home, and some in other places, so that it was a thyng impossible to do for all the officers in Egypte. þe kynge threatened the soze, as though he they had bene byred to helpe them for grates. Yet so it fortuneth that they perswaded him. shewing evidently that they lacked bothe sword and pennies to serue the. And this was the plaine worke of hys prouidence, which byd sende helpe to the Jewes from heauē.

The.v. Chapter.

The kynge called for Hermon the Master of his Elephantes and had hym prepare the that they myght kill the Jewes, but by the myght of God the king fel n to such forgetfulness, that he wold not what he commaunded: and they were laud.



Then after he had sent for Hermon master of the elephantes beyng full of greete and vnplesurable anger, he commaunded that the nexte daye there shulde be geuen to hys elephantes greete quantite of fragrant sence wth muche wyne to dronke, that when they had myghtely dronke they myght be brought in sturke mad to kill the Jewes. And when he had commaunded these thynges, callinge together hys frendes and the chiefe of hys armye whiche were cruellye mynded agaynst the Jewes, he gat hym to hys scalle. But Hermon the master of hys Elephantes byd hys cōmaundementes hand somly, and hys seruantes came aboute eueninge and boide the selfe soules handes, and did al thynges þe was to be done amōge them, thynking about twylght to kill all the whole nacion. Now the Jewes semed to the gentiles to be destitute of all succoure, because they were so harde bounde wth handes, but al-

Do.iii. they

l. Mach.
vi. b.
Josephus
agaynst ap
p on in hys
second booke

The.iii. booke of the Mach.

they with one voice, with teares called
vpon the omnipotent Lord, & they mer-
ciful God and father, whiche was aboue
all power; desyringe hym to turne away
this wicked deute taken agaynst them,
and that by his royal commynge, he wold
take theyre fere oute of this desyre. And
thus they prayed toward heauen con-
tinuallie. But Hermon, whiche had filled
these cruel elephants with blinde proude
and frankensence, came erlye in the mor-
nyng to the court to tell the kynge of it.
But that goodly workman shipp of day
and nyght made from the begynnyng of
the worlde, & whiche is sente of hym that
geueth largely vnto all that he wyl, was
partely sente vnto the kynge, for he was
false in sleepe, and was muche deceyued of
his cruel purpose and frustrate of his an-
grye iudgemente. So þe Jewes when they
had passed þe tyme þe was appoynted; they
prayed thei holpe God, and prayed vnto
hym agayne, that he wold shewe vnto the
proude gētilles the strengthe of his myghty
hand. And when it was halfe an houre
past ten of the clocke, his seruants seing
that manie were come that he had sente
for, came and waked the kynge, and
tolde hym the slepe yet shante oute of his
eyes, that bynnet tyme passed awaye, and
tolde hym of the men that were come: and
the kynge remembryng hym, went wher
they were, & commaunded them that were
come to dīet to sit ryghte agaynst hym;
and so doynge he exhorted them to eate, &
to make merie al the dīet whyle. And as
they sate in longe talkyng, the kynge sent
for Hermon, and axed sharypely, wher the
Jewes were suffered alūe that dare. And
when he had shewed that he had done his
commaundement that nyght, and his
frendes had boyned mynes to the same, he
more cruel then Jhalatis, wel quoth he,
lette them thanke that I slepe so longe
to day, but thou without sayng, prepare
me the Elephantes agaynst to morowe,
euen after the same facyon to kyll these
Jewes cruelly. When all they that were
ther wer glad, and prayed this commaun-
dement of the kynge; euerie man went
home to his own house, wher they bestow-
ed y night, not so muche in slepe but to de-
uise as it was thought, all maner of
meanes howe to moche these selve soules.
So as sone as the cocke crew erly in the
mornyng, Hermon began to dyue these
armed beastes in a great walkyng place;
and all the people thowout the cry
came in se this awful syngelokynge. At
that tyme almoste heade with weeping
prayers & wooll songes holding up their
handes to heauen, prayed almyghty god
that he wold helpe them shoules agayne.
And on the next day, whē the kynge re-
ceyved his frendes, Hermon stode and cal-
led to his vnto, and declared vnto them that

The.v. Chapter.

it was the kynge mynde: whiche thynge
when the kynge hearde, meruayllinge at
this cruel syght, as a man that had for-
gotten al, axed what was the cause, wher
he dyd such thynge so diligently?

* But this was the myghty worke of
God that ruleth al, whiche made hym for-
get al thynge that he thought vpon be-
fore. And when Hermon sayde, both all
thy frendes, beastes, and menne of armes
& kynge are ready after thy pleasure, he
for these saynges verye fore angrye that
he hadde loste the remembraunce of all these
thynge thowout the prouidence of God,
lokyng fierlye and with great threates
nynges, sayde: as manie as be here þe haue
children, or that be boyned of the parentes,
that haue geuen vnto these cruel beastes
this much meate, lette them be sculd as
the innocēt Jewes shuld haue ben, whiche
haue excellentlye declared theyre sure and
perfitte sayntfulnes both to me and myne
auctorours, although no mā for sauoure
that they haue bene brought vpon with vs &
done sculte was euer deuyed of his life
for them. Thus Hermon had fore checkes
vnto the kynge, & was maruylouslye abashed
and astrayed, and euerie one of his frendes
wente theyre waye with heuy chere, & sent
away those that were come euerie mā to
do his own busynesse. And when þe Jewes
knew what the kynge had sayed, they pray-
ed the myghty Lord kynge of kynge, of
whom they hadde gotten this helpe. And
whē the kynge after his olde custome had
prepared a feast, and exhorted them to be
merie, callinge Hermon vnto hym with
grete threates, he sayed. Thou wyldest
how ofte shal I commaunde the to do one
thynge? Let se now at the last if thou canst
prepare the elephantes to kyll the Jewes?
The kynge knokked that sat with hym,
maruyllyng at the inconstancye of his
mynde, sayd these wordes: O kynge howe
longe wyldest thou tempte vs as though
we were mad, whiche nowe commaun-
dest vs to be slayned the thrid tyme, & cha-
ged agayne in doing the thynge, breakest þe
thou hast appoynted.

Verely the cōte for this cause is in a
grete rōdlyng, and manie come toge-
ther, threacyng that they wyl go away.
Wherfor the kynge full of madnes euen in
all pōntes like an other Jhalatis, not re-
gardyng the chaungyng of his mynde to-
ward the slaying of the Jewes, swore stis-
ly, that he wold kyll them without delay,
that they shuld be all to roden with the
sete and knees of the beastes, and that af-
ter he wold go into Jewrye, and there
with sword and fyre wast it all, and the bo-
ly place also of the Jewes, that he myght
not come suto, and bute al them that there
wer offer sacrific. Then his frendes and
knokke when they were gone, appoynted
for the army the most conuenient plas-
ces of the cōte to be surely kept. And þe mā

Deu. xviii

11. 22 ac. 1.

Act

her of the elephan'es, had brought his
beastes even almost to madnesse w^{ch} were
drunke wth tempred wth frankensence, and
decked fearefullie to loke to. And nowe a
boute the morninge the cyte beinge re-
plenished wth innumerable people a-
bout the place w^{ch} horses be coured, one
went unto the kyng movinge hym to come
to this sight. Wherewith an angry and
cruel mynde came out wth al his mygh-
tye Ollyphantes, wth a fiers mynde, desir-
inge to see the lamentable destruction
of the aforesayd selve soules. And when the
Jewes sawe about the gate the dust that
the elephan'es made in theyr commynge
out, and the host that folowed in harnes,
and the dust of the peoples fere, and herd
the horrible noise, thynkinge it to be the
laste momente of theyr lyfe, and the ende
of theyr myserie that they looked for, tour-
nyng them selves to mourninge, eche em-
braced and kyssed other, and toke theyr
kynfolke aboute theyr neckes, the father
the sonnes, and the mothers the dought-
ters, and some put theyr infants to theyr
brestes to sucke theyr laste. And agayne
myndfull of the helpe that they had before
from heauen, wth one consente they fell
flat to the grounde, takynge theyr chyl-
dren from theyr papves, & wth one voyce
cried aloude makinge theyr prayers to all
myghty God, that he wolde come and
helpe them that were nowe come to dea-
thes dole.

The.vi Chapter.

Cleazarus maketh his prayer. The kyng com-
maundeth yet agayne to kyll the Jewes by
the fowle of Elephants. Angels appeere and
save them. The kyng is turned to mercy.



And one Cleazarus a no-
ble man, one of the pry-
ests of that countrey, a
verie aged man, & ver-
tuous all his lyfe, w^{ch}
other sad mē about hym,
callinge unto the holre
God, prayed thus.

O myghty kyng and mooste myghty almygh-
tye God, wherby mercifullie gouernest al
thynges that thou hast made, loke vpon
the fode of Abraham, and the chyldren of
thy holre Jacob, thy chosen people conse-
crate unto the beinge straungers in an o-
ther land, and that Halbezarne vnto the-
lye, o father. Thou destroyedst pharaos ha-
pyng manie chariottes, sometyme þ kyng
of this Egypt, puffed up wth cruel sub-
berneise, & boastyng of tongue, thou brow-
nedst hym and his proude host in the sea,
& wth thy lyght of mercy dydest shine
vnto the Israelytes. Thou o Lorde ouer-
threwest Sennacherib the kyng of the
Assyrians beinge proud for all his inu-
incible fort of men, wherby he had subdued
vnto his power all the whole lande, and
was left vp agaynst the holre crite spea-
kyng cruel and proud wordes, shewing o-
penly vnto the gentiles thy power. Thou

sauest those thy frendes in Babylon, Dan. iii. &
wherby w^{ch} good chere gaue theyr lyues
to the fyre, because they wold not worship
vayne thyngs, and dydest cast demer into þ
butyrnge furnace, and sauest them vnto
vnto, even the verie beastes of theyr head,
turning the flame vpon al theyr enemies.
Thou broughtest Danell safe into lyghte
out of the den, wherby by false accusacyon
thoioy enuie was caste vnder the earte
to the lyons, to be deuoured of wyld bea-
stes, and dydest bring agayne Jonas safe
vnto his frendes, when he had ben fore
troubled in þ whales bely that was byed
in the sea. Nowe also O mercifull behol-
der of al thynges, say not but shewe thy
selfe vnto the people of Israell as thou ly-
as maye be, that it is vniuersally cruelly bad-
led of the vngacious and wycked genti-
les. And if our sturunge be w^{ch}en lyghte by
dwellinge in a straunge countrey, take vs
out of our enemies handes, o Lorde, and
destroie vs by what deeth thou wilt, least
they that thynke vayne thyngs, retorse
hauynge of those mens destruction wher
thou hast loued, and saye. Mo not they
owne God hard deliuered them. Wher-
fore thou that arte strengest and myghtiest
o eternal God, loke vpon vs now and haue
mercy vpon vs, wherby by the myghte of
wycked men, be taken oute of our lyfe as
though we were traptoures. Make the
gentyles to wonder at thy myghty power,
and vse thy strength to the healyng of the
kyndred of Jacob. Al these pong infers be
seche the hereof, and theyr fathers also in
teares. Let it be sene to al gentiles o Lorde
that thou helpest vs, & þ thou hast not tur-
ned thy face fro vs, but that þ haste not for-
gotten vs, no not in our enemies land. Deu. x. viij
O lord do even so. When Cleazarus had
made an end of prayinge thus, þ kyng & al
his great company was come w^{ch} his beastes
to þ horse courting place: wherby when the
Jewes saw, they made a greate shoute to
beaut in so much that all the valeys soun-
ded therof, eue that the people wept sore.
The þ glorious, omnipotent and true God
shewing his holle face, opened his heuyn
gates, fro whence ther came two angels
fereble to loke vpon, whom al dyd se saue
the Jewes. They let theyr enemies army,
and folled them w^{ch} fere and trouble,
and bounde them w^{ch} such fetters that
they myght not sturce. Then trembled the
kynges bodye, & he began to forgette his
pyful boldnesse.

The beastes also turned agaynst the mē w^{ch} they
that were in harnesse & trode them vnder
theyr fere and kyled them. So the kyng
turned his angre into pity, and to bewail
these thynges that he had done before.
For when he herde the crye, after þ sawe
them all troden to deathe, he mynde and
angelre rebukynge his frendes, he as-
buse the kyng quoth he, and passe all thy
rauntes in cruelty, pea and go aboute to
take

Exo. xiiij.

Esa. xlvij.

Josephus
agaynst Ap-
p. on second
booke.

The.iii.boke of the Mach.

take spirit and life from me, whiche haue
done for you, desiringe pryncely thynges
that be not for the profit of my realme.
Who hather for hyther and vnworthelye
put oute of theyr houses these men, which
kepte the holdes of oure realme saychful-
lye: Who hather so cruelllye punished those
men, whiche euen from the begynnyng,
haue bene aboue all other nations mooste
louynge vnto vs: Leuse the bondes þe they
vniuersally be bound wryth al, I say leuse the,
and let them go false for theyr good dedes
that they haue done before: let go the chil-
dren of the omnipotent and liuynge god,
whiche frome the tyme of our aduocates
to this daye, hather kept the state of oure
realme vntrobled. And these wordes spake
he, and they incontynente being leused wher
they had escaped deathe, praised the holpe
God theyr sauoure. Then afterwarde
the kyng commynge agayne into the cite,
called vnto hym his steward, and com-
maunded hym and other thynges þe per-
tayne to a feaste, to be geuen to the by the
space of vii. dayes, and decreed that in the
same place that they thought they shuld
haue suffered deathe, eue there they shulde
make merue. The they whiche before were
wounded and lyke to dye, pea goynge to
theyr deathe, in steade of cruell and bytter
deathe, keepynge an hollesome feast, being full
of gladnes, pointed out wryth their stoles
the place þe they were appointed to be slayne
in and buryed: and leuynge theyr song of
lamentacion, began a newe prayesynge
theyr sauoure and mercifulous God: and
puttynge amare all mourninge and cry-
ynge, daunted to thewre theyr gladnesse.
Likewyse also the kyng keepynge a great
feast gaue great prayses to god in heauen
for the healeth that he had geuen vnto the
vnloued for. And they that before appoy-
ned the to be kyled & deuoured of byrdes &
appointed them to the swerde, were asha-
med, and for theyr botte boldenesse, koolled
wryth dishonestye. So the Jewes as we
haue sayd, geuynge them selues to haun-
singe and feastyng, were full of ioye and
syrnging, & made a lawe of these thynges
to all þe came after, of theyr beyng in this
straunge councey: and appoynted the fore-
sayde dayes of theyr myrthe to be kepte,
not to byp and bowle in for glottony, but
for the healeth that was geue to them by
God: and afterwarde they wente vnto
the kyng and desyred that they myghte
goe home to theyr owne houses. * But
theyr description was kept from the. xxi.
day of Macho vnto the nyne daye of E-
pyr, fourtye dayes longe: and to bestrope
them they labored frome the iij. daye of
Epyr vnto the seuenche of the same that
is. iij. dayes, in the whiche the Lord of al
shewing his merue wonderfullpe, sa-
ued the all wrythout harme, and they kept
feastes, the kyng geuynge the al thynges
thereto euen to the. xiii. day, in the which

The.vii. Chapter.

they went, desyringe that they myght
go home. And when the kyng had prayed
the, he wrote this Epistle that foloweth,
declaryng the grete vehemencie of his
mynde.

The.vii. Chapter.

The kyng wryteth to all the rulers in E-
gypt to suffer the Jewes to go home. They
take chippynge. They put theyr troubles in
writing, and praye the Lord God of Israel
for cure.



King Ptolome Philopater to
all his rulers that be thowme
Egypte, & al that beare any of-
fice, sendeth gretinge and helth,
for we and our chyldren be in healtre. Af-
ter þe great God had sende us as good
spede as we oure selfe wolde wyshe, some
of our frendes thowme theyr waywardnes
made ofte iustante laboure vnto vs, and
perswaded vs to call together the Jewes
that were vnder our subiection, and cru-
ellye to punyshe them as captiues: for
they sayed we shal neuer be in quiete, be-
cause of þe hatred that they bare against
all nations, tyll we hadde so done. And af-
ter they had so cvered them, and broughte
the bytter bounde as slaues, or rather as
theues & murderers, wrythout al enquy-
ryng or pleading of theyr cause they wold
haue kyled the more cruel the þe Scythians.
But we rebuking them sharply for it, ac-
cording to our gentylnes toward al men,
and after we had muche worke to saue the
alyue by oure sauour, and when we hact
for a surtye that the heauenly God defen-
ded the Jewes, and that in euery poynt he
holp them as the father his chyldren, and
that also we byd consyder the good wyll
whiche they bere vnto vs, as they haue to
oure auncetours, we haue iustelye quyte
them frome all fautes whatsoeuer was
layed agaynst them: and haue commaun-
ded euery man in euery place that they
shulde be suffered to go to theyr own, and
that no man shoulde hurte them, or caste
them in the teethe wryth any thyng that
they haue suffered wrongfullye. For you
shal vnderstand that if we haue done any
hurte agaynst them maliciously or by any
meanes haue made them sadde, that we
shal haue agaynst vs not a man, but þe
God ruler of all power, to be reuenged of
these dedes in euery poynt alwayes, and
neuer hable to be auoided: Fare you wel.
Yet when they had receyued this Epistle,
they made not haste straitwayes to go
theyr wayes, but they desyred this thyng
also of the kyng, that whosoever of the
Jewes nacion had violat the holy God,
and willnglye broken his lawe, þe they
myghte be punished of them as they had
deserued: sayinge that they whiche hadde
transgressed goddes lawe for theyr belye
sake, would neuer be saythfull to the kny-
ges commaundement. He thynkinge the
to say true, prayed them, and gaue them
power

psal. xlii. a

Josephus
against Ap-
pion second
boke.

ii. mac. llii.
4.

Jer. xxi. a
i. mach. ii. b.

ii. mac. ii. b.

The.iii.boke of the Mach.

power to kyl whome oure al hye kynge:
dome those that had broke þe law of God,
& that they shulde not seke for anye pow-
er fro the kinge. Then they as reson was,
thankyng the kynge, they piped and
all the people with them cryng Alleluya,
wente awaye wth ioye: and as they wnt
kylled euery one of theyr naciþ that was
nought, for example to other: and in dede
that daye, they kylled aboue. iiii. hundred
menne, and were very ioyous as they kyl-
led them. But those that facke to God to
death, hauinge þe ful fruite of theyr healeth,
they went out of the cyye, crowned wth
verye swete floures of all sortes, wth cry-
ng and gladnesse, geuynge prayse to the
holye God of theyr fathers, the sauer of
Israell. And when they wnt come to Stro-
lomis Rodophoros, so called after the
nature of the place, where a nauye taried
for the, they kepte a feaste there by theyr
hole consente, seuen dayes, the kynge ge-
uynge vnto them gladlye all chynges ne-
cessary to theyr iourney tyl they came home.

The.vii.Chapter. Fol.lxxxiii.

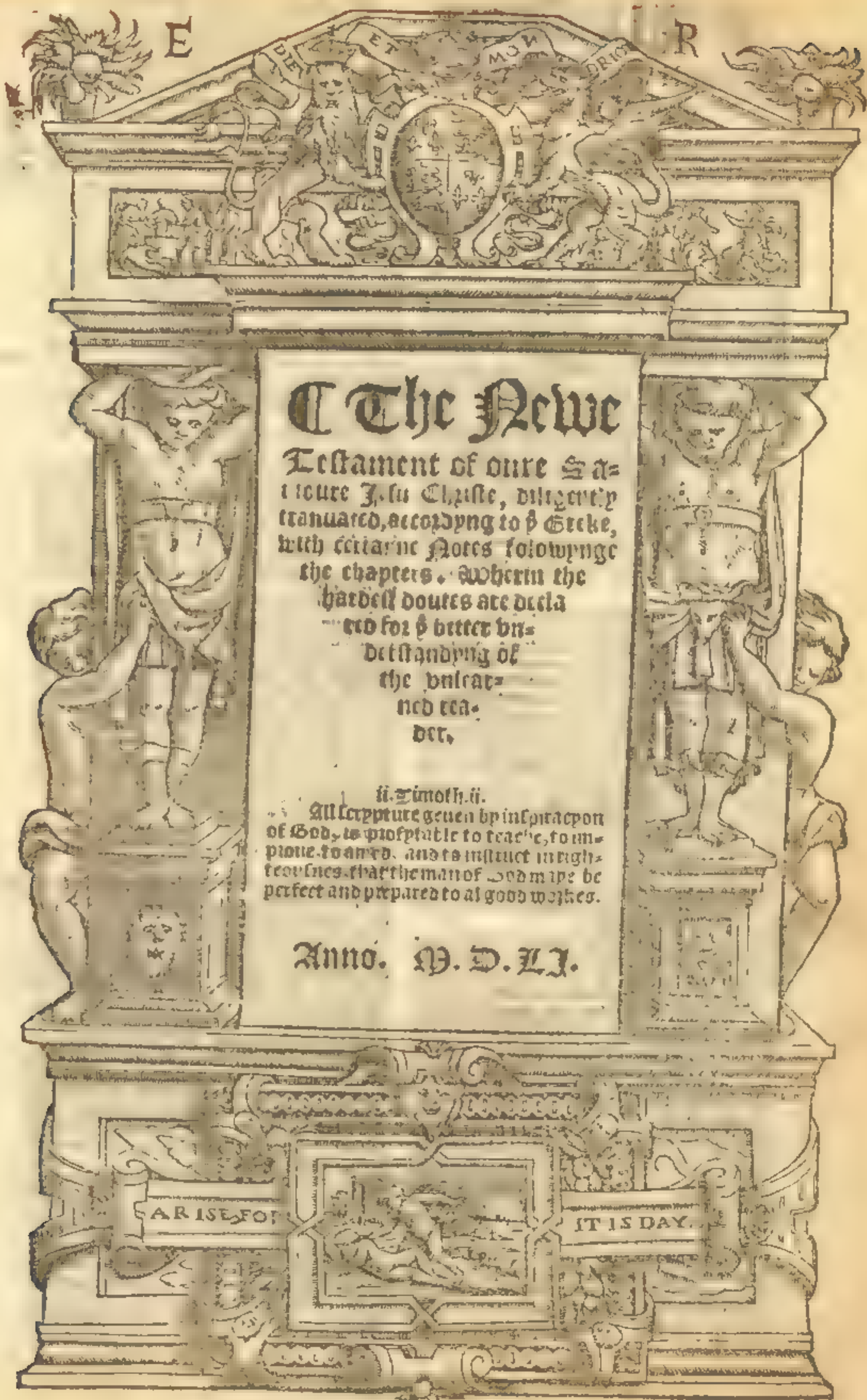
So departynge false wth worlde gratu-
lacions, there also they purposed to kepe
those glad dayes for the tyme of theyr be-
ing in a straunge land: and makynge and
dedicating a pyllet of prayse in the place
wher they feasted, they went theyr wayes
false dorbe by lande and by sea, fre & mes-
tye, and euerpe manne came home to hye
house by the kynges commaundement,
hauinge greater power agaynst theyr en-
emyes wth gloyre and feare, then euer
they had before: they were not let frome
theyr goodes by any man. For al men re-
ceyued theyr goodes, as they were named
in the bil of atteyndure, so that whosoever
had any thing of theirs, restored it agayne
wth greute feare, the hie God fi-
nishing theyr matres to al their
healthes. Praise be God
the helper of Is-
raell wth
out ende.

Thomas Mitten

*His Book
Acquainted
1718*

Mary, 19: Sept: 27: 1673.

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T The Newe

**Testament of oure Sa-
uoure I. Iu. Chaste, diligently
tranuared, according to þe Greeke,
with certayne Notes followinge
the chapters. wherein the
hardest doubtis are decla-
red for þe better un-
derstanding of
the vntrea-
ned rea-
der,**

ii. Timoth. ii.

All scripture geuen by inspiration
of God, is profitable to teache, to re-
proue, to amerce, and to instruct in righte-
teousnes, that the man of God may be
perfect and prepared to al good workes.

Anno. M. D. LII.

W. Tyndall vnto the Chri- styan Reader.



Hence had thou
most deere Rea-
der, the fewe
testament of Co-
uenant made be-
twix of God and
Christ a cloud.
Whiche I haue
looked ouer a-
gayne / nowe at
the last, with all
diligence, & com-
pared it vnto the

Greeke, and haue weeded out of it many faultes,
whych for lacke of helpe at the begynnyng and
ouerlyght, did flow therein. It ought some cha-
ged, or not altogether agreeing with the Greeke,
let the sinder of the faulte, consider the Greeke
phrase, or manner of speech left in þe Greeke or
des. All hole piterperfectencie and pterfence
is bothe one, and the futuretence is the optative
mode also, and the futuretence is of the impe-
rative mode in the actus voyce, and in the pas-
sive ruer. Lre whose person for person, nombre
for nombre, and interrogatyon for a conditio-
nal, and such lyke is wyth the Greekes a comon
blage.

I haue also in many places set lyght in the
margin to vnderstand the text by. If any mā
fynd faultes either in the translation, or ought
helpde (whiche is easer for many to do, then
so wel to haue translated it themselves of their
owne pugnunt wyttes at the begynnyng wth h
out an example) to the same it shall be lawfull to
translate it themselves, and to put what they
lust thereto. If I shall perceyue epyther by my
self or by the informatyon of other that ought
be escaped me, or myght be more playnly trans-
lated, I wyl shew after cause it to be amē-
ded. Howbeit, in many places, wth thynketh it
better, to put a declaracion in the margin,
then to runne to far from the text. And in ma-
ny places, where the text seemeth at the first chop
hard to be vnderstand, yet the circumstances be-
fore and after, and often readyng together, ma-
kerh it plain paough, &c.

Wherouer, because the kyngdome of heauen
(wher is the scrip^{ture} and a ord of God, may
be so locked vp, that he whych readeth or hea-
reth it, can not vnderstand it: as Christ testify-
eth how that the scribys and pharisees had so
shut it vp. Math. xxiii. and had taken away the
keye of knowledge. Lu. xi. that the Jewes which
thought themselves wythin, were yet so locked
out, and are to this day, that they can vnderstand
no sentence of the scrip^{ture} vnto their saluati-
on, though they can rehearse the letters creepe
where, and dyspute therof as subtilly as the po-
pythe Doctours of Dunelm daeche learyng, &
whych wyth they sophistry serued vs, as the
pharisees did the Jewes. Therefore, that I my-
ght be found faithfull to my father and Lord
in distributyng vnto my brethren and felowes
of one fayrly tuer due and necessary foode: so
by, & byng it and seasonyng it that the weake Ro-
manes may receyue it, and also be the better for
it: I thought it my dutye most deere reader to
waite thus before, and to shewe the, the ryghte
way in, and to geue the the true keye to open it

W. T. to the Reader.

wythall, and to arme the agaynst false prophe-
tes and malicious hypocrites, whose perpetual
sudge is to leuene the scrip^{ture} wyth gloses, &
ther to locke it vp, where it should laue soules,
and to make vs shote at a wryng mark, to put
our trust in those thynges that profyte their bel-
lyes onely, and dea our soules.

The ryght waye (yea and the onely waye)
to vnderstand the scrip^{ture} vnto saluacion, is
that we earnestly and aboute all thyng search for
the professyon of our baptysme or couenantes
made betwene God and vs: so for an example.
Christ sayth. Mat. v. happy are the mercyfull,
for they shall obtayne mercy. So, here God hath
made a couenant wyth vs, to be mercyfull vnto
vs, if we wyl be mercyfull one to another,
so that the man whych sheweth mercy vnto his
neighbour, may be bold to trust in God for mer-
cy at all nedes. And contrary wyse, iudgement
wythout mercy, shalbe to hym that sheweth no
mercy. So nowe if he that sheweth no mercy,
truste in God for mercy, his faith is carnall
and worldly, and but vayne presumption. For
God hath promysed mercy onely to the mer-
cyfull.

The ryght
way into þ
scrip^{ture}.

Jacob. ii.

And therfore the mercies haue not goddes
wo:rd that they shall haue mercy: but contrary
wyse that they shall haue iudgement withoute
mercy. And Math. vi. If ye shall forgyue men
their fautes, your heauy father shall forgyue
you: but and if ye shall not forgyue men their
fautes, no more shall your father forgyue you
your fautes.

There also by the vertue and strength of this
couenant, wher wyth God of his mercy hath
bound hym self to vs vntoworth, may he that
forgyuehys neyghbour, be bold when he res-
tourneh and amendeth, to beleue and trust in
God for remysyon of whatsoeuer he hath done
amys. And contrary wyse, he that will not for-
gyue, cannot but dyspayre of forgyuenesse in the
ende, and feare iudgement withoute mercy. The
generall couenant wherewith all other are com-
prehended and included, is this. If we make
our selues to God to kepe all his lawes, after
the example of Christ, then God hath bounde
hymself vnto vs, to kepe and make good all þ
merces promysed in Christ, theowout all the
scrip^{ture}.

All the whole lawe whych was gauen to vs: Lawe.
for our corrupt nature, is comprehended in the
ten commaundementes. And the ten commaun-
dementes are comprehended in these two: loue
God and thy neyghbour. And he that loueth
his neyghbour in God and Christe, fulfillerh
these two, and consequently the ten, and finally
the other. Now if we loue our neyghbours in
God & Christ, that is to wyte, if we be louinge
kynde and mercyfull to them, because god hath
created them vnto his kynde, and Christ hath
redemed them and bought them with his blood:
then maye we be bolde to trust in God thowout
Christ and his detourne, for all merere. For
God hath promysed and bound hym self to vs,
so that we shall not need to feare the power of
all oure aduersaries.

Nowe if any man that submyttech not hym
selfe to kepe the commaundemente, do thynke
that he hath any faith in God, the same manes
faith is vayne, worldly, damnable, deuplythe,
and vayne presumption: as it is aboute sayd:
and is no faith that can iustify or be accepted
before God. And that is it that James meanerh
in his epistle. For how ca a man beleue (sayeth
Paul, without a preacher? Rom. x. Now read
all the

all the scripture, and he where God sent anye to preache merce to anye, saue vnto them ones ly that repente and turne to God wth of thepy lictes, to kepe hys commandmentes. Vnto þ disobedient that wil not turne, is threatened wrath, vengeance and damnacion, accordyng to all the terrible iustices and feartfull examples of the Bible.

what faith
it is that sa
ueth.

Faith nowe in God the father thowow oure
hoide Iesus xpiist, accordyng to the couena
ntes and appoyment made betwix God and vs,
is our saluacion. Wherefore I haue euer no
ted the couenautes in the margentes, and also
promises. Wherouer wher thou findest a pro
mise and no couenaunt expessed therewith: ther
must thou vnderstand a couenaunt, that we, wh
we be reueined to grace, knowe it to be our tu
rpe to kepe the law. As for an example: Wh
the scripture sayeth. Mat. xii. Are and it shal be
geuen you, like and ye shall fynde, knoeke and
it shal be opened vnto you: It is to be vnder
stand, if that when thy neighbour areth, ihereth
or knoeke to the, thou thinke wth him the same
mercy whiche thou despyst of God, then hath
god pouid himselfe to helpe the againe, & else not.

if. thynges
are requy
red to be
gyn a chry
stian man.

Also ye se that two thynges are requyred to
begynne a chrystian man. The firste is a Redfist
sayth and trueth in almighty god, to obayne al
the merce that he hath promysed be, thowow the
deseruinge and merites of a bystres bloude ones
ly, without al respecte to our owne workes.

And the other is that we forsake euyl, & turne
to god to kepe his lawes, and to fyght agaynst
our felices and our corrupt nature perpetually,
that we may do the wil of god euerye daye bet
ter and better.

What the
nature of
gods word
is,

Whis haue I sayed (moste deare reader) to
warne the, leaue thou shouldest be deceyued, and
shouldest not onely read the scriptures in vain,
and to no prof, ie, but also vnto thy greater dā
nacion. For the nature of goddes word is, that
wholouer read it, or heare it reasond, and dis
posed before him, it wyl becom immediatly to
make him euery daye better and better, tyll he be
growen into a perfecte man in the knowledge
of xpiist, & loue of the lawe of god: of else make
hym worse and worse, tyll he be hardened that
he opawle resist the spire of God, and the blas
phemy, after the exple of Pharo, Gogan, Abirō,
Sala, Judas, Simon Magus, & luche other.

Whys to be euen so, þ word of xpiist, John
iii. do well confirme. Whis is condempnacion
(sayeth he) the light is come into the world, but
the mē loued darkenes more the light: for the
deedes were euil. Behold whē the lyyght of gods
word cometh to a man, whether he readeth or
heare it preached and testifyed, and he yet haue
no loue therto, to fastyon his lyfe thereafter, but
contineth styll vnto his olde dedes of igno
rance, then beginneth his iust dampnacion im
mediatly, and he so hencforth without excuse
in that he refused merce offered hym: for God
offereth merce, vpon the condicpon that he wil
mende his liuing: but he wil not come vnder the
couenaunt. And from that houre forwarde, he
wreth worse and worse, God takyng hys spi
rit of merce and grace from him for his un
thankfulness sake. And Paule writeth. Roma.
i. that the heathen because when they knewe
God, they had no luste to honoure hym wth
Godly luyng, therefore god poured hys wrath
vpon them, and toke his spiret from them, and
gouē them vp to their vntes iustices, to lerne
synne, from iniquity to iniquity, tyll they were
thowow hardened and paste repentance.

And Pharo, because when the word of god
was in his countrey, and gods people scattered
thowow al hys land, and yet neither loued
them nor it, therefore God gaue him vp: and in
takynng his spiret of grace from him, so harden
ed his herte with conceitnes, that afterward
no miracle could conuert hym.

Hereto pertayneth the parable of the talen
tes. Mat. xxi. The lord commaundeth the ta
lente to be taken awaye fro the euyl and foly
ful seruante, and to bind him hand and foot, &
to cast him into vnter darknes, and to geue the
talent vnto hym that had ten, sayng: to al that
haue, more shal be geuen. But fro hym that hath
not, that he hath shal be taken from him. What
is to saye: he that hath a good herte toward the
word of god, and to garnish it wth godly luy
ng, and to trusty it to other, the same shal in
crease more & more dayly in the grace of xpiist.
But he that loueth it not to lye thereafter and
to ete it other, the same shal lose the grace of
true know ledg, and be blyssed no more, and eu
ry daye wyl be worse and worse, and blinder and
blinder, tyll he be an vnter enemy of the word of
god, and his herte so hardened, that it shal be
impossible to conuert hym.

And Luke. xxi. The seruante that knoweth
hys maysters wyl, and prepareth not himselfe,
shal be beaten with many strypps: that is, shal
haue greater dampnacion. And Math. xxi. All
that heare the word of god, and do not obser
ue, blyde on sand: that is: as the foundacyon
layd of sand, cannot resist violence of water,
but is vndermined and ouerthrowen, euen so þ
sayth of them that haue no luste, nor loue to the
lawe of god, but lyd vpon the sand of theyr own
Imaginacyons, and not on the rocke of Gods
word, accordyng to his couenaunt, turneth
to despayre in tyme of tribulacion, & when
God cometh to iudge.

And the vnyuersite. Math. xxi. planteth & hye
red out to the husbende men that wuld not
render to the lord of the fruite in due tyme, and
therefore was taken from them, and hyed out to
other, both confirme the same. For xpiist sayth
to the Jewes: the kyngdome of heauen shal be
taken from you, and geuen to a nation that wil
bryng forth the frutes thereof, as it is come to
passe. For þ Jewes haue lert þ spiritual know
ledge of his commandmentes, and also of all
the scripture, so that they can vnderstande no
thyng godly. And the doct is locked vp that al
their knowyng is in vayne, though manye of
the take greute paine for Gods sake. And in
Luke. iii. the trye that beareth no frute, is com
maunded to be plucked vp.

And finally, hereto pertayneth wth infinit
other, the terrible parable of the vnticare spy
rit (Luk. xi. whych after he is cast out) when he
cometh and fyndeth his house swete and gar
nyshed, taketh to hym euen worse then himselfe,
and cometh and entreaty in, and dwelleth ther:
and so is the end of the man worse then the be
gynnyng. The Jewes, they had cleuid them
selues with Gods word from all outwarte
idolatre and worshipping of idoles, But their
heres remained styll sapiblle to Godward,
and toward hys merce and truth: and therefore
without loue also & luste to his lawe, & to their
neighbour for hys sake: & thowow false trust in
their owne workes to whiche heretofore, the chyl
dren of perdicpon the wyched by Moys of Rome wth
his lawes hath brought vs xpiist more ed
homynable ydolaters then before) became ten
tyme worse in the end then at the begynnyng.

W. T. to the Reader.

For the first idolatry was soone spied, and easy to be rebuked of the prophetes by the scripture. But the latter is more subtle to beyle withal, and an hundred tymes of more difficultie to be waded oute of mennes hertes.

This also is a conclusyon nothyng more reuerent, or more proued by the testimonys & exam- ples of the scrip. ure, that if any that fauoureth the worde of God, be so weake that he can not chaſte his flesh, hym wyll the Lord chaſtise, & scourge euery day wharper and wharper, with tribulacion and myſfortune, that nothyng shal prosper wth hym, but all shal go agaynst him whatſocuer he taketh in hande, and shal viſcite hym wth poverte, with synnethes and disea- ses, and shal plague him with plague vpon plague, eche more lothsome, terrible and fearful then other, till he be at better deſiance wth his flesh.

Let vs therfore that haue none at this tyme oure eyes opened agayn thow the tender mer- cy of God, kepe a meane. Let vs so put oure trust in þ mercy of God thow Jesus Christ, that we knowe it our dute to kepe the lawe of God, and to loue our neyghbours for their fa- thers sake, which created them and bought the- so deſerue wth hys blood. Let vs walke in the feare of God, and haue our eyes open to bothe partes of Goddes covenantes, certified that none shalbe farther of the mercy, saue he that will fight agaynst the flesh to kepe hys lawe. And let vs arme oure selues wth this remem- brance, that as a byſtles wynges iuſtifie from synne and set vs in the fauour of God, so oure owne dedes thow we working of the ſpíríte of God, heulpe vs to continue in the fauour and the grace, vnto which Christ hath bought vs, & that we can no longer continue in fauour and grace, then while our hertes do kepe the lawe.

Furthermore, concerninge the lawe of God, this is a generall conclusyon, that the whole lawe, whether they be ceremonies, sacrifices, yea or sacramentes eyther, or preceptes of equi- tyte betwene man and man thow we out all de- grees of the worlde, all were giuen for our pro- fit and necessity onely, and not for anye rebe that God hath of our keepinge them, or that hys roye is encreased ther by, or that the dede it self doth please hym. That is all that God requy- reth of vs when we be at one wth hym, and do put our trust in hym, and loue euery man hys neyghbour to þe hym, and to haue compaſſyō on hym in al hys nedes, and to be merciful vnto hym. This to be cūn to, & haue testifieth.

Let vs layinge this is the lawe & the pro- phetes, that is, to do as thou wouldest be done to, accordinge I meane to þ doctrine of the scrip- ture, and not to do as thou wouldest not haue done to the, is al that the lawe requyeth and þ prophetes. And Paule to the Roma. xiii. affi- meth also, that loue is the fulfilling of the law, and that he whiche loueth, dothe of hys owne accord all that the lawe requyeth. And 1. Tim. i. Paule sayth that the loue of a pure hert and good conscience and fayth vnſpained, is the end and fulfilling of the lawe. For sayth vnſpained in Christes blood, causeth the to loue for Christes sake.

For the
cause of
loue.

Whiche loue is the pure loue onely, and the onely cause of a good conscience for then is the conscience pure when the eye loueth Christ in al hys dedes, to do them for hys sake, and not for hys own singular aduantage or any other wretched purpose. And John both in hys Gospel & also epistles, speaketh neuer of any other lawe then to loue one another purly, & synge þ

W. T. to the reader.

we haue God hym self dwelling in vs, and al that God desyeth, if we loue one the other.

Requyeth then that sayth to God, and loue & mercifulnes to our neyghbours is al that we must vnderſtande and interpet by them, so þ all inſeruitour lawes are to be kepte and obser- ued as long as they be seruantes to fayth and loue: and then to be broken immediatly, if tho- rowe anye occasion, they hurte eyther the fayth whiche we woulde haue to Godward in the con- ſcience of a byſtles bloude, or the loue whiche we owe to oure neyghbours for Christes sake. And therfore when the bynd Pharisees mur- mured and grudged at hym and hys discy- ples, that they brake the Saboth daye and trady- ons of the elders, and that hym self did ease the publycans & synners, he answered. Each. it alledgyng. O leas the Prophet: So rather I learne what this meaneth. I requyre mercy & not sacrifice. And Matthew. xii. Whiche sayth what this meaneth I requyre mercy and not sacrifice. For onely loue and mercifulnes vnderſtande the lawe, and alle nothyng. And he that hath not that wrytten in hys herte, shall neuer vnderſtand the lawe no though al þ an- gels of heauen went about to teach hym. And he that hath that grauen in hys herte, shal not onely vnderſtande the lawe, but also shal do of hys owne inclination al that is requyred of the lawe, though neuer lawe had lent grace: as all mothers do of themselves without lawe. This theyr chyldren al þ can be requyred by any law, loue ouercomynge al pain, griefe, triboulness or lothſomnes: and euen so no dout if we had con- tynued in our first state of innocencye, we wuld euer haue fulfilled the lawe without compul- ſion of the lawe.

Only loue
vnderſtand
beth þ lawe.

And because the lawe whiche as a doctrine, thow teachyng euery man hys duty, doth de- ſerue our corrupt nature, is laſtly & partly deſcribed by Moyses, therfore is lytle mention made therof in the newe testament, saue of loue onely, wherein al the lawe is included: as is dede men- tion made of the newe testament in the olde lawe, saue hert and there are promyses made vnto them that Christe shoulde come and clieſe them and deliuer them, and that the Gospel & newe Testament shoulde be preached and publi- shed vnto al nacjons.

The Gospel is glad tydynges of mercy, & grace, and that our corrupt nature shalbe hea- led agayne for Christes sake, and for þ merces of hys deſeruynges onely: yet on that condycion that we wyl turne to God, to learn to kepe his lawes ſpirituallly, that is to ſay, of loue for his sake, and wyl also ſuffer the curſynge of our in- fymities.

Gospel.

The new Testament is as much for to ſay, as a newe cōmāunt. The old Testament is an old temporall cōmāunt made betwene God & the carnal chyldren of Abraham, Isaac, and Ia- cob, otherwyſe called Iſrael, vpon the dedes and the obſeruyng of a temporall lawe. Wher the reward of the keeping is temporall lyte and prosperite in the land of Canaan, and the byea- ringe is rewarded wth temporall death and punyſhment.

Newe Te-
stament.

But the newe Testament is an euerylaſting cōmāunt made vnto the chyldren of God tho- rough apde in Christ, vpon the deſeruynges of Christ: Wher eternall lyte is promysed to al þ beleeue, and death to all that are vnbelyeuynge. For dedes if I kepe þ lawe are rewarded wth the temporall promyses of this lyfe. But if I beleeue in Christ, Christes dedes haue purcha- sed

sed

for me the eternal promises of everlasting life. If I commit nothing unto by or do, I desire to my read, that no man shall see. If I hurt no man, I am not here that no man hurt me. If I help my neighbour, I am most happy. If I help me against, so that with cure and desire, with which I serve other men, I desire that other men do the same to me in the same way, and they extend no further. But I have a desire to abide to life everlasting unto all that believe. These be some things in this place, concerning the law and the Gospel, the new Testament and the old: so that there is but one God, one Christ, one faith, and one baptism. I desire that thou, that it is but one Gospel, though many write it, and many preach it. For all preach the same Christ, and bring the same glad tidings. And the twelve Apostles with the Gospel of John and his twelve Epistle, and the first Epistle of St. Peter, are most pure Gospel, and most plainly and publicly describe the glory of the grace of Christ. If ye require more of the law, like in the Prologue to the Romanes, and in other places, where it is sufficiently intreated of.

Repentance.

Repentance this word is taken of an old man, who is called to, persuade the penitent in the old testament generally. So it is to turn, to be converted. For which the translation that we take for St. Jerome hath most part to turn, to turn, or to be converted, and sometimes penitence. And in the Greek the new testament hath perpetually translated to turn in the heart and mind, and to come to the right knowledge, and to a mans right way again. For which Martinus Dantes translation hath sometimes (ago penitentiam) I do repent, sometimes penitence, sometimes (habeo penitentiam) I have repentance, sometimes (penitet me) it repenteth me. And Erasmus voucheth much this word (revertor), I come to my self, or to my right mind again. And the very sense and significatyon both of the Hebrew and also of the Greek word is, to be converted, to turn to God with all the heart, to know his will, to live according to his laws, and to be cured of our corruption with the oil of his spirit, and wine of obedience to his doctrine. In which conversion or turning, if it be unfinished, these four do accompany it, and are included therein. Confession, not in the priestes care, for that is but mans iuratron, but to God in thy heart, and before all the congregation of God, how that we be sinners and synners, and that our whole nature is corrupt and inclined to synne and all unrighteousness, and therefore cursed, wicked, and damnable, and his lawe help and iule, by which our spiritual nature is

The four partes of repentance

delivered, and also to our neighbours, if we have offended any person particularly. When confession and sorrowfulness, that we be such damnable sinners, and not only have sinned, but are wholly inclined to sinne still.

Thirdly, of which our old doctors have made no mention at all in the description of their penance, that God for Christes sake do his good, and receive us to mercy, and is at one with us, and will heal our corrupt nature. And fourthly satisfaction, or amendment making, not to God, but to his holy will, to my neighbour, whom I have hurt, and to the congregation of God, whom I have offended (if any open crime be founde in me, and such a thing of a mans selfe unto the congregation or church of Christ, and to the officer of the same, to have his selfe corrected and governed henceforth of them, according to the true doctrine of Christ. And note this: that as satisfaction or amendment making is counted righteousness before the world, and a purging of the synne, so that the world when I have made a full amendment hath no further to complain: And so faith in Christes blood is counted righteousness, and a purging of all synne before God.

Satisfac-
tion.

Discover he that synneth against his brother, synneth also against his father almighty God. And as the synne committed against his brother, is purged before the world with amendment, or allying himselfe, so is the synne committed against God, purged thorough faith in Christes blood only. For Christ saith. John. 1. If ye love me, keep my commandments. That is to say, if ye love me, that there be no other sacrifice or satisfaction to Godward than me, ye remaine in synne before God, howsoever righteous ye appear before the world. Therefore now we see how he call this (Martinus) repentance, conversion, or turning again to God, either amending, or whether ye say repent, be converted, turne to God, amend your living, or what ye lust, I am content so ye understand what is meant thereby, as I have now declared.

Elders.

In the old Testament the temporal leaders and rulers of the Jews, which had the governance over the people are called elders, as ye may see in the four Evangelistes. Out of which custom, Paul in his epistles, and also Peter, call the prelates and spiritual governors which are bishopps and priestes, elders. Nowe whether ye call them elders or priestes, it is to me all one, so that ye do understande, that they be officers and servants of the word of God, unto the which all men both high and lowe that will not rebel against Christ, must obeye as long as they preach and rule true, and no longer.

upon the Gospell of S. Mathew.

to become a preacher, a feeder of souls. Finally in



a prince of the republicans, a father of justice;

Touching the Euangelistes, ye see in the new Testament clearly, what they were. First Matthew, as ye read Matthew 10. 3. & 11. 2. & 13. 5. was one of Christes Apostles, & was with Christ all the tyme of hys preaching, and heard hys owne selfe almost all that he wrote.

at lyuu.

The Fifth Chapter.

That he maye proue Iesus to be the
messias, whom the Prophetes promised, he
counteth bys Genealogie euen from Abrahā.
Then describeth he the assurance of Mary
& Ioseph, & how Christ was conceived thro-
ough the holy ghost, & howe Ioseph warned
by the Angell, toke Mary to his wyfe.



Ops is the boke of p ge-
neration of (a) Iesus
Christ, the sonne of (b)
Dauid, the sonne also
of Abraham.

*Abrahā begat ʿIsaac:
ʿIsaac begat ʿJacob:

2 Ge. xxi. 1 Jacob begat Judas and his brethren.
 * Ge. xxi. 1 + Judas begat Phares + Zarah of Thamar:
 1. 40. 11. a Phares begat Esrom:
 Gen. xxi. 1 Esrom begat Aram:
 Gen. xxi. 1 Aram begat Aminadab:
 Ruth. iii. 1 Aminadab begat Naasson:
 1. 40. 11. a Naasson begat Salmon:
 1. 40. 11. a Salmon begat Booz of Rachab:
 Ruth. iii. 1 Booz begat Obed of Ruth:
 Ruth. iii. 1 Obed begat Jesse:
 1. 40. 11. a Jesse begat Dauid the king:
 Ruth. iii. 1 + Dauid the king begat Salomon. of her

B that was the wife of Aipe:
 * Salomon begat Roboam:
 Roboam begat Abia:
 Abia begat Asa:
 Asa begat Josaphat:

Ala begat Eolaphat:

Josaphat begat Joram:
 ‡ Joram begat, c, ~~Mo~~o~~z~~ias:
 * ~~Mo~~o~~z~~ias begat Joatham:
 ‡ Joatham begat Achaz:
 Achaz begat Ezechias:
 Ezechias begat Manasses:
 Manasses begat Amon.
 Amon begat Josias:
 Josias begat (b) Jeichonias & his brethren
 about the tyme they were carped awaye to
 Bablon.

And after they were brought to Babilō,
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud
Abiud begat Eliacim:
Eliacim begat Azoj
Azoj begat Sadoc
Sadoc begat Achin
Achin begat Eliud
Eliud begat Eleazar.
Eleazar begat Matthan.
Matthan begat Jacob.
Jacob begat Joseph the husband of Mary,
of whych was borne that Iesus, that is
called(e) Christe. &

Althe generacions from Abrahā to Dauid, are xiii generacions And from Dauid vnto the captiuitie of Babilon, are. xiii. generacions. And from the captiuitie of Babilon vnto Chriſt, are alſo fouetene generacions.

+ The birth of Iesus Christ was on thys
 wise. When his mother Mary was betro-
 thed to Ioseph, before they came to dwell
 together. He was found wpth childe by the
 holy ghost. Then Ioseph hys husband be-
 eing a perfect man and loth to make an ex-
 ample of hys was minded to put hys a-
 way secretly. + While he thus thoughte,
 beholde the g Angell of the Lord apered
 vnto him in a dreame, saying: Ioseph thou
 sonne of Dauid, feare not to take vnto the
 Mary thy wfe. For that which is concep-
 ued in her, is of the holy ghoste. She shall
 bunge forth a sonne, and thou shalt call
 hys name Iesus. For he shall saue his peo-
 ple from theyr synnes. +

All this was done to fulfill þat which
was spoken of the Lorde by the prophet,
saying. Behold a mayd shalbe wþ child,
and shal bringe forth a sonne, & they shal
call his name, h, Emanuel, which is by in-
terpretacion, God wþ vs. h

And Joseph as soon as he awoke out of
 slepe, sayd as the Angell of the Lorde had
 bydden him, and toke his wyfe vnto hym,
 and knewe her not, tyll she had broughte
 forth by the first sonne, & called his name
 Iesus.

The Notes.

(a) Jesus, or after the Hebrew Jesus, is by inter Jesus.
 ppetation. Saviour.
 (b) David and Abraham are first rehearsed, be- David.
 cause Christ was especially promised unto the
 to be of theyr seed.
 (c) Read the. iii. chap. in the 1st & 2nd booke of Mo-
 saie. in 6th letter b. where thou shalt se what hath Honar.
 be left

e li. Para.
pdt. d
I li. Para.
pdt. n. and
schil. d
lit. Regum
pdt. n. v. ruf
pdt. ruf.
el. Parat.
xvlt.
lit. Parat. c
Agge. i a
i. ely. lit. n
i. Parat.

1040. f. b.

卷之四，五。六。
並刊註，七。八。

D
 Dist. II. 8
 Acta. III. 8
 Clape. VII.
 Emanuel.

Joachim. be left out in this place.
(d) In the booke of our tyme is left out Joachim, the father of Iechonias, as appeareth by the first booke of Paralypo. the. ii. chap. in the letter B. wher Iechonias is declared to be Iechonias sonne.

Epiphany. (e) Christ is in Hebrew, Greek, and signifies anointed, which name was given to all high-priests and prophets in the old lawe, because they were anointed with oyle: but to the sonne of the virgin, because he was anointed with the oyle of the spirit more abundantly then any other, in his anointinge was also signified by the other.

Example. (f) They be made examples, whiche be example punysshed as cruel doctes, to put others in feare to do the lyke.

Angel. (g) Angel, is by interpretation, Messenger, wherfore the priests and al other that do declare and set forth the will of worde of God, are in scripture called Angels.

Emmanuel. (h) Emmanuel, is interpreted, God with us. Wherfore the name was given unto Christ, because he being God, was as Paule witnesseth, found lyke unto us in all thyngs, synne only excepted.

First borne sonne. (i) The myghte of the Evangelist wher he declared Christ to be the first sonne of Mary, was to proue that he was the sonne of a virgin, accordyng to the prophesie that was spoken of him, and not to declare that Mary had no chyldren after hym, as some phantasy.

The ii. Chapter.

When men come from the east, and worship Christ with worshippe of gifts, in hom Herode by treason, desired to destroy. But hindered by God of his purpote herein, he slew all the young chyldren in Bethleem. But Christ at the warning of an Angel is carryed into Egypt, and by counsaile of the same Angel returneth into Nazareth.

When Jesus was borne at Bethleem in Jewry in the tyme of Herode the kyng: Beholde, there came (a) wylmen from the east to Jerusalem, saying: Where is he that is borne kyng of Jewes? We have seen his starre in the east, and are come to worship hym.

Mathew. ii. a
John. vii. b When Herode the kyng had heard this, he was troubled, and al Jerusalem with hym, and he gathered all the chiefe Priests and Scribes of the people, and axed of them, where Christ shoulde be borne. And they sayed unto hym: at Bethleem in Iudye. For thus it is written by the prophete. (b) And thou Bethleem in the land of Iudye, arte not the least, concernyng the pounces of Juda. For oute of the hall come the capitayne, that hall (c) gouerne my people Israel.

Then Herode privily called the wylmen, and diligently enquired of them, the tyme of the ster that appeared, and sent them to Bethleem, saying: Go and search diligently for the chyld. And when ye have founde hym bring me word, that I may come and worship hym also.

Clave. 1e a
Mat. xxi. b When they heard the kyng, they departed: and lo, the ster wher they sawe in the east wente before them, tyll it came a stode ouer the place wher the chyld was. When

they sawe the starre, they were maruelously glad, and went into the house, & founde the chyld with Mary his mother, and kneeled downe and worshipped hym, & opened their treasures and offered to hym gyftes, * gold, frankincense & myrr. And after they wer warned of god in a dreame, that they shoulde not go agayn to Herode, they returned into theyr owne countreys another waye.

When they were departed, Beholde the angel of the Lorde appered to Joseph in a dreame, saying: Arise, and take the chyld and his mother, and flee into Egypt, and abyde there tyll I bypnyng the word. For Herode will seeke the chyld to destroye hym. Then he arose, & toke the chyld, & his mother by nyght, and departed into Egypt, & was ther vnto the death of Herod, to fulfill that wher was spoken of the Lorde by the prophete, whiche sayeth, * Out of Egypt have I called my sonne.

(e) When Herode perceyving that he was mocked of the wylmen, was exceeding wroth, and sent forth and slew all the chyldren that were in Bethleem, and in all the coastes therof, as many as were two yere old and under: (f) accordyng to the tyme which he had diligently searched out of the wylmen.

Then was fulfilled that wher was spoken by the prophete Jeremie, saying: On the hilles was a voice heard, mournynge, wepyng and great lamentacion. Rachel weping for hyr chyldren, and woulde not be comforted, because they were not. * When Herode was dead: behold, an angel of the Lorde appeared in a dreame to Joseph in Egypt, saying: Arise and take the chyld and his mother, and go into the land of Israel. For they are dead * whiche sought the chyldes lyfe. Then he arose up, and toke the chyld and his mother, & came into the land of Israel. But wher he heard that Archelaus dyd raygne in Iudye in the roume of his father Herode, he was afraid to go thither. Notwithstandynge after he was warned of God in a dream, he turned asyde into the parties of Galile, and went & dwelt in a cytie called Nazareth, to fulfill that which was spokn by the prophetes: he shalbe called (h) a Nazarene. &

The Notes.

(a) Strabo, who was in the tyme of Christes birth sayeth, that the the wylmen, were certayne sage men among the Persians, as Apollonius was among the Hebrewes. He sayeth also, that they were the priests of the Persians.

(b) Note, that wher it is sayd, And thou Bethleem in the land of Iudye, arte not the least &c.

The scribes ded as our prelates do, when they had rather rehearse a piece of scripture, as they find interpreted by some of the doctours, then as it lyeth in the text. For the place of Archelaus, hath thus. And thou Bethleem Ephraim, art lytle amonge the thousandes of Juda.

(c) To gouerne, is to rule the people by law. To gouern

Mat. xxi. c
Luce. ii. c

Jer. xxxi. c

Mat. ii. d

Mat. ii. d
Luce. ii. d
John. i. d

Jude. i. d
Clave. 1.

Wile men.

Note.

To gouern

of S. Hather.

chasse wyth ynquencheable frys. 6 7. 8

¶ The hebreues do often vse thys worde wor-
shipp for bowyng of reuerence wth the inclina-
tion and bowyng of the body, as ye haue. Ge-
ne. xliii. a. And Reg. xlii. &c

15. Anacrepins in the fourth chap. of his *Diurnales*, maketh mention that Augustus Caesar hearing that Herode had slayne his owne sonne among the other infantes, sayd: It is better to be Herodes swyne, then his sonne. Meaning that he would not kyll his sworne, because the Lawes lawe forbode o' vs. of swyns flesh.

(f) According to the tyme. &c. were in vs be ga-
thered that it was. ii. yeares after the byrth of
Christ, per the wplemen had found him,

(g) Were not, is as much to say, as they remaine not in. o her This prophesie is one of the 3 be verified a fullfilld. Divers waves, & at sundry times, being truly spoken of the al. Is appereth by the exl. chap. of Ieremy, wher immediately after this prophesie is promised the returne of the child, en of Israel fro captiuitie. a 3s al. b. c. d. & a. a. a. a. This was spoken of Sampson But for as much as the holpe ghost had ordeyned Sampson to be a figure of Christ, it is necessary that the thinges spoken of him, should be fulfilled in Christ.

Chem. Chapter.

John being comended for the hardnes of
his tye, beginneth to set forth the gospel with
preaching and Baptysme. he reponeth the hy-
pocrisse of the Pharisees, & consaileth the to re-
pent. And Christ being baptised of him, & heard
by a voice þ came frō aboue to be þ son of god.

And those daies John ^{the} * Baptiste
came & preached in the a wylde-
nes of Iurp. saying: ~ Repent, ^{for}
kingdome of heuē is at hande *
This is he of whom it is spoken by the p^{ro}-
phet & say w^hich sayeth: The voyce of a cri-
er in wylernes prepare the Lordes way,
and make his pathes str^{ai}te.

¶ This John had his garment of Camels
herre, and a gaddell of a skinn about his
loynes. His meate was b Locustes and
wild honie. Then went oute to hym, Jeru-
salem and al Iurpe all the region round a-
bout Jordan, and were baptised of him in
Jordan, confessing their finnes. &

+ When he sawe manie of the pharisees
and of the Saduces come to his baptisme,
he sayd vnto the: * O generation of euy-
peters, who hath taught you to flee from the
vengeance to come? Bynge forth there-
fore the frutes belonging to repentance.

And se þe once tynke not to lye in port
selues. we haue Abrahā to our father. For ʒ
say vnto pou. þ ʒod is able of these stones
to raise vp chyldren vnto Abrahā. Que now
is the axe put vnto the roote of the trees. so
þ euery tre w'ch bringeth not forth the good
fruit. is hewē downe and cast into the fire.

I baptise you in water* in token of re-
pentance, but he that cometh after me, is
mightier then I, whose shoes I am not
worthye to beare. He shall baptise you
with the holygheste and with fyre, whiche
bath also hys fan in his hande, and will
purge hys floure, and gather the (d)
wheat into hys garner, and will burne the

¶ Then came Iesus from Iordane to Iordan, unto Iohn to be baptised of hym. But Iohn forbad hym, saying: I ought to be baptised of thee: & comest thou to me? Iesus answered and said to him: Let it be so nowe. For thus it becometh vs to fulfill al righteousness. & he he suffered hym. And Iesus as soon as he was baptised, came straight out of the water. And lo, heauen was open ouer hym: & Iohn sawe the spirit of God descend like a dole, & lyght vpon him. And lo, there came a voyce fro heauen, sayinge. This is my beloued son, in who is my delpte. ¶ The Notes.

(a) Wilderness. This wilderness was not a place altogether void of habitations, but as our fort lies be. small inhabited.

(6) Locusts after Plinie, are certaine beasts, which the Parthians and Ethioppans doe commonly use to eat. See the xi. booke, and xi. chapter. And xvi. booke, xii. chapter of Plinie. Notwithstanding some hold op n on that they be coppes or budbes of trees or fruites.

(c. Clipped at certain lengths, u n g e n t i r
is to receive b i p mouth, wherbi p female biteth
of p males head, & the yong gnaw out the daws
beap. Reade plinie in lps. x. boke. s. xvi. clj.

(c) All righteousness, that is to do all the ordinances of god, for such purpose as god ordained the same. The.iii. Chapter.

Jesus being led into the beire, fasteth, and
ouercometh Satans temptacions. Then he
goeth to Galyle and preacheth the Gospell, and
calling Peter and Andrew, John and James
to be his disciples, approueth his doctrine by
healing miraculously, many diseases.

Then was Jesus (a) led awaye of the Spūte into wilderness to be tempted of the deuill. And whē he had fasted .xl. dayes & .xl. nightes, he was afterward an hūgred. & he came to hym the temptour, and sayd: if thou be the sonne of God, command that these stones be made bread. He answered & sayde: it is written, *mā shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

Then the deuyll toke hym vp into the holpe ctyte, and set hym on a pynacle of the temple. and sayd to hym p^rph^rie the sonne of God, cast thy selfe down. For it is wrytten, * he shall geue his aungels charge ouer the, & they shall be ready to carrye thee in their handes, that thou dash the not thy foote agaynst a stone. And Iesus sayd to hym, it is wrytten also. Thou shalt not tempte thy Lord God. The deuyll touchyn hym agayn, & led him into an erce long breuynunt p^rnt, and shewed him all the synagogs of the world, and all the glory of them, and sayde to hym, all these will I geue thee, if thou wilt fall downe and worship me. The lord Iesus bote hym, & sayd, sayeth Iohⁿ is wrytten thou shalt worship the Lord thy God, and hym only shalt thou serue.

When he came forth, and beheld the
angels came and ministered unto him. **† When**

D
Mat. i. b.
Luc. iii. b.
John. i. c
Mat. i. b.
Luc. ii. d.
Eph. vi. a
mat. xxi. a
Luke. i f. b.
Mark. i. b.
ii. det. f. v.

Wilderness.
Sept 2

Locusts.

Tippecanoe.

We hear,
 all cry
 Ours.

3
1. 2. 3. 4.
5. 6. 7. 8.

It is, viz. a
 Chap. xvi. c
 244. 11. 2

10 sat. 11. 12.

Deut. vi. 8.
and, iii. 9.

Dr. H. C.
and Dr.
H. C.

Luke. vii. 6 When Iesus had heard that John was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite upon the sea, in the coastes of Zabulon and Neptalim, to fulfil that, which was spoken by Esay the prophet, saying, The land of Zabulon & Neptalim, the way of the sea beyonde Jordan, Galyle of the Gentyls, the people which sat in darknes, sawe greate lycht, and to them which sat in the region and shadowe of death, lycht is begon to shyne.

C From that tyme Iesus began to preach, and to say (b) repent: for the kyngdome of heauen is at hand. **Mat. i. 16** As Iesus walked by the sea of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, casting a net into the sea, for they were fishers: and he said vnto them folowe me, and I will make you fishers of men. And they straightway left their nettes, and folowed hym.

And he went forth fro thence, & saw ether two brethren, James the sonne of zebede & John hys brother, in the shipp, with zebede his father mending their nettes, & he called the. And they without taryng left the shipp and their father, and folowed hym. **Mat. ix. 10** And Iesus wente about all Galile, teaching in their synagoges & preaching the gospell of the kyngdome, and healing all manner of sicknesses, and all manner of diseases amonge the people. And his fame spredde abroad throughout all Syria. And they brought vnto hym all like people that were taken wth divers diseases & grypings, & them he wet possessed wth deuyls: & those he wet lymatike, & those that had the palsy: & he healed the. And they folowed him a great number of people from Ierusalem, & from Turp, & from the regions that lye beyonde Jordan.

The Notes,

Led awaye into wilderness. (a) Led awaye into wilderness, &c. Not because no man can be tempted of the deuyll oute of wilderness, but because our Sauour (who vled to eate and drynke indifferently in all mens company) myght not haue fasted so longe, and so straitely in those partes where he had bene before conversant, wherby the deuyll myght haue iust occasiō to tempte him in such sort as he did. **To repent.** (b) To repent is to sorrow euē fro the bottom of the heart & see we dyd so, thynge wherof we repēt, & to endeuoure wth our might to do the contrarye. **Gospell.** (c) Gospell is the glad tydings of the fre mercy and redemption thowme Ch. 11. c.

The v. Chapter.

There is described the whol sermo of Christ, in the which first he sheweth what trow blessednes is: & what be the offices of those that shoulde be chiefe. After that he declareth the true sence of the law, by bringyng oute of examples of murdres, adulter, swearing, & loue of the neighbour.



Luke. vii. 1 When he saw the people, he went vp into a mountayne: & when he was set, his disciples came to him, and he opened his mouth, and taught them, sayinge Blessed are the (a) pure in sparte, for they shal see the kyngdome

of heauen. Blessed are they that moorne, for they shal be comforted. Blessed are the meke, for they shal inherite the earth. Blessed are they which (b) hunger and thirst for ryghteousnes, for they shal be filled. Blessed are they that are merciful, for they shal receiue mercy. Blessed are they that are pure in herte, for they shal see God. Blessed are the (c) peacemakers: for they shal be called the children of God. Blessed are they which suffer (d) persecution for ryghteousnes sake, for they shal be the kyngdome of heauen. Blessed are ye when men reuile you, & persecut you, & shal falsely say of you, that ye are blasphemers, & be glad, for great is your reward in heauen. For so persecuted they the prophets which were before you. Ye are the salte of the earth: but if the salte haue lost her saltnes, what can be salted therewith? It is thenceforth good for nothing, but to be cast out, and to be trode vnder fote of men. Ye are the lycht of the world. A cite that is set on an hill, can not be hid, neither do men light a candle and put it vnder a bushel, but on a candelsticke, and it lychteth all that are in the house. Lette you poure lycht so shyne before men, that they may see your good woorkes, and glorifie your father which is in heauen.

Think not that I am come to destroy the law or the prophets: no, I am not come to destroy the, but to fulfil them. For truly I say vnto you, till heauen and earth perishe, one iote or one tittle of the lawe shall not escape, till all be fulfilled.

Whosoever breaketh one of these least commaundementes, and teacheth men so, he shal be called the least in the kyngdome of heauen. But whosoever (e) obserueth and teacheth the same, shall be called greate in the kyngdome of heauen.

For I say vnto you, except your ryghteousnes exceede the rightuousnes, of the scribes and pharises, ye can not enter into the kyngdome of heauen.

Ye haue heard howe it was sayed vnto them of the old tyme, Thou shalt not kyll. For whosoever killeth, shal be in daunger of iudgement. But I say vnto you, whosoever is angry wth his brother withoute a cause, shall be in daunger of iudgement. Whosoever sayth to his brother (f) Racha, shall be in daunger of a council. But whosoever sayth thou fool, shall be in daunger of hel fire.

Therefore when thou goest to offer thy gifte at the altare, and there rememberest that thy brother hath ought agaynst the: leue there thy offering before the altare, and go thy way first and be reconciled to thy brother, and then come and offer thy gifte.

Agre wth thine aduersary quickly, whiles thou art in the way wth hym, lest that thy aduersary deliuer the to the iudge, and the iudge deliuer the to the mynister, & then thou be cast into prison. I say vnto the, thou shalt not come out thence, till thou hast payed the vttermost farthinge.

Ye

Ier. xxi. 3

1 Pet. ii. c. iii. c. iii. c.

Act. v. c.

Ye Salt.

Mat. ix. c. Luke. xiii. c. Lycht.

Mat. x. c. Luke. xiii. c. and. x. c. Mat. vi. c. 1. Pet. ii. b.

Luke xvi. b. Esay. vi. c. Lu. xvi. b. 3. Job. ii. b. Eccl. xvi. b.

Exod. xx. c. Deut. v. b. Leuit. xxi. c. Mat. v. c.

Will sp. e. Job. xli. b. Mat. v. c. Mat. v. c. Lycht.

Luke. xiii. c. 2. 1. Pet. ii. c.

The Gospell

of S. Mathew.

E Ye haue hearde howe it was said to them of old tyme. Thou shalt not commit adultery. But I say vnto you, that whosoever loketh on a wyfe with luste after her, hath comitted adultery with her already in his hert.

Wherfore if thy right eye offendeth thee, plucke him out, & cast hym fro. Better it is for thee that one of thy members perishe, then that thy hole bodye shoulde be cast into hel. Also if thy right hand offendeth thee, cutt hym off and cast hym from thee. Better it is that one of thy members perishe, then that thy hole bodye shoulde be cast into hel.

It is sayed, whosoever putteth awaye his wyfe let hym geue her a testimoniall also of the deuorcement. But I saye vnto you, whosoever putteth awaye his wyfe (excepte it be for fornicacion) causeth her to breake matymonpe. And whosoever marryeth her that is deuorced, breaketh wedlocke.

Agayne ye haue heard howe it was sayed to them of olde tyme, thou shalt not forswear thy selfe, but shalt performe thyne othe to god. But I saye vnto you, sweare not at all, neither by heuē, for it is gods seat: nor yet by the earth, for it is his fote stole: neither by Iherusalem, for it is the citie of that great kynge: neither shalt thou sweare by thy heade: because thou canst not make one whyte haire or blacke. But your communicaciō shalbe yea yea: nay nay. For whatsoeuer is more than these, cometh of euil.

Ye haue hearde howe it is sayed: an eye for an eye, a tethe for a toth. But I saye to you, that ye resyste not wronge. But whosoever smyth thee a blow on thy right cheeke, turne to hym the other. And if any man wyl sue thee at the law, and take awaye thy cote, let hym haue thy cloake also. And whosoever wyl compell thee to go a myle, go with hym twayne. Geue to hym that arerh, and from hym that woulde borrowe tourne not away.

Ye haue heard howe it is said: thou shalt loue thy neighbour, and hate thine enemye. But I saye vnto you, loue your enemyes. Blesse them that curse you. Do good to them that hate you. pray for them which do you wronge and persecute you: that ye maye be the chyldren of your father that is in heauen: for he maketh his sunne to aryse on the euil, and on the good, sendeth his raine on the iust and vniuste. For if ye loue them which loue you: what rewarde shal ye haue? Do not the publicans euil so? And if ye be frendly to your brethren only what singular thyng do ye? Do not the publicans likewise? Ye shall therefore be perfect, euē as your father which is in heauen, is perfect.

The Notes.

(a) Woe in spirit are such as set not their care upon the gettinge or keepinge of riches, but labour diligently in their vocacion, because god hath commaunded so. And if the riches of the world chaunce to the, they receiue it as thāgers & enuious to desire no more. And hath commaunded.

(b) To haue and cherishe righteuousness, is to be as deuout of the righte hert and mind of god, and the framing of our lyfe to god.

For as the bodye is of meate and drinke, (c) Peace makers are called the chyldren of god, because they are not only makers of outward & worldly peace, but also of peace makers of conscience, who do by the comfortable promises of the scriptures, make amonement betwene god & our conscience.

(d) God rewardeth his faithful seruantes, not because they be perfect, but because the perfection cometh for his sake.

(e) This obseruynge & teaching, is not of outward letter, but of spirit. Which who lo obserueth & teacheth, shalbe great in the kyngdome of God: That is, in his preaching the word of God. For his dedes and wordes shal preach both one thyng. That is declared by that that followeth: Except your righteousness, &c.

(f) Matha after Chrysostome, is a word of god which speche, by which is shewed that the mind is moued to anger. But vnder this word foole, doeth St. Augustine & Chrysostome vnderstande all inury, opprobriouse and despitful wordes.

(g) This offeryng is mentioned in Paul. Ro. xii. (h) To plucke out the eye, is to mortifye the concupiscence of the herte, proceeding by the means of the eye. And likewise to cut of handes & fete, as Math. xviii. 9. & Mar. ix. 43.

(i) Hate thine enemye. This had the pharisees added to the commaundement, because of that they found written in Exodus. xvi. 17. & Deut. xxi. 16. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100. & 101. & 102. & 103. & 104. & 105. & 106. & 107. & 108. & 109. & 110. & 111. & 112. & 113. & 114. & 115. & 116. & 117. & 118. & 119. & 120. & 121. & 122. & 123. & 124. & 125. & 126. & 127. & 128. & 129. & 130. & 131. & 132. & 133. & 134. & 135. & 136. & 137. & 138. & 139. & 140. & 141. & 142. & 143. & 144. & 145. & 146. & 147. & 148. & 149. & 150. & 151. & 152. & 153. & 154. & 155. 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(m) Be not careful, etc. There is not forbidden

of S. Mathew.

Walter,
Walter.
Huk etc.
Hites, etc.

D
 3 fol. 61. b.
 mat. rebt. a
 Duke, v. e.
 Roma. 11. b

The forbyddeth rather iudgements of other
mannes fautes. He exhorteth to continual pray-
ers: & sheweth the summe of the law, the way
of saluation, and how to know false prophe-
tes. Last of al, he sheweth that the worde of
God not only must be heard, but also expre-
ssed in dedes.

Iudge (a) not, that ye be not iudged. For as ye iudge. so shall ye be iudged. And wpth what measure ye mete, wpth the same shall it be measured to you againe. Why seest thou a mote in thy brothers eye, & perceapest not the beame that is in thyne owne eye? Or why sayest thou to thy brother: suffer me to plucke out the mote out of thine eye, and beholde a beame is in thyne owne eye? Thou sayest, spcke cast out the beame out of thine owne eye and then shall thou see cleaerly to plucke out the mote out of thy brothers eye.

Ms. xviii. a

Some b not þ which is holy to dogges,
neither can ye poure peales before same:
least they tread the n. vnder them: fete, and
the other turne againe and all to rent you.

Are and it shalbe geuen you. Seke and
ye shall fynde. Knocke and it shalbe opened
vnto you. For whosoever wille, receaueth
the that seeketh, fyndeth, and to him that
knocketh, it shalbe opened. Yf there anye
man amonge you which has sonne aged
yn breade, would he offer hym a stone? Or
if he had a fyre, would he proffer hym a
stick, or a thorn whyle he are euill, can geue
hys chylde good gyfte. Howe muche
more shal your father vnto you in heauen,
geue good thynges to them that aske hym.

27

Therefore whatsoever we would that we
should do to our enemies so do to the things
of the same in the prophets

111

Enter in at the straight gate: for wide
is the gate and broad is the way that lead-
eth to destruction: many that be which
go in thither. And the strait gate, and
narrow is the way which leadeth unto life:
many strive to enter in, but few are able that to find it.

& beauer of faile & prophetes which come
 to point thees clotheinge, but inwardlye
 they are mannyng woules. Ye shall know
 byn hyt by the frutes. Do not a this grapes
 of the corrector fogges of bynners: Even so
 myng of the bynnger's frute good frute.
 But a curst of the bynnger's frute ill frute.
 I goe further in my bynng frute bad frute:
 I praye a bynnger to myng to my good frute.
 I praye to be bynnger's frute not to myng good
 frute shall be bynnger's frute and out into
 the frute. Therefore by the frute ye shall
 know the frute.

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219 St. 211. 0
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11.4.

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307. 1896. 1897.

110. W. E. 11. 6

...

33. 1. 15. von Claffenbuitone, 23. 1. 15.

Master, shill enter into the kingdome of
heauen: but he that doeth my fathers wyl
which is in heauen. Many wil saye to me
in that day. Master, Master, haue we not
in thy name prophesied: And in thy name
haue caste oute deuylls: And in thy name
haue done many miracles: And then wyl
I knowlege vnto the, that I neuer knew
theem. Departe from me, ye workers of
iniquitye.

Whosoever heareth of me these sayings
and doeth the same, I will liken him vn-
to a wise man which buildeth his house on a
rock, and abundance of raine descended,
and the floods came, and the windes blew,
and yet upon that same house, and it falle
not, because it was grounded on the rock.
And whosoever heareth of me these sayin-
ges and doeth the same, he will be likened vn-
to a foolish man which buildeth his house vpon
the sand: and abundance of raine de-
scended, and the floods came, and the win-
des blew, and yet upon that house, and it
fell, and great was the fall of it.

And it came to passe, that when Je-
sus had ended these sayings, the people
were assured at his doctrine. For he
taught them as one, having power, and
not as the scribes. The Notes.

Est. i. d.
Luh. 161. d

¶ I doe not so muche as the righteousness of
God, that he will please with the same. thyn-
ges that the offence is committed with all. As is
mine ord' in þe booke of W^{id}domes the xi Chap-
ter, C. xlviii. ver. C. So that: if we mysdome o-
ther vpon lyke occasions, we shal in lyke man-
ner be mysdemed of other. If we haue small
except: we shal send as little. &c.

Judge not,

of God. The Dogges are the obstinate blinded
which are ready to persecute all such as go a-
gainst to encrease that. And such are such as be
light in belly lapping so much, that if they be
not to be forced to leave they, surely per will
they incontinence returne to the same.

Give not.

3. Beware of false prophets, &c. False proph-
ets are preachers that pervert & wrest the word
of God to their own uses, signify the appearance of
outward holynes, Ravens & wolves are ty-
pical of such that delight in persecution, and murthering
of innocent blood. 3. &c.

Falte 1010
4212.

Whoſoever heareth, &c. This ſimilitude of
the ſtone declarerh that our ſhould be grounde
our confidence upon none other foundation, but
the ſure rocke of Chriſt Ieſus.

Badbyng.

There is one haupnge power. vi. This power is of
spirit of prophets, wherhe appeared not in the
old testament. For they build altogether vpon old
testament constitucions. . . . The .viii. Chapter

Source.

Christ healing of Lepers by miracle, the ma-
 ther had the pottie, Peters mother in law,
 and many other, shewed the power of his di-
 uinitie, and of the power of faith in him: &
 also appeasing the tempest by and by with
 his worde, and casting the deuiils into hog-
 ges. And amonge these thinges he sheweth
 what woulde he woulde haue them to be of
 that follow hym.

When he was come downe fro the
mountaine. muche people folo-
wed him. And so, that came a le-
per and worshipped him say-
ing

ing: Master. if thou wilt, thou canst make me cleane. And Jesus put forth his hande and touched him, saying: I will be thou cleane, and immediatly his leprosy was cleansed. And Jesus sayde vnto hym: See thou tel no man, but go and shewe thy selfe to the priesse, and offer the (a) gyfte that Moses commaunded in wytnes to them.

¶ When Jesus was entred into Capernaum, ther came vnto hym a certayne Centurion, and besought hym saying: My lord my seruaunte lyeth speke at home of the palsy, and is greuously payned. And Jesus sayde vnto hym: I will come and heale hym. The Centurion answered and sayde: Sir, I am not worthy that thou shouldest come vnder my rofe, but speake the worde onely, and my seruaunte shalbe healed. For I also my selfe am a man vnder power, and haue souldiers vnder me: and I saye to one go, and he goeth, and to another come, and he cometh, and to my seruaunte, do this, and he doeth it. When Jesus hearde that, he merueled and sayed to them that folowed hym: Clerely I saye vnto you, I haue not found so great fayth no not in Israel. I saye therfore vnto you that manye shall come from the East and west, and (b) shall rest wth Abraham, Isaac, and Jacob in the kyngdome of heauen: & the chyldren of the kyngdome shalbe cast out into viter darckenes: there shalbe weeping and gnashynge of tethe. Then Jesus sayed vnto the Centurion, go thy way, and as thou beleuest, so be it vnto the. And his seruaunt was healed the selfe houre.

¶ And then Jesus went to Peters house, and sawe his wyues mother lyinge speke of a feuer, and touched her hande, and the feuer left hyr: and she arose, and mynystred vnto them.

¶ When the euen was come, they brought vnto hym many that were possessed with deuyls. And he caste out the spites wth a worde, and healed all that were speke, too fullfyll that which was spoken by Esaias the prophet, saying. He toke on hym oure inprynties, and bare our weakenes.

¶ When Jesus sawe muche people about hym: he commaunded to go ouer the water. And there came a scribe and sayed vnto hym: master, I will folowe the whithersoever thou shalt go. And Jesus sayd vnto him: the foxes haue holes, and the byrdes of the ayre haue nestes, but the (c) sonne of man hath not wherein to reste his heade. Another that was one of his Disciples sayed vnto hym: master suffer me first to go and burye my father. But Jesus sayd vnto him, folow me: let the deade burye the dead.

¶ And he entred into a shyp, and his Disciples folowed hym. And beholde there arose a greate tempest in the sea, in so much that the shyppe was couered wth waues and he was a slepe. And his Disciples came vnto hym, and awoke hym, saying: master saue vs, we perishe. And he sayed vnto the

why are ye feareful, O ye of lytle fayth? Then he arose, and rebuked the wyndes & the sea, and there folowed a greate calme. And the men maruailed and sayed: what man is this, that both wyndes and sea obey hym? &

¶ And when he was come to the other syde into the countrey of the Bergesites, ther mete hym two possessed of deuyls, whiche came oute of the graues, and were oute of measure feare, so that no manne myghte go by that waye. And behold they cried out saying: O Jesu the sonne of God, what haue we to do wth the? Art thou come hither to tormente vs before (e) the tyme be come? And there was a good waye of from them a greate herde of swyne feeding. The deuyls besoughte hym saying: if thou caste vs out, suffer vs to go oute waye into the herde of swyne. And he sayed vnto the: go your wayes. Then wente they out and departed into the heard of swyne. And beholde the whole hearde of swyne was carryed wth violence headlong into the sea, and perished in the water. Then the heard men fled and wente they wayes into the cite, and tolde euery thyng, and what had fortunied vnto the possessed of the deuyls. And beholde all the cite came out and met Jesus, and when they sawe hym they besoughte hym for to departe oute of theyr coastes.

¶ The Notes.
(a) The gyfte of the gyfte is mentioned in the rule of Antiochus in the letter B. And Christ commaunded the gyfte to offer it, as a worship to the priesse that he would not haue one rote of the lawe left vndone tyll it were fulfilled in him.
(b) What rest, &c. To rest with Abraham, Isaac and Jacob, is to be of the same fayth and hope that they were. The chyldren of the kyngdome are the people of the Jewes. Viter darckenes, is gnoyance of gods mysteries. Gnashynge of tethe is paine, the greefe wherof cannot be expressed wth tounge. The east and west, are all the parts of the world.
(c) The sonne of manne, is a name muche bled amongst the prophete, and communely geuen vnto hym that shoulde conserue and rebuke synnes of the people. Wherfore I haue to declare hym selfe to be no lesse then a prophete, & yet to be a very naturall man, callinge hymselfe to be the sonne of man.

(d) Let the deade burye the deade: is as muche to saye, as let such as endeuoure not to folow my doctrine, without whiche no soule lyueth, burye the deade carcases: wherunto they may ryght well be compared.

(e) The tyme wherin the wycked spites shalbe tormented, is the daye of Iudgement.

¶ The ix. Chapter.
¶ Ch. 9. healeth him that was lyke of a palsy. He taketh Mathew & Paulian to be one of his disciples, & rebuketh the counterfeyt holines of the Pharisees, & of Johns disciples whiche stode in outward things. He healeth a woman that was sycke of a bloody flux, he rebuketh a madden that was deade to lye, healeth the dumme and hym that was possessed of the deuyll, he rebuketh the Pharisees that murmured agaynst hym, and hath pite of the people.

Job. xxi. 6
Psal. cxi. 5

D
Mat. v. 2.
Luk. vii. 1.
Bergesites.

II. Cor. vi. 2.
Math. v.

Isa. xli. 1.

The gyfte.

To rest.

Sonne of man.

The deade.

The tyme

When

Mat. ii. 9.
Luce. v. 8.
John. v. 8.



When he entred into a shippe and passed ouer, and came into hys owne cite. And lo they brought to hym a man sicke of the palsey, lying in his bed. And when Jesus sawe the faythe of them, he sayde to the synners be forgiuen the. And behold certayne of the scribes said in thei selues: this man blasphemeth. And whē Jesus sawe their thoughtes, he sayde: wherfore thinke ye euill in your hertes. Whether is easier to saye, thy synnes be forgiuen the, or to saye: arise and walke. (a) What ye maye knowe that the sonne of man hath the power to forgiue syns in earth, then sayde he vnto the synners: arise, take vp thy bedde, and go home to thy house. And he arose and departed to hys owne house. And when the people sawe it, they maruailed and glorified God which had geuen suche (b) power too men.

Actes. ix. 6.
and. iii. 8.

Mat. ix. 1.
Luce v. 1.
and. x. 1.
Mathew.

And as Jesus passed forth from thence, he saw a man sit, receiuinge of custome, named Mathew, and sayde to hym: folow me. And he arose and folowed him. And it came to passe, as he sat at meate in the house: behold manie publicans and sinners came and satte downe also wth Jesus and hys Disciples.

When the pharises saw that, they said to hys Disciples: wherfore eateth your master with publicans and synners. When Jesus hearde that, he sayde vnto them: The whole nede not the physicion, but they that are synners. Go and (c) learn what that meaneth: I haue pleasure in merce, and not in offeringe. For I am not come to call the ryghteous but synners vnto repentance. Then came the disciples of John to hym sayinge: why do we and the pharises fast oft: but thy Disciples fast not? And Jesus sayd vnto them. Can the wedding childe moune as long as the bydegrome is with them? The tyme will come when the bydegrome shall be taken from them, and then (d) shall they fast. No man receiue an olde garmente wth a peice of new cloth. For the tyme taketh he away the peice again from the garment & the rent is made greater. Ther do men put newe wine into old vessels, for then the vessels breake, and the wine runneth out and the vessels perishe. But they putte newe wine into newe vessels, and so are bothe saued together.

Mat. vi. 1.
Luce. xii. 1.
and. x. 1.

Act. ii. 1.

Mark. v. 1.
Luce. xii. 1.
and. x. 1.

Whyles he thus spake vnto them, behold there came a certayne ruler, and worshipped hym sayinge: my daughter is euen nowe deceased, but come and laye thy hand on her, and she shall liue. And Jesus arose & folowed him with his Disciples. And behold, a woman which was oppressed with an issue of bloude, came behinde hym & touched the hem of his vesture. For she sayde in hir selfe: if I may touch but euen his vesture onely, I shall be safe. Then Jesus turned hym about and beheld her,

sayinge: Doughter be of good comfort, thy faythe hath made the safe. And she was made whole euen that same houre.

And when Jesus came into the rulers house, and sawe the mynstrels and the people raginge, he sayde vnto them: Gette you hence, for the mayde is not deade, but sleepe. And they laughed hym to scorne. As sone as the people were putte forth, he wente in and toke her by the hand, and the mayde arose. And this was noised through out all that land.

Mark. v. 1.
Luce. vii. 1.
John. xi. 1.

And as Jesus departed thence, two blind men folowed hym cryinge and sayinge: O thou sonne of Dauid haue merce on vs. And when he was come home, the blinde came to hym. And Jesus sayde vnto them. (e) Seleue ye that I am able to do this? And they sayde vnto him: yea Lorde. Then touched he they eyes, sayinge: accordyng to your fayth, be it vnto you. And their eyes were opened. And Jesus charged them, sayinge: Se that no manne knowe of it. But they as they were departed, spred abroad hys name througheout all the lande.

As they were come oute, beholde a dum man possessed of a deuil, was broughte too hym. And as sone as the deuil was cast out, the dum spake: And the people merueiled, sayinge: it was neuer so sene in Israel. But the pharises sayd: he casteth out deuils, by the power of the chiefe deuell.

Mark. vii. 1.
Luce. ix. 1.
and. x. 1.
Mathew.

And Jesus wente aboute all ctytes and townes teachyng in the synagoges and preachyng the gladd tydings of the king dome, and healyng al manner sicknesses and disease amonge the people. But when he saw the people, he had compassion on them because they were oppressed awaye, and scattered abroad euen as shepe hauing no shepherde.

Then sayed he to hys Disciples (g) the harvest is greate but the labourers are few. Wherfore praye the Lord of the harvest to sende forth labourers into his harvest.

The Notes.

- (a) This miracle shalbe a signe vnto you, that I haue power to forgiue synne.
- (b) The I. was sayng that he to be none other but man: glorified God which had geuen such power vnto men, as was the healyng of the synners, whiche was comonly geuen vnto al the prophetes, as a confirmation of the doctrine. But the chiefe thyng to be noted here, is that such as haue this power, haue also power too keepe syn. For he heled the synners, that they by they might knowe he had power to keepe syn. This remitting of syn therfore is the certifying of the synners of his syns be forgiuen.
- (c) Learne what this meaneth. For this was declared that the repentant wil seke to do the workes of merce (omitting wherof he shalbe charged at the latte day): not to appease the wrath of god with sacrifice, for that must be the work of such one as is already iust and perfect, & not of a synner that seeketh for iustice thow he syn.
- (d) This is no superstitious fast upon nyether dayes, but such as is mentioned in the Actes the xxv. Chap. and in other places of the Epistles.

That ye may knowe howe to men.

Learne. etc.

They shall fast.

Sapeth.

e, It is the phrase of speache to saye that the thyng which made vs apte to receiue any bene-
fit, gaue vs the benefyte. The sayth of the wo-
man healed hir not: but made hir apt to be hea-
led of Christ. Euen so when we saye that sayth
onely maketh vs apte to receiue iustys from God by
Christ, and for Christes sake.

Believe ye.
sc.

f. This questiō declareth that faith prepareth
and maketh vs meete to receiue Goddes bene-
fites. And the charge he gaue them, not to tell
any man of it, declareth that he would not haue
vs reioyce in temporall benefytes as that was.
And they spreadyng abrode of the thyng, de-
clareth that they sought þ̄ glory of God, whose
power they had afore confessed to be in Christ.


The heruest

g. The heruest is the heries of men prepared
to receiue the word, as it appereth of the Sa-
maritane. John. iiii. f.

The x Chapter.

Christ sendeth forth his twelue disciples to
preache his worde, hauyng power to do mira-
cles, with warnynges and commaundementes,
what they shoulde do, and what they shoulde be-
ware of, what rewardes they shoulde looke for
of the worlde, and contrary what of God.
Beside this he sheweth what rewardes they
shoulde haue that receiue them, and howe they
shoulde be mynded that folow hym.

Mark iii. b
and vi. a
Lu. vi. b.
12. a. 9. c. a.
Apostles
are sent.

 And he called his xii. disciples vnto
him, and gaue them power ou-
er vncleane spirites, to cast the
oute, and to heale all maner of
sickneses, and al maner of diseases. The
names of the xii. Apostles are these. The
first Simon called also Peter: and Andrew
hys brother. James the sonne of Zebede, &
John hys brother: Philip and Bartholo-
mew, Thomas and Mathew the publi-
can, James the sonne of Alpha, and Leb-
beus, otherwyse called Thaddeus. Simon
of Cana, and Judas Iscarioth, which al-
so betrayed hym.

Luk. ix. a.

These xii. sent Iesus, and commaunded
them, sayinge: Go not into the wayes
that leade to the Gentyles, and into the ci-
ties of the Samaritanes enter ye not. But
go rather to the losse shepe of the house of
Israel. Go and preache, sayinge that the
kingdome of heauen is at hande. Heal the
sicke, cleanse the lepers, rase the dead, cast
out the deuils. Frelye ye haue receyued,
frelye geue agayne. Possesse not golde, nor
siluer, or brasse in your girdles, nor yet
scrip towardes your iourney: neither two
coates, neither shues, nor yet a staffe. For
the workman is worthy to haue hys meate.
Into whatsoeuer cite, or towne ye shall
come, enquire who is worthy in it, & there
abide till ye be go thence.

Act. viii. b.
Lu. ix. a. x. a.

Philip. ii. a
1. Tim. v. c
Luk. x. c.

Act. xii. e.
aud. xvi. a.

And when ye come into an house, salute
the same: and if the house be worthy, your
peace shall come vpon it. But if it be not
worthy, your peace shall retourne to you
agayne.

And

And whosoever shall not receiue you,
nor will heare your preachyng, when ye
depart out of that house or that cite, shake
of the dust of your fete. I saye vnto

Luke. x. a.

you: it shalbe e. easier for þ̄ lād of zodoma
and Gomorra in the dape of iudgemente,
then for that cite.

Mat. x. f. d.
Lu. x. b.
Tho. xvi. a.

Behold I send you forth as shepe among
wolves. Be ye therefore d wyle as serpen-
tes, and innocēt as deues. Beware of men,
for they shall deliuer you vp to the coun-
cels, and shall scourge you in the syna-
goges. And ye shalbe broughte to the head
tulers and kyniges for my sake, in wytnes
to them and to the Gentyles.

Luke. xii. b.
and. xii. b
John. v. d.
mych. vii. a.

But when they deliuer you, take no
thought, howe or what ye shall speake, for
it shalbe geuen you, euen in þ̄ same houre,
what ye shall saye. For it is not ye that
speake, but the spirit of your father which
speaketh in you.

The brother shall betraye the brother to
death, and the father the sonne. And the
chylidren shall arise agaynst their fathers
and mothers, and shall put them to death:
and ye shall be hated of all menne for my
name. But he that endureth to the ende,
shalbe saued.

When they persecute you in one cite,
flee into another. I tell you for a truthe, ye
shall not finish all the cities of Israel till
the sonne of man be come. The discyples is
not aboue his maister, nor yet the seruant
aboue his Lord. It is ynough for the discy-
ple to be as his maister is: and that the ser-
uant be as his Lord is. If they haue cal-
led the Lord of the house f. Beelzebub,
how much more shall they call them of hys
householde so? Feare not therefore.

Mat. xxiii. a
Iere. i. a.
Mat. ii. c.
Act. viii. a.
and. xiii. a
Luk. vi. d
John. xii. b
and. xv.

There is nothing so close, that shall not be
opened: and nothing so hyd, that shall not be
known. What I tell you in darcknes,
that speake ye in lycht. And what ye heare
in the eare, that preache ye on the house
toppes.

Mat. xiii. f.
Luk. viii.
and. xii. a.
Luk. xii. a

And feare ye not them which kyll the bo-
dy, and be not able to kyll the soule. But
rather feare him, which is able to destroye
both soule and bodye to hell. Are not two
sparowes sold for a fertyng? And none of
them doth lycht on the grounde, withoute
your father. And now are all the heares of
your heades numbred: feare ye not therefore
ye are of more value then many sparowes.

Whosoever therefore shall acknowledge
me before men, him wil I acknowledge also
before my father, which is in heauen. But
whosoever shall denye me before men, him
wil I also denye before my father, which
is in heauen. I shalke not that I am come to
sende peace into the earth. I came not to
sende peace but a sword: for I am come to
set a mā at variance agaynst his father, & þ̄
doughter agaynst her mother, & þ̄ doughter
in law agaynst her mother in lawe. And a
mā foes shalbe they of his own household.
He that loueth his father, or mother more
then me, is not mete for me. And he that lo-
ueth his sonne or doughter more then me,
is not mete for me. And he that taketh not
hys crosse and foloweth me, is not mete

Mat. viii. e
Lu. ix. d.
and. xii. a.
John. xii. b

Lu. xii. f.

much. vii. a.

The Gospell

of S. Mathew.

Luk. xiii. f forme. Be that g'fyndeth his luse, shall lose it, and he that loseth his luse for my sake, shall fynde it.

Mat. xxi. a. Mark. viii. c. John. xii. c. iii. Regum xvi. a. John. xii. c. Mark. ix. f. He that recepueth you, recepueth me, and he that recepueth me, recepueth hym that sent me. He that recepueth a prophete in the name of a prophete, shall receiue a prophetes reward. And he that recepueth a righteous man in the name of a righteous man, shall receiue the rewarde of a righteous man. And whosoener shall geue vnto one of these litle ones to drinke a cup of colde water onely in the name of a disciple: I tell you of a truth, he shall not lose his rewarde.

The Notes.

Epue not. (a) This forbyddynge was to declare that he was chiefly sent to the Iraelites. And the forbyddynge of prouision, was to pull them from the cares of this worlde, agayn he shuld sende them into the vniuersal worlde.

Eyl pe go. (b) Tyl pe go thence, is as much to saue, as till pe departe the cite. For it is not becomyng that the messengers of God should be so cypsumspect in placynge themselfe to be lodged in a cite, that they should afterwarde suffer lodgynges.

Easier, &c. (c) Not that it shalbe eaiser to the sodomites in that daye: but in comparison of the vengeance prepared for such as refuse the true preachers.

Wise and innocent, (d) The wysedome that is noted in the serpent is to auoyde the sweete songes of them, that goo about to destroye hym whyle he geueth eare to them, so by this wysedome he escapeth death at their handes. So shoulde we by this wysedome escape the handes of the persecutores.

The innocencie noted in doves, is to hurt none other beast, but simply to take her foode where she fyndeth it and if any other beast p'offert her wrong, she resisteth not but death, and so endeuoureth to escape.

Take no thought. (e) There are we admonished not to defende our cause: or rather this cause by the wytry answer that we can. auerunt but to truste vpon this wysedome that he shall geue in the self instant, his spirite answering in vs.

Beliedub. (f) This word signifieth God or Lord of flies. And by this name dyd the Jewes call the great Idol Bel, because of the greete multitude of flies that reioyced to the bloude and wyne that was shed in the sacrifice done therunto. And for the abomination of the Idol, they repudied it as Dance of Demons.

The lyfe. (g) To fynde his luse, is to satisfye the desyre of his hearte, refulyng of hyching agaynst the crosse of Christe, that is the persecution that followeth the professyng of the truth, or whatsoeuer burden God layeth vpon vs.

Rewarde. (h) The rewarde of a prophete, is increase of knowledge in this lyfe, and euerylastynge ioye in the lyfe to come, accordynge to the parable. To hym that hath wylbe geuen. And agayne, Wel done good seruant, enter into thy lordes ioye.

The xi. Chapter.

John sendeth his disciples to Christe to enquire of hym, whom Christe sendeth agayne and parseth John: than vpbrydeth he the Jewes with their ingratitude as well toward him as John, yet prouoketh he all men to his very sweete poete.



And it came to passe when Jesus had made an ende of commaundynge his twelve disciples, he departed thence to teache & to preache in their cities.

When John being in prison, heard the workes of Christe, he sent two of his disciples and sayd vnto him. Art thou he that shalt come: or shall we loke for another? He answered and sayd vnto them. a. And shew John what ye haue heard & sene. He blind se, the halt go, the lepers are cleansed: the deafe heare, the dead rylse agayne, and the glad tydynges is preached to the poore. And happy is he that is not offended by me.

And as they departed, Jesus beganne to speake vnto the people of John: What thyng wente ye out into the wyldernes to see? went ye out to se a rebe? Shall I shake with the wynde? ept he what went ye oute for to see? A man clothed in soft capmet? Behold they that weare soft clothynge, are in kinges houses. But what went ye out for to se? A prophete? Yea I say to you, and more then a prophete. For this is he of whom it is wyrtten. Beholde, I sende my messengers before thy face, which shall prepare thy way before the.

Clearly I say vnto you, amonge the children of women arose ther not a greater then John the Baptist. Notwithstandynge he that is lesse in the kingdome of heauen, is greater then he. From the tyme of John Baptiste hitherto, the kingdome of heauen suffereth violence, and they that go to it wpth violence plucke it out of them. For all the prophetes and the lawe prophesied vnto the tyme of John. And if ye wyl receiue it, this is that Elias which should come. Be that hath eares to heare, let hym heare.

But wherunto shal I liken this generation? It is lyke vnto children whych sit in the market and cal vnto their felowes, and saye: O we haue p'posed vnto you, and ye haue not daunced: We haue mounted vnto you, & ye haue not sorowed. For John came nether eatynge nor drynkyng, & they saye, he hath the deuyll. The sonne of man came eatynge and drynkyng, and they say: behold a glutton & drunker of wine, and a frend vnto publicans & sinners. I reuert the later wisdom is iustified of his childre.

Then began he to vpbryd the cities, in which most of his miracles were done, because they mended not. Wo be to the Chorazin: Wo be to the Bethsaida: for if the miracles, which were shewed in you, had beene done in Tyre & Sidon, they had repented long agoe in sackcloth and ashes, I reuert helesse I say to you: it shalbe easier for Tyre & Sidon at the day of iudgement, then for you. And thou Capernaum, which art lift vp vnto heauen, shalt be brought down to hel. For if the miracles whych haue been done in the, had been shewed in zodom, they had

Luk. vii. c.

John sendeth to Christe. Esa. xlii. a. Esa. lxi. a

Luk. vii.

Mal. iii. a

Luk. vi.

Luk. xvi. b.

Mal. iii. b

Luk. vii. b

wisedome, Luk. x. c

D

of S. Mathew. Fo. viii.

Loine.
Deu xxi.
Sabbaths,
i. reg. xii. b
Leuit. x. b
Malowed
loues.
nu. xvi. b.

Wherey and
not sacrilegious
type.
Mat. v. b.
Ex. xi. b.
Deut. iii. a.
Luke. vi. b.
Mythical
hande,
B
Luke i. c.
Sabbathe.
Deut. x. i. b.

Mat. ii. a
John. x. b.
and xi. c.

Εφα.χλιτ.π.

E
Mat. ix. d
Mat. xiii. c
Luke xi. b.
Island and,
dumbe.

Christ defendeng his Disciples whiche plucked the eares of corne vpon the Sabbath day, and healyng hym whose hand was dyed vp, and hym that was vexed wth the deuell, rebuked and reprovoued the hypocrites and malice of the Pharisees. When they asked hym a sygne he denyed them, and being sought for of his parents: he shewed what they were, & were best beloued of hym.

2000.000, 0,
7400.000, 0,

of S. Mathewe.

come, he findeth the house emptye & swept
and garnished. When he goeth his waie &
taketh vnto hym seue other spirits, worse
then himselfe, and so enter they in & dwell
there: And the ende of that man is worse
then the beginning. Eue so shal it be with
this euill nacion.

Whole he per talked to the people, be= 11. Pet. 11. v
holde his mother & his brethren stode with= Mark. vi. 8.
out, desiring to speake with him. & then one Mark. iii. 3.
sayd unto hym: behold thy mother and bre= Luk. viii. 1.
thren stand withoute, desiringe to speake
with the.

He answered and said to him that told him: Who is my mother? Who are my brethren? And he stretched forth his hand over his disciples, and said: behold my mother & my brethren. For whosoever doth my fathers will, which is in heaven, the same is my brother, sister and mother. &

Mother &
 barthzen.
 Tho. xvi. 6.

(a) This blasphemie is when men se and know the open and manifeste truth of God and his word, their consciences being fully certified thereof: and yet notwithstanding will rable upon it, and persecute it to the uttermost of their power, saying it is of the devil and not of God. Wherby youe shal not be so grieved for so is the mangring of scyther in this worlde, no in the worlde to come, as appeareth by the other Evangelists.

Evill & ab-
vourous.

(c) These bye places are the herbes of men so
dried up with the sunne beames of Gods word, **Dye places**
that the quick spirits can haue no commodi-
ous dwelling there. *§§§*

Guil + ab.
moutons.

Q Christ teacheth in parables, what is the effect and strength of the word of God amongst men and he sheweth the cause why he useth parables. And he is light set by of his people, because he was a poor man borne.

The same day wente Iesus out of the house, & late by the sea syde. & much people resorted vnto hym, so greatly, that he went and late in a shyp, and all the people stode on the shore. And he spake manie thynges to them in similitudes, saying. Behold, the sower went forth for to sowe. And as he sowed, some fell by the wayes syde, and the fowles deuoured it vp. Some fell vpon stonpe grounde, where it had not muche earth: & anon it spronge vp, because it had no depth of earth: and when the sun was vp, & caughte heate, and forlacke of rooting, withdried awaie. Some fell amonge thornes, and the thornes sprong vp & choked it, so it fel in good ground, and broughte forth the good fruite: some an hundred folde, some sixty folde, some thyrty folde. Whosoever hath eares to heare, lett hym heare.

And the disciples came and sayed to' e
hyin: Where speakest thou to them in quat. xlv. c
paca=

Either how can a mā enter into a strong
 mans house, and violently take away his
 goodes, excepte he fyrste binde the strong
 man; and then spoyle his house? 4. Be that
 is not with me, is against me. And he that
 gathereth not with me, scattereth abroad.
 Wherfore I saye vnto you; all manner of
 synne and a blasphemy shall be forgiven
 vnto men, but the blasphemy of the spirit,
 shall not be forgiven vnto men. And who-
 soeuer speaketh a worde against the sonne
 of man, it shall be forgiven hym. But who-
 soeuer speaketh agaynst the holpe ghost,
 it shall not be forgiven hym: no, neptier
 in this world, neptier in þe world to come.

Either make the tree good, & hys fruite
 good also; or els make the tree euill, and
 his fruite euill also. For the tree is knowen
 by his fruite. A generation of vipers, howe
 can ye sape well, when ye poure selues are
 euill? For of the aboundaunce of the heart,
 the mouth speaketh. A good man oute of
 the good treasure of hys haire, bringeth
 forth good thynges. And an euill man out
 of his euill treasure, bringeth forth euill
 thynges. But I say vnto you, that of euery
 ydel word that men shal haue spoken, they
 shal geue accountes at the daye of iudge-
 mente. For by thy wordes thou shalt be iu-
 stified: and by thy wordes thou shalt be con-
 demned.

Luke. xi. b. Then answered certaine of the Scribes &
 mat. xvi. a. of the Pharisees, saying. Quia. we wold
 mar. vii. a. see a signe of the He answered and
 said to them. b. The euill and aduourous
 generacyn seeketh a signe, but there shal
 no signe be giuen to them. save the signe
 of the prophet Jonas. For as Jonas was
 thre daies and thre nightes in the whales
 belly, so shal the son of man be thre daies &
 thre nightes in the berte of the earth. The
 men of sinne shal arise at the day of iud-
 gement with this nacion, and condemne
 them: for they amended at the preaching
 of Jonas: And behold, a greater then Jo-
 nas is here. The quene of s south shall rise
 at the day of iudgement with this genera-
 tion, and shal condemne them, for she came
 from the uttermost partes of the world, to
 heare the wisedome of Salomon. And be-
 holde a greater then Salomon is here.

Luk. xi. c

 holde a greater then Salomon is here.
 When the vnclean spirit is gone out of
 a man, he walketh throughout e, drye pla-
 ces, seeking rest & findeth none. Then he
 sayth: I wyl retorne again into my house,
 from whence I came out. And when he is

Mat. xiii. c in parables? He answered and sayde vnto them. it is geuen vnto you to knowe the secretes of the kingdome of heauen. but to them it is not geuen. (a) For whosoever hath. to hym shal be geuen. and he shal haue aboundaunce. But who soeuer hath not. from hym shal be taken awaye even that he hath. Therefore speake I to them in similitudes: for though they see. they see not. and heareinge they heare not. neither vnderstande. And in them is fulfilled the prophesie of Esayas. whiche prophesie saythe: wylth the eares ye shall heare. and shall not vnderstande. and with the eyes ye shall see. and shall not perceiue. For this peoples hartes are waxed grosse. and their eares were dunt of hearynge. and their eyes haue they closed. leaste they shulde se wylth their eyes and heare wylth their eares. and shuld vnderstande wylth their hartes. and shuld tounne. that I myghte heale them.

Cap. vi. b.
Mat. xiii. b.
Luc. vii. b.
Thon. xii. f.
De. xlviii. f.
Moia. xi. b.

Luke. x. d.

But blessed are your eyes. for they see: and your eares. for they heare. Verily I say vnto you. that manie prophetes and perfect men haue desired too see the thynges whiche ye se. and haue not sene them: and to heare the thynges whiche ye heare. and haue not hearde them. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome and vnderstandeth it not. there cometh the euill man and catcheth awaye that which was sowne in the waye syde. But he that was sowne by the stonpe grounde. is he whiche heareth the worde of God. and anon wylth rote receyuethe it. yet hath he no rootes in hym selfe. and therefore dureth but a season. For as soon as tribulacion or persecucion aryseth because of the worde. by and by he falleth. He that was sowne amonge thornes. is he that heareth the worde of God. but the care of this worlde. and the desceitfulness of riches choke the word. and so is he made vnfertill. He whiche is sowne in the good grounde. is he that also heareth the worde and vnderstandeth it. which also beareth fruite and byngeth forth. some an. C. folde. some sixty folde. and some xxx. folde.

D Another similitude put he forth vnto them sayinge: The kyngdome of heauen is lyke vnto a man whiche sowed good seede in his felde. But whyle men slepte. there came his foe. and sowed tares amonge the wheate. and wente his waye. When the blade was spronge by and had brought forth the fruite. then appeared the tares also. The seruauntes came to the housholder. and said vnto hym. Sir. sowedst not thou good seede in this close? From whence then hath it tares? He sayde too them. The enuyous man hath done this. When the seruauntes sayde vnto him. Wilt thou then that we go and gather them? But he sayde. naye. leaste whyle ye go aboute to weede oute the tares. ye plucke by also wylth them the wheate by the rootes. Lette both growe together tyll

haruest come. and in the tyme of harueste I wyl saye to the reapers. gather ye first the tares. and bynde them in sheues to be brent. but gather the wheate into my barn.

Another parable he putte forth vnto them. sayinge: The kyngdome of heauen is lyke vnto a grain of musterd seede. which a man taketh and soweth it in his felde. whiche is the leaste of all seedes. But when it is grown. it is the greatest among herbes. and it groweth by into a tre. so that the byrdes of the ayre come. and bilde in the braunches of it. Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leauen. whiche a woman taketh and bydeth in three peckes of meale. tyll all be leuened.

All the thynges spake Iesus vnto the people by similitudes. and wylthoute synecrysmes spake he nothyng to them. to fulfill that whiche was spoken by the prophetes. saying. I wyl open my mouth in similitudes. and wyl speake forth thynges whiche haue bene kepte secreete from the beginning of the worlde.

Then sente Iesus the people awaye. and came to house. And his discipples came vnto hym. sayinge. declare vnto vs the similitude of the tares of the felde. Then answered he and sayde to them. He that soweth the good seede. is the sonne of man. And the felde is the worlde. And the chylidren of the kyngdome. they are the good seede. And the tares are the chylidren of the wycked. And the enemye that soweth them. is the deuill. The haruest is the ende of the worlde. And the reapers be the aungels. For euen as the tares are gathered. and brente in the fyre. so shall it be in the ende of this worlde. The sonne of manne shal send forth his aungels. and they shal gather oute of his kyngdome all thynges that offende. and them whiche do iniquyte. and shal cast them into a fornaice of fyre. There shall be weeping and gnashing of teeth. Then shall the iust men shyne as brighte as the sunne in the kyngdome of their father. Whosoever hath eares to heare. lette hym heare.

Agayne the kyngdome of heauen is lyke vnto a treasure hidde in the felde. the whiche a man fyndeth and bydeth: and for ioy thereof. goeth and selleth al that he hath. and byeth that felde.

Agayne the kyngdome of heauen is lyke vnto a merchant that seeketh good pearles. which when he hadde founde one preciouse pearle. wente and soude all that he hadde and boughte it.

Agayne the kyngdome of heauen is lyke vnto a net caste into the sea. that gathereth of all kyndes of fyshes. whiche when it is full. menne drawe to lande. and sit and gather the good into vessels. and caste the bad away. So shal it be at the ende of the worlde. The aungels shal come oute. and seuer the bad from the good. and shal caste them into a fornaice of fyre. there shal be weeping and

Mat. xiii. c
Luke. xiii. d
Mustarde seede.

Luke. x. d

Leuen.
Mat. xiii. d

Psalme.
Lxxviii. a

Tares are
expounded

Apo. xii. a
L. xiii. d

Day. xiii. b
L. an. xiii. d
L. xiii. xv

Treasure

Pearles.

Nette.

The Gospell

of S. Mathewe.

and gnawinge of teeth. Iesus sayed vnto the vnderstand ye all these thynges: They sayd: yea lord. Then sayd he vnto them.

Metwold Therefore euery d, Scribe, which is taught vnto the kingdome of heauen is lyke an householder, which bringeth forth out of his treasure, thynges both new and olde.

John. vi. c And it came to passe, when Iesus had finished these synplectudes, that he departed thence, and came into hys owne countie, and taught them in their synagoges, in so much that they were astounded & sayd: whence cometh all this wysdome and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? & hys brethren called James and Ioses, and

Prophete. Simon and Judas? And are not his sisters all here with vs? Whence hath he all these thynges? And they were offended by hym. Then Iesus sayed to them: a prophet is not without honour, saue in his own countrey, and amonge his owne kynne. And he dyd not manie miracles there, for their vnbelefe sake.

The Notes.

Who so hath. (a) That is to him that hath a good hearte toward Goddes worde to fulfill it, shall be more grace geuen. And from him that hath not, shall be taken awaye euen the same knowledge that he hath, and hys harte so hardened, that he shall not repente.

Kingdome (b) Kingdome signifieth here the gospell, by the which & in the herdes of the earth. And it signifieth Christ who is our kyng, and our kyngdome rayning in vs, in whom we raigne, as we say.

Discpe. (c) Thys slepe signifieth negligencie that men haue in the thynges belonging to God, whiche is by the carelesnes of epyches, and pleasures of thys worlde.

Decebes. (d) Decebes were they that had the office of interpreting and answering to the sentences of the prophetes, as it appeareth by that Herode enquired of the Herodes, in the third Chapter afore.

The xiii. Chapter.

Here is described the death of John, which being knownen, Christ goyng into wilderness fedde certayne thousands of men with fyue loues. Whendenge hys discipples becom by shyppe, he folowed walkyng vpon the water. Peter comyng to meete hym, when for his doubtful sayth he began to be drowned, is saued by Christ. In Genesareth manie are deliuered from diseases by touchyngs hys garment.

Arch. vi. c **Luke. ix. a.** At that tyme Herode the (a) Tetrarcha, heard of the fame of Iesu, and sayed vnto his seruantes: This is John Baptist. He is gyven agayne from death, & therefore are such miracles wrought by hym.

John Bap For Herode had taken John and bounde tist is prp. him, and put him in prison for Herodias sake (b) hys brother Philippos wyfe. For Iohn sayd vnto hym. It is not lawefull for the to haue hys And whē he wold haue put him to death, he feared the people, because they counted him as a prophet.

But when Herodes byth daye was

come, the daughter of Herodias daunced before them, and pleased Herode. Wherfore he promysed wth an oth, p he would geue hys whatsoeuer she wold aske. And she being intouned of her mother before, said: geue me here John Baptistes heade in a platter. And the king sorowed. Nevertheless for his othe sake, and for their sakes that sat also at the table, he commaunded it to be geuen her; and sent and beheaded John in prison, & his head was brought in a platter, and geuen to the damsel, and she brought it to hys mother. And hys discipples came and toke by the body, and buried it, and went and told Iesus.

When Iesus hearde that, he departed thens by shyp into a desert place out of the way. And when the people had heard thereof, they folowed him on fote out of the cities. And Iesus went forth & saw muche people, and his hearte dyd melle vpon the, and he healed of the those that were sicke. When euen was come, his discipples came to him, sayinge: This is a desert place, and the day is spent: let the people depart, that they may go into the townes, and bye the bryttels. But Iesus sayed vnto them: They haue no nede to go away. Gue pr them to eate. Then sayed they vnto him: we haue here but fyue loues and two fishes: And he said: bringe them hither. And he commaunded the people to sitte downe on the grasse: and toke the fyue loues, & the two fishes, and loke vnto heauen, and blessed, and brake, and gaue the loues to hys discipples, and the discipples gaue them to the people. And they did all eate and were suffised. And they gathered vp the scrappes that remarned, twelue baskettes ful. And they that ate, were in number about fyue thousand men, besyde women & children.

*And straight way Iesus made hys discipples enter into a shyppe, and to go ouer before him, whyle he sent the people awaye. And as soon as he sente the people awaye, he went vp into a mountaine alone to pray: and when nyght was come, he was there hym selfe alone. And the shyp was nowe in the middell of the sea, and was tosse wth waues: for it was a contrary wind (d). In the forth watch of the nyght, Iesus came vnto them walkyng on the sea. And when his discipples saw hym walking on the sea, they were troubled, sayinge: it is some spirit, and cryed out for feare. And straight waye Iesus spake vnto them, sayinge: be of good cheate, it is I, be not afayed.

Peter answered him, and sayed: master if thou be he, bid me come vnto the on the water. And he said: come. And whē Peter was come downe out of the shyppe, he walked on the water to go to Iesus. But when he sawe a myghty wynde, he was afayed. And as he began to synke, he cryed, sayinge: Master, saue me. And immediatly Iesus stretched forth hys hand and caughte him, and sayed to hym: Thou of lytle fathre, wher

and. xi. c. Mat. xxi. b

John Bap tist is be headed.

Luke. ix. b Mat. vi. s John. vi. c

ffire loues & ii. fishes.

Mat. vi. e Joh. vi. b Luke. vi. b

Iesus wal keth on the water.

Peter wal keth on the water.

Mar. vi. a. wherfore diddest thou doubt? And as soon as they were come into the shippe, & wind ceased. Then they that were in the shippe came and worshipped him, sayinge: of a truth thou art the sonne of God.

Mar. vi. c. And when they were come over, they wente into the land of Benezareth. And whē the men of that place had knowledge of hym, they sent out into all that countrey roundabout, & brought vnto him all that were speke, and besoughte him, that they mighte but touche the hem of his besture only. And as manye as touched it, were made safe.

The Notes.

Tetrarche (a) Tetrarcha is a king or a Lord of one of the partes, of a region or contrey deuised into four partes. Such one was Herode in Iuda, which was (as Eusebius witnesseth) deuised into iiii. partes. Read Eusebius. l. i. c. x.

Wothers wyte. b Note that his brother was then liuing for if he had bene dead, Herode myght haue answered, that by the lawe of the Jewes, he myghte marrye hys owne syster beinge fre from other menne, as it appeareth in the xlii. Chapter of the seconde booke of the kynges, betwene Amnon & Thamar his sister.

Weste. (c) To blisse is in most places of the newe Testament, to prayse God, and geue hym thanks, as after in ioe. xxi. c.

Fourth watche. (d) The Hebrewes diuided the nyghte into foure partes, which he called the watches. Wherfore the fourth watche was next to the morning and was called the morning watche, as in the first of the kynges, the. xl. c.

The xv. Chapter.

He rebuketh the false hypocrisy of the scribes in outward things, and teacheth what is true holynes. The constant sayth also of the woman of Cananie in ch. x. is described, and the maruelous healinge of manye men. Last of certayne thousands of men fed with. vii. loaves and a fewe fishes.

Mar. vii. a. **T**HEN came to Jesus, Scribes and pharisees from Ierusalem, sayinge: whye doo thy disciples transgresse the traditions of the elders? for they washe not theyr

Traditions **Pro. xx. b** **Exode. v. b** **and xxvi. c** **Ephe. vi. a** **Exod. xxi. c** **Leuit. xx. b** **pp. xxviii. d** **Esa. xxi. d** **And he called the people vnto him & said to them: heare & vnderstande that whiche** handes when they eat bread. He answered and sayed vnto them: whye do ye also transgresse the commaundement of God thowow your traditions? For God commaunded, sayinge: * honour thy father and mother, and he that curseth father or mother shall suffer death. But ye saye: euery mā that say to his father or mother: that whiche thou desirest of me to heale the with, is geuen God, and so shal he not honour his father or mother. And thus haue ye made that the commaundement of God is without effecte. thowow your traditions. Lippocrites, wel prophesied of you Esaias sayinge: This people draweth nre vnto me with their mouthes, & honoureth me with their lippes, howbeit their hertes are far from me: but in vaine they worshippe me, teaching doctrynes, whiche are not hyng but mens preceptes.

B And he called the people vnto him & said to them: heare & vnderstande that whiche

goeth into the mouth, defileth not the mā: but that whiche cometh out of the mouth, defyleth the man.

Then came his disciples, and sayd vnto hym: perceuest thou not how that & pharisees & are offended in hearinge thy sayinge? He answered and sayed: (b) al plantes which my heauy father hath not plantēd, shall be plucked vp by the rotes. Lette them alone, they be the blinde leaders of the blind. If the blinde leade the blinde, both shall fall into the dytche.

Then answered Peter and sayd to him: declare vnto vs this parable. Then saide Iesus: are ye yet withoute vnderstandinge: perceiue ye not that e whatsoeuer goeth in at the mouth, descendeth downe into the bealpe, and is caste out into the draughte? But those thynges, which procede out of the mouth, come from the hert, and they defyle the man. For out of the hert come euill thoughtes, murder, breakynge of wedlocke, whoredome, theft, false witness bearing, blasphemie. These are the thynges which defyle a man. But to eat wyth vncleane handes, defyleth not a man. &

And Iesus went thence, and departed into the coastes of Tyre and Sydon. And behold, a woman whiche was a Cananite came out of the same coastes, and cried vnto him saying. haue merce on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuill. And he gaue her neuer a word to answer. Then came to him his disciples, and besought hym, saying: sende her awaye, for she foloweth vs cryinge. He answered, and said: I am not sent, but vnto the losse shepe of the house of Israel. Then she came and worshipped him, sayinge: Master helpe me. He answered & sayd: It is not good to take the childrens breade, and cast it to (d) dogges. She answered and said: truth lord, neuerthelesse the whelpes eate of the crummes whiche fall from their masters table. The Iesus answered & sayd vnto her: O thou woman, great is thy fayth: be it to thee as thou desirest. And her daughter was made whole euen at that same houre. &

Then Iesus went awaye from thence, & came vnto the sea of Galilee, and wente vp into a mountayn, and sat downe ther. And much people came vnto hym, haupng with them, halt, blinde, dumme, maymed, and other many: and cast them down at Iesus fete. And he healed them, in so muche that the people wddered, to see dumme speake, the maymed whole, the halt to go, and the blind to see. And they glorified the God of Israel.

Then Iesus called hys disciples to him, and sayed: I haue compassion on the people, because they haue continued wyth me now the dayes and haue nought to eate, & I will not let them departe fasting, lest they perish in the waye. And his disciples sayd

Mens preceptes.

Mar. vii. What defileth a mā
Plantes.
Luk. vi. f
Actu. v. c

Blind leaders.

Mar. vii. c

with what man is defiled.

Mar. vii. c
The woman of Canane.

Luk. xxi. d

Mar. vii. b

Esa. xxi. b

Mar. vii. a

Mat. xvi. 6
Seuen lo-
ues.
said vnto him: Whence shoulde we get so much breade in the wyldernes, as shoulde suffice so great a multitude? And Iesus sayde vnto them: Howe manye loues haue ye? And they sayd: * seuen and a few litle fishes. And he commanded the people to sit downe on the grounde, and toke the seuen loues, and the fishes, and gaue thankes, & brake them, and gaue to hys disciples, and the disciples gaue them to the people. And they dyd all eate, and were suffysed. And they toke vp of the broken meat that was left, seuen baskets full. And yet they that eate were. iiii. M. men, besyde women and chyldren. And he sent away the people, and toke shyppe and came into the parties of Magdala.

The Notes.

Offence. (a) Offence in this place signifieth the greivous gange of men, when any thynketh that an other doth or sayeth euyl, and so grudgeth in hys mynde, and is offended in hys conscience at hys doynge or sayinge. Whiche offence we are not bound to refraine so longe as oure wordes and dedes be good, and the parties offended, be not weake but obstinat. For charytee byndeth vs to beare wth þ weake, but not wth the obstinat.

All plantes (b) These plantes are doctrynes and inuencions of men, whiche are not grounded on the wordes of God.

Whatsoever goeth in at the mouth. (c) Lette men beware that they stumbe not at any pce of scripture. For it meaneth nothing lesse, then that we shoulde thynke it lawefull for vs to poure in meate and drynke whyle the Ro make wyl holde, but that no kynde of meate, at what tyme or vnder what soeuer locuer it be take (so it be only for þ necessitie of our bodies) can despyle the man that taketh it wth thankes geuyng.

Dogs. (d) The Jewes call the heathen and gentyls Dogges, because of theyr ydolatrie. But thescilp for theyr small mercy in denouring the flocke of Israel.

Rayeth (e) This sayth is geare. The greatnes of euery mans fayth is known by the benefytes, that we receiue at Gods hand. For as Paule wyrteth God geueth hys gyftes to euery of his seruauntes, accordynge to the measure of the fayth that is founde in the same. Not because þ rayeth deserueth them, but because he hath made them vnto benefites for so ppyous treoure to be bestowed in.

The xvi. Chapter.

Christe chobeth them, because they asked a sygne, and byddeth them abstayne from the leuen of the Jewes. Whē the disciples were axed of hym, they confesse hym to be Messiah, and the sonne of God, to whom also he sheweth his death to come, and commendeth the crosse.

Mat. xvi. 6
Luke. xii. 6
Jhon. v. 6

Then came the pharises and Saduces, and dyd tempte him, despyting him to shew them some signe from heauen. He answered & sayd vnto them. * At euerye saye, we shall haue saye wether, and that because the skye is red: and in the mornynge ye say, to daye shall be foule wether, and that because the skye is cloude and red. O ye hypocrites ye can discerne the fashion of the skye, and can ye not dyscerne the signes of the times? The froward nacion and ad-

Mat. xii. 11
Spigne of
Jonas.

noutrous seeketh a sygne: and ther shal no other sygne be geuen vnto them, but the sygne of the * prophet Jonas. So left he them and departed.

And when his disciples were come to the other syde of the water, they had forgotten to take breade with them. Then Iesus sayd vnto them: Take hede and beware of the (a) leuen of the pharises and of þ Saduces. And they thought in theselues, sayinge: because we haue broughte no breade with vs. When Iesus vnderstode that, he sayd vnto them: O ye of litle fayth, whye are your myndes cumbered, because ye haue brought no bread? Do ye not yet perceiue neyther remember those spue loues when there were spue thousande men, and howe manye baskets toke ye vp? Neither the seuen loues, when there were. iiii. thousande, and howe many baskets toke ye vp? Whye perceiue ye not then that I spake not vnto you of breade, when I sayed: beware of the leuen of the pharises and of the Saduces. Then vnderstode they, howe that he had not them beware of the leue of bread, but of the doctryne of the pharises and of the Saduces.

¶ When Iesus * came into the coastes of the citie, which is called Cesarea philippi, he axed his disciples, sayinge: whom do men saye, that I the sonne of man am? They sayed: some saye, that thou art e John Baptiste, some Elias, some Ieremias, or one of the prophetes. He sayd vnto them: but whom saye ye that I am? Simon I Peter answered and sayed: Thou arte Christus the sonne of the liuinge God. And Iesus answered and said to him: happy art thou Simon the sonne of Jonas, for the he and blond hath not opened vnto the that * but my father whiche is in heauen. And I saye also vnto the, that thou art Peter: and (b) vpon this rocke I wil build my congregacion. And the c gates of hell shall not preuaile agaynst it. And I wyl geue vnto the (d) the keyes of the kyngdome of heauen, and whatsoeuer thou bindest vpon earth, shall be bounde in heauen, and (e) whatsoeuer thou lewest on earth, shall be lewest in heauen.

¶ Then he charged his disciples, that they shoulde tel no man, þ he was Iesus Christ. From that tyme forth Iesus beganne to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the elders, and of the hygh priestes, of the scribes, and must be kylled, and rise agayne the thrid day. But Peter toke him aside, and beganne to rebuke him, sayinge: Master, saue thy self: this shal not come vnto the. Then tourned he aboute & sayed vnto Peter: come after me. (f) Sath thou offendest me, because thou sauourest not godly thynges, but worldly thynges.

Iesus then said to his disciples. If anye man will folowe me, lette him (g) forsake hym selfe, and take vp his crosse, & folowe me.

Jonas. ii. 2,

Mat. xvi. 6
Luke. xii. 6

Mat. xii. 6
and. xv. 2.
Joh. viii. 6.

Mat. xvi. 6
Luke. ix. 6

Luke. ix. 6
Jhon. vi. 6

Expos.
Jon. vi. 6.
Ro. in. c. 6
Epnd and
lofr.
Mat. xviii.

Mat. xvi. 6
and. xv. 2.
Jhon. ix. 6.

11. Re. iii. 6.
Satan.

Thas
Principles
Mat. x. 6.
me.

me. viii. d. me For whosoever will save his life shall lose it. And whosoever shall lose his life for my sake, shall find it. What shall it profit a man though he should winne all the whole world if he lose his owne soule? Or is what shall a man give to redeme his soule againe withal? For the sonne of man shall come in the glory of his father with his angels: and then shall he reward every man according to his dedes. Verily I say unto you: Some (h)ther be among this that here stande, whiche shall not taste of death till they shall have sene the sonne of man come in his kingdome.

The Notes.

- Heaven.** (a) Heaven is some time taken in an euill sense, as here. And sometime in a good, as above in the xii. chap. c.
- The roche.** (b) Upon this roche. That is as sayeth saint Augustine upon the confession which thou hast made, acknowledging me to be Christ the sonne of the living God, I will build my congregation of church.
- The gates of hell.** (c) By the gates of hell, are signified, death, hell, desperation, sinne, violence, a tyrannous handling, persecution, &c.
- The keyes of the kingdome.** (d) Luke in the letter G. of his. ii. chapter: telleth the keyes, the keyes of the kingdome, that is to say of the knowledge of God by the scriptures, which keyes Christ gaue to his Apostles, that they might open vnto the world the treasures of the kingdome, that is to say, common on of the faithful, remission of synnes, and life ever lasting, through Christ, and for Christes sake only. The knowledge wherof was by the lawes and prophesies hyd from the people of the Jewes, by whom they were taught to put confidence in wyl woordes of theyn inuencion, and the outward obseruance of the lawe.
- Spnde and lose.** (e) Whosoever. as Luke as Peter's confession was the confession of all the rest of the Apostles, so was this promise made vnto Peter, commune to them all. That whatsoever they should binde on earth, should be so in heaven. And then haue you the meaning thereof in the xviij. of Mathew. 18. and the xx. John. 17.
- Mathan.** (f) Mathan, is by interpretation, Abuerlarge. Wherof the name was Peter called by his name when he by his counsell would haue withstanding the will of God, whiche was, that Christ should suffer all those thynges that he had declared vnto them.
- For sake, &c.** (g) To forsake him self, is utterly to do agaynst the will of his flesh, mortifyinge the affections of the meane, worshiping the glory of God & profit of our neighbour. As it is sayd. Roma. the xv. and 13. 1. ii.
- There be etc.** (h) This was spoken of the transfiguration of our Saviour before his disciples, wherof is mentioned in the Chapter followinge.

The xviij. Chapter.

Christ beinge transformed before his disciples, sheweth them the fashion of his maiesty to come, and shewed who was that Elias that was to come. He healeth the Lunaticke whom his disciples coude not helpe. He sheweth the power of faith, and by miracle getting a colne, he payed his geote.

After this. Jesus tooke Peter and James, and John his brother, and brought them vp into an hye mountayne oute of the

way, and was transfigured before them: and his face did shine as the sunne: & his clothes were as white as the lighte, & behold, they appered vnto them Moyses and Elias, talkinge with him. Then answered Peter and sayd to Jesus: master, here is good beinge for vs. If thou wilt, let vs make here thre tabernacles, one for thee, & one for Moyses, & one for Elias. While he yet spake, behold a brighte cloude shadowed the. And behold there came a voice out of the cloude, saying: This is my deare son, in whom I delict, (a) heare hym. And when the disciples heard that, they fell on their faces, and were sore afraped. And Jesus came and touched them, and said: arise and be not afraped. And when they looked vp, they sawe no man save Jesus onely.

And as they came down from the mountayne, Jesus charged them, saying: se t at ye shewe the vision to no man, vntill the sonne of man be risen againe fro death. & And his disciples aied of him sayinge: Whye then say the Scribes that Elias must first come? Jesus answered and said vnto them. Elias shall first come, and reuere all thynges. And I say vnto you, that Elias is come alreadye, and they knowe him not, but haue done vnto him what soeuer they listed. In likewise shall also the sonne of man suffer of them. Then the disciples perceiued that he spake vnto them of (b) John Baptist.

And when they were come to the people, there came a certain man, & kneeled downe to hym, and sayed: Master haue mercie on my sonne, for he is frantike, and is seized. For oft tymes he falleth into fire: and oft into water. * And I broughte hym to thy disciples, and they coude not heale hym. Jesus answered & sayed: O generation fapthles and croked, how long shall I be with you: how longe shall I suffer you? bunge hym hyther to me. And Jesus rebuked the deupl, and he came out of him. And the chyld was healed euē that same houre.

Then came the disciples to Jesus secretly, and sayd: Why coude not we cast hym out? Jesus sayed vnto them: Because of your unbeliefe. For I saye verily vnto you: if ye had faith as a graine of mustard seed, ye shoulde saye vnto this mountayne, remove hence to pender place, and he should remoue: neyther shoulde any thyng be impossible for you to do. Howbeit this kynnd goeth not out, but by (c) prayer and fasting.

As they passed the tyme in Galyle, Jesus saied vnto them: the sonne of man shall be betrayed into the handes of men, and they shall kill hym, and the thirde day he shall rise againe. And they sorrowed greatly. & And when they were come to Capernaum, they that were wont to gather pel monye, came to Peter and sayed: Weth your master paye tribute. He sayd: yea. And when he was come into the house, Jesus spake

Mat. xiii. a.
Mat. i. b.
Mark. i. c.
Heare hym

Mat. ix. g.

Mat. iii. b.
Mat. xvi. b.
John Baptist
is Elias.

Mark. ix. c.
Luke. ix. d.

Mark. xvi. d.
Unbeliete

Prayer & fasting.

Mat. ix. e.
Mark. ix. f.
Passion.
Mark. ix. g.

Mat. ix. a.
Luke. ix. d.

Tribute. spst to hym, sayinge. What thinkest thou Simon, of whom do the kynges of þe earth take tribute or poll monye: of thei chyl- dyen, or of straungers? Peter sayed vnto hym: of straungers. Then sayed Iesus vnto hym againe: Then are the children free. Ie- uerthelesse, lest we should (a) offend them: goo to the sea and cast in thyne angle, and take the fishe that firste cometh vp, and when thou haste opened his mouth, thou shalt finde a peece of .xx. pence: that take and paye for me and the. &

The Notes.

Hearc hym (a) Here are we taught to geu. care to the word of God onely, and not to folowe oure own fan- talyes. For immediate as Peter had deuised to haue in tētes or tabernacles made for Christ Ies. as, & Boyles to dwelle in, the bryghnesse of the godhead astonied them, & the voyce of the father was heard, say ng: This is my wel belo- ued sonne, heare hym. As who should saye: Godd wpll is not that you fantasie thynges of poure owne byaines, but that you follow the doctryne that he shall teache

Elias. (b) John Baptiste is called Helias, because he preached wth the spyt of Helias, that is, re- buied syn. & sp. ly as Helias dyd.

Peter and sayng. (c) Here take the superstitious Papistes, great holde for their prescripte sayngs and let num- bres of paper: But fondly. For there is nothing whereupon to buyde any prescripte daye of gumble. For this is all that maye be gathered of the text. That such as be ones troubled wth the wycked spyt of frensy, can not be deliuered of him, tyll such tyme as they geue themselves to true prayer (that is continuall lyfing vp of their hertes to Godward, and sayng, that is subduinge of the fleshe to the spyt by wry- drawyng from it not onely the plentious and delicious foode that it despyeth, but also soft clo- thyng, and all other thynges that it delyteth in. So that in this place his meanyng is none o- ther, then if he had sayde. For wthstandyng that poue weak faith were a great parte of the cause that you coulde not cast out this deuill, yet was there also another cause. That is on þe lyche mans behaue. For he had not put hymselfe wholly into the handes of God, neyther hadde endeuoured to mortyfy his fleshe, by true pray- er and sayng.

Offence. (d) If a husse had not payed the toll monye, he should haue offended the people. That is, hys example should haue caused the people to with- holde the tribute, which must of necessity be pay- ed vnto kynges.

The .xviii. Chapter.

He commendeth humylyte to his disciples by an example of a chylde, and sheweth howe great a synne it is to geue an occasyō of euil. And why he came into the world, he sheweth vnder þe fygure of a shepe that goeth astray. The condicions to pardon one another, and how we should do with our enemyes, he de- clareth by an elegant parable.

The same tyme the disciples came vnto Iesus, sayinge: who is the greatest in the kyngdome of hea- uen? Iesus called a chylde vnto hym, and set him in the myddes of them: and sayed. Letelpe I saye vnto pou, except ye turne, and become as chylde, ye can not enter into the kyngdome of heauē.

Whosoever therefore humblyeth him self as this childe, the same is the greatest in the kyngdome of heauen. And whosoever re- ceueth such a chylde in my name, recep- ueth me. But whosoever a, offende one of these lytle ones, which beleue in me: it were better for him, that a millstone were han- ged about his necke, and that he wer drow- ned in the depth of the sea. Wo be vnto the world, because of offences. Howbeit it ca- not be auoyded, but that offences shalbe geuen. Ieuerthelesse wo be to the man, by whom the offence cometh.

Wherefore if thy hand or thy fote offend the, cut hym of and cast him from the. It is better for þe to enter into lyfe, halt or may- med, rather then thou shouldeste, haunge two handes or two feete, be cast into euer- lasting fyre. And, if also thyne eye offende the, plucke hym out, and cast him from the. It is better for the, to enter into lyfe wth one eye, then haunge two eyes to be caste into hell fyre.

See that ye despyse not one of these ly- tel ones. For I saye vnto pou, that in hea- uen they angels alwaies beholde the face of my father, which is in heauē. & Yea and the sonne of mā is come to saue that which is lost. How thyne ye? If a man haue an hundred shepe, and one of them be gone a- stray, doth he not leaue ninety and nyne in the mountaynes, and go and seke that one which is gone astray? If it happen that he fynde him, verely I say vnto pou: he re- ioyceth more of þe shepe, then of the nyne- ty and nyne, which went not astray. Euen so it is not the wpll of your father in heauen, that one of these lytle ones should perishe.

Moreover, if thy brother trespassen a- gainst the, go and tell him his fault be- twene hym and the alone. If he heare the, thou hast won thy brother. But if he heare the not, then take yet with the one or two: that in the mouth of two or thre witnesses, all thynges maye be stablished. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion take hym as an heathen man, and as a publicā. Cle- rely I say vnto pou, what soever ye (c) bind on earth, shalbe bound in heauē. And what soever ye lose on earth, shalbe losed in hea- uen.

Againe I saye vnto pou, that if two of you shall agree in earth vpon anye maner thyng (d) what soever they shall despye, it shalbe geuf them of my father which is in heauen. For whete two or thre are gathe- red together in my name, ther am I in the myddes of them.

Then came Peter to him, and said: mai- set how oft shall I forgeue my brother, if he sinne agaynst me, seuen tymes? Iesus sayd vnto hym: I saye not vnto the seuen tymes: but seuentye tymes seuen tymes. & Therefore is the kyngdome of heauen op- ened vnto a certayne kyngdome, which wold take

Mat. ix. f.
Luk. xii. a
John. xiii.
1. Cor. xi. d.

Mat. ix. f.
Math. v. d
Luk. vi. a

Luk. xix. b
Luk. xv. d.
Hundred
shepe.

Some men
hym and
lose.
Lu. xxi. a
Jacob. v. d

Lu. xix
Eccl. xix. d
1. Cor. xiii. a
Heb. x. c
Joh. viii. b
1. Tim. i. c
Deu. xvi. b
and .xix. c

In the mid
des.

Seuen ty-
mes.

Mat. ix. c.
Luk. ix. c

Grateff.
1. Pet. ii. a

take accountes of hys seruantes And whē he had begonne to reken, one was brought vnto him which ought him ten thousande talentes: whom bicause he had nought to paye, his maister commaunded hym to be sold, and his wyfe, and his children, and al that he had, and payment to be made. The seruant fell down and besought him, sayinge: Spere me respite, and I will paye it euery whyle. Then had the Lorde pitie on that seruant, and leuied him, and forgaue him the dette.

And the saide seruante wente oute and founde one of hys felowes whiche oughte him an hundred pence, and laid handes on hym, and toke him by the throte, sayinge: paye me that thou oweste. And this felowe fell downe and besought him, sayinge: haue paciens with me, and I will paye the all. But he woulde not, but went and cast him into pryson, tyll he should paye the dett.

When hys other felowes sawe what was done, they were verie sorre, and came and tolde vnto theyr Lorde all that happened.

Then his Lorde called him, and sayd vnto him. O euill seruante, I forgaue the all that dett, because thou praydest me: was it not mete also that thou shouldest haue had compassion on thy fellowe, euell as I had pitie on the? And his Lorde was wroth and deliuered him to the iapers, tyll he shoulde paye all that was due to him. So lke wyse shall my heauensly father do vnto you, (e) except ye forgiue with youre hartes, eache one to hys brother their trespasses.

The Notes.

(a) To offende them that be true in Christe, is to do the thynges that is euill in the syghte of the weaklynges (for suche are called lytle ones or chyldren) wherby they take ensample to do euill. And to receyue one of those lytle ones in hys name, is to instructe them, to beare wth theyr weaknes, and to endeuour to make them strong in Christ.

(b) Like the exposition of this in Mathewe. v. c. When we haue after the order of charity aduertysed our brother, and he for hys obstynacy be without helpe accompted as a Publicane, by the whole consens of the congregacion, then are we sure by this that God brudech the same in heauen, or loseth, if we vpon hys penitence hart remit hys faulte, and take him as a fellow member with vs of Christs myshapall bodye.

(d) This whatsoeuer, teacheth no farther then thynges seed in Christs name. And in hys name can we do no thyng, but we must referre the whole to the wyll of the father, as Christe hym self dyd, and taught this to doo, saying: Not as I wyll father, but thy wyll be done.

(e) In this parable, it is manfeste declared, that onely the mercyfull shall fynde mercy wth God. For they onely are the chyldren of God. And this is the onely entente of the parable. Wherfore all suche wordes and sentences as do not make vtterly for this purpose, ar not to be taken as thynges worthy to buyde oure sayth vpon, as is this.

(f) The Lorde forgaue the dett. And yet when he was enfourmed of hys seruantes unmercifulnes, he reuoked hys leniency, and caste hym in

pryson for the whole. If oure heauensly father were compared vnto this Lorde in this point: then shoulde it folowe that he were not the searcher of the hart, but iudged accordyng to the vnter apperance as menne do. Righte so it is of all other parables.

The xix. Chapter.

Christ reuoketh the olde instruction of Matthe. He putteth hys handes vpon lytle chyldren. Howe perillous the possession of ryches is: and howe dayne the truste of oure wythes is we learne by example of the pong man, and also what reward they shal haue that leaue all and folowe Christ.

And it came to passe when Iesus hadde finished those saynges, he gat him from Galile, and came into the coastes of Jewry beyond Jordan, and muche people folowed him, and he healed them there. Then came vnto hym the pharises temptyng him, and sayinge to hym: Is it lawefull for a man to put away his wife for all maner of causes? He answered and said vnto they: Haue ye not reade howe that he whiche made man at the begynnyng, made them man and woman? and sayd: for this thyng, shall a man leaue father and mother and cleue vnto his wife, and they twayne shal be one fleshe. Wherfore nowe are they not twayne, but one fleshe. Let no man therefore put a sunder, that which god hath coupled together.

Then said they to him: why did Moses commaund to geue a testimonial of diuorment, and to put her away? He said vnto them: Moses, because of the hardnes of your hartes, suffered you to putte away your wyfes. But from the beginninge it was not so. I say therefore vnto you who, soeuer putteth away his wife, (except it be for fornication and marieth another, hea keth a doctok And whosoever marieth her whiche is deuorced, doeth committe aduoutrye.

Then said his disciples to him: if the matter be so betwene man and wife, then is it not good to marie. He sayd vnto they: all men can not away with that sayinge, save they to whome it is geuen. There are chaste, which were so borne out of the wombers bealy. And there are chaste whiche be made of men. And there be chaste a whiche haue made themselves chaste, for the kyngdome of heauens sake. Whiche can take it, let him take it.

Then were brought to hym yonge chyldren: that he should put his handes on they and pray. And the disciples rebured them. But Iesus said suffer the chyldren to come to me: for of such is the kyngdome of heauen. And when he had put his handes on them, he departed thence. And behold one came and said to him good master, what good thing shall I do, that I may haue eternal life? He said to him: why callest thou me good? there is none good but one, that is God. But if thou wilt enter into

Life.

James. ii. b

Math. vi. b
Mark. xi.

Offence.

Out of thy hand.
Howe men bynde.

Whatsoeuer
act is.

Exepte.

Mark. x. b

Deuoye.

Gen. ii. d.

Genel. i. d.
Eph. v. g.
1. Co. vi. d.
Jere. iii. a.
De reui. a
Math. v. c.
Mark. x. b
Luce. xvi. b
1. Co. vii

Map. viii. c

Mark. x. b
Luce. xvi. c.

Mark. x. b
Luce. xvi. c.

Psalm. viii.

The Gospel

of S. Mathew.

Comaunders,
 deuenies,
 God. x. c.
 Tent. iii. a
 and. v. a
 i. reg. xii. b
 Galat. v. b.
 Luke. xii. b
 Mat. vi. c.

lyse, kepe the commaunders. The other saide to him. Whicher? And Jesus saide. Breake not wedlocke, kyll not, steale not: beate not false wytnes, honoure father & mother, & loue thy neyghboure as thy self. And the yong man saide vnto hym: I haue obserued all these thynges from my youth, what lacke I yet? And Jesus saide vnto hym: if thou wilt be perfect, (c) goode and sell that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, & come and folow me: When the yong man heard that sayinge, he went awaye mournynge. For he had great possessions.

Then Jesus saide vnto his disciples. Verely I saie vnto you, it is harde for a rich man to enter into the kyngdome of heauen. And mozeouer I saie vnto you, it is easier for (d) a Camel to go thorow the eye of a needle, then for a rich man to enter into the kyngdome of God. When his disciples heard that, they were excedynge amazed, sayng: who then can be saued? Jesus beheld them and saide vnto them: with men this is impossible, but with God all thynges are possible.

Then answered Peter & saide vnto him: Beholde we haue forsaken all and folowed the, what shall we haue? Jesus saide vnto them: Verely I saie vnto you, when the son of man shall sitte in the seate of his maiestye, ye whiche folowe me in the second generation, shall sitte also vpon thir seates. & (e) iudge the twelue tribes of Israel. And whosoever forsaketh houses or brethren, or sisters, either father or mother, or wyfe or chyldren, or landes for my names sake, the same shall receyue an hundred fold, and shall inherite euerlastynge lyfe. Many that are first shall be last, and the last shall be first.

The Moyses.

(a) The monkes, seiers, and other wiccles make chauntes, bragged veremuch of thys chastye. As though they had made themselves chaste for the kyngdome of God, But they wer far wyde. For whether ye take it thus, that as the other whiche dyd echer by nature lacke the strength of generacion, or els were by men made gelded: so these should echer by medicines destroy the naturall operation in thir bodyes, or els geld themselves for the kyngdome of Goddes sake. Or els, that they dyd by fast labour and abstinence subdue thir bodyes, so that they myght refrayne the appetite of the fleshe: neyther waye serueth for thir purpose. For thir rule was to be sure of thir ynnur members, wherfore they might not geld themselves. Labourer they might not, and as for thir fastynge was but continuall exceise. The manner of geldynge herfore, that Christ wylleth men to embrace, is spiritual. Echer when a man hauynge the gyfte of the sole life bleseth it to the settinge forth of Goddes wyll, & els beynge gelded by manne: bleseth the same to the same end. Or els beynge a perfecte and naturall man: taketh hym an honest wyfe to helpe, and lyueth in chast marriage wyth her, because women shoulde not take occasyon by thys fleshe to lyuynge to make receyue the kyngdome of God, whiche is by word. This shall be further declared in Pauls

Epistles, where occasyon shall be geuen. (b) All the creatures of God are good, because they are his creatures, and serue to the vse that he hath appoynted them. But God onely is good of hymselfe, and for hymselfe.

(c) Christ had hym go sell all, to make hym declare hym selfe a lyar, in that he had boasted hym selfe to haue kepte all the commaunders. For if he had kepte but the first commaunders that is, loue God aboue all thynges: he would not haue stycked to sell his goodes to be perfect, that is to be a mere scholer for Chyrties schole.

(d) Theophylactus readeth a Fable. The greke word signifieth both Camel and Cable. But that forreth not, the meanynge is al one. It is as impossible that a ryche manne, that is to saye, suche one as maketh his riches his treasure, shoulde enter into the kyngdome of God, that is shoulde become a true Christian: as that echer a Camel or Cable shoulde passe thorow the eye of a needle.

(e) This is lyke as the goddynes shall iudge & spyes of Judas, that is, shall excelle the to fynde, that they themselves shall throue themselves worthy condemnation in comparison of the other. For none shall geue sentence but onely Christ, to whome father hath geue al iudgement.

The x. Chapter.

How by the only goodnes of God, and thow his iustice we receyue the reward of saluacion. The parable of the vine & the workman is expounded. Christ sheweth his deathe before vnto his disciples. And when the sonnes of iehudas had axed an hys dignite of Christ, by his owne example he taught them humilitie. He restored the syghe vnto two blynd men.

In the kyngdome of heauē is like he vnto an housholder: which went out early in the mornynge to hyre labourers into his vineyard. And he agreed wth labourers for a peny a daye, and sent the into his vineyard. And he went out aboute the thyrde houre, and sawe other standing idell in the markett place, and saide vnto them: go ye also into my vineyard: & whatsoeuer is righte, I will geue you. And they went then way. Agayne he went out about the fyfte and sixth houre, and dyd lyke wyse. And he went out the eleuent houre, and found other standynge idell, and saide vnto them. Whiche stande ye here all the day idell? They saide vnto hym: because no man hath hyred vs. He saide to them: go ye also into my vineyard, and whatsoeuer is right that shall ye receyue.

When euen was come, the Lorde of the vineyard saide vnto his steward: call the labourers, and geue them thair hyre, begynnynge at the last, tyll thou come to the first. And they which were hyred about the eleuent houre came, & receyued euery man a peny. Then came the first, supposynge that they shoulde receyue more, and thei likewise receyued euery man a peny. And when thei had receyued it, they murmured agaynst the good man of the house, sayynge: These laste haue wroughte but one houre, and thou

God onely is good.

Go sell all.

Camel

Judgement.

Vineyard

The Jewes rehen one, when the sunne is by an houre.

Camel.

Yach. viii. a
 Mark. x. c.
 Luk. xviii. c
 Mat. iii. c
 Luk. xii. b
 Louenast
 Sapi. v.
 Deu. xxi. a
 Luk. xii.
 An hundred folde.

Chaste.

thou hast made them equal vnto vs whiche haue borne the burthen and heate of the day.

And immediatly thei eyes receyued sight: And they folowed him.

The Notes.

(a) The whole purpose of this parable, is to proue that God rewardeth not his workmen according to the tyme they worke, & payes that they take in his dynetard, but is in this world, but according to his mercede. For thus he concludeth that any are called but fewe elected. As though he shuld haue sayd, They be not all elected that be called to the ceremoniall law of the Jewes, neither al chosen that be called of the rule of the gospel. But on whom he will, he taketh mercede: and whome he lusteth maketh hard hatred. Rom. ix. (b) Here is to be noted, that the Jewes were in such bondage to the Romannes at the death of Christ, that they myght do no execution them selues, but deliuer thei euill doers to the Emperours souldiours to be tormentid. (c) This request of thei declareth what opinion they had of the kyngdom of this world. Euen that it shoulde be an earthly kyngdome, wherein the next about hym shuld beare most rule. But Christes answer declareth thei ignorance, and the eternall predestination of God. (d) Woe be vnto princes and rulers learne your duty. Suppress and make them slaues that would be great. The I say that by offices in your court, and sue to be your chaplaynes: for that is the way to be made great.

Matth. ix. a
Mark. x. c.
Luke. xli. f
Matth. xvi. f
and. xvi. f
Mark. xvi. c.
Passion.
Luk. xvi. f

friend & do the no wronge, dydest thou not agree wth him for a penny? Take that which is thy due, and go thy waye, I will geue vnto this last as muche as to the. Is it not lawfull for me to do as me listeth with mine owne? Is thisne eue euill because I am good? So the laste shalbe firste, and the firste shalbe last. For manye are called, and fewe be chosen.

And Jesus ascended to Ierusalem & toke the xii. Discyples aparte in the waye, and sayed to them. Beholde we go vnto Ierusalem, and the sonne of man shalbe betrayed vnto the chiefe priestes and vnto the scribes: and they shal condemne hym to death and shal deliuer hym to the gentyles, to be mocked, to be scourged, and to be crucified, and the thirde day he shal rise againe.

Mark. x. e
Mother of
zebedees
chyl dren,

Then came to hym the mother of zebedees chyl dren wth hir sonnes worshipping hym and desyringe a certayne thyng of hym. And he sayd vnto hir: what wilt thou haue? She sayed vnto hym: Graunte that these my two sonnes maye sitte, the one on the ryghte hand, and the other on the left hand in thy kyngdome.

Jesus answered and sayed: Ye wot not what ye aske: Are ye able to dryncke of the cup that I shal dryncke of: and to be baptised wth the baptysme that I shal be baptised wth? They answered to hym: that we are. And he sayed vnto the: Ye shal drinke of my cuppe, and shal be baptised wth the baptysme that I shal be baptised wth. But to sit on my ryghte hande, and on my left is not mine to geue: but to them for whom it is prepared of my father.

Mark. x. e
Luk. ix. f
and. xli. f
Great.

And when the ten hearde this, they dysdained at the two brethren. But Jesus called them vnto hym and sayd. Ye know that Lordes of the Gentiles haue dominion ouer them, And they that are great, exercise power ouer them. It shal not be so amonge you. But whosoever wyl be great amonge you lett hym be your minister, and whosoever wyl be chiefe, lett hym be your seruaunt, euen as the sonne of manne came not to be ministered vnto, but to be minister, and to geue his lyfe for the redemption of many.

Gerico.
Mark. x. e

And as they departed from Gerico, much people folowed hym. And behold two blind men sittinge by the waye syde, when they herde Jesus passe by, cryed sayinge: Thou Lord the son of Dauid haue mercie on vs. And the people rebuked them: because they shoulde holde thei peace. But they cryed the more, sayinge: Haue mercie on vs thou Lord whiche arte the son of Dauid. Then Jesus stode still, & called them, & sayed: What wilt thou that I shuld do to you? They sayd to him Lord that our eyes maye be opened. Jesus had compassion on them, & touchyd thei eyes.

Luk. x. f
Mark. ix. c
Two
blind men.

Christ to shewe his kyngly power, ryd to Ierusalem vpon an asse, he censed the churche, he cursed the fig tree, he defended his authority against the Pharisees, whose false religion and vngodlynes, & myndes desirous of murther, he declarith by this parable of this vine. But when they wold haue taken hym they wer let because they feared the people.

When they drewe nigh vnto Ierusalem, and were come to Bethpaz, to mount oluete, then sent Jesus two of his disciples, sayinge to the: Go into the towne that lieth ouer agaynst you, and anon he shal fynde an asse bound, and a colte wth her, lose them and bryng them vnto me. And if any man say oughte vnto you, saye that the Lord hath neede of them: and straight waye he wyl let them go. All this was done to fulfill that which was spoken by the prophete, sayinge. Tell ye the daughter of Zion: beholde the kyng cometh vnto thee, and sittinge vpon an asse and a colte, the foale of an asse bled to the pooke. The Disciples went and dyd as Jesus commaunded them and brought the asse and the colte, and put on them thei clothes, and set hym thereon. And many of the people spred thei garmentes in the way. Other cut downe branches fro the trees, and strowed them in the waye. Moreover, the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lord. Hosanna in the hiest.

Hosanna
Ps. cxviii.

And when he was come into Ierusalem, all the citty was moued sayinge: who

Mat. x. 6.
Luke. x. 9.
John. u. 14.
Workers and
sellers.

is this? And the people sayd: this is Je-
sus the prophete of Nazareth a Cytie of
Galile. And Jesus wente into the temple
of God, and caste out all them that soude
and boughte in the temple, & ouerthrew
the tables of the menp chaungers, and the
seates of them that soude doues, and sa-
ped to the: It is wrytten: my house shalbe
called a house of prayer. But ye haue made
it a den of theues. And the blind & the halte
came to hym in the temple, and he heled the.

Cap. xlii. c.
Jer. vii. b.

¶

Gosanna.
We beseeche
thee giue us
healy.

When the chiefe priestes sawe the ma-
uiples that he dyd, and the chyliden cry-
punge in the temple and sayinge Hosanna
to the sonne of Dauid, they dysdained &
sayd vnto hym: hearest thou what these
saye? Jesus sayd vnto them, yea. Haue ye
neuerred: of the mouth of babes and suck-
lynges thou hast ordeyned prayse? And he
lefte them, and wente out of the cite vnto
Bethanpe: and had hys abyding there.

Mat. x. 6.
ffpage tre

In the mornynge as he retourned into
the cite agayne, he hungered, and spied c)
a fygge tre in the way, and came to it, and
founde nothing thereon, but leaues one-
ly, and sayd to it. neuer truste growen
the hence forwardes. And anon the
fygge tre wyddered awaye. And when his
Disciples sawe that, they maruailed say-
inge: Howe sone is t. : fygge tree wydde-
red awaye? Jesus answered, and sayd
vnto them: Verelpe I saye vnto pou: if ye
shal haue (d) sayeth, and shal not doute, ye
shal not onelp doo that whiche I haue
done to the fygge tree, but also if ye shal
saye vnto this mountayne. take thi selfe a
waye and caste thy selfe into the sea, it
shal be done. And whatsoeuer ye shal
saye in prayer (if ye beleue) ye shal re-
ceyue it. And when he was come into the
temple, the chiefe priestes and the elders
of the people came vnto him as he was tea-
chyng, and sayd: By what authoritie do-
est thou these thynges, and who gaue the
this power? Jesus answered, and sayd
vnto them: I also wyl aske of pou a certain
question: whiche if ye aske me, I wyl like-
wylse wyl tel pou by what authoritie I do
these thynges. The Baptysme of John
whence was it, from heauen or of men?

Mat. x. 6.

Mat. x. 6.
Luke. x. 6.

¶ Then they reasoned amonge them selues
sayinge. If we shal saye from heauen, he
wyl saye vnto vs: wher dyd ye not then be-
leue hym? But and if we shal saye of men,
then feare we the people. For al men helde
John as a prophete. And they answered
Jesus and sayd: we cannot tell. And he
lykewylse sayd vnto them: neyther tell I
pou by what authoritie (f) I doo these
thynges. ¶

Baptysme
of John
whence.

Mat. x. 6.
Luke. x. 6.
Mat. x. 6.

Two son-
nes.

What saye ye to this? ¶ A certayne man
had two sonnes, and came to the elder and
sayd: sonne go and worke to daye in my
vineyard. He answered and sayd I wyl
not, but afterwarde repented and wente.
Then came he to the second, and sayd like-
wylse. And he answered and sayd, I wyl

lykewylse went not. Whether of them twaine
did the wil of the father? And they sayd vnto
him: the fyrste. Jesus sayd vnto the: ver-
elpe I say vnto pou, that the publicanes &
the harlotes, shal come into the kyngdom
of God before pou. For John came vnto
pou in the waye of rightuousnes, and ye
beleued hym not. But the publicanes and
harlotes beleued hym. And yet ye (though
ye sawe it) were not yet moued wth repen-
taunce, that ye myght afterward haue be-
leued him. ¶

Publicans
math. iii. c.
Harlotes.

¶ Berken another similitude. Ther was a
certayne housholder, whiche planted a vi-
neyard, and hedged it round aboute, and
made a wyne presse in it, and bylde a to-
wer, and lette it oute to husbandmen, and
went into a straunge countrey. And when
the tyme of the fruite drew neare, he sent
hys seruauntes to the husbandmen to re-
ceyue the frutes of it. And the husband-
men caught his seruauntes and beate one,
kylled another, & stoned another. Agayne
he sent other seruauntes, mo then the first
and they serued them lykewylse. But laste,
of all he sent vnto them hys owne son say-
ynge: they wyl feare my sonne. But when
the husbandmen sawe the sonne, they sa-
ped among them selues: This is the heyre,
come, let vs kyl hym, and let vs take hys
inheritaunce to ourselues. And they caught
hym, and thrust hym out of the vineyard, &
kille him. When the Lord of the vineyard
cometh, what wil he do with those husbā-
men? They sayd vnto him: He they cruel-
ly destroye those euil persons, and will let
out hys vineyard vnto other husbandmen,
whiche shal deliuer hym the fruite at tyme
conuenient.

¶ Luk. x. 6.
Cap. v. a.
Hier. li. b.
Vineyard
that is let
out to hys
sonne. Mat. x. 6.
Luk. x. 6.

Jesus sayd vnto thepm: dyd ye neuer
reide in the scriptures? The stone whiche
the buylders refused, the same is set in the
pyncipall part of the corner: this was the
Lordes doynge, and it is merueylous in our
eyes. Therefore say I vnto pou, the kyng-
dom of god shalbe taken from pou, & shal-
be geuen to the gentyles, which shal bring
foorth the fruite of it. And whosoever shal
fall on this stone, he (f) shalbe broken: but
on whosoever it shal fall vpon, it wil grynd
him to powder. And when the chiefe priestes
and pharises heard these similitudes, they
perceyued that he spake of the. And they
wente aboute to laye handes on him, but
they feared the people, because they tooke
hym as a prophete. ¶ The Notes.

¶ Jer. xlii. b.
Jer. xlii. b.
Jer. xlii. b.
Jer. xlii. b.
Jer. xlii. b.

(a) Let it not trouble the gentel reader, that in the
other thre euangelistes is no mention of the
stone but of the colte only (whiche thynge some cu-
riouse readers do greatly note) for it is not a
thing pertaining to the purpose, for as much as
the intent of the prophete was to declare that
our Saviour should be of so base sort and smal
reputation in the world, that he should haue
none other poulcrep but a ponge alle whereon
no man had late before hym, yea a foale that hadde
bene used to draw in the pock. Wherfore it suffi-
ced to name the foale, & not to saye he hadde
fence.

¶ Mat. x. 6.
Luk. x. 6.

of S. Bathew. Fo. xiii:

Spunge of teeth. For manye are called, and fewe be chosen. **R**

If David call him Aorde, howe is he
Accc. iii. then

E
Eay. rif. b
Luh. ex b
Act. xxi. b
Deu xxx. b

Tribute to
Klar.

D
Black. 11.6
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2 ar. xii. c
m. 5.

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The Gospel

of S. Mathew.

Then hye sonne? And none coulde answer
him agayne one worde, neyther durst anpe
from that day forth, are hym any more que
stions. &

The Notes.

Garage
garment.

Gene to Le
far w.

As angels.

The God
of the ly
ving.

Lord.

(a) This is the garment that is mentyoned in
Ezay. lxi. chapter in D. And it is none other,
but the lyvely sayth which is most beautifullpe
decked wth the workes of the spyrte.

(b) By this Cesar is ment all temporal rulers,
to whom we ought of conscience to geue al thin
ges that the lawe of the countrey we be in byn
deth vs to geue. Whether it be our goods, oure
selfe, oure chyldren, or seruantes to do them see
uice.

(c) To be as angels, is to be wythoute all cor
ruption and inlympnyes of the fleste, so that þ
deluyes of the same do neuer trouble vs.

(d) If God be not the God of the dead, but of þ
lyving: When must Abraham nedes lyue, sythen
he is Abrahams God. Wpneke not at this place
you Saduces of our tyme, which wyl not be
lieue and confesse that the soule of man is im
mortall.

(e) Notwithstandyng that Chy. ste. in that he
was man, was the sonne of Dauid: yet Dau
id seynge in spyrte that he was God, called hym
lozbe. But the Pharises, who we- all fleshe,
could not perceiue so much of the spyrte.

The xiii. Chapter.

A bitter chydnyng of the hypocrites that
taught falsly, to whom also be bybaideth
they counte saye holynes, and bylpyng of
wyphetes. After he threatheneth reuerence
to Ierusalem, for they bygodlye bybaid
nes.

A



Then spake Iesus to the people,
and to his disciples, sayyng: The

Scribes and the pharises sit in

(a) Moyses seate. All therefore

whatsoeuer they bid pou obserue, that ob

serue & do, but after they workes, do not,

for they say and do not. Yea and they bind

heauy burthens and greuous to be borne &

lay them on mennes shoulers: but they

themselves wyl not heare at them wth

one of their fingers. All their workes they

do for to be sene of men. They set abroade

their phylacteries and make large borders

on theyr garmentes, and loue to synne vp

permost at feastes, and to haue the chiefe

seates in the synagoges, and greynages in

the markets & to be called of men Rabbi.

But ye shall not suffer pou selues to be

called Rabbi. For one is pou maister, that

is to wytte Chust, and all ye brethren. And

call no man poue b, father vpon the earth,

for there is but one poue father, and he is

in heauen. Be not called maisters: for ther

is but one poue maister, and he is Chust.

Ye þ is gre itest amdg pou, shalbe poue ser

uant. But whosoer exalteth hymselfe,

shalbe brought low: and he that humbly

hymselfe, shalbe exalted. &

Do be vnto pou Scribes and pharises,

hypocrites for ye c, shut vp þ kingdome of

heauen before men: ye poue selues goo not

in, neyther suffer ye them that come to en

Do be vnto pou Scribes and pharises,
hypocrites. ye deuour wyddowes houses,
and that vnder a coloure of prayyng longe
prayers: wherfore ye shall receyue greater
damnacion.

Do be vnto pou Scribes and pharises
hypocrites, which compass sea and land,
to bypnyge one into poue belefe, and when
he is brought, ye make hym two folde more
the chylde of hell, then ye poue selues are.

Do be vnto pou blind guides, which
saye: whosoer sweare by the temple, it is
nothyng, but whosoer sweareth by the
golde of the temple, he offendeth. Ye fooles
and blinde, whether is greater the golde, or
the temple that sanctifyeth the golde? And
whosoer sweareth by the altare, it is no
thyng: but whosoer sweareth by the offe

ryng that lyeth on the auter, offendeth.
Ye fooles and blinde, whether is greater þ
offering, or the auter, which sanctifyeth
the offeringe? Whosoer therfore swea
teth by the altare, sweareth by it and by
all þ theron is. And whosoer sweareth
by the temple, sweareth by it and by hym þ
dwelleth therein. And he that sweareth by
heauen, sweareth by the seate of God, and
by hym that sitteth thereon.

Do be to pou Scribes and pharises, hi
pocrites which tpythmynt, anise & cumine,
and leaue the weightier matters of þ lawe
vndone: iudgement, merce, and faythe.
These ought ye to haue done and not haue
left þ other vndone. Ye blind guides which
straine oute a gnat and swalowe a Cam
mell.

Do be to pou Scribes and pharises, hi
pocrites, which make cleane the vtter side
of the cuppe and of the platter: but wth
in they are ful of bybpy and excelle. Thou
blind pharise, cleane tyn the innesyde of
the cuppe and platter, that the outsyde of
them may be cleane also.

Do be to pou Scribes and pharises hi
pocrites, for ye are lyke vnto paynted tom
bes, which appere bewtiful outward, but
are within full of dead bones and of all fyl
thynes. So are ye, for outwarde ye appere
ryghteous vnto men, when within, ye are
full of hypocresy and iniquyte.

Do be vnto pou Scribes and pharises
hypocrites, ye byde the tombes of the wy
phetes, and garnyshe the sepulchres of the
righteous and saye: if we had bene in the
dages of oure fathers, we would not haue
bene parteners wth them in the bloude of
the wyphetes. So then ye be wptnesses to
poue selues, that ye are the chyldren of the
which killed þ wyphetes. Fyls þ ye lyke
wyle the measure of poue fathers. Ye ser
pentes and generacyon of byppers, howe
shoulde ye escape the damnacion of hell?

Wherfore, beholde I send vnto poue pro
phetes, wysemen, and Scribes: of them ye
shall kyll, and crucifye: and of them ye shal
scourge in poue synagoges, and persecute
from city to city, that vpon poue maye come
all the

Wyddowes
houses.

C

Temple.

Altare.

pynte.
Anise.
Luke xli
Judgement
and merce
Blinde
guides.

Citus. d. a.

Innesyde
wainted
sepulchres.

Ye byde
the tombes.

Mat. li. v.

Heauy bur
then.

Luke. xli. g

Act. xv.

Mat. xii. d

Luke. xxi. g.

Phylacte

ries.

Whyle sea

res.

Graynges.

Great.

Crall.

Luke xlii. c

and. xviii. c

The kyng

dom is thus

Luke. xx. g.

Mat. xiii. b.
11. pa. xxi. i.
An. cent
blond.

all the rightuous blood that was shed vpon the earth, from the blood of rightuous Abel, vnto the blood of zachar as the sonne of Barachias, wher in ye shewe betwene the temple & the aulter. Verily I say vnto you, all these thynges shall I pgl. t vpon this generacion. Jerusalem, Jerusalem, wherch killest the prophetes, and stonest them which are sent to thee, yett woften would I haue gathered thy children together, as the henne gathereth her chickens vnder hir winges, but ye (d) would not. Behold yere habitation shall be left vnto yere desolate. For I saye to you, ye shall not see me henceforth, tyll that ye say, blessed is he that commeth in the name of the Lord. &

Mat. xiii. b.
11. pa. xxi. i. d

Whyles
scate.

The Notes.
(a) It is to be thought that the Jewes had in the temple, some certayne place wher in was a seat or chaire for him that read the lawe of Moyses to the people, to spe on wh. he read, as we haue now in our churches, for them that read the scripture and Gospell to the people: wher he myghte ryghte well be called Whyles scate, because Moyses lawe onely was read in that place.

Now the Scribes and Pharisees were appointed to that scate: wherfore our Saviour commanded his disciples to obserue al that they teach. For whyle they sate in that scate they taught Moyses lawe onely. In like maner shall it wch vs and our Pharisees: so longe as they spe on Chyistes seat and read vnto vs Chyistes one of the holyc Bible booke, we are by Chyistes commaundment bound to obey them. But when they runne to thei owne tradicions: we are as free from them as the Apostles were from the Scribes, and Pharisees of their tyme.

Father.

(b) Here is the bishop of Rome declared a plain Antichrist in that he would be called the moste holyc father, and that al Chyisten men should acknowledge him so; no lesse then their spiri- uall father, notwithstanding these plain wordes of Chyist: Cal no man your father.

To that by
kingdom

(c) To shut vp the kyngdome of God before me is to dispence with mens consciences for pleasure of Goddes commaundment vndone appointing them workes of they owne inuention to supplie to the same (as our ghostly fathers haue used to do in confession). For this is the kyngdome of God, when men be studious to do the will of God, and thynke it not sufficient to leaue Gods wyl vndone, and then to satisfy after they owne fantasie, wherfore al such as hynder this study, shut the kyngdome of God before men.

Would not.

(d) Upon this place is builded a wonderfull choyse and fre wyl of man. Who maye (as the Papes and certayne other Antichrists) imagine withstande the wyl of God, wher he is, say they, that al men should be saved and come to the acknowledgeynge of the truth: wher he thynge, man may of him selfe refuse or embrace.

That thou be not deceived in this, Chyisten reader, thou shalt note that the wyl of God muste be considered two maner of wayes. First it is eternal, inmutable and vnderstandable, so that it cannot be resisted, but must be fulfilled, though all the worlde would saye naye. After this maner would not Chyist haue gathered the Jewes together. For both I saye in this Chapter, and the Psalm. I will. I hadde prophesied theyr obstinacye, even accor-

dingly as this eternal wyl of God had prescribed. Secondly the wyl of God is to be considered, as it is known to men by the scriptures. That is that men should loue God aboue all thynges, and do to oher, as they would be done by.

After this sort would God haue gathered the Jewes together in declaringe this his wyl to them by the Prophetes, but they would not because they were those stiffnecked people, that the vnsearchable wyl of God, had ordeined to be and not pererius, to heare and not vnderstand, lest they should conuerse and be made heale the.

The xxiii. Chapter.

Chyist sheweth the fatal destruction that was to come vpon Jerusalem, describinge also what troubles and tokens should goe before the destruction: and howe cruell the wasting should be after the destruction: he telleth of the destruction of the whole worlde, of the consummation of the world and of the gloriouse conuynge of the sonne of man vnto iudgement, exhorting al men to watche and be sober, sayinge for the rewardes and paynes.

AND Jesus went out and departed from the temple: and his disciples came to him for to see him in the buildinge of the temple.

Jesus sayd vnto them: See ye not all these thynges? verily I saye vnto you, there shall not here be left one stone vpon another that shall not be cast downe.

And as he sate vpon the mount Oliuet, his disciples came vnto him secretly, saying: Tell vs when these thynges shall be: & what sygne shall be of thy conuynge and of the ende of the worlde? And Jesus answered and said vnto them: take hede that no man deceyue you. For maner shall come in my name, saying: I am Chyist, and shall deceyue maner.

Ye shall heare of warres, and of the same of warres: but se that ye be not troubled. For all these thynges must come to passe, but the ende is not yet. For nation shall rise agaynst nation, and realme agaynst realme: and there shall be pestilence, hunger and earthquakes here and there. All these are the beginninge of sorowes.

Then shall they put you to trouble, and shall kyll you: and ye shall be hated of al nations for my names sake: And then shall many be offended, and shall betray one another, and shall hate one the other. And many false prophetes shall aryse, and shall deceyue many. And because iniquitie shall haue the vpperhand, the loue of many shall abate. But he that endureth to the ende, the same shall be safe. And this glad tydinge of the kyngdome shall be preached in al the worlde, for a witness vnto al nacions: and then shall the ende come.

When ye therefore shall see the abomination that beokeneth desolacion, spoken of by Daniell the prophet, stand in the holy place let him that readeth it, vnderstand it: then let them which be in the furpe, flye into the mountaynes. And let him which

Mat. xvi. b.
and xix. g.
what, in a
of the temple

Eph. v. b.

John xvi. a

Sal. p. 10
phets.

Mat. xii. a.
Mat. xiii. c
Luk. xvi. b

Eccl. iii. is on

is on the house toppe, not come downe to set any thyng out of his house. Neither let him which is in the fildes, retorne back to fetch his clothes. Wdoe in those dayes to them that are with childe, and to them that geue sucke. But pray that your flight be not in the winter, neyther on the Saboth day. For then shalbe great tribulation, such as was not from the beginning of the world to this tyme, nor shalbe: yea and excepte those dayes shoulde be shortened, there shoulde no fleshe be saved: but for the chosens sake those dayes shalbe shortened.

Winter.

Mar. xiii. c.
Luk. xvi. c.

Then if any man shall save unto you: lo here is Christ, or there is Christ: beleue it not. For there shal arise false Christs, and false prophetes, and shall do great miracles and wonders. In so much that if it were possible the verbe elect shoulde be deceived. Take heed. I haue told you before. Wherefore, if they shall save unto you: be- hold he is in deserte: go not forth. Beholde he is in the secreete places, beleue not. For as the lpyghtenynge cometh oute of the east, and shyneth into the weste, so shal the commynge of the son of man be. For wher- soeuer a dead carkeas is, euen thither will the (d) Eagles resort.

Mar. xiii. c.
Luk. xvi. c.
Ex. xxi. b.
Esa. xii. b.
Thon. iii. c.
Apoc. i. b.
Mar. xiii. a

Immediately after the tribulations of those dayes, shall the sunne be darke- ned: and the moone shal not geue her light, and the starres shal fall from heauen, and the powers of heauen shal moue. And then shal appeare the signe of the sonne of man in heauen. And then shall all the kyndes of the earth mourne, and they shal see the sonne of man come in the cloudes of hea- uen with power and great glory. And then shal he send his (f) angels with the greates- voice of a trompe, and they shal gather to- gether his chosen: from the four windes, and from the one ende of the worlde to the other.

figg tree.
Mar. xiii. d
Luk. xvi. c

Learn a similitude of the figge tree: when his braunches are yet tender, & his leaues spronge ye knowe that sommer is nye. So likewise, when ye see all these thynges, be ye sure, that it is neare euen at the doores. Merely I say vnto you, that this (g) generacion shall not passe tyll all these be fulfilled. Heauen and earth shal perishe, but my wordes shal abide. But of that day and hour knoweth no man, no not the an- gels of heauen, but my father onely.

Gene. vi. b
and. vii. b
Noe.

As the tyme of Noe was, so likewise shall the comynge of the sonne of man be. For as in the dayes before the floude, they dyd eate and drynke, marie and were ma- ried, euen vnto the daye that Noe entered into the shippe, and knewe of nothyng, til the floude came and toke them all awape: So shall also the comynge of the son of man be. Then (h) two shal be in the fildes, the one shalbe receyued, and the other shal be refused, two shalbe gryndynge at the mill, the one shalbe receyued, and the o-

ther shalbe refused.

Wake therefore, because ye knowe not what houre your maister wil come. Of this be sure that if the good man of the house knewe what houre the thiefe would come, he wold surely watche, and not suffer his house to be broken up. Therefore be ye also ready, for in (i) the houre ye thinke he wold not, will the sonne of man come. If there be any faithfull seruaunte and wyse, who his maister hath made ruler ouer his hous- holde to geue them meate in season conue- nient: happy is that seruaunte whom his maister (when he cometh, shall find so do- ynge. Merely I say vnto you, he shal make him ruler ouer all his goods. But and if p- euil seruaunte shall save in his herte: my maister will defer his comynge, and begyn to smyte his fellowes, yea and to eate and to dunke with the drunken, that seruaun- tes maister will come in a day when he lo- keth not for him, and in an hour that he is not ware of, and will deuyde him, & geue hym his rewarde with hypocrites. There shal be weppynge and gnashynge of teth.

Luk. xvi. b

Mar. xiii. b
Luk. xiii.

Math. xv.
faithfull
seruaunte.
Apoc. xvi. c
Iupll ser-
uaunt.

The Notes.

(a) Thys holie place is the temple of God, that is the congregation of Christ, as Paule wy- teth.

Holy place

(b) Here is to be thoughte that Christ dyd co- men the aduertysement by descriptioe of the tyme of the yere and daye of the destruction of Hieru- salem. For as Strabo wytteth in his. xvi. booke Pompeius toke them on the Saboth daye, & so dyd Titus and Vaspasian also, As is men- tyoned in Frontinus. But yet it is rather to be thought that he vied these wordes wynter & Saboth, to the entent to sette forth the great- nes of the trouble that shoulde chaunce in those dayes, to be such, that if it fell in the wynter or in the Saboth daye when they myght not by p- laue travel past one myle, it shoulde not be pos- sible for them to escape by flying awaye.

Winter.

(c) It is not possible that those who God hath elected from the beginning of the world shoulde be seduced, so that they shoulde hate or persecute the waye of the Lorde, whiche they haue once professed.

Elect.

(d) Eagles are byrds that flye high and feed vpon carkeas. Wherefore they resorte vnto the dead car- keas that lyeth somtyme far from them. It is therefore a meete similitude to declare that the Christians, whose conuersacion is high in hea- uen, shal at the last daye resorte to Christ, they flye, from all partes of the worlde.

Egles.

(e) The sunne shalbe berched, shalbe made as sackcloth or smoke. The moone shal not geue her lpyght, shalbe turned into blood before that day come, and the starres shal falle. No doubt all thys must be spiritually vnderstande. That is, for the sunne the worde of God whiche is the lpyght of the worlde, and for the moone man lawes &c. For as it was at Noes floude: so shal the comynge of the sonne of man be. But the sunne was byght then, euen to the very houre &c.

The sunne

(f) These angels are the Prophetes and prea- chers of the latter daye, who shal blowe the trump of lpyght, and thereby gather toge- ther the chosen from all quarters of the world, as is declared in the reuelacion.

Angels.

Gene.

Generacio. (g) Generacion is taken here for that empyre, which was then chiefe of the whole world, that was Rome. Whyle Rome therfore beareth the name of the chiefe empyre of Aghustedome, shall the latter daye come.

Two in the feld. (b) Thys declareth, that euen to the daye of iudgement, the good and bad shall dwell together.

In the house ye thinke not. (i) In the house ye thinke not. Here maye we learne that at the signes of the last daye are to be taken spiritually. For so shall he come when men that loke for them to be carnally fulfilled, thinke least.

The .xv. Chapter.

The parable of the .x. virgins and talentes warneth vs to watche and to haue fapth in nypnge wpth woikes, and byddeth vs to be myndfull of our office. After he sheweth vnto vs after what maner the last iudgement shall be.

Virgins. **T**hen the (a) kyngdome of heauen shall be likened vnto ten virgins, which toke their lampes and wet to mete the brudegrome. Fyue of them were folishe: and fyue were wysse. The folyshe toke theyr (b) lampes, but toke none oyle wpth them. But the wysse toke oyle wpth them in their vessels wpth theyr lampes also. Whyle the brudegrome tarped, al slumbred and slepte. And euen at midnight there was a crye made: beholde, the brudegrome cometh, go out agaynst him. Then al those virgins arose, and prepared their lampes. And the folyshe saped to the wysse: gyue vs of your oyle, for our lampes go oute. But the wise answered, sayinge: not so, least ther be not (c) ynough for vs and you: but goo rather to them that sel, and bye for your selues.

And while they went to bye, the brudegrome came, and they that were redy, wet in with him to the weddinge, and the gate was shutte vp. Afterwardes came also the other virgins, sayinge: * Maister maister, open to vs. But he answered and said: verelpe I sape vnto you: I know you not (d) watche therfore: for ye knowe neyther the daye nor yet the houre, when the sonne of man shall come.

Talentes. **A** lke wylse as a certayne man, readye to take hys iorney to a straunge country, called his seruauntes, and deliuered to them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to every mā after his abilitie, and straight wape departed. Then he that receiued the fyue talentes, went and bestowed them, and made another fyue talentes. Likewise he that receiued two, garned other two. But he that receiued the one, went and digged a pitt in the earth, and hid his maisters monye. After a longe season the Lord of those seruauntes came & rekened with them. Then came he that had receiued fyue talentes, & brought other fyue talentes, sayinge: maister, thou deliueredst vnto me fyue talentes, beholde I haue garned with them fyue talentes mo. Then his maister said vnto him: Well good seruaunt and fapthfull. Thou

hast bene fapthfull in litle, I wyl make the ruler ouer much: e, enter into thy maisters ioye. Also he that receiued two talentes, came and said: maister thou deliueredst vnto me two talentes, behold: I haue wonne two other talentes with them. And hys maister sayd vnto him: well good seruaunt and fapthfull. Thou hast bene fapthfull in litle, I wyl make the ruler ouer much: goe into thy maisters ioye. Then he whiche had receiued the one talente came and sayde: maister, I conspacted that thou wast an harde man, which repest where thou sowedst not, & gathered where thou strawedst not, and was therefore as trayde, and went and hid thy talente in the earth: beholde, thou hast thyne owne. His maister answered and saped vnto him: thou euil seruaunt and slouthful, thou knewest that I reape wher I sowed not, & gather where I strawed not: thou oughtest therefore to haue had my mony to the chaungers, and then at my commynge shouldest I haue receiued myne owne wpth haurytage. Take therfor the talente from him, and gyue it vnto hym whych hath tenne talentes. For vnto every man that hath, e, shall be geuen, and he shall haue aboundaunce: and fro hym that hath not shall be taken away, euen that he hath. And cast that vnproffitable seruaunt into vtter darcknes: ther shall be wepyngge and gnasyngge of teeth.

* When the sonne of man cometh in his glorie, and al the holy Angelles wpth him, then shall he sitte vpon the seate of his glorye, and before him shall be gathered al nacions, and he shall separate them one from another, as a shepheard deuydeth the shepe from the goates. And he shall set the shepe on hys righte hande, and the goates on hys lefte.

Then shall the kyng say to them on hys right hande: Come ye blessed chyldren of my father, inherite ye the kyngdome prepared for you from the beginningge of the world. For I was an hungred, and ye gaue me meat, I thurst, and ye gaue me drynke, I was herbycles and ye lodged me, I was naked and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came vnto me. Then shall the righteous answer him, sayinge. Maister, when sawe we the an hungred, and fed the, or a thurst, and gaue the drynke? when sawe we the herbycles, and lodged the? or naked and clothed the? or when sawe we the sicke, or in prison, and came vnto the? And the kyng shall answer and sape vnto them: verelpe, I sape vnto you: in as much as ye haue done it to one of the least of these my brether, ye haue done it vnto me.

Then shall the kyng say vnto them that shall be on the lyfte hande. Departe fro me ye cursed, into euerylastyng fyre, whych is prepared for the Deuill & his angells. For I was an hungred & ye gaue me no meate, I thurst & ye gaue me no drynke, I was

Mat. xvi. 13
Mat. xvi. 14
Lokenast
Luk. xvi. 15
Mat. xvi. 16
and. xvi. 17
The iudge
ment.
Sheepe.
Goates.
Eze. xxxiii.

Eccl. vii. 1.

Mat. vi. 1.
Luk. xvi. 1

The Gospell

herbourles, and ye lodged me not: I was naked and ye clothed me not, I was sicke and in prison, and ye visited me not.

Then shall they answer him, sayinge: maister, when sawe we the an hungred, or a thyrste, or herbourles or naked, or sicke, or in prison, and dyd not minister vnto the?

Conuersat

Then shall he answer them and saye: I tely I saye vnto you, in as much as ye dyd it not to one of these lytle ones, ye dyd it not vnto me. And these shall go into euerylasyng payne. And the rightuous into lyfe eternall.

John. v. d.

The Notes.

Kingdome of heauen.

(a) In this place the kyngdome of heauen signifieth the hole congregation of beleevers: beeing yet conuersant in this lyfe, whiche God gouerneth invisibly as Luke the. vii. c.

Lampes without oyle.

(b) These Lampes are such dead sayth as James declarerh to be in byuels and rotten trees, whiche bying forth no fruite.

ynough.

(c) Here is to be noted, that not wpthstandyng the woordes that do pcedde of sayth, are neuer so copious, yet haue we none ouerplus to distrust vnto other, as the hypocritish religious sayned them selues to haue.

Watche.

(d) The whole entente of this parable is that we shoulde be alwayes in a redynes to departe this lyfe.

Enter into thy maisters love. To hyne that hath. Enter darke.

(e) To enter bys maisters love, is to be partaker with his inheritance in his possessions, and so shall the faithful be toyne byppes with Christ in his kyngdome.

(f) Like the exposition of the afore said (g) After darknes doeth here signifye extreme ignorance of God and his woordes. And the meaning of the whole parable is no more, but that such as do not thankfully applie the giftes that God gauerh them to their brothers profit, shall haue those giftes taken from them, and be made most voyded of al such giftes.

The xxiii. Chapter.

Christ in the house of Simon the leaper, prepared to his buriall, is betrayed of Judas. And after that he indured his supper, he goeth out to the mount Oluet, where the souldiers take him, and brought him to the senours of the people and priestes, whowhole sentences he was condemned. But Peter beinge asrayd, denyed hym threes as the loyde shewed vnto him before.

The passio. mat. xiii. a. Luk. xxi. a.

And it came to passe, when Iesus had finished al these sayinges, he sayed vnto his disciples: I know that after two dayes shall be Easter, and the sonne of manne shall be deliuered to be crucified.

Capphas.

Then assembled together the chiefe priestes, and the scribes and the elders of the people to the palice of the hyghe priest, called Capphas: and held a counsell, how they mighte take Iesus by subtiltye and kill hym. But they sayed: not on the holy daye lest anye bypote aryse amongst the people.

John. xii. a. Mat. xii. d.

When Iesus was in Bethanpe, in the house of Simon the leper, there came to hym a woman, whiche hadde an alabastr boze of precious oymntment, and poured it on hys head, as he sat at the bourde.

When hys dysciples sawe that, they had

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indignacion, sayinge: what neded thys he is a wast? This oymntment myght haue ben wel solde, and gauen to the poore. When Iesus vnderstode that, he sayed vnto them: why trouble ye the womā? She hath wrought (a) a good worke vpon me. For ye shall haue poore folcke alwayes wpth you: but me shall ye not haue alwayes. And in that she casteth this oymntment on my bode, she dyd it to burye me withall. Verelpe I saye vnto you: whersoever thys Gospell shall be preached throughout all the worlde, there shall also this that she hath done, be tolde for a memoraill of hir.

He is appointed.

Then one of the twelue called Judas Iscarioth, went vnto the chiefe priestes, and sayed: What will ye geue me, and I wyl deliuer hym vnto you? And they appointed vnto him thyrtye peces of siluer. And from that tyme he sought oportunitie to betraye hym.

He is sold.

The first day of (b) swete bread, the disciples came to Iesus, sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayed: goo into the cite vnto suche a man, and saye to hym: the maister saith: my tyme is at hand, I will kepe myne Easter at thy house wpth my disciples. And the disciples dyd as Iesus had appointed them, and made readye the Easter lambe.

Mar. xiii. Luk. xxi. a.

When the enen was come, he sate down wpth the twelue. And as they dyd eate, he sayd. Verelpe I saye vnto you, that one of you shall betraye me. And they were excebyng sorrowfull, and beganne euery one of them to saye vnto him: is it I maister? He answered and sayed: he that dyppeth hys hande wpth me in the dyshe, the same shall betraye me. The sonne of man goeth as it is witten of him, but wo be to that man, by whom the sonne of man shall be betrayed. It had bene good for that man, if he hadde neuer bene bozne.

Mar. xiii. Luk. xxi. b. John. xii. c.

Then Judas which betrayed hym: answered and sayed: is it I maister? He sayed vnto him. thou hast sayd As they dyd eate, Iesus toke breade and gaue thakes brake it, and gaue it to the disciples, and sayd: Take eate (c) this is my bode. And he toke the cuppe, and thanked, and gaue it them, sayinge: dryncke of it euery one: For this is my bloude of the newe testamente, that shall be shed for manpe, for the remission of synnes. I say vnto you: I wyl not drynke henceforth of this fruite of the vyne tre, but tyll that daye, when I shall drynke it new with you in my fathers kingdome.

The institution of the sacrament. 1. Cor. x. c.

And when they hadde sate grace, they went out into mounte Oluet. Then sayde Iesus vnto them: all ye shall be dyoffended by me thys nyght. For it is witten, I wyl smyte the shepelharde, and the shepe of the flocke shall be scattered abroad. But after I am risen agayne, I wyl goo before you into Galyle. Peter answered and sayed vnto him: though all men shoulde be offended

Mat. xiii. c. Luk. xxi. b. Jo. xiii. a. Zacha. xiii. c.

offended by the, yet wold I neuer be offen-
ded. Iesus said vnto him: Verelpe I sape
vnto the, that this same night before the
cocke crowe, thou shalt denye me thryse.
Peter said vnto him. If I should dye with
the, yet woulde I not denye the. Likewise
also sayed all the disciples.

Mat. xiii. c.
Luk. xxi. b
Jho. xxi. d

Then wente Iesus with them into a
place whiche is called Gethsemane, and
said vnto the disciples: sit ye here while
I go and praye ponder. And he toke wth
hym Peter and the two sonnes of zebedee,
and began to waxe sorrowfull and to be in
an agony. Then said Iesus vnto the: my
(e) soul is heauye euen to death. Stay ye
here and wathe with me. And he went a
litle aparte, and fell flat on his face, & pra-
yed, sayinge: O my father, if it be possible
let this cuppe passe from me: neuertheles,
not as I will, but as thou wilt. And he
came vnto the disciples and founde them a
sleepe, and sayed to Peter: what coulde ye
not watch wth me one hour? wathe and
praye, that ye fall not into temptacion.
(f) The spirit is readye, and the flesh is
weake.

Mat. xxi. d
Luk. xxi. d

¶ He went awaie ones more, and prayed,
sayinge: O my father, if this cuppe cannot
passe away from me. Let that I desire
of it, thy will be fulfilled. And he came and
founde them a slepe againe. For their eyes
were heauye. And he left them and wente
agayne and prayed the third tyme, sayinge
the same wordes. Then came he to his dis-
ciples and said vnto the: (g) Sleepe hence-
forth and take your rest: for so, the houre
is at hand, and the sonne of man shall be deli-
uered into the handes of sinners. Rise, let
vs be gone: beholde he is at hand, that
shall betraye me. Whiche of the twelve came, and with
him a greate multitude with sweordes and
staves sent from the chiefe puestes and el-
ders of the people. And he that betrayed
him had geuen them a token, sayinge: who-
soever I kysse, that same is he: here he is
on hym. And forthwith all, he came to Je-
sus, and sayed: hallo maister, & kissed him.
And Iesus said vnto him: friend, wherefore
art thou come? Then came they and layed
handes on Iesus, and toke hym.

He arueth
hymselfe a-
gainst the
passion.

Mat. xxi. d.
Luk. xxi. c
Jho. xxi. a.

He is be-
trayed.

Gene. ix. a.
Apoc. xxi. c

And beholde, one of them which were
wth Iesus, stretched out his hande & drew
hys swerd and stroke a seruaunt of the hie
puest, and smote of hys eare. Then sayed
Iesus vnto him: putte by thy swerde into
his place. For all that beare handes on
the swerde, shall perishe wth the swerde.
Either thinkest thou that I can not now
praye to my father, and he shall geue me
more then twelue legions of angels? But
howe then shoulde the scriptures be fulfill-
ed: for so must it be.

Mat. xxi. c.

The same tyme sayed Iesus to the
multitude: ye be come out as it were vnto
a thiefe wth sweordes and staves for to
take me. I sate daylye teachynge in the

temple among you, and ye toke me not.
All this was done that the Scripture
of the prophetes might be fulfilled. The
all the disciples forsoke hym, and fled. And
they toke Iesus and led hym to Caphas
the hie puest, where the Scribes and the
Elders were assembled. And Peter folow-
ed hym a farte of vnto the hie puestes pa-
lace: and went in and sat with the seruaun-
tes, to se the ende.

Mat. xxi. c
Luk. xxi. c
Jho. xxi. c

The chiefe puestes and the elders, and
all the counsell, soughte false wptnes a-
gainst Iesus, for to put hym to death, but
founde none: in so muche, that when ma-
nye false wptnes came, yet founde they
none. At the last came two false wptnes
and sayed: This fellowe sayed: I can de-
stroye the temple of God, and builde it a-
gaine in thre daies.

He is falses
lye accused.

Jhon. vii. d.

And the chiefe pueste arose, and sayed
to him: answeredst thou nothyng? Howe
is it that these beare wptnes agaynst the?
But Iesus helde hys peace. And the chiefe
puest answered & sayed to hym: I charge
the in the name of the lypunge God, that
thou tell vs, whether thou be Christus the
sonne of God. Iesus said to him, thou hast
said. Neuertheles I say vnto you, hereaf-
ter shall ye se the sonne of man sittynge on
the right hande of power, and come in the
cloudes of the skye.

¶ Then the hie puest rent his clothes,
sayinge: He hath blasphemed: what nede
we of any more wptnes? Beholde nowe
ye haue heard hys blasphemie, what thinke
ye? They answered and sayd: he is worthy
to dye. Then spat they in his face, and bo-
feted him with fylles. And other smote hym
wth the palme of their handes on the face,
sayinge: tell vs thou Christus, who is he that
smote the?

Mat. xxi. f
Luk. xxi. f
Jho. xxi. c
Peter des-
ayeth.

¶ Peter sate without in the palace. And
a damsel came to hym, saying: Thou also
wast with Iesus of Galile: but he denyed
before them all, sayinge: I wote not what
thou sayest. When he was gone oute into
the porche, another wenche saw hym, and
said vnto them that were there. This fe-
lowe was also wth Iesus of Galilee, and
againe he denied with an othe, that he
knew not the man. And after a while came
vnto him they that stood by, and said vnto
Peter: forswere thou a lye euen one of them,
for thy speache bewrayeth the. Then be-
gan he to curse and to sweare that he knew
not the man. And immediatlye the cocke
crowed. And Peter remembered the wordes of
Iesu, which sayed vnto him: I before the
cocke crowe, thou shalt deny me thryse. And
went out at the doores and wept bitterly.

The Notes.

(a) This good worke is it that the Papistes good
buyde all the pomp and wast of theyr temples worke.
vpon, accountynge it so better bestowed, then v-
pon the poore. But far worse. For Christ pray-
sed it not for a good dede, in that thing which
might haue bene geuen to the poore and wasted.
but

The Gospell

Of S. Mathew

but because it was bestowed upon hym, who
(as then) stode in neede of it. For the daye of hys
buriall was at hand, when he should neede such
syntmentes to be buried accordyng to the man-
ner of the Jewes buryng.

The day of
sweet bread.

(b) In the twelfth chapter of Exodus, Malt thou
sende the number of these dayes to be leuen.
And they are called the dayes of sweete breade,
because the Jewes myghte not in those dayes
eate leuenered breade.

This is
my body.

(c) In these wordes speth all the controuersye
that hath bene, and is aboute the beleeue of the
Sacrament of Chyistes body & bloude. Some
saye that when he spake these wordes, he popu-
larized to hys owne bodye, as who shoulde saye, he
woulde speake one thyng and poplarize another,
that none might vnderstande his meaning but
such as saw him onely. Of these men I woulde
saye to what he poplarized, when he sayed, this is
my bloud, &c. Another saye, that by the ver-
tue of those wordes he turned breade into hys
berye naturall bodye, euen substantially and res-
aile. Of these men I woulde knowe, whether
his bodye were then corruptible or not. The
chyrche saye there be whiche saye, that he neyther
poplarized to hys owne bodye, neyther turned the
breade into hys bodye: but spake of the breade, cal-
ling it his bodye in signification. As though he
shoulde haue sayde, this breade being broken, be-
cupped among you and eaten of you, signifieth
vnto you my bodye, whiche shalbe broken for
you. These men are called heretikes, but are in
deede the true Chyistians.

Offence.
The soule.

(d) This offence is spoken afore in the xi. chap.
(e) This soule is the mynde or herte. For so it
was the maner of the Hebrewes to speake as it
appereyth in the Psalmes abundantly.

The spirit
is prompt.

(f) The occasion that our sauoure hadde to
speake these wordes to hys discyples, declarith
that this spirit which he sayeth is ready, is not
the spirit of man whiche Paul calleth the in-
ward man, but the euill spirit that tempteth
man. For when he had exhorted them to watche
and to praye, he shewed them the cause whye.
Lest they shoulde be tempted. And then to de-
clare the neede they had so to do, he telleth them
that the spirit is ready (and as Saynt Peter
sayeth, goeth aboute seluyng whome he maye de-
uoure, and the fleche is weake, not able to resyst
the temptacions).

Hepe hte
fozly.

(g) This is an Ironye, whiche is one thyng
spoken and another meant. For in byddyng the
slepe, he admonyssheth that they were moze then
needefull for them selues, considering how nigh
he was at hande that betrayed hym.

To laye
hande on
the swerde

(h) He layeth hande on the swerde, that be-
ynge a pynate person wyl take in hande to re-
uenge wylth the swerde, wylthoute anye lawe
or consente of the countrye to beare hym (yea
or rather contrapne hym) all such are chyete-
ned to perithe wylth the swerde.

Before the
cocke crow

(i) Here are two thynges to be not. d. Firste
howe able Peter was to fulfill his wantull
prouyse, whiche was that though he shoulde
dye wylth Chyiste, yet woulde he not denye hym.
The other, howe impossible it is that the word
of God shoulde not be founde true and ful-
filled.

The xxiii. Chapter.

Judas when he sawe that Iesus was de-
liuered to Pilate, castynge awaye hys re-
warde for betrayinge hym, longe hym selfe.
Pilate when he hadde assayed manye way-
es and coulde not pcuraple, he scourged Ie-

su, and commaunded hym to be crucified.
When he was hanged, they mocked hym.
Manye signes folowed after hys death: he
was gorgeously buried by Ioseph. The Je-
wes, because he should not rylse, let menne to
kepe the sepulchre.



When the morning was come,
all the chiefe priestes and the
elders of the people helde a
counsell agaynst Iesus, to
put hym to death, & broughte
hym bounde, and deliuered

hym vnto Pontius Pilate the oberthe.

Then when Judas whiche betrayed
hym, sawe that he was condemned, he re-
pentet hymselfe, and brought agayn the
thryttee plates of syluer, to the chiefe prie-
stes and elders, sayinge: I haue sinned be-
traying the innocent bloud. And ther sayde:
what is that to vs? Se thou to that. And he
caste downe the syluer plates in the tem-
ple and departed, and wente and a longe
hymselfe.

And the chiefe priestes toke the syluer
plates and sayed: it is not lawefull for to
putte them into the treasury, because it is
(b) the pryce of bloude. And they toke coun-
sell, and bought with them a potters field
to bury straungers in. Wherfore that field
is called the fiede of bloude vntyll this
day. Then was fulfilled that whiche was
spoken by Ieremye the prophete, sayinge:
and they toke the thryttee syluer plates the
pryce of hym that was valued, whom they
bought of the chyldren of Israel, and they
gaue them for the potters fiede: as the
Lord appoynted me.

Iesus stode before the debite, and the
debite aied him, sayinge: Art thou the king
of the Jewes? Iesus said vnto hym: Thou
sayest: and when he was accused of the
chiefe priestes and elders, he answered no
thyng. Then said Pilate vnto hym: hea-
rest thou not howe manye thynges they say
against the? And he answered hym to ne-
uer a word: in so much that the debite mer-
uelled greatlye.

At that feaste the debite was wont to
deliuer to the people a pynsonet, who they
woulde desyre. He had then a notable pyn-
sonet called Barrabas: And when they wer
gathered together, Pilate sayde to them:
whether wyl ye that I let lose vnto you,
Barrabas or Iesu, whiche is called Chyist? Barrabas
For he knewe well that for eny they had
deliuered hym.

When he was set downe to geue iudge-
ment, his wyfe sente to hym, sayinge: haue
thou nothing to do with that iust man. For
I haue suffred manye thynges this daye in
a dreame about hym.

But the chiefe priestes and the elders
hadde perswaded the people, that they
shoulde aie Barrabas and destroye Iesus.
Then the debite answered and sayed vnto
them: whether of the twayne wyl ye
that I lette lose vnto you? And they saved
Barrabas.

Mat. xv. 8
Luk. xxi. 8.
He is deli-
uered to
Pilate.

Judas.

Act. i. c.

Zachar. xi. 12

Mat. xv. 8
Luk. xxi. 8.

He holdeth
his peace.

Barrabas

Mat. xv. 8
Luk. xxi. c
Jh. xviii. 8

Barrabas. Pilate sayed vnto them: what
shal I do then wpth Iesus which is called
Christ? They al sayed vnto hym, let hym be
crucified. Then sayed the debite: what
euel hath he doen? And they cryed the more
sayng: let him be crucified.

His Judge
confesseth
hym an in-
nocente.

When Pilate sawe that he preuailed no
thyng, but that more busynes was made,
he toke water and washed hys handes be-
fore the people, sayng: I am innocent of
the bloude of this iust personne, on poure
parell be it. Then answered all the peo-
ple and sayde: hys bloude be on vs, and on
our chyldren. Then let he Barrabas lewe
vnto them, and scourged Iesus, and deli-
uered hym to be crucified.

He is scour-
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Then the souldiers of the debite tooke
Iesus to the comen hal, and gathered to
hym all the compaigne. And they strypped
hym, and putte on hym a purple robe, and
platted a crowne of thornes, and put it on
hys heade, and a reed in his ryghte hande,
and bowed theyr knees before hym & moc-
ked hym, sayng: haille kyng of the Ie-
wes. and spyttyd vpon hym and tooke the
reed and smote hym on the heade.

Mat. xv. b.
Thon. xii. a
He is crow-
ned.

And when they hadde mocked hym, they
toke the robe of hym agayne, and put hys
owne rayment on hym, and led hym away
to crucify hym. And as they came out, they
found a man of Spren named Simon: hym
they compelled to beare hys crosse. And
when they came vnto the place, called Gol-
gotha that is to say, a place of deade mes-
sculles, they gaue hym vineger to dryncke
myngled wth gall. And when he had ta-
sted therof, he would not dryncke.

Mat. xv. b.
Luk. xii. b
He dryn-
keth vine-
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Thon. xii. f.
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fied.

When they had crucified hym, they par-
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fulfyll that was spoken by the prophete:
They deuidded my garments among the,
and vpon my vesture dyd cast lottes. And
they sat and watched hym ther. And they
set vp ouer hys head the cause of his death
wrytten. This is Iesus the kyng of the
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fied wth hym, one on the right hand, and
another on the left.

He is rap-
ped on.

They that passed by reupled hym, wag-
ging theyr heades, and sayng: Thou that
destrodest the temple of God and buyldest
it in thre dayes: saue thy selfe. Yf thou be
the sonne of God, come downe from the
crosse. Likewise also the hye priestes moc-
kyng hym wth the scribes and elders sa-
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saue. Yf he be the kyng of Israell, let him
nowe come downe from the crosse, and we
wyl beleue him. He trusted in God let him
deliuer him now, if he wyl, haue him: for
he sayd I am the sonne of god. That same
also the theues which were crucified with
him cast in hys teth.

Isal. xli. a

From the syrte houre was the darcke-
nes ouer al the land vnto the ninth houre.
And aboute the nynt houre Iesus cryed
with a lowd voyce, sayng: Eli Eli Lama

Sabathanne. That is to saye, my God my
God, why haste thou forsaken me? Some
of them that stode there, when they hearde
that, sayed. This man calleth for Helias.
And straight way one of the ran and toke
a sponge and fylled it ful of vineger, and
put it on a reed, and gaue him to dryncke.
Other sayed, let be: let vs se whether Heli-
as wyl come and deliuer hym. Iesus cryed
agayne wth a lowde voyce, and yelded
hyt the gost.

He getteth
hyt the gost

And beholde the vaple of the temple dyd
rente in twayne from the top to the bot-
tome, and the earth dyd quake, and rocks
dyd rent, and graues dyd open, and the bo-
dies of many sayntes whiche slepte alose
and came out of the graues after hys re-
surreccion: and came into the holy Cytie,
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When the Centurian and they that wet
wth hym watchynge Iesus, sawe the
earth quake and those thyngs whiche hap-
pened, they feared greatly, sayng: Of a
suertye this was the sonne of God.

And manie women were there, behol-
dynge hym a farr of, whiche folowed Je-
sus from Galile, ministerynge vnto hym.
Amonge whiche was Marye Magdalen
and Marye the mother of James and Jo-
ses, and the mother of Iebedees children.

When the euen was come, there came a
ryche man of Aramathea, named Ioseph,
whiche same also was Iesus Disciple. He
wente to Pilate and begged the bodye of
Iesus. When Pilate commaunded the bo-
dye to be deliuered And Ioseph toke the
bodye, & wrapped it in a cleane linnen cloth
and put it in hys new tombe: whiche he had
hewen out euen in the rocke, and rolled a
great stone to the dore of the sepulchre and
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Mat. xv. b
Luk. xii. g.
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he was yet a lyue: After thre dayes I wyl
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the sepulchre be made sure vntill the thirde
day, lest peraduenture hys Disciples cun-
and steale hym awaye, and saye vnto the
people, he is ryisen from death: and the last
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yed vnto them. Take watch men: Go, and
make it as sure as ye can. And they wente
and made the sepulchre sure with watche
men, & sealed the stone.

He is bur-
ied.

He is wat-
ched for
spug again

The Notes.

(a) This repentance of Judas was great, for
it caused hym to hange hym selfe: but it was not
accepted, because it lacked fayth in Christ. Whiche
he shoulde haue caused hym to hope for remis-
sion and forgiveness of hys faultes.

Bar g hym
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uation of the lawe late so highly in theyr con-
crence, that they woulde not put the money whiche
they had byered the traytoure wthall, into the

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He dryn-
keth vine-
ger & gall.
Thon. xii. f.
He is cruci-
fied.

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the sonne of God, come downe from the
crosse. Likewise also the hye priestes moc-
kyng hym wth the scribes and elders sa-
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And beholde the vaple of the temple dyd
rente in twayne from the top to the bot-
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dyd rent, and graues dyd open, and the bo-
dies of many sayntes whiche slepte alose
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surreccion: and came into the holy Cytie,
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dies ryle.

When the Centurian and they that wet
wth hym watchynge Iesus, sawe the
earth quake and those thyngs whiche hap-
pened, they feared greatly, sayng: Of a
suertye this was the sonne of God.

And manie women were there, behol-
dynge hym a farr of, whiche folowed Je-
sus from Galile, ministerynge vnto hym.
Amonge whiche was Marye Magdalen
and Marye the mother of James and Jo-
ses, and the mother of Iebedees children.

When the euen was come, there came a
ryche man of Aramathea, named Ioseph,
whiche same also was Iesus Disciple. He
wente to Pilate and begged the bodye of
Iesus. Then Pilate commaunded the bo-
dye to be deliuered. And Ioseph toke the
bodye, & wrapped it in a cleane linnen cloth
and put it in hys new tombe: whiche he had
hewen out euen in the rocke, and rolled a
great stone to the dore of the sepulchre and
departed. And there was Marye Magda-
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gaynst the sepulchre.

Mat. xv. b
Luk. xiii. g.
Thon. xii. g

He is bur-
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them selues to Pilate and sayed. Sir, we
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he was yet a lyue: After thre dayes I wyl
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the sepulchre be made sure vntill the thirde
day, lest peraduenture hys Disciples cun-
and steale hym awaye, and saye vnto the
people, he is risen from death: and the last
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He is wat-
ched for
spug again

The Notes.

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it caused hym to hange hym selfe: but it was not
accepted, because it lacked fayth in Christ. Whiche
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Bar g hym
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(b) A wonderfull matter. The outward obser-
uation of the lawe late so highly in theyr con-
crence, that they woulde not put the money whiche
they had byered the traytoure wthall, into the

Price of
bloude.

The Gospel

treasure. But the promysse of the innocentes dearely troubled them not at all. & eue every man searche his own conscience and se whether there be not many lyke questions in these our dayes.

The xxviii. Chapter.

The Angell sheweth vnto the Maryes, that Christ is risen from death. The Jewes go about to dashen his resurrection by giftes and lyes. Christ speaking with his disciples in Galile, putteth them in trust wryth preaching of the Gospel.

Mat. xvi. a
Thon. xx. c.
Lu. xxi. a

In the Saboth day at euen whiche dauneth the morow after the Saboth, Marpe Magdalene and the other Marpe came to se the sepulchre. And beholde ther was a great earthquake. For the angell of the Lorde descended from heauen: and came and rowled backe the stone from the doore, and sat vpon it. His countenance was lyke lightynge, and his rayment whyle as snowe. And for feare of hym the keepers were astonied, and became as deademen.

Mat. xvi. b
Lu. xxi. a

The angell answered and said to the women: feare ye not. I knowe that ye seke Jesus which was crucified: he (b) is not here: he is risen as he sayd. Come and se the place where the Lorde was put, and go quickly and tell his disciples that he is risen from death. And beholde, he wyl goe before you into Galile, ther ye shal se him. Lo, I haue told you.

Mat. xvi. b
Lu. xxi. a

And they departed quickly from the sepulchre wryth feare and great ioye: and did runne to bringe his disciples worde. And as they went to tell his disciples, beholde, Jesus meete them, sayinge: all haille. And they came and helde him by the feete, and worshipped hym. Then sayde Jesus to them: be not astrapd. Goe and tell my brethren that they go into Galile, and there shal they se me.

When they were gone, beholde some of the keepers came into the cite, and shewed vnto the hye priestes all the thynges that were happened. And they gathered them together with the elders, and toke counsell and gaue large money vnto the souldiers, sayinge: Saye that his disciples came by night, and stole him away while ye slept: and if this come too the rulers eares, wee wyl peace him, and saue you harmles. And they toke the money, and did as they were taught. And this sayinge is noised amonge the Jewes vnto this daye.

Mat. xvi. c
Al power.
Tho. xvi. a

Then the eleuen disciples wente awaye into Galile, into a mountayne wher Jesus hadde appoynted them. And when they sawe him, they worshipped him. But some of them doubted. And Jesus came and spake vnto them, sayinge: all power is gauen vnto me in heauen and earth. Therefore and teache al nacions, baptysing them in the name of the father, & the sonne and the holpe ghost: teaching them to obserue all thynges whatsoeuer I commaunded you. And lo (c) I am wryth you alwaye, euen vntill the ende of the world.

of S. Mathew.

The Notes.

(a) Here note, that the Jewes Saboth, was that daye which we call Easter euen, and oure good Fridaye was the daye of preparing. And the daye after the Saboth, was oure Easter daye.

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He is not here.
In the Epistle to
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There endeth the Gospel of Saynt Mathew.

A Prologe

vpon the Gospel of Saynt Marke.



For Marke we read Act. xii. how Peter after he came out of prison by the angell, came to Mar-
his mother's house, where manye of the disciples were prayinge for his deliuerance. And Paul and Barnabas toke him with them from Hierusalem, and brought h into Antioche. Act. xii. And Act. xiii. Paul & Barnabas toke Marke with them when they were sent to preach: fro whom he also departed, as it appereth in the sayde chappier, and returned to Hierusalem againe. And Act. xv. Paul and Barnabas were at variaunce about him: Paul not willinge to take him wryth them, because he forsooke them in their firste iourney. Notwithstandynge yet, when Paul wrote the Epistle to the Colossians, Marke was wryth him as he saith in the fourth chapter, of whom Paul also telleth speyly how that he was Barnabas sisters sonne, and also his felowe worker in the kingdome of God. And 11. Timothe. Paul commaundeth Timothe to bringe Marke wryth hym, assuryng that he was needefull to hym, to mynyster to hym.

Finallye, he was also wryth Peter when he wrote his firste Epistle, and so saith that Peter called him his son. Whereof ye le, of who he learned his Gospel, euen of the verbe Apostles, with who he had his continual conuersation, and also of what authortie his writinge is, and how worthy of credence.

The

The Gospel

treasure. But the promysse of the innocentes dearely troubled them not at all. & eue every man searche his own conscience and se whether there be not many lyke questions in these our dayes.

The xxviii. Chapter.

The Angell sheweth vnto the Maryes, that Christ is risen from death. The Jewes go about to barten his resurrection by giftes and lyes. Christ speaking with his disciples in Galile, putteth them in trust wryth preaching of the Gospel.

Mat. xvi. a
Thon. xx. c.
Lu. xxi. a

IN the Saboth day at euen whiche dauneth the morow after the Saboth, Marpe Magdalene and the other Marpe came to se the sepulchre. And beholde ther was a great earthquake. For the angell of the Lorde descended from heauen: and came and rowled backe the stone from the doore, and sat vpon it. His countenance was lyke lightynge, and his rayment whyle as snowe. And for feare of hym the keepers were alymped, and became as deademen.

Mat. xvi. b
Lu. xxi. a

The angell answered and said to the women: feare ye not. I knowe that ye seke Jesus which was crucified: he (b) is not here: he is risen as he sayd. Come and se the place where the Lorde was put, and go quickly and tell his disciples that he is risen from death. And beholde, he wyl goe before you into Galile, ther ye shal se him. Lo, I haue told you.

Mat. xvi. b
Lu. xxi. a

And they departed quickly from the sepulchre wryth feare and great ioye: and did runne to bringe his disciples worde. And as they went to tell his disciples, beholde, Jesus meete them, sayinge: all haille. And they came and helde him by the feete, and worshipped hym. Then sayde Jesus to them: be not alympd. Go and tell my brethren that they go into Galile, and there shal they se me.

When they were gone, beholde some of the keepers came into the cite, and shewed vnto the hye priestes all the thynges that were happened. And they gathered them together with the elders, and toke counsell and gaue large money vnto the souldiers, sayinge: Saye that his disciples came by night, and stole him away while ye slept: and if this come too the rulers eares, wee wyl peace him, and saue you harmles. And they toke the money, and did as they were taught. And this sayinge is noised amonge the Jewes vnto this daye.

Mat. xvi. c
Al power.
Tho. xvi. a

Then the eleuen disciples wente awaye into Galile, into a mountayne wher Jesus hadde appoynted them. And when they sawe him, they worshipped him. But some of them doubted. And Jesus came and spake vnto them, sayinge: all power is gauen vnto me in heauen and earth. Therefore and teache al nacjous, baptysing them in the name of the father, & the sonne and the holpe ghost: teaching them to obserue all thynges whatsoeuer I commaunded you. And lo (c) I am wryth you alwaye, euen vntill the ende of the world.

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The

The Gospell The Gospell of of Saynt Marke.

of S. Marke. Fo. xix.



The first Chapter.

In the beginning his Gospell at John, but firste speaketh of his Baptisme and preaching. And Christ when he was baptised of him, called his disciples and beginneth the office of preaching: he deliuereth him that was vexed with the deui from the euill spirit, and Peters mother in lawe from the aken. Lyke power he vied thowowe ouer all Galyle, where he also healed the Leper.

Mat. iii. a.
Luke. iii. a.



He beginnynge of the Gospell of Iesu Christ, the sonne of God, as it is wrytten in the prophetes: beholde, I send my messenger before thy face, which shall prepare thy way before thee.

Isay. xl. a.
Jhon. i. c.

For the voice of a crier in the wilderness, prepare ye the way of the Lord: make his pathes straight.

Jhon baptised.
Mat. iii. a.

Jhon did baptise in the wilderness, and preached the baptisme of repentance for the remission of synnes. And all the lande of Iude, and they of Ierusalem went out vnto hym, and were all baptised of hym in the ruer Iordane, confessynge theyr synnes.

Math. iii. a.
Jhon. i. b.

Jhon was clothed with Cammels haire, and with a girdell of a skynne aboute his loines. And he dyd eate locustes, and wilde honey, and preached, sayinge: a stronger then I cometh after me, whose shoe latchet I am not worthy to stoupe

downe and vnlose. I haue baptised you wpth water: but he shall baptise you with (a) the holpe ghest. &

And it came to passe in those dayes, that Iesus came from Nazareth, a cite of Galile, and was baptised of John in Jordan. And as soon as he was come out of the water, (b) Jhon sawe heauen open, and the holpe ghest descendynge vpon hym lyke a doue. And there came a voice from heauen: Thou art my deare sonne in whom I delight.

Mat. iii. a.
Luke. iii. b

And immediatly the spiryte draue him into wilderness, and he was ther in the wilderness. xl. dayes, and was tempted of Satan, and was wpth wilde bestes. And the angels ministered vnto him.

Mat. iii. a.
Luke. iii. a.
Jhon. i. b

After Jhon was taken, Iesus came into Galile, preachinge the Gospell of the kingdome of God, and sayinge: the tyme is come, and the kyngdome of God is at hand, repent and beleue the Gospell.

Mat. iii. b
Luke. iii. e
Jhon. i. c
Mat. iii. c
Luke. v. a.

And as he walked by the sea of Galile, he sawe Simon and Andrew, his brother, casting nettes into the sea, for they were fishers. And Iesus sayd vnto them: folowe me, and I will make you fishers of men. And straightwaye they forsoke theyr nettes, and folowed hym.

Simon
Andrew.

And when he had gone a litle further hence, he sawe James the sonne of zebede, and John his brother, euen as they were in the shyppe mending their nettes. And anon he called them. And they left their father zebede in the shyppe wpth his hyred seruantes, and went their way after him.

James &
John.

And they entered into Capernaum: and straightwaye on the Saboth dayes, he entered into the synagoge and taught, & they marueyled at his learning. For he taught them as one that had power with him, and not as the scribes.

Luke. xiii. c

And there was in theyr synagoge a man vexed with an vncleane spyte, that cryed, sayinge: let be, what haue we to do with thee thou Iesus of Nazareth? arte thou come to destroy vs? I knowe the what thou arte, even that helpe of God. And Iesus rebuked hym, sayinge: hold thy peace, and come out of hym. And the vncleane spyte fare hym, and cryed with a loude voice, and came out of hym. And they were all amazed, in so muche that they demaunded one of another amonge themselves, sayinge: what thyng is this? what newe doctryn is this? For he commaundeth the foule spyte wpth power, and they obey hym. And immediatlye his fame spread abroad throughout all the region bordering on Galile.

The vn-
cleane spi-
te is cast
oute.

And forth with, as soon as they were come out of the synagoge, they entered into the house of Simon and Andrew, wpth James and John, and Simons mother in lawe laye speke of a feuer. And anon they tolde him of hit. And he came and toke hit by the hand & lift hit vp, and the feuer for-

Mat. viii. d.
Luke. ix. f
Simons
mother in
lawe.

Dodd. ii. soke

The Gospel

Of S. Marke.

toke hit by and by: and he ministered vnto them.

D And at euen when the sunne was down, they brought to him all that were dysseased, and them that were possessed with deuils. And all the cite gathered together at the doore, and he healed many that were speke of diuers diseases. And he cast out manie deuils, & suffered not the deuils to speake, because they knew hym.

And in one morning very early, Jesus arose and went out into a solitarie place, & there prayed. And Simon & they that were with him, folowed after hym. And when they had founde hym, they sayd vnto him: all men seke for thee. And he sayd vnto the: let vs go into the next townes, that I may preache there also: for truly I came oute for that purpose. And he preached in theyr synagogues throughout all Galile, & caste the deuils out.

E And ther came a leper to him, beseeching hym and kneled downe vnto him, and said to hym: if thou wilt, thou canst make me cleane. And Jesus had compassion on hym, and put forth his hande, touched hym, and sayed to him: I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from hym, and he was cleane. And he charged hym, and sent hym away forth with, and sayde vnto him: See thou say nothing to any man, but get thee hence & shew thy selfe to the priest, & offer for thy cleansing those thinges which Moyses commaunded, for a testimonial vnto the. But he (as sone as he departed, beganne to tell many thinges, and to publyshe & dede in so muche, that Jesus coulde no more openly enter into the cite, but was wthout in desert places. And they came to him from every quarter.

The Notes.

The holpe
ghost.

(a) To baptise with the holpe Ghost, is too worke that thyng inwardly, that the baptysme in water doth synnys, that is to purge the soul thow sayth in Chyrties bloude.

Heauen
open.

(b) Notwithstandyng that John saw the cloudes open, and the holpe ghost descendyng in the lykenesse of a dove, and so resting vpon Chyrt, yet is there an other thyng to be noted in this opening of the heauen. That is, that he had manifest knowledge of the Godhede of Chyrt, and was fullye certeyned, that it was euen he, that was sente of God to be the Sauoure of all that shoulde beleue in hym. As it is in Ezechiel. i. a

Howe doc-
trine.

(c) Here mayest thou perceyue Christian reader of what synnys they be, that be so sore offended wth the Gospel, callynge it new doctrine. For sothe euen the spirit of ignorance, as they were that synne gaue it the name. For hadde they knowen the scriptures, they woulde haue sayd, this is the doctrine that was spoken of by the Prophetes these manie hundred yeres sence.

The ii. Chapter.

Chyrt deliuered hym that was sicke of the palsey both from his synne and his

synnes. He toynd Mathewe to his dysciples. He shewed the cause of his commynge to the Jewes that murmured. He correcteth the to muche and counterfayte religion of fastynge. He defendeth his dysciples that were accused for breakyng the Saboth daye by the example of Dauid.

After a few dayes, he entered into Capernaum agayne, and it was noyed that he was in a house. And anon many gathered together, in so muche that now there was no rounne to receiue them: no, not so much as about the doore. And he preached the word vnto them. And there came vnto him that broughte one sicke of the palsey, borne of four men. And because they coulde not come nye to him for preace, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed wherin the sicke of the palsey laye. When Jesus sawe their fayth, he sayed to the sicke of the palsey: Sonne thy synnes are forgiven the.

And there were certayne of the Scribes sittynge ther, and reasonynge in their hartes: howe doth this felowe so blasphem? Who can forgive synnes, but God onely? And immediatly when Jesus perceyued in his spirit, that they so reasoned in them selues, he said vnto them: whye thinke ye suche thynges in your hartes? Whether is it easer to saye to the sicke of the palsey, thy synnes are forgiven the: or to saye, arise take vp thy bed, and walke? That ye maye knowe that the sonne of man hath power in earth to forgive synnes, he spake vnto the sicke of the palsey: I saye vnto the, arise, and take vp the bedde, and gette thee hence into thine own house: and by & by he arose, toke vp the bed, and went forth before them all: in so much that they were amazed, and glorified God, sayynge: we neuer saw it on this fashion.

And he went agayne vnto the sea, and all & people resorted vnto him, & he taught them. And as Jesus passed by, he saw Leuphe sonne of Alphaei syt at the reterte of custome, and sayed vnto hym: folowe me. And he arose and folowed him. And it came to passe, as Jesus sat at meat in his house, many publicans and synners came at meat also with Jesus and his disciples. Forther were manie that folowed hym. And when the Scribes and pharisees sawe him eate wth publicans and synners they sayed vnto his disciples: how is it that he eateth and drynketh wth publicans and synners? When Jesus heard that, he sayd vnto them: The whole haue no neede of the physicion, but the sicke. & I came not to call the ryghteous, but the synners to repentance.

And the disciples of John and the pharisees drd faste: and therefore came and sayed vnto hym. Whye do the disciples of John and of the pharisees fast, and thy disciples fast not? And Jesus sayd vnto the: can

Mar. ix. 8.
Luk. v. 6

Palsey.

Ca. xlii. c
and. xl. li. d
Luk. v. 6.

The byssi-
ble mira-
cle a signe
of the mi-
sible po-
wer.
Mat. xii. 8
Luk. v. 6

John. v. 6.

Mar. ix. 8.

Publicans
& synners
eat wth
Chyrt.

Mat. xlii. b
Luk. v. 6.

Thydis
disciples
fast not.

Can the chylidren of a weddinge fast, whi-
les the bydegrome is wpth the? As long as
they haue the bydegrome wpth them, they
cannot fast. But the dayes wpll come whē
the bydegrome shalbe taken from the, and
then shall they fast in those dayes.

Newe and
old agree
not.

Also no manne soweth a ppeece of newe
cloth vnto an olde garmente, for then tak-
eth he awaye the newe peece from the old
and so is the rente worse. In like wise, no
man pouret h newe wyne into olde vessels:
for if he doo, the newe wyne breaketh the
vessels, and the wine runneth out, and the
vessels are marred. But new wine must be
poured into newe vessels.

Mat. xii. a.
Luk. vi. a.
Ther pluck
peares on
the saboth
day.

And it chaunced that he wente thorow
the corn: fieldes on the sabboth day: and
hys disciples as they went on theyr way,
began to plucke the eares of Corne. And
the Pharises sayd vnto hym: beholde why
do they on the Saboth dayes that whiche
is not lawful? And he sayed to them: haue
ye neuer red what Dauid did when he had
need e, and was an hongred, bothe he and
they that were wpth hym? Howe he wente
into the house of God in the daies of Abi-
athar the hys puerle, and dyd eate the ha-
lowed loues, whiche is lawful to eate but
for the puerles onely: and gaue also to the
whiche were wpth hym? And he sayed too
them: the Saboth daye was made (a) for
man, and not man for the Sabboth daye.
Wherfore the sonne of man is Lord euen
of the sabboth daye.

1. Re. xii. b.
the saboth
was made
for man.

Thys is
Lord ouer
the saboth

The Notes.

(a) He who would say, man is not so bounde to
the outward obseruation of the Saboth, that he
maye in no case breake it, but that vpon neces-
sary considerations, he maye do thynges forbyd-
den to be done as then.

The.iii. Chapter

Christ healed vpon the sabboth day h m that
had his hande dyed bp, and escaped the han-
des of the that conspired agaynst hym: a great
companye folowe hym, of the whiche he de-
liuered manye from diuers dyscales and de-
uils. He gat hym. xii. Disciples. When the
Phariseys sayd that he caste out deuils by
Beelzebub, he made them an answer, and he
shewed who were hys byrthyen.

Mat. xii. a.
Lu. vi. a.
Withered
hand.

And he entred agayne into the Na-
gogge, & there was a man there
whych had a withered hande.
And they watched hym to se whē
they would heale hym on the
Saboth day, that they myght accuse hym.
And he sayed vnto the man whych had the
wpyddered hand: arise and stand in the mid-
des. And he sayd to them: whether is it law-
ful to do a good dede on the saboth dayes,
or an euill? to saue lyfe or kyll? But they
healde their peace. And he looked rounde a-
bout on them angerly: mourning on the
blindnes of theyr heartes, and sayed to the
manne: stretch forth thyne hande. And he
stretched it out. And hys hand was retoyred
euen as whole as the other.

Mat. xii. b.
Lu. vi. b.
11. re. xii. c
Mat. xii. b.

And the Pharises departed and straight
waye gathered a counsell wpth them that
beloged to Herode agaynst hym, that they
myghte destroye hym. And Iesus asseynded
wpth hys Disciples to the sea. And a great
multitude folowed hym from Galyle, and
from Turpe, and from Hierusalem, & from
Idumea, and from beyonde Iordan, and
they that dwelled about Tyre and Sydon
a greate multitude: whiche when they had
herde what thynges he dyd, came vnto
hym.

Mat. xii. b
Luk. vi. c
Ihon. vi. a

And he commaunded hys disciples that
a Wypp should wayte on hym, because of the
people: lest they shoulde thronge hym. For
he had healed many, in so muche that they
pressed vpon hym, for to touche hym, as
many as had plagues. And whē the vnclene
spirates sawe (a) hym, they fell downe be-
fore hym, and cryed sayinge: thou arte the
sonne of God. And he straghtly charged
them that they shoulde not vtter hym.

And he went vp into a mountayne, and
called vnto hym whom he would, and they
came vnto hym. And he ordayned the. xii.
that they shoulde be wpth him, and that he
myght send the to preach, that they might
haue power to heale sykneses, and to cast
out deuyls. And he gaue Symon to name
Peter. And he called James the sonne of
zebede and Ihon James brother, and gaue
them Bonarges to name, whiche is to saue
the sonnes of thunder. And Andrew, and
Philippe, and Bartelmew, and Mattheu,
and Thomas, and James the sonne of Al-
phey, and Laddeus, and Symon of Cane,
and Judas Iscariot, whiche same also be-
trayed hym.

Mat. x. a.
Luk. vi. d
The apo-
stles at cho-
sen.

And they came into a house, and the peo-
ple assembled together agayne, so greatly
that they had not leasure so muche as to
eate breade: And when they that longed
vnto hym hearde of it, they wente oute to
holde hym. For they thoughte he had bene
besyde hym selfe. And the scribes whiche
came from Ierusalem, said: he hath Beel-
zebub: and by the power of the chyefe de-
uill casteth out deuils. And he called the
vnto hym, and sayd vnto the in similitude.

Mat. x. e.
Lu. xi. b.

How can Satan dyscuss out Satan? For
if a realme be deuided agaynst it selfe, that
realme can not endure. Or if a house be de-
uyded agaynst it selfe, that house cannot
contynue. So if Sathan make insurreccion
agaynst hym selfe, and be deuoyded, he can
not contynue, but is at an end. No man
can enter into a strong mans house & take
awaye hys goods: except he fynd bynd that
stronge man, and then spople hys house.
Verely I saye vnto you, all synnes shalbe
forguen vnto mens chylidren and blasphemie
my wherwith they blaspheme. But he that
blasphemeth the holi gost, shall neuer haue
forguenes, but is in daunger of eternal
damnacion, because they sayde: he had an
vnclene spire.

Mat. xii. a.
Luk. xi. b
The synne
agaynst the
holi gost.

Then came hys Mother and hys byr-
thyen.

Wodd. iii.

Mat. xiii. a. And he stode wpythout and sent vnto hym
 Luk. viii. b. and called hym. And the people sate about
 his mo- him, and sayed vnto hym: beholde thy mo-
 ther and thy brydhe seke for the wpythout.
 ther se- And he answered them sayyng: who is my
 keth hym. mother and my brethren? And he looked
 rounde about on hys Dysciples, whiche
 sate in compasse aboute hym, and said. be-
 hold my mother and my brethren. For who
 soeuer doth the wyl of God, he is my bro-
 ther, my sister, and mother.

The Notes.

Uncleane (a) Here are the men possessed with uncleane
 spirites. spirites, called uncleane spirites. For it were
 saw chust. the men that sawe Christe, and fell downe be-
 fore hym.

The.iii. Chapter.

The power of Gods worde, and howe it is
 to be hearde, he declareth the parable of the
 seede and exhorteth to diligence, to whych he
 soyne the similitude of the greyne of mu-
 ster. And he appalled the floure of the sea,
 by his deuine power.

Mat. xiii. a. And he began agayne to teache by
 the sea syde. And there gathered
 together vnto hym muche people,
 so greatly that he entred into the
 shyp, * and sate in the sea, and all
 the people was by the sea side on the shore.
 And he taughte them many thynges in sy-
 mulitudes: and sayed vnto them in hys doc-
 trine. Beholde. * There went out
 a sower to sow. And it fortuned as he so-
 wed, that some fell by the wayes syde, and
 the fowles of the ayre came and deuoured
 it vp. Some fel on stonpe grounde, where
 it had not much earth, and by & by spronge
 vp because it had not depth of earth, but
 as sone as the sunne was vpe, it caughte
 heate, and because it had no rotyng. wid-
 dered away. And some fel among the thoz-
 nes, and the thornes grewe vp and choked
 it, so that it gaue no fruite. And some fell
 vpon good grounde, and dodyde fruite,
 some thyrtye folde, some fyrtye fould, and
 some an hundred folde. And he sayed vnto
 them. He that hath eares to heare, let hym
 heare. f.

Sower. And when he was alone, they that were
 aboute hym wpyth the mared hym of the
 similitude. & he sayed vnto them: & pou it
 is geuen to know the myserie of the kyng-
 dome of God. But vnto them that are w-
 out that al thynges be done in similitudes:
 that when they se, they shall se, and not dis-
 cerne: and when they * heare, they shall
 heare, and not vnderstand: lest at any tyme
 they shoulde tourne, and their synnes shuld
 be forgiven them, and he sayd vnto them:
 perceyue ye not this similitude? how the
 shoulde ye vnderstande all other simili-
 tudes?

The sower soweth the worde, and they
 that are by the wayes syde, wher the word
 is sowne, are they to whom as sone as they
 haue hearde it, Sathan cometh immedi-
 ately, and taketh awape the worde that
 was sowne in thei heartes. And lykewise

they that are sowne on the stonpe grounde
 are they whiche when they haue herde the
 worde, at once receyue it wpyth gladnes, yet
 haue no rootes in them selues: and so en-
 dure but a tyme, and anone as trouble and
 persecucion ariseth for the woordes sake,
 they fall immediatly. And they that are so-
 wen among the thornes are such as heare
 the worde, and the cares of this worlde,
 and the dysceitfulnes of ryches, and the
 lustes of other thynges, enter in and choke
 the worde: and it is made vnfertyll. And
 those that wer: sowne in good grounde,
 are they that heare the worde and receyue
 it, and brynge forth fruite, some thyrtye
 folde, and some fyrtye folde, some an hun-
 dred fold.

And he sayed vnto thei: is the candell
 lyghted to be put vnder a bushell, or vnder
 the table, and not rather to be put on a ca-
 ndle? For there is no thyng so pryue
 that shall not be opened: neyther so secret,
 but that it shall come abroad. If anye man
 haue eares to heare, let hym heare. And he
 sayed vnto them: take hede what ye heare.
 Wpyth what measure ye mete, wpyth the
 same shall it be measured vnto you agayn.
 And vnto pou that heare shall more be ge-
 uen. * For vnto hym that hath, shall it be
 geuen: & from hym that hath not, shall be
 taken away, even that he hath.

And he sayde. so is the kyngdome of god
 euen as if a man shoulde sowe seede in the
 grounde and shoulde sleepe and ryse vpe
 nyghte and day, and the seede shoulde spring
 and growe vp, he not ware. For the earth
 bryngeth forth fruite of her selfe: first the
 blade, the eares, after that, ful come in
 the eares. And as sone as fruite is brought
 forth anon he thrusteth in the sickel, be-
 cause the heruest is come.

And he sayed, where vnto that we lyken
 the kyngdom of God: or wpyth what com-
 parison shall we compare it? It is lyke a
 greyne of mustarde seede, whych when it is
 sowne in the earth, is the lest of all seedes
 be in the earth, but after that it is sowne it
 groweth vp & is greater of all herbes and
 beareth great braches, so that the fowles
 of the ayre may dwell vnder the shadow of it.

And with many such similitudes he prea-
 ched the word vnto thei: after as they might
 heare it. And wpythout similitude spake he
 nothyng vnto thei. But when they were
 apart he expounded al thyngs to hys Dis-
 ciples. And the same daye, when euen was
 come, he sayed vnto thei: Let vs passe o-
 ver all vnto the other syde. And they lefte
 the people, and toke hym euen as he was
 in the shyp. And there were also wpyth hym
 other shyps.

And there arose a greete storme of wynd
 and dashed the waves into the shyp so that
 it was full. And he was in the sterne a-
 sleepe on a pillowe. And they awoke hym,
 and sayde to hym: Master carest thou not
 that wee perishe? And he rose vp and re-
 buked

Mat. v. b.
 Luk. viii. b
 Mat. x. a. c.
 Candel.

Measure
 A coue-
 nant to the
 & loue the
 worlde of
 God to
 win other
 with word
 and deede,
 and an o-
 ther to the
 that loue
 it not, that
 it shall be
 their dys-
 struction.
 Mustarde
 seede.
 Mat. xiii. e
 Luk. xii. d

Mat. vii. d

Jesus se-
 peth in the
 shyp.

buked the wynde, and sayde vnto the sea: peace and be still. And the wynde alayed, & there folowed a great calme. And he sayde vnto them. Why are ye so fearfull? how is it that ye haue no fapth? And they feared exceedingly, and sayde one to another: What fellow is this: for both wynde and sea obey him?

The Notes.

¶ Into pou. (a) ¶ Into pou, that is vnto pou whiche are with out decepte, and are not curiose nor trust in a ny thyng that pertaineth to man, is giuen of my mercifull father of hys mercifull goodnes, to know the mystery that is the secret of the kingdome of God, that is of the Gospell, in whiche is taught the kingdome. Whiche is oure ryghteousnes, peace and ioye in the holpe ghost. But vnto them whiche are wythoute, that is, vnto such as be curiose, and trust more in theyrown workes, then in the righteounesse of Christ: are all thynges spoken in parables. That is, al that they heare is euen obscure and darke to them: as though they were in dede parables. (b) ¶ Into hym that hath. Look in Mathewe xxi. b.

The Chapter.

¶ Christ in the lande of the Gaderenites, cast out of a man possessed wth the deuyl, a legion of diuels. A woman that was loyered wth the bloudye flure, was holpen by the touchynge of hys garment. The daughter that was dead, at Chykses commaundement was reioyed vnto lyfe.

Gaderenites.

Mat. viii. d. Luk. viii. d.

AND they came ouer to the other syde of the sea into the country of the Gaderenites. And when he was come oute of the ship, furthwith there met him out of the graues, a man possessed of an vnclene spicite, which had his abyding among the graues. And no man could bynd hym, no nor wth chaines, because that when he was often bound wth fetters & chaines, he plucked the chaines asunder, and brake the fetters in peces. Nepther could any man tame him. And alwayes both night and daye he cryed in the mountaines and in the graues, and beat himselfe with stones. When he hadde spyed Iesus a far of, he ranne and (a) worshipped hym, and cried with a loud voyce, & sayed: what haue I to doo with the Iesus the sonne of the most hysell God? I requyte the in the name of God, & thou toyme me not. For he had said vnto hym: come out of the man thou foule spicite. And he aied him: what is thy name? And he answered, sayyng: my name is legion, for we are manye. And he prayed him instantly, that he wold not send them awaye out of the countrey.

Legion.

B And there was nye there vnto the mountayne a great herd of swyne feedynge, and all the deuils besought him, sayyng: sende vs into the heard of swyne, that wee maye enter into them. And anon Iesus gaue them leaue. And the vnclene spicites wet out and entred into the swyne. And the herd startled, and ran hedlynge into the sea.

Swyne.

They were about. ii. c. swyne, and they were drowned in the sea. And the swyne

herds fled, & told it in the cite, & in the countrey. And they came out for to se what had happened: & came to Iesus, & saw him that was vered with the fiende, & had the legiō, spt both clothed and in his right mind: and were afraied. And they that sawe it, tolde the how it had happened to hym that was possessed with the deuill: and also of the swyne. And they began to praye hym, that he woulde departe from theyr coastes. And when he was come into the shippe, he that had the deuill, prayed him that he might be with him. Howbeit Iesus wold not suffer him, but said vnto him: go home into thyne owne house, and to thy frendes, and shewe them what great thynges the Worde hath done vnto the, and how he had compassion on the. And he departed, and began to publish in the ten cities what great thynges Iesus had done vnto hym, and al men dyd meruaile.

And when Iesus was come ouer agayn by ship vnto the other side, much people gathered vnto him, & he was nye vnto the sea. And behold, ther came one of the rulers of the Synagoges, whose name was Jairus: & when he saw him he fel doune at his fete, & besought him greatly, sayyng: my daughter lieth at pointe of death, I woulde thou wouldest come and lay thy hande on her, & she might be safe & liue. And he went wth hym, and muche people folowed hym, and thronged hym.

And there was a certayn woman, which was diseased of an pssue of bloude yee res, and had suffered many thynges of many physicians, & had spent al that she had, & felt none amendement at all, but wored worse & worse. Whē she had hearde of Iesus, she came into the pcece behinde hym, & touched his garmente. For she thought: if I maye but touche hys clothes, I shal be whole. And straightway hit fountayne of bloude was dyed vp, and she felt in hir bodye, that she was healed of the plage.

And Iesus immediatly felt in hym selfe the vertue that went out of him, and touched him round about in the pcece, & sayd: who touched my clothes? And his disciples sayed vnto him: seest thou the people thrust the, and yett aye who dyd touche me? And he looked roundabout, for to se hit that had done that thinge. The woman feared and trembled (for she knewe what was done within hir, and she came and fel doune before him, and tolde him the truth of euery thyng. And he sayed to hir: Doughter, thy fapth hath made the whole: go in peace, & be whole of thy plage.

Whyle he yett spake, there came from the rulers of the synagoges house, certayn whiche sayed: thy daughter is dead: whye diseasedst thou the Master any further? As sone as Iesus hearde that worde spoken, he said vnto the ruler of the Synagoge: be not afraied, only beleue. And he suffered no man to folow him mo the Peter & James, &

Ddd. iii. Jhon

Math. ix. c. Luk. viii. c. The rulers daughter.

Bloudye pssue.

The Gospell

John the brother of James. And he came vnto the house of the ruler of the sinagoge and saw the wondring, & them that wept, and wailed greatly, and went in and sayde vnto them: why make ye thus a do & wepe? The mayden is not dead, but slepeth. And they laught him to scorne. Then he putte them all oute, and toke the father and the mother of the mayden, and them that wer with him, and entered in wher the mayden laye, and toke the mayden by the hande, and said vnto hir: Tabitha cumi: which is by interpretation: mayden. I say vnto the arise. And straight the maiden arose, and went on hyr feete. For she was of the age of twelue yeres. And they were astonied at it oute of measure. And he charged them straitly, that no man should know of it, and commaunded to geue hir meat.

The Notes.

(a) Worshyppe here, is not to graue due honore that pertayneth vnto God, but such reuerence as pertayneth vnto men. As bowyng of knees, or making of curtesie.

The vi. Chapter.

Christ is despyed in hys owne country. He sendeth oute hys Apostles to preache. The death of John is desceybed. Certayne thousandes of men are fed with fyue loaves. Jesus sendyng hys disciples before by ship, followeth them walkyng vpon the waters, and ceaseth the tempest. Many sicke men are healed by touchyng of hys garment.

And he departed thence, and came into his owne countrey, and whē the Saboth day was come, he beganne to teache in the synagoge.

And many that heard him were astonished, and said: Fro whens hath he these thynges? and what wylsome is this that is geuen vnto hym, and such miracles that are wroughte by his handes? Is not this that carpenter Saries sonne, the brother of James and Ioses and of Juda and Symon? and are not his sisters here wth vs? And they were offended by him. And Jesus sayde vnto them: a prophet is not despyed but in his owne country, and amonge hys owne kynne, and among them that are of the same household. And he could ther shew no miracles, but laid his hands vpon a few syncke folke, and healed them. And he was vexed at their vnbeliefe. &

And he went aboute by the townes that lay on euery syde, teachyng: and he called the twelue, and began to sendethem, two and two, and gaue them power ouer vncleane spirites: and commaunded the that they should take nothinge vnto them. For nup (a) saue a rod only. Neither scappe, neyther bread, neither money in their purses: but shoulde be shooed with sandalles: and that they shoulde not put on two coates. And he said vnto them: whersoever ye enter into an house, there abide in tyll ye departe thence. And whosoever shall not receyue you, nor heare you: when ye departe thence, shake of the dust that is vnder your

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feete, for a wytnes vnto them: I say verely vnto you, it shalbe easer for yodome and Gomor at the daye of iudgement, then for that cytie.

And they went oute and preached, that they shoulde repent: and they cast out many dyuelles. And they anointed many that were syncke wth ople, and healed them.

And kynge Herode heard of hym (for his name was spreade abroad) and sayd: John Baptiste is risen agayne from death, and therfore myracles are wrought by him. Other saide: it is Elias: and some sayd: it is a prophet or as one of the prophetes. But when Herode hearde of hym, he saide: it is John whom I beheaded, he is risen from death agayne.

& For Herode himselfe had sent forth and had taken John, and bound him and caste him into prison for Herodias sake whiche was hys brother Philips wife. For he had married hir. John sayd vnto Herode: It is not lawefull for the to haue thy brothers wife. Herodias laied waite for him, & wold haue kyllid him, but she could not. For Herode feared John, knowyng that he was a iust man and holpe, & gaue hym reuerence: and when he hearde him, he dyd many thynges, and heard him gladly.

But when a conuenient daye was come: Herode on his birth day made a supper to the Lordes, capitaines, and chiefe estates of Galyle. And the daughter of the sayd Herodias came in and daunced, and pleased Herode, and them that sate at bouche also. When the king sayd vnto the maiden: axe of me what thou wilt, and I wyl geue it the.

And he swore to her, whatsoeuer thou shalt axe of me, I will geue it the, euen vnto the halfe of my kingdome. And she went forth and saide to hir mother: what shall I axe? And she saide: John Baptistes heade. And she came in straightway with hast vnto the kynge, and axed, sayyng: I will that thou geue me by and by in a charger the heade of John Baptist. And the kinge was sore, howe be it for his othys sake, and for their sakes whiche sate at supper also, he wold not put hir besyde her purpose. And immediatly the kynge sent the hangman, and commaunded his heade to be broughte in. And he went and beheaded him in prison, and brought his heade in a charger, and gaue it to the maiden, and the maiden gaue it to hir mother. And when his disciples heard of it, they came and toke by his body and put it in a tombe. &

And the Apostles gathered them selues together to Jesus, and tolde him all thynges, both what they hadde done, and what they had taught.

And he saide vnto them: Come ye aparte into the wilderness and reste a whyle. For there were many commers and goers, that they had no leasure so much as to eat. And he went by shippe oute of the way in-

Anoynte.

Ma. xiii. 5
Math. ix. 5

Ma. xiii. 5
Luke. xii. 5

D

John Baptiste is beheaded.

Ma. xiii. 5
Luke. ix. 5

Ma. xiii. 5
Luke. xii. 5

Carpenter.

A prophet is not honoured in hys owne countrey.

Math. x. 5
Luke. ix. 5

The apostles at sent forth.

Acto xiii. 5
Dust.

Mat. ix. d. to a desert place. But the people spied the when they departed, and many knew him, and came thither before them, and came together vnto him. And Jesus went out & sawe muche people, and had compassion on the, because they were like shepe which had no shepheard. And he began to teach them many thynges.

Mat. xii. d. And when the day was now far spent, his disciples came vnto him saying: this is a desert place, and now the daye is farre passed, let them departe, that they may go into the countrey roundabout, and into the townes, and bye them bread, for they haue nothing to eate. He answered and said vnto them: giue ye them to eat. And they said vnto hym: Shall we go and bye u. l. penny worth of breade and giue them to eate? He sayed vnto them: howe many loaves haue ye? And loke And when they had searched they sayd: five and two fishes. And he commaunded them to make them all sitte doune by companies vpon the grene grasse.

Thon. vi. a. And they late doune here a rowe, and ther a rowe, by hundrethes, and fiftyes. And he toke the fyue loaves and the ii. fishes, and looked vnto heauen and blessed, and brake the loaves, and gaue them to his disciples to put before them, and the ii. fishes he deuided among them all. And they al dyd eat, and wer satisfied. And they toke by twelue baskettes full of the gobbettes and of the fishes. And they that ate were about fyue thousand men.

Mat. xiii. e. And straight way he caused his disciples to go into the ship, and to go ouer the water before vnto Bethsaida, whyle he sente awaye the people. And as sone as he hadde sent them awaye, he departed into a mountayne to praye.

Thon. vi. b. And when euen was come, the ship was in the middes of the sea, and he alone on the lande, and he sawe them troubled in rowyng, for the wind was contrary vnto the. And about the fourth quarter of the night he came vnto them walkyng vpon the sea, and woulde haue passed by them. When they sawe him walkyng vpon the sea, they supposed it hadde bene a spirit, and cryed out: for they all sawe him, and wer afraied. And anon he talked with them, and saide vnto them Be of good chere, it is I, be not afrayd. And he went by vnto them into the ship, and the winde ceased, and they were sore amased in theselues beyond measure, & inuenciled. For they remembred not of the loaves, because their hertes were blynded.

Jesus walketh on the sea And they came ouer & went into the lande of Genezareth, and dyd by into the haue. And as sone as they were come oute of the ship, straight they knewe hym, and ranne forth thorowout all the region roundabout, and began to cary about in beddes all that were speke, to the place where they hearde tell he was. And whether soeuer he entered into townes, cytyes, or byllages, they laid

their speke in the stretes, and prayed him that they myght touche, and it was but the hemme of his vesture, and as many as touched him, wer safe. &

The Notes.

(a) In Mathew the. l. a. is sayd For a staffe. Rod of And in Luke the. ii. also, he shall scine to forbyd them a rodde, yet doth not the text meane to in dede. But so, byddeth, rote, mowes, rod, &c. by a figure, to the intent onelye, that they shoulde vterlye put from them all carefulesse of anye such prouision, as a scrip or any of the other, amonge which the staffe may be one, for almyche as it is a wepen of defence, wher the rod is but rather a token or a sygne of peace.

The vii. Chapter.

Christ rebuketh the Hypocrites which be holpe in outwarde thynges, and he sheweth what is true holpnes. After he deliuereth the daughter of the Synaghe from the deuyll, and by the miracle helpeyth the dumme and the deafe.

And the pharisees came togyther vnto him, and diuers of the Scribes whiche came from Ierusalem. And when they sawe certayne of his disciples eat bread with comen handes (that is to saye wth vnwaschen handes) they complayned. For the pharisees and all the Jewes, excepte they wase their handes oft, eat not: obseruing the traditions of the elders. And wher they come from the market, except they wase they eat not. And manye other thynges they be, which they haue taken vpon them to obserue, as the washyng of cuppes, and cruces, and of brassen vessels, & of tables.

Then axed him the pharisees and Scribes, why walke not thy disciples according to the traditions of the elders, but eat bread with vnwaschen handes? He answered and sayed vnto them: well prophesied & sayd of pou hypocrites, as it is witen: This people honoureth me wth their lippes, but their harte is farre from me: In vayne they worshippe me, teachyng doctrine which are nothing but the commaundementes of men. For ye lay the commaundement of God apart, and obserue the traditions of men, as the washyng of cruces and of cuppes, and manye other suche lyke thynges ye do.

And he sayed vnto them: well, ye cast asyde the commaundementes of God to make your owne traditions. For Moyses sayed: Honour thy father and thy mother: and whosoer curseth father or mother, let him dye for it. But ye say: a man shall say to father or mother, Corban: whiche is, I thou despaynt me to heaule the wth, is geuen God. And so ye suffer him no more to do ought for his father or his mother, making the word of God of none effect, thow your owne traditions which ye haue ordayned. And manye such thynges ye do.

And he called all the people vnto him, and said to them: Harken to me euery one of you

Edge of hym.

Math. xv. a

Unwaschen handes.

Mens commaundementes.

13

Leuit. xx. b. Thou shalt say to father or mother, Corban.

That gospel him, despyeth not

The Gospell

of you and vnderstand: There is nothynge withoute a man that can despye him when it entred into hym: but those thyngs which procede out of him are those whych despye the man. If any man haue eares to hear let hym hear. And when he came into an house awaye from the people, hys disciples asked him of the similitude. And he said to them: Are ye so without vnderstandinge? Doo ye not yet perceiue, that whatsoeuer thyng come from without entred into a man, it canot despye hym, because it entred not into hys herte, but into his bealy: and goeth out in to draught that pourgeth out al meates?

That com
meth oute
of a man
defileth.

And he said: that deileth a man which cometh out of a man. For from wythin, euen out of the hert of men, procede euill thoughtes, adulterie, fornication, murther, theft, couetousnes, wyckednes, decept, vn cleanenes, and a wicked eye, blasphemie, pnde, foli shes: all these euill thyngs come from wythin, and despye a man.

Math. v. c.

And from thence he arose and went in to the borders of Tyre and Sidon, and entered into an house, and would that no man should haue knowen: but he coulde not be hydd. For a certayne woman whose daughter had a foule spirit, heard of hym: & came and fell at hys feete. The womanne was a Syrophenicia. She besought hym that he would cast out the deuyll oute of hir daughter. And Iesus sayd vnto her: Let the chyldren first be fedde. For it is not mete, to take the chyldrens breade, and to caste it vnto whelpes. She answered and sayed vnto him: euen so maister, neuertheless the whelpes also eate vnder the table of the chyldrens crummes. And he said vnto hir: for thys sayinge gooth y wape, the dyuell is gone oute of thy daughter. And when she was come home to hys house, she found the deuyll departed, and hir daughter lpyng on the bed.

Mat. xv. c.

And he departed agayn from the coastes of Tyre and Sidon, and came to the sea of Galilee thorow the myddell of the coastes of the ten cities. And they brought vnto hym one that was deafe and lambed in his speache: and prayed him to lay hys hand vpon hym. And he took him asyde from the people, and put hys fyrnges in hys eares, & did spit & touched his tongue, & looked vp to heauen & spghed & said vnto him: ephata, o is to saye be opened. And straightwape hys eares wer opened, & the string of his tongue was losed, & he spake plain. And he commaunded them that they should tel no man. But the more he forbad the, so much the more a great deale they published it: and were beyond measure astonysed, sayinge: He hath done all thynges well, and hath made both the deafe to heare, & the domme to speake.

The deafe
and dumb

Genes. l. v.
Eccl. x. x. c.

The viii Chapter.

With seven loaves are, six, or men filled. When he drew a syane to the Idhar sea, he bade them he ware of their leuen, he restored to the blynd man hys syght, he maketh the 3 pooles to

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confesse what he was, he shewed the before of his death, and warned all men to take the crosse, and folow hym.



In those dayes when there was a very greate company and had nothing to eat, Iesus called his disciples to him and said vnto them: I haue compassyon on thys people, because they haue now bene with me thye dayes and haue nothynge to eat. And if I shoulde send them away fastynge to their own houses, they shoulde faint by the way. For diuers of them came fro farre. And hys disciples answered him: wher might a man haue bread here in the wilderness to satisfy these? And he asked them: how manye loaves haue ye? They sayd seven. And he commaunded the people to lytte downe on the grounde. And he toke 7 seven loaves, gaue thanks, brake, and gaue to his disciples, too sette before them. And they did sette them before the people. And they hadde a fewe small fyshes. And he blessed them, and commanded them also to be set before the. And they ate, and were suffised. And they toke vp of the broken meate that was left, seven baskets full. And they that ate wer in number about foure thousande. And he sent them awaye.

Mat. xv. d

Seven
loaves.

And anone entered into shippe with hys disciples, and came into the partes of Dalmanutha. And the pharises came forth & began to dispute with him, sekynge of hym a sygne from heauen and temptynge hym. And he spghed in hys spirit and sayed: why doeth thys generacion seke a sygne? Clearely I say vnto you, there shal no signe be geuen vnto this generacion. And he lette them, and went into the ship agayne, and departed ouer the water.

Mat. xvi. a
Luk. xii. g.

And they hadde forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, sayinge.

Mat. xvi. a

Take hede of the leuen of the pharises, and of the leuen of Herode. And they reasoned among themselves, sayinge: we haue no breade. And when Iesus knew that, he sayed vnto them: why take ye thought, because ye haue no breade? perceiue ye not yet, neither vnderstand? Haue ye your hertes yet blynded? Haue ye eyes and se not? and haue ye eares and hear not? Doe ye not remember? When I brake 5 loaves among 5000 how many baskettes full of broken meate toke ye vp? They sayed vnto him, twelve. When I brake seven among foure 00, how many baskettes of the leuynges of broken meate toke ye vp? They sayed: seven. And he sayed vnto them: Howe is it that ye vnderstande not?

John. vi. b

And he came to Bethsaida, and they brought a blynde man vnto him, and desired him to touche him. And he caughte the blind by the hande, and lead him out of the town, and spat in hys eyes, & put his handes vpon him, and asked him whether he sawe ought. And he looked vp & said: I see the men

for

Mat. xvi. d.
Luk. ix. c.

Cesarea
Philippi.

The passio

Peter is
Sathan

mat. xvi. d.
Luk. ix. c.
Xpistis disci-
ple.

Mat. x. d.
Luk. ix. c.

Mat. xvi. d.
Luk. ix. c.

for I se them walke, as they were steees. After that he put his handes agayne vpon his eyes, and made him se. And he was restored to his sight, and sawe euery thi-
clearly. And he sent him home to his house sayinge: neyther go into the towne, nor tel it to any in the towne. And Iesus wente out and his disciples into the townes that longe to the citty called Cesarea philippi. And by the waye he asked his disciples say-
punge: whom do men saye that I am? And they answered some saye that thou arte John Baptiste: some saye Helias, & some one of the prophetes. And he sayed vnto them: But whom saye ye that I am? Peter answered & sayed vnto hym: Thou art be-
tpe Chrysie. And he charged them that they shoulde tell no man of hym. And he began to teache them, howe that the sonne of ma-
must suffer many thynges, and shoulde be re-
proued of the elders and of the priestes and scribes, and be kylled, and after three dayes rise agayne. And he spake that sayinge openly. And Peter toke hym asyde, and beganne to chide hym. Then he-
toured aboute, and looked on his disci-
ples and rebuked Peter sayinge: go after me Sathan: for thou sauerest not the thinges of God, but the thinges of men.

And he called the people vnto hym, with his disciples also, and sayed vnto them: Whoso euer will folowe me lette hym forsake hym selfe, and take vpon his crosse, and folowe me. For whoso euer will saue his lyfe shall lose it. But whoso euer shall lose his lyfe for my sake and the Gospells, the same shall saue it. What shall it profyte a man if he shoulde wyne all the world and lose his owne soule? What shall a manne geue to redeme his soule agayne? Whoso euer therefore shalbe ashamed of me and of my woordes, amonge thys ad-
uoutours and synfull generacion, of hym shall the sonne of man be ashamed when he cometh in the glorie of his father with the holy Angells. And he sayd vnto them: Wherelpe I care vnto you: There be some of them that stande here, whiche shall not tast of death tyll they haue sene the kyng-
dome of God come wth power.

The ix. Chapter.

Christe is transfigured in the mount before his disciples, and sheweth who is Helias. He casteth out the dum spirite whiche his disciples coulde not do. He sheweth them agayne of his death, and he sheweth who shalbe the greatest amongest them, and byd-
derth them beware of geuynge occasion to o-
ther to do euill.

mat. xvi. d.
Luk. ix. c.
Transfigu-
red.

And after .vi. dayes Iesus tooke Peter, James and John, & leade theym vpon into an hye mountapne out of the way alone, and he was transfigured before theym. And his raimente byd shyne, and was made very whyte euen as snow: so whyte as no fuller can make vpon the earth. And there appered vnto them Helias wth Moses

And they talked wth Iesu. And Peter answered and sayed to Iesu: Master here is a good helynge for vs, let vs make thre tabernacles, one for the, one for Moses, and another for Helias. And yet he wiste not what he sayed, for they were asrayed. And there was a cloude that shadowed the. And a voyce came out of the cloude, sayinge: This is my deare sonne, heare hym. And sodenly they looked toward about the & saw no man more then Iesus only wth them.

And as they came doune from the mte, he charged them that they shoulde tel no man what they had sene, tyll the sonne of man were risen from death agayne. And they kepte that sayinge wth them and remembred one of another what that sayinge signified death agayne shoulde meane. And they ar-
ed him saying. Why then say the scribes that Helias must first come? He answered and sayed vnto them: Helias verelpe shall first come & restore all thynges. And also the sonne of man as it is wyrtten, shall suffer many things, & shal be set at nought. Moreover I say vnto you, that Helias is come, and they haue done vnto hym what soeuer pleased the, as it is wyrtten of hym.

And he came to his disciples, & saw much people about them, and the scribes dyspu-
tunge wth them. And straight way at the people when they behelde hym, were ama-
sed, and ran to hym, and saluted hym. And he sayed vnto the scribes: what dyspute ye with them.

And one of the company answered and sayed: Master. I haue broughte my sonne vnto the whiche hath a dumme spirite. And whensoeuer he taketh him, he teareth him, and he smytheth and gnaweth wth his teth, and pyneth awaye. And I spake too the disciples that they shoulde cast him out, and they coulde not.

He answered hym and sayed: O gene-
ration wythout faith, howe longe shall I be with you? Howe longe shall I suffer you? Byngh him vnto me. And they brought hym vnto hym: And as sone as the spirite sawe hym, he tare hym. And he fell doune on the grounde, wallowynge and foming. And he asked his father: howe longe is it ago, sence thys hath happened hym? And he sayed, of a childe: & oft times casteth hym in to the fyre, and also into the water to de-
stroy hym. But if thou canst do any thing, haue mercy vpon vs, and helpe vs.

And Iesus sayd vnto him: For if thou couldest beleue all thynges are possible to him that beleueth. And straight waye the father of the childe cried with teares, saying: Forde I beleue, helpe mine vnbelefe.

When Iesus sawe that the people cam runninge together vnto him, he rebuked the dumme spirite, sayinge vnto him: Thou dumme & deafe spirite, I charge the come oute of him, & enter no more into hym. And the spirite cried & sente hym sore, & came out. And he was as one that had bene deade, in so muche

Seave hym

math. xvi. d.
Luk. ix. c.
The passion
foloweth
f. h. r. v. i. d.
math. iii. d.
Luk. ix. c.
Luk. ix. c.

mat. xvi. d.
Luk. ix. c.

Helpe mine
vnbelefe.
mat. xv. d.

The d. d. s.
m. d. e. at
sp. i. e. is
cast out.

The Gospell

of S. Marke.

Prayer &
fasting.
mat. xvi. a
luke. ix. c
Passion.

much that many sayd, he is dead. But Jesus cing to his hand and lyft him vp: and he rose. And when he was come into the house, his disciples aied him secretly: why could not we cast him out? And he sayd vnto them: this kinde can by no other meanes come forth, but by prayer & fasting. And they departed thence, and toke their iorney through Babilon, and he would not that any man should haue knowen it. For he taught his disciples, and sayd vnto the: the sonne of man shalbe deliuered into the handes of men, and they shall kyll hym, & after that he is kyll'd, he shall rylse agayn the thrid day. But they wist not what that sayng meant, and wer afrayed to aie him.

mat. xvi. a
luke. ix. c.

And he came to Capernaum. And when he was come into an house, he aied them: what was it that ye disputed betwene you by the way? And they helde their peace: for by the waye they reasoned amenge themselves, who shoulde be the chiefest. And he sat down and called the twelue vnto him, and said vnto them: if any man desire to be first, the same shall be laste of all, and seruaunt vnto al. And he toke a childe, and set him in the middes of them, and toke hym in his armes, and said vnto them: Who-soeuer receiueth ane such a childe in my name, receiueth me. And whosoever receiueth me, receiueth not me, but him that sent me. &

Chiefe of
greace.

John answered him, saying: & Maister, we saw one casting out devils in thy name which foloweth vs, & we forbade him, because he foloweth vs not. But Jesus said: forbid him not. For there is no man that shall do a miracle in my name, that cā lightly speake euill of me. Whosoever is not against you, is on your part. And whosoever shall geue you a cuppe of water to drynke for my names sake, because ye belonge to Christ, verely I saye vnto you, he shall not lose his (a) reward.

And whosoever shall offend one of these litle ones that beleue in me, it were better for him that a milstone wer hanged about his necke, and that he were cast into the sea. Wherefore if thy hand offende the, cut hym of. It is better for the, to enter into lyfe maimed, then hauinge two handes, to goe into hell, into fire that neuer shalbe quenched, where their worme dieth not, and the fyre neuer goeth out. Likewise, if thy fote offende the, cut him of. For it is better for the to go halte into life, then hauinge two fete, be caste into hell, into fire that neuer shalbe quenched: where their worme dieth not, and the fyre neuer goeth out. Euen so if thine eye offende the, plucke hym out. It is better for the to go into the kyngdome of God with one eye, then hauinge two eyes to be cast into hell fyre: where their worme dieth not, and the fyre neuer goeth out.

Mat. xv. a
Jhesu salt.

& Euerie man therefore shalbe salted with (b) fyre. And euerie sacrifice shalbe seasoned with salte. Salte is good. But if the salt

be vnlawfull, what shall ye salt therewith? Se that ye haue salt in your selues, & haue peace amōg your selues, one with another.

The Notes.

(a) Whosoever thou workest at the commaundement of God, thou shalt haue the reward therfore that pertayneth vnto a saythfull worker, which is thy curclastynge. Not that it is due to the worke but to thy sayth, out of the which the thy worke proceedeth. For we receyue that promise by sayth, and not by worke.

Rewarde.

(b) Fyre here signifieth tribulacion. And the salte is Goddes worde.

Salted
with fyre.

The .x. Chapter.

He prescribeth lawes of matrimony, and blesteth yonge infants. He dyddeth & yonge mā that was proude in trust of his wyke, leaue all & folowe him: and he sheweth what greates incommodities is in riches, and what rewardes they shall haue that folowe them. He teacheth the chyldren of yehude that wold haue bene hyest, to be lowly, and restorcyth syght to Bartimeus.

And he rose from thence, & wente into the coastes of Tyre throughe the region that is beyonde Tyre & Sidon. And the people resorted vnto him a frethe, & as he was wont, he taught them agayne. And the phariseis came and aied hym a question: whether it were lawefull for a man to put away his wyfe, to proue him. And he answered & said vnto them: What did Moyses bid you do? And they saide: Moyses suffered to write a testimoniall of diuorcement, and to putte hyr away. And Jesus answered and saide vnto them: For the hardnes of your hartes he wrote this precept vnto you. But at the first creatiō, God made them man and woman. And for this thinges sake shall man leaue his father and mother, and byde by his wyfe & they twayne shall be one fleshe. So then are they now not twayn, but one fleshe & therfore what God hath coupled, let not man separate.

Diuorces
ment.
Deu. xxi. a
Mat. xix. a
Gene. i. b.

And in the house his disciples aied hym again of the matter. And he said vnto the: Whosoever putteth away his wyfe, & marieth another, breaketh wedlocke to hyr wyfe. And if a womanne forsake hyr husbande, and be married to another, she committeth aduoutery.

Mat. xix. a
Lu. xvi. b

And they brought chyldren to him, that he shoulde touche them. And his disciples rebuked those that broughte them. When Jesus sawe that, he was displeased, & said to them. Suffer the chyldren to come vnto me, and forbid them not. For of such is the kyngdome of God. Verely I saye vnto you: whosoever shal not receyue the kyngdome of God as a chylde, he shal not enter therein. And he toke them in his armes, and put his handes vpon them and blessed them.

Mat. xix. b,
Lu. xvi. c
Chyldren.

& And when he was come into the waye, ther came one running and kneeled to him, and aied hym: good Maister, what shall I do, that I may enherit eternall lyfe? Jesus sayd vnto him: whye callest thou me good?

Mat. xix. b
Lu. xvi. d

Exod. xx. c. good? Ther is (a) none good but one, which is God. Thou knowest the commaundementes: breake not matrimony: kill not, steale not, beare not false wptnes: defraud no man: honoure thy father and mother. He answered to hym: Maister, all these I haue obserued from my youth. Jesus beheld hym and had a fauour to hym, & sayed vnto hym: one thyng is lackyng vnto the. So and sell all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me, and take vp thy crosse. * But he was discomforted wth that sayng, and went awaye mourning, for he had great possessiōns.

The riche man may abide no crosse: his seruicion.

Camel.

And Jesus looked roundabout, and said vnto his disciples: what au hard thing is it for thē that haue riches, to enter into the kyngdome of God? And his disciples were astonied at his words. But Jesus answered againe, and sayed vnto them: chyldren howe harde is it for them that truste in ryche, to enter into the kyngdome of God? It is easer for a camell, to go thorow the eye of a needle, then for a ryche man to enter into the kyngdome of God. And they were astonied out of measure, sayinge betwene themselves: who thē can be saued? Jesus looked vpon them & sayed: wth men it is impossible, but not with God, for wth God all thynges are possible.

Mat. xix. d. To xliii. c. Dymyded folde.

first & last.

And Peter beganne to saye vnto hym: Lo, we haue forsake all, and haue folowed the. Jesus answered and sayed: Verely I saye vnto you, there is no man that forsaketh house, or brethren, or sisters, or father or mother, or wyfe, epyther chyldren, or landes, for my sake and the Gospels, whiche shall not receyue an hundred folde now in this lyfe: houses, and brethren, and sisters and mothers, and chyldren, & landes, wth persecuciōns, and in the world to come eternal lyfe. Many that are first, shall be last, and the last shall be first. And they were in the way goynge vnto Hierusalem. And Jesus went before them, and they were amazed, and as they folowed they were a frayd.

The sonnes of zebede.

And Jesus toke the twelue agayne, and began to tell them what thynges shoulde happen vnto him. Beholde wee goe vp to Hierusalem, and the sonne of man shall be deliuered into the handes of the hyepreestes, and vnto the scribes: and they shall condemne him to death, and shall deliuer him to the gentyls: and they shall mocke hym and scourge hym, and spyt vpon him, and kill him. And the thirde daye he shall rise agayne.

And then James and John the sonnes of zebede came vnto hym, sayinge: Maister, we woulde that thou shouldest do for vs, whatsoeuer we desire. He sayd vnto them: what woulde ye I shoulde doo vnto you? They sayed vnto hym: graunt vs that wee may sit one on thy right hand, & the other on thy left hand, in thy glory. But Jesus sayd vnto thē: Ye wot not what ye aske. Can

ye drynke of the cup that I shall drynke of, and be baptised in the baptisme that I shall be baptised in? And they said vnto him: that we can. Jesus sayd vnto them, ye shall drynke of the cup that I shall drynke of, and be baptised wth the baptisme that I shall be baptised in: but to sit on my right hand, and on my left hande is not myne to geue, but to them for whom it is prepared.

And when they heard that, they began to dysdaigne at James and John. But Jesus called them vnto hym, and sayd to thē: Ye knowe that they whiche seme to beare rule amonge the gentyls, reigne as lordes ouer them. And they that be great amonge them, exercise autoritie ouer thē. So shall it not be among you, but whosoever of you wil be greate amonge you, shall be your minister. And whosoever wil be chiefe shall be seruaunte vnto all. For euen the sonne of man came not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

And they came to Hierico: and as he went out of Hierico wth his disciples & a great nombre of people, Barthimeus the son of Thimeus, whiche was blynde, sat by the hie wayes syde beggyng. And when he hearde that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus the sonne of Dauid, haue mercye on me. And many rebuked hym, that he shoulde holde hys peace. But he cryed the more a greate deale: Thou sonne of Dauid, haue mercye on me. And Jesus stode still and commaunded hym to be called. And they called the blynde, saying vnto him: Be of good comfort: tyme, he calleth the. And he threwe away his clooke, and rose and came to Jesus. And Jesus answered and sayed vnto him: What wilt thou that I do vnto the? The blynde sayed vnto hym: Maister, that I might se. Jesus sayde vnto hym: So thy way, thy fapth hath saued the. And by and by he receyued his sight, and folowed Jesus in the waye.

Mat. xxi. c.

Hierico. Barthimeus the blynde.

The Notes.

(a) Take in Mathew. xix.
(b) That is, plucke thynge herte from all that thou dost possesse, and so forsake them wth all thine herte, that in al thy mynde thou dost sell them, and be redy also in dede to sell them if the necessitie of thy neighbour require it. The affecte and truste in thynges possessed, muste we euer renounce, or els are we not perfect.

No man good. So sell all.

The. xi. Chapter.

Christe rode to Hierusalem vpon an asse colt. He curseth the figgers that lacked fruite. He cast out of the temple the bpers and sellers, he teacheth the strength of fapth, and putteth oute of countenance the pharisees that ased him of the power gyven vnto him, by an other question.

And when they came nye to Hierusalem vnto Bethphage and Bethany, besides mounte Oluet, he sent forth the two of his disciples, & sayd vnto them: Go your wayes

Mat. xxi. c. Bethphage.

Ecc. i. into

The Gospel

into the town ouer against pou. And as sone as pou be entred into it, ye shall fynd a colt tyed, wher on neuer man sate, lose hym: & brynge hym hither.

And if anye man saye vnto pou: whye do ye so? Say that the Lord hath nede of hym: and straightway he will send hym hither: & they went they waye and founde a colt tyed by the dore withoute in a place where two wayes mette, and they losed hym. And diuers of them that stode there, sayed vnto them: What do ye lewspnge the colt. And they sayed vnto them, euen as Iesus hadde commaunded them. And they let them go. And they brought the colt to Iesus and cast their garments on hym: and he sate thereon. And many spred theyr garments in the way. Other cut downe branches of the trees, and strowed them in the waye.

And they that went before, and they that folowed: cried, saying: a) Hosanna: blef sed be he that cometh in the name of the Lord. Blessed be the kyngdome that cometh in the name of hym that is Lord of our father Dauid, Hosanna in the highest.

And the Lord entred into Ierusalem, & into the temple. And when he hadde looked round aboute vpon all thynges, and now the euentide was come, he went oute vnto Bethany, with the twelue. And on the morrow when they were come oute from Bethany, he hungered, and spied a figg tree a farr off, hauing leaues: & went to se whether he might fynd any thyng thereon. But when he came thereto, he founde nothinge but leues: for the tyme of figgys was not yet. And Iesus answered and said to it: neuer man eate fruit of the hereafter, whyle the worlde standeth. And his discyples heard it.

And they came to Ierusalem. And Iesus went into the temple, and beganne to caste oute sellers and buyers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doves, and woulde not suffer that anye man carped a vessel through the temple. And he taught saying vnto them, is it not writtē: my house shall be called the house of praye vnto all nacions: But ye haue made it a den of theues.

And the Scribes and hye priestes heard it: and soughte howe to destroye hym. For they feared hym, because all the people maruelled at his doctrine. And when eue was come, he went out of the cite. And in the morning as they passed by, they sawe a figg tree dryed vpon by the rotes. And Peter remembred, and said vnto hym: master, behold, the figg tree which thou cursedest, is withered away. And Iesus answered, and sayd vnto them: Haue confidence in God. Verely I say vnto pou, that whosoener shall say to this mount, take away thy selfe into the sea, and shall not wauer in his herte: but shall beleue that those thynges, whiche he sayeth shall come to

Of S. Marke.

pass, whatsoeuer he saith shall be done to hym. Therefore I saye vnto pou, whatsoeuer ye desire when ye praye, beleue that ye shall haue it, and it shall be done vnto pou. And when ye stande and praye, forgue if ye haue any thyng against anye man, that your father also, which is in heauen, maye forgue you your trespasses.

And they came agayne to Ierusalem. And as he walked in the temple, there came to hym the priestes and Scribes, and the elders, and sayed vnto hym: by what authority dost thou these thynges? And who gaue the thes authority to do these thynges? Iesus answered and sayd vnto the: I will also aske of you a certayne thyng: & answer ye me, and I wil tell you by what authority I do these thynges. The Baptisme of Iohn, was it from heauen, or of men? Answer me. And they thought in themselves, sayinge: if we shall saye from heauen: he wyl say then, whye dyd ye not beleue hym? but if we shall say, of men, they feare we the people. For al menne counted Iohn that he was a very prophet.

And they answered & sayd vnto Iesus: we can not tel. And Iesus answered & sayed vnto them: neither wyl I tel you, by what authority I do these thynges.

The Notes.

- (a) Luke in Mathew. xxi. b
- (b) Ibidem.
- (c) Luke Mathew. xxi. c

The .xii. Chapter.

By the parable of the vineyard and of husband men, Ihs. rebuketh the ingratitude of the Jewes, and forleth the question of paying money he confuteth the Saducees touching the resurrection, and sheweth what is the chiefest commandement, and whose sonne he is. He byddeth to auoyde the Seruitus, and sheweth with what mynde we shuld serue God.

As he began to speake vnto the in similitudes. A certayn man plan ted a vineyard, and compassed it with an hedge & ordeyned a wyne presse, and builde a tower in it.

And let it out to hye vnto husband men, & went into a straunge countrey. And when the tyme was come, he sent to the tennantes a seruaunt, that he myghte receyue of the tennantes of the fruit of the vineyard. And they caught him, and beate hym, and sente hym awaye empty. And moreover he sent vnto them an other seruaunt, and at him they cast stones, and brake his head, and sent him agayne all to temple. And agayne he sent another, and hym they kyl led and many other: beatinge some, and kyl ling some.

Yet had he one sonne, whom he loued ten derly, hym also he sente at the laste vnto them, saying: they wyl feare my sonne. But the tennantes sayed among them sel ues: this is the heire, come let vs kyl him, & the inheritance shall be ours. And they toke hym, & killed him, & cast him out of the vineyard.

Mat. xxi. c.
Mat. vii. a
Mat. vi. b.
Luke. xi. b.
covenant.
Eccl. xiii.

Mat. xxi. c.
Luke. ix. a.

The Bap
tisme of
Iohn.

Hosanna.
Figg tree.
Of man.

Mat. xxi. b
Vineyard

Luke. xx. b.
Lay. i. a
Quere. ii. b.

Eccl. xxi. biii.

Thon. xii. b

Hosanna.
Bl. xv. a. b
Iohn. xii. b

Mat. xxi. b.
Luke. xxi. b

Figg tree.

Sellers &
buyers are
cast out.

Eccl. xxi. c
Iohn. xii. b

of S. Mark: Jo. xlv.

psa. rvi d
e^a revui.
Teru. cat.
Rom. ix g.
v. Det. ii. a.

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Tribute to
Cesar.

130m.ziff.c

27. Mat. xxi. c.
 Luke. xx. D.
 Luc. xxv. b
 Saduccees.

Refur-
reccion.
exod. iii. b

2700 N. 1st St. U
J. H. C. & C.

Ser. A com
n alidca
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I catc. b'ra

Exult. xiv.
 Huc. xvi. q
 Rom. xiii. c
 Galat. v. c.

D
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more of a
like a t.
long
clothes.

Luc. xxi. 3
poore wi
dowe.

Not far from

Not far from

Thys expoundeth the horrible destruction
of Iherusalem howe it shoulde be, and what
sygnes shoulde goe before. After by occasion
he talketh of the last iudgement, and reco-
meth vp the sygnes of it, exhortynge all men
to sobyetye and watchynge.

Dec. 11. 1923

The Gospel

mat. xiii. a
The de-
struction
of the tem-
ple.

As he went out of the temple, one of his disciples sayde unto him: Master, se what stones, and what buildinges are here. And Jesus answered and said unto him. Seest thou these great buildynges? There shal not be left one stone vpon another, & shal not be throwen downe.

And as he sate on mounte Oluete, ouer against the temple, Peter & James, & John & Andrew ased him secretly: tell vs, when al these thynges shalbe fulfilled? and Jesus answered them, and began to saye: take hede, lest any man deceiue you: For manye shal come in my name, saying: I am Christ and shall deceiue manye.

Antichrist

When ye shall heare of warre & tpydngs of warre, be ye not troubled. For such thynges must nedes be. But the ende is not yet. For ther shal nacion aryse against nacion, & kingdome agaynst kyngdome. And there shalbe earthquakes in some places, and famyshmente and troubles. These are the begynnyng of sorowes.

But take ye hed to your selues. for then shal bring you vp to the counseils & into the synagoges, & ye shalbe beten, & ye shalbe brought before rulers & kings for my sake, for a testimony vnto them. And the Gospel must first be published amonge al nacions.

Mat. x. b.

But when they lead you, & present you, take no thought afoze hand what ye shall say, neyther ymagin but whatsoeuer is geuen you at the same time, & speake. For it shal not be ye & shal speake, but the holy gost.

The spirit
answereth.

Yea, & the brother shal deliuer the brother to death, & the father the sonne, & the chyl- dzen shal ryse against their fathers and mo- thers, and shal put them to death. And ye shalbe hated of al men for my names sake. But whosoever shal endure vnto the ende, the same shalbe safe.

Mat. xxiii.
Luke. xxi. b.
Dan. ix. a.
Daniel.

Moreouer, when ye see the abhominacion that betokeneth desolacion, wherof is spo- ken by Daniell the prophet, stand where it ought not, let him & readeth vnderstand.

Winter.

Then let them that be in Iurp, fflye to the mountaines. And let him that is on the house top, not descend doune into the house, neyther enter therein, to fetch any thyng out of his house. And let him that is in the fildes, not turne backe againe vnto the thynges which be left behind him for to take his clothes wpth him. Wo is thē to them that are wpth chylde, & to them that geue soucke in those dayes. But pray, that your flight be not in the winter. For there shalbe in those dayes such tribulacion as was not fro the beginning of creaturcs, which god cre- ated vnto this time, neither shalbe. And ex- cepte that the Lorde shoulde shorten those dayes, noman shoulde be saued. But for the elects sake, which he hath chosen, he hath shortened those dayes. * And then if anye manne say to you lo here is Christ, lo, he is ther, heldeue not: for false Christes shal ryse & false prophetes, & shal shew miracles and

Mat. xxiii.
Luk. xxi. b.

Of S. Marke.

wonders to deceiue, if it were possible, e- uen the electe. But take ye hede: behold, I haue shewed you all thynges before.

Moreouer in those dayes, after that tri- bulacion, the sun shal waxe darke, and the mone shal not geue hit light, & the starres of heauen shal fall: & the powers which are in heauen, shal moue. And then shal they see the sonne of man comming in the cloudes, with great power & glorie. And then shal he send his angels, & shal gather together his electe from the fower wyndes, and fro the one ende of the world to the other.

Learn a symilitude of the fig tre. When his braches are yet tender, & hath brought forth leaues, ye know & the soner is neare: so in like maner, when ye see these thynges come to passe, vnderstand that it is nye e- uen at the doores. Therelpe I saye vnto you, that this generacion shal not passe till al these thynges be done. Heauen and earth shal passe, but my wordes shal not passe. But of that day & houre knoweth no man: no not the angels whych are in heauen, neyther the son himselfe, saue & father only.

Take hede, watche & pray, for ye knowe not when the time is. As a manne which is gone into a straunge countrey, & hath left his house & geue authoritie to his seruaun- tes, and euery man his worke, and comaun- ded the porter to watche. Watch therefore, for ye knowe not when the maister of the house wyl come, whether at euē, or at mid- night: whether at the cocke crowing or in the dawninge, lest if he come sodenlye he shoulde fynde you sleping. And that I say vnto you, I say vnto al men, watche.

D
Ere. xxi. b
Esa. xli. b.

Fig tree.

That day
knoweth
no man.

Mat. xiii.
Watche &
praye.

The Notes.

(a) Luke in Mathew. xxi. b.
(b) As he was man, he knewe it not. But as he was God, he knewe it.

Winter.
Neither
the sonne
hym selfe.

The xii. Chapter.

In the thirte last chapters he describeth the same thyng which Mathew did, that is & death of our sauour Iesu Christ, and what hath both gone before, and foloweth after.

After two daies foloweth Ester, & the daies of swete bread. And the hye priestes & the Scribes sought meanes howe they myghte take him by craft, & put him to death. But they sayd: Not in the feast dayes, lest any busines arise amonge the people.

When he was in Bethania, in the house of Simon the leper, euē as he sate at meat, ther came a woman haupnge an alabastr boze of ointmente, called narde, that was pure and costly: and she brake the boze and powred it on hys head. And there wer some that were not contente in themselves, and sayd: what neded this wast of ointment? For it might haue bene solde for more then the hundred pence, and bene geuen vnto the poore? And they grudged agaynst it.

And Jesus saied: let hit bein vnto me, whiche hath done a good worke on me. * For ye shal haue poore men wpth you

Mat. xxi. a
Luk. xxi. a

Mat. xxi. a

Jesus is
anointed.

Mat. xv. c.

Mat. xv. c. you alwayes, and when so euer ye wyl, ye maye doo theym good, but me ye shall not haue alwayes. She hathe doone that she coulde: she came afore hande to anoint my body to hys burying warde. Merely I sape vnto you: whete so euer thys Gospell shal be preached throughout the whole worlde thys also that she hath done, shalbe rehearsed in remembraunce of hyr.

Mat. xvi. a
Luk. xxi. a.
He is be-
trayed.
And Judas Iscariot, one of the twelue wente awape vnto the hys priestes, to betraye hym vnto theym. When they hearde that, they were glad, and promysed that they wold geue him money. And he sought howe he myghte conuenientelpe betraye hym.

Mat. xxvi.
Luk. xxi. a
And the first daye of swete bread, when menne offer the paschall lambe, hys Disciples sayed vnto him: where wylt thou that we go and prepare that thou mayst eate the easter lambe? And he sente forth two of his Disciples, and sayed vnto them: Go ye in to the cite: and ther shall a man mete pou beatyng a ppyer of water, folowe hym. And whither soeuer he goeth in, sape ye to the good man of the house: the maister sayeth where is the best chamber where I shall eate the easter lambe wth my Disciples? And he wyl shewe you a greete parloure, paved, and prepared: ther make ready for vs. And hys Disciples wente forth, & came to the cite, and founde as he had sayd vnto them: and made ready the easter lambe.

Mat. xvi.
Luk. xxi. b.
Jhon. xiii.
Gal. xi. c
And at euen he came with the xii and as they sate at bord and eate. Jesus sayd: Trelp I sape vnto you: that one of you shall betraye me whiche eateth wth me. And they began to mourne, and to sape to hym one by one: as if I? and another sayed as if I? He answered and sayd vnto them: It is one of the twelue: and the same dyppeth wth me in the platter. The sonne of man goeth as it is wrytten of hym, but wo be to that man, by whom the sonne of man is betrayed: good were it for hym if that mē had neuer bene borne.

1 Cor. ix. c
The insti-
tucio of s
Sacramēt
And as they eate, Jesus toke bread, blessed and brake, and gaue theym and sayed: Take, eate. This is my bodye. And he toke the cup, gaue thankes and gaue it to them and they all dranke of it. And he sayed vnto them: This is my bloude of the newe testament whiche is shedde for manye. Trelpe I sape vnto you: I wyl drynke no more of thys fruite of the vyne, vntill that day, that I drynke it new in the kyngdom of God. And when they had sayed grace, then they went out to mount Oluet.

Mat. xvi.
Jach. xii.
An. iii. b.
Jhon. xiii.
And Jesus sayed vnto them: All ye shall be offended throughe me this nyghte. For it is wrytten: I wyl smyte the shepheard, and the shepe shall be scattered. But after that I am rysen agayne, I wyl goo into Babilone before you. Peter sayed vnto hym: And thoughe all men shoulde be offended, yet woulde not I. And Jesus sayed vnto hym: Trelpe I sape vnto the, thys daye

euē in thys nyghte before the cocke crowe twyse, thou shalt denye me thyspe. And he spake boldelye: no, if I shoulde dye wth the, I wyl not denye the. A pkewise also sayed they all.

Mat. xxvi.
Luk. xxi. b
And they came into a place named Beth Semanpe. and he sayed to hys Disciples: Set ye here vntill I go a praye and praye. And he toke wth hym Peter, James, and Jhon, and he began to waue abafted, and to be in an agonpe and sayed vnto theym. My soule is verpe heaupe euē vnto the death: tarye here and watch. And he wente forth a lytle and fell downe on the ground & prayed, that if it were possible, the houre myghte passe from hym. And he sayed: Abba father, althpnyes are possible vnto the, take awape thys cup from me. Neuerthelesse, not that I wyl, but that thou wylt, be done.

And he came, and founde them sleeppng and sayde to Peter, Symon sleepest thou? Couldeste not thou watche wth me one houre? watche ye, and praye leaste ye enter into temptacion: the spirite is readye, and the fleshy is weake. And agayne he went away and prayed, and spake the same wordes. And he returned and founde theym a slepe agayne, for theye eyes were heaupe: neyther wyl they what to answer hym. And he came the thyrde tyme and sayed vnto theym: slepe henceforth and take poure ease, it is ynough. The houre is come, beholde the son of man shalbe deliuered into the handes of spykers. Ryse vp let vs goo. Lo he that betrayeth me is at hand.

And immediately whyle he yet spake, came Judas one of the twelue, and wth hym a greete number of people wth sweardes and staves from the hygh priestes and Scribes and elders.

And he that betrayed hym had geuen them a generall token, sayinge: whosoever I do kysse, he it is. take hym and leade him away warrelpe. And as sone as he was come, he wente straghte waye to hym, and said vnto hym: maister maister and kysed hym. And they sayed theye handes on hym, and toke hym. And one of them s Rodē by dyue out a swerd, and smote a seruaunte of the hye pnyss, and cut of his eare.

And Jesus answered and sayd vnto the: If ye be come out as vnto a thefe wth sweardes & staves: for to take me. I was dapply wth you in the tēple teaching, & ye toke me not: but that the scriptures shuld be fulfilled. And they all forsoke hym and ranne awape. And ther folowed hym a certayne pong man clothed in linnen vpon the bare and s pong mē caught him, and he left hys linnen and fled from them naked.

And they led Jesus away to the hie priest of al. and to hym came al the hye priestes and the elders, and the Scribes: And Peter folowed hym a great waye of euen into the pallace of the hie prieste, and sat wth the seruautes, and warmed hym selfe at

Sec. iii the

Mat. xvi. a

Mat. xxvi.
Luk. xxi. b

he armethe
him selfe a
gagnt his
passion.

Mat. xxvi.
Luk. xxi. c.
Jhon. xiii.

He is be-
trayed of
Judas
which also
gaue them
a token to
know him
by.

The pong
mā s was
clothed in
linnen.

Mat. xvi.

In xxiij. the fire. And the hye puestes, and al the cou-
He is false sell sounge for wptnes agaynst Jhesu too
ly accused put him to death, and found none. Yet ma-
 ny eace false wptnes agaynst hym, but
 they wptnes agreed not together. And
 there arose certayne broughte false wit-
 nes agaynst hym, sayinge: we hearde hym
 say: I wyl destruye this temple made with
 handes, and within in dayes I wil bulde
 another made wpythout handes. But they
 wptnes agreed not together.

Jon. iij. And the hyest pueste stode by amongest
 them and ased Jhesus sayinge: aunswere
 thou nothyng: Howe is it that these beare
 wptnes agaynst the: And he held his peace
 and aunswere nothyng. Agayne the hy-
he holdeth est pueste ased hym, and sayd vnto hym: Art
hys peace. thou Christe the sonne of the blessed: And
 Jhesus sayde: I am. And ye shall se the sonne
 of man sit on the ryght hand of power and
 come in the cloudes of heauen. Then the
 hyest pueste rente his clothes, and sayde:

He is mte What nede we any further of wptnes: ye
ked. spit d. have heare of the bla. phen. p. what thyncke
byd folded ye: And then they al gaue sentenec that he
g bu. fcted. was worthy of death, and some beganne
 to spit at hym, and to couer his face, and to
 beat hym with fistes, and to say vnto hym:
 aede vnto vs: And the seruauntes buffe-
 ted hym on the face.

mat. xxi. g. And as Peter was beneth in the palce,
Luk. xxi. f. there came one of the wenches of the hyest
Jon. xviii. pueste, and when she saw Peter warming
 hymself, she looked on hym and sayd. Wast
 not thou also wpyth Jhesus of Nazareth:
Peter de- And he denyed it saying: I know hym not,
ueth. neyther wotte I what thou sayest. And he
 went out into the porche, & the cocke crew
 And a damsell saw hym: and agayne began
 to say to them that stode by. this is one of
 thepyn And he denyed it agayne And anon
 after they that stode by, sayde agayne to
 Peter. Surelpe thou art one of thepyn, for
 thou arte of Galyle, and thy speache agre-
 eth thereto. And he began to cusse and to
 sweate, sayinge. I know not this man of
 whome ye speake And agayne the cocke crew
 and Peter remembered the worde that Je-
 sus sayed vnto hym: before the cocke crew
 twyse thou shalt denye me thysse, and be-
 gan to wepe. **The. x. Chapter.**

Mat. xxv. g. The passion of Christ, of his death & burial.
Luk. xxi. f. And anon in the dawninge the hye
Jon. xviii. puestes held a cousel w the elders
 and the scribes, and the whole co-
 gregacion and bound Jhesus, and
 led hym awape, & deliuered hym to
 pilate And pilate ased hym: art thou the
 kyng of the Jewes: And he answered and
 sayd vnto hym: thou sayest it. And the hye
 puestes accused hym of many thynges
Mat. xxv. g. Wherefore pilate aseth hym agayne, say-
Luk. xxi. f. inge. Aunswere thou nothyng: behelde
Jon. xviii. howe manpe thynges they laye vnto thy
 charge. Jhesus pet answered neuer a word,
 so that pilate marueiled.

Mat. xxv. g. At that feaste pilate was wont to deli-
Luk. xxi. f. uer at theyr pleasure a prysoner, whom soe-
Jon. xviii. uer they woulde deser. And ther was one
 named Barrabas, whych say bounde wpyth
 the that made insurreccion, & in p insurrec-
 cio committed murder. And the people cal-
 led vnto hym, and bega to desyre according
 as he had euer done vnto them. Pilate an-
 swered them & saied. Wyl ye that I lewe
 vnto pou the kyng of the Jewes: For he
 knewe that the hye puestes had deliuered
 hym of enup. But the hye puestes had mo-
 ued the people, that he should rather deli-
 uer Barrabas vnto them.

And so pilate answered agayne, & saied
 vnto the: what wyl ye then that I do with
 hym whom ye cal the kyng of Jewes: And
 they cried agayne. crucifye hym. Pilate sa-
 id vnto them: what cum hath he don: And
 they cried the more seruently crucifye hym.

And so pilate willing to content the peo-
 ple, leused them Barrabas, and deliuered
 Jhesus, when he had scourged hym, for to be
 crucified.

And the souldours led hym awape into
 the common hall, and called together the
 whole multitude, and they cloothed hym
 with purple: and they platted a crowne of
 thornes, and crowned hym wpyth al, and be-
 gan to salute hym. Saye kyng of the Je-
 wes And they smote hym on the head with
 a reede, and spatte vpon hym, and knelled
 doune and worshipped hym.

And when they hadde mocked hym they
 toke the purpelle of hym, and put his owne
 clooths on hym, and led hym out to cruci-
 fy hym. And they compelled one that pas-
 sed by, called Simon of Cyren, whych cam
 out of the feld, and was father to Alexan-
 der & Rufus, to beate hys crosse. And they
 broughte hym to a place named Golgotha
 (whych is by interpretaciō, p place of dead
 mens sculles, and they gaue hym to drinke
 wyne myngled wpyth myre, but he recey-
 ued it not.

And when they had crucified hym, they
 parted his garments, casting lottes for the
 what eury man shoulde haue And it was a-
 bout the thirde houre, & they crucified hym.
 And the title of his cause was writen The
 kyng of the Jewes. And they crucified with
 hym two theues, the one on the right hand, &
 the other on the left. And the scriptur was
 fulfilled which sayeth: he was counted a-
 monge the wycked.

And they that went by, railed on hym, wag-
 ging theyr heades, & saying: A wretch, that
 destroyed the temple, and buldest it in thre
 dayes. saue thy selfe, & come downe from
 the crosse Likewise also mocked him p hye
 puestes amonge the scribes w the scribes, &
 sayd: he saued other men, hym self he canot
 saue. Let Christ the kyng of Israel now
 descende frō the crosse, & we may se and be-
 leue. And they that were crucified with hym
 checked hym also.

And when the sixte houre was come,
 darcknes arose ouer all the earth vntill
 the

Barrabas
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
He is scou-
ged & then
deliuered
to death.

Mat. xxi. g.
He is crou-
ned.
He is buf-
feted.

Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.

Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.

Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.

Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.

Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.
Mat. xxi. g.
Luk. xxi. f.
Jon. xviii.

Psalm xxi. the ninth hour. And at the ninth houre, Jesus cried with a loud voice, saying: Eli, Eli lama sabathani, which is, if it be interpreted, my God, my God, why hast thou forsaken me. And some of them that stood by, when they heard that, sayde: behold, he calleth for Elias. And one ranne and filled a sponge full of vineger, and put it on a reede, and gaue hym to drynke, saying: let hym alone, let vs see whether Elias will come, and take hym downe.

Vineger is offered hym to drinke.

D But Jesus cried with a loud voice, and gaue vp the ghost. And the (a) vaille of the temple was rent in two peces from the top to the bottome. And when the (b) Centurio which stood before him saw that he so cried, and gaue vp the ghost, he sayde: truely this man was the sonne of God. There were also women a good way off, beholding hym: among whom was Mary Magdalen, and Mary the mother of James the yltle, and of Ioses, and Marye Salome: which also, when he was in Galile, followed him, & ministered vnto him: & many other women, which came wpth hym vnto Ierusalem.

Mat. xxvi. Luke. xxi.

He is buried.
John. xix. 38

And now when nyght was come because it was the euen that goeth before the Saboth, Joseph of Arimathea a noble Councellour, which also looked for the kyngdome of God, came and went in boldly vnto pylate, and begged the body of Jesus. And pylate merueyled that he was already dead, and called vnto hym the Centurio, & asked of hym, whether he hadde bene any while dead. And when he knewe the truth of the Centurio, he gaue the body to Joseph. And he bought a linnen cloth, & toke him downe, & wrapped him in the linnen cloth, and layed him in a tombe that was hewn out of the rock, and rolled a stone vnto the dore of the sepulchre. And Mary Magdalen, & Mary Ioses, beheld wher he was layd.

The Notes.

The vaille. (a) This vaille was a certayne cloth that hangyd in the temple, deuyding the most holy place from the rest of the temple, as our clothe was hangyd vp in linc, deuydeth the altar from the rest of the church. The retyng of which vaille signyfied, that the waddowes of Ierusalem should vanishe away at the synginge lyght of the Gospell.

(b) Centurio is a Capteyne, that hath vnder hym an hundred men.

The. xvi. Chapter.

Jesus is risen again, and appereth to the Apostles, to whome he committeth the preaching of the Gospell.

Mat. xxviii. 9. John. xx. 19.

A And when the Saboth was past, Mary Magdalene, and Marye Jacobi, and Salome, brought odours, that they might come and anoint hym. And early in the morning the next daye after the Saboth day, they came to the sepulchre, when the sun was risen. And they sayd one to another: who shall rolle vs away the stone from the dore of the sepulchre? And whil they looked, they sawe how the stone was rolled away:

Mat. xxviii. 9. John. xx. 19.

for it was a very great one. And they went in into the sepulchre, & sawe a yonge man sitting on the right side, clothed in a long white garment, and they were abashed.

And he sayd vnto them, be not afraid, for I seeke Jesus of Nazareth, which was crucified. He is risen, he is not here. Beholde the place wher they put hym. But go your waye, and tell his disciples, and name I Peter: He will go before you into Galilee: ther shall ye see hym as he sayd vnto you. And they went out quickly and fled from the sepulchre. For they trembled and were amazed. Neither sayd they any thinge to any man, for they were afraid.

Mat. xxviii. 9.

And when Jesus was risen the morowe after the Saboth daye, he appeared firste to Mary Magdalen, out of whom he cast seven devils. And she went and tolde them that were with her, as they mourned and wept. And when they heard that he was alive, they beleued it not. After that he appeared too two of them in a straunge figure, as they walked and went into the country. And they went and tolde it to the remnant. And they beleued them neyther.

Mary Magdalen.

Lu. xxiii. 49.

Mat. xxviii. 17.

After that he appeared vnto the eleven as they sate at meate, and cast in their teth their vnbelefe, & hardnes of harte, because they beleued not them which had sene him after his resurrection. And he sayd to the. (a) Go ye into all the worlde, and preache the glad tydings to all creatures: he that beleueth and is baptysed, shall be saved. But he that beleueth not, shall be dampned.

Lu. xxi. 19. John. xx. 19. Mat. xxviii. 19.

And these thynges shall folow them that beleue: in my name they shall cast out devils, and shall speake with new tongues, & shall kill serpents, & if they drinke any deadly thing, it shall not hurte the. They shall laye their hands on the sicke, & they shall recover.

Lu. xxi. 19.

So then when the Lord had spoken vnto them, he was receiued into heauen, and is set downe on the right hand of God. And they went forth and preached euery wher: And the Lord wrought with them, and confirmed the word with miracles that followed.

The Notes.

(a) In the i. Chapter of Matthew, he sayeth. Go into all the world, & preach the Gospell to all creatures. The Gentyles. Whiche is declared there.

But now he sendeth them into all the world, because as then he had made but one flocke of all the whole world whiche was before deuided in two.

There endeth the Gospell of Saynt Marke.

See. iii. The

Psalm xxi. the ninth hour. And at the ninth houre, Jesus cried with a loud voice, saying: Eli, Eli lama sabathani, which is, if it be interpreted, my God, my God, why hast thou forsaken me. And some of them that stood by, when they heard that, sayde: behold, he calleth for Elias. And one ranne and filled a sponge full of vineger, and put it on a reede, and gaue hym to drinke, saying: let hym alone, let vs see whether Elias will come, and take hym downe.

Chineget
is offered
hym to
drinke.

D But Jesus cried with a loud voice, and gaue vp the ghost. And the (a) vayle of the temple was rent in two peces from the top to the bottome. And when the (b) Centurio which stood before him saw that he so cried, and gaue vp the ghost, he sayed: truely this man was the sonne of God. There were also women a good way off, beholding hym: among whom was Mary Magdalen, and Mary the mother of James the yltle, and of Ioses, and Marye Salome: which also, when he was in Galile, folowed him, & ministered vnto him: & many other women, which came wpth hym vnto Ierusalem.

Mat. xxvi
Luc. xxi.

He is bu-
ried.
John. xix. 38

And now when nyght was come because it was the euen that goeth before the Saboth, Joseph of Arimathea a noble Councellour, which also looked for the kingdome of God, came and went in boldly vnto pylate, and begged the body of Jesus. And pylate merueyled that he was already dead, and called vnto hym the Centurio, & asked of hym, whether he hadde bene any while dead. And when he knewe the truth of the Centurio, he gaue the body to Joseph. And he bought a linnen cloth, & toke him downe, & wrapped him in the linnen cloth, and layed him in a tombe that was hewn out of the rock, and rolled a stone vnto the dore of the sepulchre. And Mary Magdalen, & Mary Ioses, beheld wher he was layd.

The vayne.

(a) This vayne was a certayne cloth that hangyd in the temple, deuydyng the most holy place from the rest of the temple, as our clothe was hangyd vp in lant, deuydeth the altar from the rest of the church. The retyng of which vayne signyfied, that the waddowes of Ierusalem shoulde vanishe away at the synginge lyghte of the Gospell.

(b) Centurio is a Captayne, that hath vnder hym an hundred men.

The. xvi. Chapter.

Jesus is risen again, and appereth to the Apostles, to whome he committeth the preaching of the Gospell.

Mat. xxviii. 9
John. xx. 11

A And when the Saboth was passe, Mary Magdalene, and Marye Jacobi, and Salome, brought odours, that they might come and anoint hym. And early in the morning the next daye after the Saboth day, they came to the sepulchre, when the sun was risen. And they sayd one to another: who shall rolle vs away the stone from the dore of the sepulchre? And whil they looked, they sawe how the stone was rolled away:

Mat. xxviii.
John. xx. 6.

for it was a very great one. And they went in into the sepulchre, & sawe a yonge man sitting on the right side, clothed in a long white garment, and they were abashed.

And he sayd vnto them, be not afraid, for I seeke Jesus of Nazareth, which was crucified. He is risen, he is not here. Beholde the place wher they put hym. But go your waye, and tell his disciples, and name I Peter: He will go before you into Galilee: ther shall ye see hym as he sayd vnto you. And they went out quickly and fled from the sepulchre. For they trembled and were amazed. Neither sayd they any thinge to any man, for they were afraid.

And when Jesus was risen the morowe after the Saboth daye, he appeared firste to Mary Magdalen, out of whom he cast seven devils. And he went and tolde them that were with him, as they mourned and wept. And when they heard that he was alive, & hadde appeared to her, they beleued it not. After that he appeared too two of them in a straunge figure, as they walked and went into the country. And they went and tolde it to the remnant. And they beleued them neyther.

After that he appeared vnto the eleven as they sate at meate, and cast in their teth their vnbelefe, & hardnes of harte, because they beleued not them which had sene him after his resurrection. And he sayed to the. (a) Go ye into all the worlde, and preache the glad tydings to all creatures: he that beleueth and is baptised, shall be saved. But he that beleueth not, shall be dampned.

And these thynges shall folow them that beleue: in my name they shall cast out devils, and shall speake with new tongues, & shall kill serpents, & if they drinke any deadly thing, it shall not hurte the. They shall laye their hands on the sicke, & they shall recover.

So then when the Lord had spoken vnto them, he was receiued into heauen, and is set downe on the right hand of God. And they went forth and preached euery wher: And the Lord wrought with them, and confirmed the word with miracles that folowed.

The Notes.

(a) In the i. Chapter of Matthew, he sayeth. Go into all the world, & preach the Gospell to all creatures. The Gentyles. Whiche is declared there.

But now he sendeth them into all the world, because as then he had made but one flocke of all the whole world whiche was before deuided in two.

There endeth the Gospell
of Saynt Marke.

See. iii. The

Mat. xxviii.

Mary
Magdalen.

Lu. xxi. 6

Mat. xxviii.

Lu. xxi. 8.
John. xx. 1.
Mat. xxviii.

Lu. xxi. 9

The Gospell of S. Luke: A Prologe vpon the Gospell of Saynt Luke.



Lucas was Pauls companion, at the least way from the xvi. of the actes forth, and with hym in all his tribulacion. And he wrote the Pauls at his laste goringe vnto Hierusalem. And from thence he folowed Paul to Cesaria, wher he laye two yeres in prison. And from Cesaria he wente to Rome, where he laye two other yeres in prison. And he was with Paul when he wrote to the Collosians, as he testifieth in the fourth chapter, sayinge: the beloued Lucas the phisician saluteth you. And he was with Paul when he wrote the second epistle to Timothe, as he sayth in the fourth chapter, sayinge: Onelye Lucas is with me. Whereby ye see the authoritie of the man, and of what credence and reuerence hys writinge is worthy of, and therefore of whom he learned the itoye of his Gospell, as he hym selfe sayeth, howe that he learned it and searched it oute with all diligence of them that sawe it, and were also partakers at the doynge. And as for the Actes of the Apostles he hym selfe was at the doynge of them (at the least of the moste parte, and had hys parte therein, and therfore was, of hys owne experience.

Finis.

The Gospell of Saynt Luke.



Forasmuch as manye haue taken in hand to compile a treatise of those thyngs which are surely known among vs, eue as they declared them vnto vs, wherof the begynnynge sawe them their liues, & were witnesses at the doynge, I determined also, as lone as I had searched out diligently all thynges fro

of S. Luke:

the beginning, that then I wold wryte vnto the, good Theophilus: & thou mightest know & be certie of those thyngs wherof I art enfourmed.

The first Chapter.

Luke begynneth hys woike at the conception of Ihon Baptist, and speaketh batoze of hys parentes, and the promise made to hys vnbelyuynge father. After whan Mary had receyued a promise that a chyld should be borne of her, going to Elizabeth, she praised god, zachary whan Iohn was borne, whiche blys was dumme, brake out into the praises of God, and sheweth the offyce of hys sonne.



There was in the daies of Herod kynge of Iudea, a certayne priest named zacharias, of the course of Abia. And hys wyfe was of the daughters of Aaron. And her name was Elizabeth. Both were perfect before God, & walked in all the lawes and ordinaunces of the Lord, that no man could fynd faulte with them. And they had no childe, because that Elizabeth was barren, and both were well stricken in age.

And it came to passe, as he executed the priestes offyce before God, as his course came (according to the custome of the priestes offyce) his lot was to bourn incense. And he went into the temple of the Lord, and the whole multitude of the people were without in prayer, whyle the incense was a burnynge. And ther appered vnto him an aungell of the Lord, standynge on the right syde of the altare of incense. And when zacharias sawe him, he was abashed, and feare came on hym.

And the aungell sayd vnto hym, feare not zacharye, for thy prayer is heard. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Ihon, and thou shalt haue ioy and gladnes, and many shall reioyce at hys byrth. For he shall be great in the syght of the Lord, & shall nether drinke wyne nor strong drinke. And he shall be fylled with the holy ghest, eue in his mothers wombe, and many of the children of Israel shall be turned to their Lord God. And he shall go before him in the spirit and power of Elias, to tourne the hartes of the fathers to the chyldren, and the vnbelyuers, to the wysdome of the iust men, to make the people redy for the Lord.

And zacharias sayd vnto the aungell: wherby shall I knowe this? for I am olde and my wyfe wel stricken in yeres. And the aungell answered and sayde vnto hym, I am Gabriel that stande in the presence of god, and am sent to speake to the, & shew the these glad tidings. And behold thou shalt be dome, & not able to speake vnto the time that these thyngs be perfourmed, because thou beuest not my words which shall be fulfilled in their season. And the people werten

1. ps. cxlii. zacharias.

Elizabeth

Leui. xvi. d. Exo. xxx. a.

13

Ihon.

Isai. lxxv. d. Isai. lxi. b. Isai. li. b. A sygne is a sign.

wayted for zacharias, and merueiled that he tarped in the temple. And when he came out he could not speake to them. Wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remained spechles.

And it fortuneth a litle as the tyme of his office was out, he departed home into his owne house. And after those daies his wife Elizabeth conceived and hid hyr selfe fure monethes, sayinge: This wife hath God dealt with me in the dayes when he looked on me, to take fro me the rebuke that I suffered among men. And in the syxt moneth the aungell Gabriel was sente from God, vnto a cite of Galile, nameth Nazareth, to a virgine sponised to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the aungell wente in vnto hir, and sayde: (c) Hail full of grace, the Lord is wth thee: blessed art thou among women.

D When she sawe hym, she was abashed at
hys sayinge: and cast in hir mynde, what
maner of salutation that shoulde be. And
the aungell sayd vnto hir: feare not Mary,
for thou hast founde grace with God. Lo,
thou shalt conceiue in thy wombe and shalt
beare a sonne, and shalt call hys name Je-
sus. He shall be great, and shall be called the
sonne of the highest. And the Lord God shall
giue to him the seat of hys father Dauid, &
he shall raigne ouer the house of Jacob for
euer, and of hys kyngdome shall be no end.
Then sayd Mary to the aungell How shall
this be, seynge I knowe not a man? And
the aungell answered and sayd to hyr: The
holy ghost shall come vnto thee, and the po-
wer of the highest, shall ouersadowe thee.
Wherefore also that holy thyng whiche shall
be borne, shall be called the sonne of God.
And beholde thy cousin Elizabeth hath also
conceyued a sonne in hir age, and this is
hir sixte moneth though she be called bar-
ren: for with God can nothing be impossi-
ble. And Mary sayde: beholde the hande
maiden of the Lord, be it vnto me euen as
thou hast sayd. And the aungell departed
from hir.

**Mary gre-
teth Eliza-
beth.** And Mary arose in those dayes, and went
into the mountaynes with hast, into a cite
of Iude, and entred into the house of za-
chary, and saluted Elizabeth. And it fortu-
ned as Elizabeth hearde the salutation of
Mary, the babe spronge in hir belipe. And
Elizabeth was fylled wth the holy ghost,
and cryed with a loude voyce, and sayde.
Blessed art thou among women, and blef-
sed is the fruite of thy wombe. And whence
happeneth this to me that the mother of
my Lord, shoulde come to me? For lo, as-
tunc as the voyce of thy salutation sowned
in myne eares, the babe spronge in my
belipe for ioye. And blessed arte thou that
beluest: for those thynges shall be perfour-
med, whiche were tolde thee from the lorde.
And Mary said: My soule magnifieth the

lord And my spirit reioyseth in God my sa-
uour. &

For he hath looked on the poore degre
of hys hande maiden Beholde now from
henceforth shall all generacions call me blessed.

For he that is myghty hath done to me
great thynges, and help is hys name.

And his mercy is on them that feare him,
thorowout all generacions.

He sheweth strength wth hys (b) arme,
he scattereth them that are proude in the
pymagination of their hertes.

He putteth down the myghty from their
seates, and exalteth them of lowe degre.

He fylleth the hongry wth good thyng-
es, and sendeth away the riche empty.

He remembereth his mercy, and helpeth
his seruaunt Israel.

Euen as he promised to our fathers, A-
braham and to his sede for euer.

And Mary abode wth her about a thre
monethes, and returned agayne to hir own
house.

Elizabethes tyme was come that she
shoulde be deliuered, and she brought forth
a son. And hir neighbours & hir cousins herd
tell how the Lord had shewed great mercy
vpon hir, and they reioysed wth hyr.

And it fortuneth the viii daies, they came
to circumcise the chyld, & called his name
zacharias, after the name of his father.
How be it his mother answered, and sayde:
not so, but he shall be called Jhon. And
they sayde vnto hir: There is none of thy
kinne, that is named wth this name. And
they made signes to hys father: howe he
woulde haue hym called. And he axed for
wrytinge tables, & wrote sayinge: his name
is Jhon. And they merueyled all. And hys
mouth was opened immediatly & his tong
also, and he spake lauding God. And feare
came on all them that dwelt nye vnto the.
And all these sayinges were noised abroad
throughout all the hyll country of Iude, &
all that hearde them layd them vp in theyr
hertes. sayinge: What maner chyld shall
this be? And the hande of the Lord was
wth hym. And his father zacharias was
fylled wth the holy ghost, and prophes-
ed, sayinge.

Blessed be the Lorde God of Israel, for
(c) he hath visyted and redeemed hys peo-
ple. &

And hath reysed vp an horne of salua-
cion vnto vs in the house of hys seruaunt
Dauid.

Euen as he promysed by the mouth of
hys holy prophetes, whiche were sence the
world began.

That we shoulde be saued from our ene-
myes, & from the power of all that hate vs.

To fulfill the mercie promysed to oure
fathers, and to remember hys holpe coue-
naunte.

And to perfourme the othe whiche he
swore to our father Abraham, for to giue vs.

That we deliuered out of the power of
our

Gen. xxi. c.

Jhon is
borne.

Benedic-
tus.

Our enemies, mighte serue him wpthoute feare all the dayes of our lyfe, in such holynesse and rightuousnes as are accept before hym.

And thou childe shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare his wayes.

And to geue knowledge of saluation vnto his people for the remission of synnes. Through the tender mercy of our God, wher by the day spring from on hys hath vnspted vs.

To geue light to them that sat in darknes and in shadowe of death, and to geue our feet into the waye of peace.

And the child grew and waxed stronge in spyrte, and was in wylernes till the daye came when he should shewe hymselfe vnto the Israelites.

The Notes.

(a) To make the chylde haue such an herte to God as Abraham and the fathers had.

(b) That is, when he shewed fauoure of grace to me.

(c) Full of grace, is as muche to saye, as to who God hath shewed abundant fauoure.

(d) The arme of God is Christ, by who he wrought all and mighte things.

(e) God vnspteth his people, when accordyng to his promise, he sheweth them some great benefyte: and agayne, when by punishment and aduersite, he calleth them to repentance.

The ii Chapter

It is shewed by what occasion Chaste was borne in Bethleem after the Prophecies of the Prophets, and by what witness all wel of angels, as of the cherubims in dyuine vertue, of the which he shewed the first proofe byngge yet a childe, teachyng in the temple.

As it chaunced in those dayes, that ther went out a commaundemente from Auguste the Emperour, that all the world should be taxed. And this taxing was the first, and executed whē Surenus was lieutenant in Siria. And euery man went vnto his owne cite to be taxed. And Joseph also ascended from Galilee, oute of a cite called Nazareth, into Iury: vnto the cite of Dauid which is called Bethleem, because he was of the house and lineage of Dauid, to be taxed with Marye his spoused wyfe, whiche was with childe.

And it fortuneth whyle they were there, his tyme was come that he should be deliuered. And he brought forth his first begotten sonne, and wrapped hym in swadylinge clothes, and laped hym in a maunger, because there was no rowme for them wthyn in the inn.

And ther wer in the same region shepherdes abiding in the field, and watchyng their flocke by night. And lo, the aungell of the Lord stode hard by the, and the brightnes of the Lord shone round about them: & they were sore afrayd: But the aungell said vnto them: Be not afrayed. For behold, I bring you good tidings of great ioye that shall

come to all the people: for vnto you is borne this daye in the cite of Dauid, a sauoure wherby Christ the Lord. And take this for a signe: ye shall fynd the childe swadled and laped in a maunger. And straightwaye there was with the aungel a multitude of heauens souldiours, lauding God, and sayyng: Glorie to God on hys, and (b) peace on the earth and vnto men of good wyll.

Signes

And it fortuneth allone as the aungelles were gone awaye from them into heauen, & the shepherdes laped one to another let vs go euen vnto Bethleem, and se this thing that is happened, wherby the Lord hath shewed vnto vs. And they came with hasten and found Mary and Joseph and the babe laped in a maunger. And when they hadde seene it, they published abroad the sayyng, whiche was told them of that childe. And all that heard it, wondered at those thynges whiche were tolde them of the shepherdes. But Mary kept all those sayyngs, and pondered them in her herte. And the shepherdes returned praisyng and lauding God, for all that they had heard and seene, euen as it was told vnto them.

Leuit. xii. 9.

And when the eighth day was come that the childe should be circumcised, his name was called Iesus whiche was named of the angel before he was conceived in the wybe. And when the tyme of their purification (after the lawe of Moyses) was come they brought hym to Ierusalem to present hym to the Lord (as it is written in the lawe of the Lord: euery male that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is sayd in the lawe of the Lord) a paire of turtle doves, or a poung pignons.

Christ is circumcised
Bath. i. c.
Leuit. xii. 9
Exod. xiii. 2
Mat. viii. c.
Leuit. xii. c.

And behold, ther was a man in Ierusalem, whose name was Simeon. And this same man was iust and feared God, and longed for the consolacion of Israel, and the holy ghost was in him. And an answer was geuen him of the holy ghost, that he should not se death before he had seene the Lord Christ. And he came by inspiration vnto the temple.

Simeon.

And when the father and mother brought in the childe Iesus, to doo for hym after the custome of the lawe, then toke he hym vp in his armes and sayd.

Lord, now lettest thou thy seruante departe in peace, accordyng to thy promise. For mine eyes haue seene the sauoure sente from the. Which thou hast prepared before the face of all people. A light to lighten the gentils & the glory of thy people Israel. And his father and mother were reioyced at those thynges which were spoken of hym. And Simeon blessed them, and sayed vnto Mary his mother: behold, this childe shall be the fall & resurrectiō of many in Israel, & a signe whiche shall be spoken agaynst. And moreover the (c) swerde shall pearce thy soule, that the (d) thoughtes of many hertes maye be opened.

Young brimms.

And ther was a prophete, one Anna the daughter

Exod. xiii. c.

daughter of Iſhamael of the tribe of Aſer, which was of a greete age, and had pured with an husbnde ſeven yeres from hyr virginite.

And ſhe had bene a wyddow about foure ſcore and foure yeres, which went neuer out of the temple, but ſerued God with faſting & praye nyght and day. And the ſame came forth that ſame houre, and praſed ſ lord, and ſpake of hym to al that looked for redempcion in Jeruſalem.

And aſſone as they hadde performed all thynges, accordynge too the lawe of the Lawde, they returned into Galile to therr owne cite Nazareth. And the chylde grew and wared ſtrong in ſpente, and was fylled wth wſdome, and the grace of God was in hym.

And his father and mother went to Hieruſalem euery yere at the feaſt of eaſter. And when he waſt welue yere old, they wente up to Hieruſalem after the cuſtome of the feaſt.

And when they had fulfilled the daies, as they returned home the chylde Jeſus bode ſyll in Jeruſalem unknowing to his father and mother. For they ſuppoſed he had bene in the company, and therefore came a dayes tyme, and ſoughte hym amonge their kinſfolke and acquaintaunce. And when they found him not, they went back agayn to Jeruſalem, and ſought him. And it ſortuned after thre dayes, that they found him in the temple, ſpittinge in the myddes of the doctours, both hearinge them & poſing them. And all that heard him, marvelled at his wit and anſweres.

And when they ſawe him, they were aſtonyſhed. And hym mother ſayd vnto him: ſon, why had thou thus dealt wth vs? Behold thy father, and I haue ſought the, ſorrowing. And he ſayd vnto them: how is it that ye ſought me? Wiſſe ye not that I muſt go aboute my fathers buſynes? And they vnderſtoode not the ſapinge that he ſpake to them. And he went wth them and came to Nazareth, and was obedient to them. But hym mother kepte all theſe thynges in her herte. And Jeſus increaſed in wſedome and age, and in fauoure wth God and men.

The Notes.

It began to be on the earth.

The ſword

That the thoughtes of many.

(a) Luke in Matthew the ſpyn. D. (b) This yere is the quietnes of conſcience, which happeneth to all the faythfull beleuers in Chriſte by reaſon that they knowe they are aſſured of remiſſion of therr ſynnes.

(c) This ſword is the ſorrowe that ſhoulde peare hertely, ſo ſe the ſonne of God diſpiled and cruelly dealt wthall, of the wycked.

(d) The faythfull ſhall openly confeſſe that they thynke him to be the ſonne of the liuinge God. The wycked and unbeluers, ſhall declare by therr gayne ſapinge hym, that they thynke hym to be a ſeducer. So ſhall the thoughtes of many be opened.

The iii. Chapter.

When John began to preache, ſe

deſcribed, and the offyce of hye preaching, and how many were baptiſed of hym befoze he was taken by Herod, among whom a hyll alſo toke baptiſme, whoſe genealogye is reckoned vp vnto Adam.

Ad in the .xv. yere of the raigue of Tibertius the Emperour, Pontius Pilate, being lieftenant of Iury, & Herode beinge (a) Tetrarche of Galyle, and hye brother Philip Tetrarche in Iturra and in ſ region of Tracomites, & Lysanias the Tetrarche of Abilene, when Anna and Capphas were the hye prieſtes: the word of god came vnto John the ſonne of zacharias in the wildernes. And he came into all ſ partes about Iordane, preachinge the Baptiſme of repentaunce for the remiſſion of ſynnes, as it is written in the booke of the ſapings of Eſaias ſ prophet, which ſaith. The voice of a cryer in wildernes, prepare the way of ſ lord, make his pathes ſtraight. Every valley ſhall be filled, and euery moun tayne and hyl ſhall be brought lowe. And croked thynges ſhall be made ſtraight: & the rough wayes ſhall be made ſmothe: And all fleſhe ſhall ſe the ſauour ſent of God.

Then ſayed he to the people that were come to be baptiſed of hym: O generation of vyppers, who hath taught you to ſaye: The wyathy to come? Bring furth due fruits of repentaunce, and begynne not to ſay in your ſelues, we haue Abraham to our father: For I ſay to you, God is able of theſe ſtones to raiſe vp chylidren vnto Abraham. Now alſo is the axe layd vnto the roote of the trees, ſo that euery tree, which bringeth not forth the good fruite, ſhall be hewen downe, and caſt into the fyze.

And the people aſked him, ſaying: What ſhall we do then? He answered and ſaid vnto them: He that hath two coates, let hym part wth him that hath none, and he that hath meat, let hym do lykewiſe.

Then came other publicans to be baptiſed, and ſayed vnto hym: Maſter, what ſhall we doo? And he ſayed vnto them: requyte no more then that which is appoynted vnto you.

The ſouldiours lykewiſe demaunded of hym, ſaying: and what ſhall we do? And he ſaid to them: Do violence to no man: nei ther trouble any man wrongfully: but be content wth your wages.

As the people were in a doubt, and al m diſputed in their hertes of John, whether he were very Chriſt, John answered and ſayed to them all: I baptiſe you wth water, but a ſtronger then I cometh after me, whoſe ſhoe latchet I am not worthy to vnloſe. he will baptiſe you wth the holy gholt and wth fyre, which hath inſt in his hand, and wil pouge his floore, and wil gather the corne into his barn, but the chaffe wil he burne wth fyre ſ neuer ſhall be quenched. And many other things in his exhortacion preached he vnto the people.

Then

John the Baptiſt. at 11. 8. Mark 1. 8.

Eſa. xl a. 3. 4. 5. 6.

Mat. 3. 1. 2.

The axe.

Publicans.

Souldiours.

Fanne. Chaffe.

The Gospel

Of S. Luke.

When Herod the Tetrarch (when he was rebuked of hym for Herodias his brother Philips wyfe, and for all the euilles which Herod had done, added this about al, and laped John in prison.

And it fortuneth as all the people receyued baptysme and when Iesus was baptysed and byd praye that heauen was opened, and the holy ghoſt came doune in a bodelp ſhape lyke a doue vpon hym, & a voyce came from heauen ſayinge: thou arte my deare ſonne, in the do I deſpte.

And as Iesus himſelfe was about thyrty yeres of age when he beganne, beyng as men ſuppoſed, the ſonne of (d) Joſeph: which was the ſonne of Iſſi, which was the ſonne of Matthat, which was the ſonne of Levi, which was the ſonne of Melchi, which was the ſonne of Anna, which was the ſonne of Joſeph, which was the ſonne of Matthatias, which was the ſonne of Amos, which was the ſonne of Nahum, which was the ſonne of Eli, which was the ſonne of Magge, which was the ſonne of Marath, which was the ſonne of Maathathias, which was the ſonne of Semei, which was the ſonne of Joſeph, which was the ſonne of Iuda, which was the ſonne of Iohanna, which was the ſonne of Iſſelias, which was the ſonne of Iozobabel, which was the ſonne of Salathiel, which was the ſonne of Iſeri, which was the ſonne of Melchi, which was the ſonne of Addi, which was the ſonne of Coſam, which was the ſonne of Helmadam, which was the ſonne of Hic, which was the ſonne of Jeſo, which was the ſonne of Heleſar, which was the ſonne of Ioram, which was the ſonne of Mattha, which was the ſonne of Levi, which was the ſonne of Simeon, which was the ſonne of Iuda, which was the ſonne of Joſeph, which was the ſonne of Iona, which was the ſonne of Helachim, which was the ſonne of Melch, which was the ſonne of Menam, which was the ſonne of Matthatian, which was the ſonne of Maathan, which was the ſonne of Dauid, which was the ſonne of Jeſſe, which was the ſonne of Obed, which was the ſonne of Boos, which was the ſonne of Salmon, which was the ſonne of Maalon, which was the ſonne of Aminadab, which was the ſonne of Aram, which was the ſonne of Elrom, which was the ſonne of Iſhaces, which was the ſonne of Iuda, which was the ſonne of Iſaac, which was the ſonne of Abraham, which was the ſonne of Iſhara, which was the ſonne of Iſachar, which was the ſonne of Saruch, which was the ſonne of Ragau, which was the ſonne of Iſhalet, which was the ſonne of Heber, which was the ſonne of Sala, which was the ſonne of Laman, which was the ſonne of Arphaxat, which was the ſonne of Sem, which was the ſonne of Noe, which was the ſonne of Lamech, which was the ſonne of Matthatias, which

was the ſonne of Enoch, which was the ſonne of Iareth, which was the ſonne of Salathiel, which was the ſonne of Laman, which was the ſonne of Enos, which was the ſonne of Seth, which was the ſonne of Adam, which was the ſonne of God.

The Notes.

(a) Luke in Matthew iii. 3
(b) Luke in Matthew iii. 15.
(c) Luke in Matthew iii. 23.
(d) Let it not trouble the Chriſtian reader, & the Evangelist Luke rehearſeth the Genealogy of Chriſt, vnder other names, then Matthew doth: for the fathers of the old Teſtament, as for the moſt parte of mo names then one. As for example: Dauides father, who was named both Elay and Jeſe. And Iacob was named alſo Iſrael.

Tetrarch
Elipets.
Chaste.
Donne of
Iorſph.

The III Chapter.

Iesus going about the office of our ſauour, ſpyde was tempted of the deuill. & from thence going into Galyle, he came into Nazareth, teaching wth the great admiration of all men. When he rebuked theyr vnhindes, he ſpyed vp all their myndes agaynſt hym, but cecapng them, he came to Capernaum, he departed thence that was vexed with the deuill, he holpe Simons mother in lawe that had a feuer, and very many other.

And then ful of the holy ghoſt returned from Iordan, and was caried of the ſpirit into wyldernes, and was tempted of the deuill. And in thoſe dayes ate nothing. And when they were ended he afterward hongred. And the deuill ſayde vnto hym: if thou be the ſonne of God, commande thys ſtone that it be bread. And Iesus answered hym, ſayinge: It is witten, man ſhall not lue by breade onely, but of euery worde of God.

At
Mark. i. b
Ieſus fa-
ſeth four-
tye dayes.

And the deuill toke hym vp into an hye mountayne, and ſhewed hym all the kingdomes of the world, euen in the twinkling of an eye. And the deuill ſayd vnto hym: al thys power wyl I geue the euery whit and the glorie of them, for that is deliuered to me, and to whomſoeuer I wyl, I geue it: If thou therfore wilt worſhip me, thei ſhal be al thynne. Iesus answered hym and ſayd: Hence from me Satan. For it is witten: Thou ſhalt honour the Lord thy god, and hym onely ſerue.

Deu. vii. 8

Deute. vi. 13

And he caried hym to Ieruſalem and ſet hym on a pinnacle of the temple, & ſayd vnto hym: If thou be the ſonne of God, caſte thy ſelfe doune from hence: For it is witten. We ſhall geue thy angels charge ouer the to kepe the, and wth theyr hands thei ſhal ſtepe the vp, that thou daſt not thy fote agaynſt a ſtone. Iesus answered and ſaid to hym: it is ſayd: Thou ſhalt not tempte the Lord thy God. And ſone as the deuill had ended al his temptacions, he departed fro hym for a ſeaſon.

Mat. xx. 1

Deut. xli. 2

And Iesus returned by the power of the ſpirit into Galyle, and there went a ſame of hym through out al the region round about. And he taught in their ſynagoges, & was commended of all men.

At
Mark. i. b
Ihon. iiii. f
Mat. xiii. b
Mar. vi. 6

And he came to Nazareth wher he was brought.

nourished: and as hys custome was, wente into the Synagoge on the Sabothe dayes, and stode vp to reade. And ther was deli- uered vnto him the booke of the prophet Es- saias. And when he had opened the booke, he founde the place where it was written: The spirit of the Lorde vpon me, because he hath annointed me: to preach the Gos- pell to the poore he hath sente me, and to heale the broken hearted, to preache deliue- raunce to the captiue, and sighte to the blynde, and frelpe to set at libertie them that are bruised, and to preache the accep- table peate of the lord.

And he closed the booke, and gaue it againe to the minister, and sat downe. And the eyes of all that were in the synnagoge, were fastened on him. And he began to say vnto them. This daye is this scripture fulfilled in your eares. And all bare him wptnes, & wondered at the gracious words, whiche proceeded oute of hys mouth, & said: Is not this Josephs sonne?

Josephs sonne.

And he sayed vnto them: Ye maye verie well saye vnto me this prouerbe: Whislerd healeth selfe. Whatsoeuer wee haue heard done in Capernaum, do the same here like wise in this owne countrey. And he said: Clerely I say vnto you no prophet is accepted in his owne countrey.

John the prophete. u. c. vii. b. Jacob. v. d. The widow of Sarepta.

But I tell you of a truth, many wyddowes were in Israel in the dayes of Helias, when heauen was shut thre peres and sixe monethes, when greates famishmente was throughout all the lande, and vnto none of them was Helias sente, saue vnto Sa- repta besides Sidon vnto a woman that was a wyddow. And manie lepers were in Israel in the time of Eliseus the prophete, and yet none of them was healed, saunge Naaman of Siria.

Mat. x. v. d. Naaman.

And as manie as were in the Synagoge, when they hearde that, were fylled wth wrath: and rose vp, and thrust him out of the cite, and led him euen vnto the edge of the hill, whereon their cite was built, to cast him downe headlonge. But he wente hys waye, euen through the myddes of the: & came into Capernaum a cite of Ga- lile, and there taught them on the Saboth dayes. And they were astounded at hys doc- trine, for hys preachinge was wth (b) power.

Mat. x. v. d. Mark. i. c.

And in the synagoge ther was a manne, which had a spirite of an vncleane deuyll, and cryed wth a loud voice saying: let me alone, what haste thou to do wth vs thou Iesus of Nazareth? Art thou come to de- stroye vs? I knowe the what thou art, euen the holpe God. And Iesus rebuked hym, saying: holde thy peace & come out of him. And the deuill threw him in the middes of the, & came out of him, & hurt him not. And feare came on the al, & they spake amonge the selues, saying: what manner of thyng is this? For withouthoutie & power he com- mandeth the foule spirites, & they come out.

The vn- cleane spi- rit is caste out.

And the fame of him spred abroad throughout all places of the countrey round aboute. & And he rose vp and came out of the Synagoge, and entred into Simons house. And Simons mother in lawe was taken with a great feuer, and they made interces- sion to him for hys. And he stode ouer hys, & rebuked the feuer, and it left hys. And im- mediately, she arose & ministered vnto the.

Mat. x. v. d. Mark. i. c. Simons mother in lawe.

When the sunne was downe, all they that had sicke, taken with diuerse disca- ses, brought them vnto him, and he laid his handes on euery one of them, & healed the. And deuils also came out of many of them, crying, and saying: thou art Christus the sonne of God. And he rebuked them and suffered them not to speake: for they knew that he was Christus.

Laid his hand on them.

As soon as it was daye, he departed and went away into a desert place, and the peo- ple sought him and came to him, and kept him that he should not depart from them. And he sayed vnto them: I must to other ci- ties also preach the kpngdome of God: for therfore am I sent. And he preached in the Synagoges of Galile.

Mark. i. d.

The Notes,

(a) Luke in mathe. u. c.

The b. Chapter.

Jesus when he had taught a greates multy- tude of men a longe while, at the last by mys- rade called Peter & hys fellowes vnto hym, he healed the leper and the man that had the palsey. He chose Iesus of Nazareth to hys dis- ciple, and reposed the pharises, which fled the company of synners, and were proude for their often fasting.



I came too passe as the people preaced vnto hym to heare the word of God, that he stode by the lake of Genezareth: and sawe two shippes stande by the lake syde, but the fy- sher men were gone out of them, and were washyng their nettes. And he entred into one of the shippes, which perteyned to Si- mon, & prayed hym that he woulde thruste out a litle from the land. And he sat downe, and taught the people out of the shipp.

Mat. x. v. d. Mark. i. d.

When he had left speaking, he sayd vnto Simon: Launce out into the deepe, and let thy netts to make a draught. And Simon answered and said vnto him Mas- ter, we haue laboured all night, and haue taken nothyng. Neuerthelater at thy word I will lose forth the net. And when they had so done, they enclosed a greates mul- titude of fishes. And their net brake: but they made signes to their fellowes whiche were in the other shipp that they shoulde come and helpe them. And they came and fylled both the shippes that they sonke agayne.

When Simon Peter sawe that, he fell downe at Iesus knees, saying: Lord go from me, for I am a synful man. For he was verie astonied & all that were wth him at the draught of fishe, whiche they toke: and so was also James and John the sonnes of Zebede.

Mat. x. v. d. Zebede.

The Gospell

of S. Luke.

zebede, whych wer parteners with Simō. And Iesus sayed vnto Simon: feare not from henceforth thou shalt catche menne. And they brought the Appes to land, and forsoke all and folowed him.

And it fortuned as he was in a certayne cite beholde, ther was a man ful of leprosy: and when he hadde spred Iesus, he fell on hys face, and besoughte him, sayinge: Lord, if thou wilt, þe canst make me cleane. And he stretched forth his hande and touched him, sayinge: I wil, be thou cleane. And immediatly the leprosy departed from him. And he warned him that he should tel no man, but that he should goo and shewe him selfe to the priest, and offer for his clea-
spunge, accordinge as Moyses commaunde-
ment was, for a wptnes vnto them.

But so much the more went ther a fame abroad of him, and much people came togy-
ther to heare and too bee healed of hym, of
their infirmities. And he kepte hym selfe
a parte in the wilderness, and gaue him self
to praye.

And it happened on a certayne day, that
he taught, and there sate the pharises and
the doctours of law, whych were come out
of all the tounes of Galile, Jude, and Ie-
rusalem. And the power of the Lorde was
to heale them. And beholde men brought a
man lying in his bedde, whiche was taken
with a palsey: and sought meanes to bring
him in, and to lay him before him. And whē
they coude not fynde by what waye they
myght bring him in, because of the prece,
they wente vp on the toppe of the house,
and lette hym downe thowowe the tpyng,
bedde and all in the myddest before Iesus.
When he saw thes, sayth, he sayd to hym:
manne, thy synnes are forgeuen the. And
the Scribes and phariseis began to thinke
sayinge: What felowe is this, whych spea-
keth blasphemy? Who can forgeue synnes
but God only?

When Iesus perceyued their thoughtes,
he answered and sayd vnto the: What
thinke ye in your hertes? Whether is it ea-
sier to say: thy synnes are forgeuen the, or
to saye: rise and walke? But that ye maye
knowe, that the sonne of man hath power
to forgeue synnes on earth: he sayed to the
specke of the palsey: I say to the, arise, take
vp thy bed, and go home to thy house. And
immediatly, he rose vp before them, & toke
vp his bed wheron he laye, and departed to
hys owne house prayng: God. And they
were all amazed, and they lauded God, and
were filled with feare, sayinge: We haue
sene straunge thynges to day.

And after that he went forth and saw a
publican named Lewi, sittynge at the re-
cepte of custome, and said vnto him: folow
me. And he leste all, rose vp and folowed
him. And that same Lewi made him a great
feast at home in hys owne house. And there
was a greaie companie of publicans and
of other that sate at meat wpyth him. And

the Scribes and pharisees murmured a-
gainst his disciples, sayinge: Why eate ye
and duncke ye with publicanes and sin-
ners? Iesus answered and said vnto the.
They that are whole, nede not of the phar-
isean: but they that are sycke. I am not
come to call the rightuous, but synners to
repentaunce.

Then they sayde vnto him: Why do the
disciples of Ihon faste often and praye,
and the disciples of the phariseis also:
and thine eate and duncke? And he sayd vn-
to them: Can ye make the chyldren of the
wedding fast, as long as the bidegrome is
present with the? The daies wil come, whē
the bidegrome shalbe taken awaye from
them: then shall they faste in those daies.

Then spake he vnto them in a simily-
tude. No man putteth a pece of a newe gar-
ment vnto an old besture: for if he do, then
breaketh he the newe, & the pece that was
take out of the newe, agreeth not with the
olde. Also no man poureth newe wyne into
old vessels. For if he do, the newe wyne
breaketh the vessels, and runneth oute it
selfe, and the vessels perishe. But newe
wyne muste be poured into newe vessels,
and bothe are preserued. Also, no man that
dunketh olde wyne straight way canne a-
waye wpyth newe, for he sayeth, the olde is
pleasanter.

The vi. Chapter.

Christ defendeth hys disciples whych pluc-
ked the eares of coine vpon the sabboth day,
by the example of Dauid. He healed the hād
thāt was withered vp. He sheweth the apostles
the waye to the goodnes, and what
was the perfection of the lawe, & with what
fruites the woide of God ought to be heard,
and what ought to be done.

It happened on an after sabboth, that
he wente through the coine fieldes, & that his
disciples plucked the eares of coine and eat. &
rubbed them in their handes. And certayne
of the phariseis said vnto them: Why doo
ye that whiche is not lawfull to do on the
sabboth daies? And Iesus answered them
and sayd. Wane ye not reade what Dauid
did when he himselfe was an hougred, is broken.
and they whych were wpyth him: howe he
went into the house of God, and toke and
ate the loaves of halowed breade, & gaue
also to them which were with him: whiche
was not lawfull to eate, but for the priestes
only? And he sayed vnto them: The son of
man is lord of the Sabboth daye.

And it fortuned in an other Sabbothal-
so, that he entred into the Synagoge, and
taught. And ther was a man whose righte
hand was dried vp. And the Scribes & pha-
riseis watched him, to se whether he would
heale on the Sabboth daye, that they might
fynde an accusacion agaynst hym. But he
knewe they thoughtes, and sayde to the
man whych had the withered hād: Rise
vp and

Publican
sinners.

Mark. ii. c
The disci-
ples fast
not.

New and
olde agree
not.

Mat. xii. a.
Mark. ii. b
Corne
fielde.

The Sa-
both daye
is broken.

Mat. xxi. a.
Mark. iii
Dried hād

Mat. xii. a
Mark. ii. b

Lepet.

Leuit. xiii. a

Mat. ix. a
Mar. ii. a.

Palsey.

Mat. ix. a
Mark. ii. b
Lewi.

bp and stonde forth in the myddes. And he arose and stepped forth. Then saied Iesus vnto them: I wil aske you a question: Whe- ther is it lawfull on the sabbath dayes to do good, or to do euill: to saue lyfe, or for to destroye it? And he behelde them al in com- passe, and sayed vnto the man: Stretche forth the thy hande. And he dyd so: and hys hande was restored, and made as whole as the other. And they were filled full of mad- nes, and comuned one wth another, what they myght do to Iesus.

Madnes.

Math. x. 9.
Mar. iii. c.

The twelu
are chosen

And it fortunied in those dayes that he wente out into a mountayne for to praye, and continued al nyght in prayer to God. And as soone as it was daye, he called hys Dysciples, and of them he chose. xii. which also he called Apostles: Symon whome he named Peter, and Andrewe hys brother, James and John, Philippe and Bartol- meu, Mattheu and Thomas, James the sonne of Alphaeus and Symon called zelo- tes, and Judas James sonne, and Judas Iscariot: whiche same was the traitor. And he came downe with them and stode in the playne speld wth the compaigne of hys Dysciples, and a greate multitude of people out of all partes of Iurpe and Je- rusalem, and from the sea coast of Tyre and Sydon, whiche came to heare hym, and to be healed of theyr dyseases, and they also that were vexed wth fowle spirites, and they were healed. And all the people prea- ced to touche him, for they went vertue out of him, and healed them al.

Math. v. 14

Couenan-
ces.

And he lyfte vp hys eyes vpon the Dis- ciples, and sayed: Blessed be ye (a) poore: for yours is the kyngdome of God. Blessed are ye that hunger nowe: for ye shall be sa- tisfied. Blessed are ye that wepe nowe: for ye shall laughe. Blessed are ye when menne hate you, and thrust you out of theyr com- paigne, and saye, and abhorre your name as an euill thyng, for the sonne of mannes sake. Reioyse ye then, and be gladde: for beholde, your reward is great in heauen. After this maner theyr fathers entreted the prophets.

True pro-
phetes.

Acts. vi. 14.
Eccl. xiii. 14

But woe be to you that are ryche: for ye haue therein your consolacion. Woe be to you that are full, for ye shall hunger. Woe be to you that now laughe: for ye shall waile and wepe. Woe be to you whē al men praise you: for so did theyr fathers to the falsse pro- phetes.

Couenan-
ces.

Love.
Math. v. 3

But I saye vnto you whiche heare: Love your ennemys. Do good to them whiche hate you. Bless them that curse you: And praye for them whiche wrongfully trouble you. And vnto him that smiteth the one cheeke offer also the o- ther. And hym that taketh away thy gowne forbid not to take thy cote also. Woe to e- uery man that areth of the: And of hym that taketh away thy gooddes are they not a- gaine. And as ye would that men should do to you: so do ye to them lyke wyse.

Do good
Blesse.
pray.
At the law

If ye loue them whiche loue you, what thanke are ye worthe of? For the very sin- ners loue theyr louers. And if ye do for the whiche do for you, what thanke are ye wor- thy of? For the very sinners doo euen the same. If ye lend to them of whom ye hope to receyue, what thanke shall ye haue: for the very synners lende to synners to re- ceyue as muche agayne. Wherefore, loue ye your ennemys, do good and lende, lo- kyng for nothinge agayne, and your re- ward shall be great, and ye shall be children of the hie, for he is kinde vnto the vnkyn- d and to the euill.

Mar. vii. 1

Ecc. iii. 1.
Math. v. 9.
Lende.

If
Covenan-
tes.

Math. vii. 1

Judge not
Math. vii. 1

Mark iii. c
Forgiue.

Be ye therefore merciful, as your father is merciful. Judge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. For geue and ye shall haue geuen. Beue, and it shall be geuen vnto you: good measure, pressed downe, shaken to- gether and runnynge ouer shall men geue into your bosomes. For with what mea- sure ye mete, with the same shall men mete to you agayne.

And he putteth forth a similitude vnto them: Can the blinde leade the blinde? do they not both then fall into the dyche? The Dysciple is not aboue hys master. Euen so man shall be perfecte euen as he is. Whiche seest thou a mote in thy brothers eye and considerest not the beame that is in thine owne eye? Either how cannest thou saye to thy brother: Brother, let me pulle out the mote that is in thine eye: when thou per- ceitest not the beame that is in thine owne eye? Hi- pocrite, caste out the beame that is thine owne eye first, and then shalt thou see per- fectly to pull out the mote out of thy bro- thers eye.

Math. xv. 1
Measure.

Math. x. c.
Note.

John. xiii. 1
Mar. vii. 1

Beame.

It is not a good tree that bringeth forth euill fruite: neither is that an euill tree that bringeth forth good fruite. For euery tree is knowne by his fruite. Neither of thornes gather men figges, nor of bushes gather they grapes. A good man out of the good treasure of hys hearte bringeth forth that which is good. And an euill man out of the euill treasure of his heart bringeth forth that which is euill. For of the aboundance of the heart, his mouth speaketh.

Mat. vii. 1, 2, 3

Mar. xiii. c

The tree is
knowne
by his frut

the mouth
speaketh of

the fulnes
the hearte.

Why call ye me Master Master, and do not as I sayd you? whosoever commeth to me, and heareth my saynges, and doeth the same I wil shew you to whom he is like.

He is like a man whiche but an house and digged depe and laide the foundation on a rocke. When the waters arose, the floude bet vpon that house, and could not moue it for it was grounde vpon a rocke. But he that heareth and doeth not, is like a man that wthout foundation buylt an house vpon the earth, agaynst whiche the floude dyd beate, and it fell by and by, and the fall of that house was great.

to builde
on a rocke

to buylde
on sand.

The. vii. Chapter.

¶ Chyld heareth the Centurions seruaunt that was lyke to by, and the wyddowes son that was

John. iv. 46.
was

The Gospell

Of S. Luke.

was led to be buried, he restored to life, who sendeth his disciples to him, to whom Christ giveth a plaine witness, and rebuketh the incurable sinfulness of the Jewes. When he sat in the Pharisees house, he forgave the womans sinnes that wept for them, the Jewes much murmuring for it.



When he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certaine Centurions servaunte was sicke and ready to dye, whom he made much of. And when he heard of Jesus, he sent unto him the elders of the Jewes, beseeching him that he would come and heale his servaunt. And they came to Jesus and besought him instantly, saying: He is worthy that thou shouldest do this for him. For he loveth our nation, and hath built us a synagogue. And Jesus went with them.

And when he was not far from the house, the Centurion sent friends to him, saying unto him: Lord trouble not thy selfe, for I am not worthy that thou shouldest enter under my rooffe: Wherefore I thought not my selfe worthy to come unto thee: but say the word, and my servaunte shall be whole. For I likewise am a man under power, & have under me souldiers, and I saye unto one, go: & he goeth. And to another, come: and he cometh. And to my servaunt, do this: and he doeth it. When Jesus heard this, he marvelled at him, and turned hym about and said to the people that folowed him: I saye unto you, I have not founde so great faith no, not in Israel. And they that were sent, turned backe home againe, and founde the servaunte that was sicke, whole.

And it fortuned after that, that he went into a city called Naun, and manie of his disciples went with him, and much people. When he came nye to the gate of the city, beholde there was a deade man carried oute which was the only sonne of his mother, and she was a widow, and much people of the city was with hir. And when the lord saw hir, he had compassion on hir, and said unto hir, wepe not. And he wente and touched the coffin, & they that bare hym, stode still: And he said. Younge man, arise. And the dead sat up, and began to speake. And he delivered him to his mother: And there came a feare on them all. And they glorified God, sayinge: a greates prophet is risen among vs, and God hath visited his people.

And this rumoz of him went forth throughout all Iurpe, and thoroughout all the regions which he roundabout.

And the disciples of John shewed hym of all these thynges. And John called unto him two of his disciples, and sent them to Jesus, sayinge: Arte thou he that shall come? or shall we looke for another? When the men were come unto him, they sayed: John Baptist sent vs unto thee, sayinge:

Art thou he that shall come, or shall we waite for another? And at that same tyme he cured manie of their infirmities and plagues and of evil spirites, and unto manie that were blinde he gave sight. And Jesus answered and sayd unto them: So your waies, and shewe John what thynges ye have seene and heard: howe that the blinde see, the halt go, the lepers are cleansed, the deafe heare, the deade arise, to the poore is the glad tydings preached, and happye is he that is not offended by me.

When the messengers of John were departed, he began to speke unto the people of John: What went ye out into the wilderness for to see? Went ye to see a reede shaken with the wind? But what went ye out for to see: a man clothed in soft raiment? Beholde they which are gorgeously appareled, and in delicate raiment, are in kynges courtes. But what went ye forth for to see? a prophete? Yea I saye to you, and more then a prophete. This is he of whom it is written: Beholde, I sende my messenger before thy face, to prepare thy way before thee. For I saye unto you: a greater prophete then John among womens childre is ther none, nevertheless one that is lesse in the kyngdoms of God, is greater then he.

And all the people that heard and the pharisees justified God, and were baptised with the baptysme of John. But the pharisees and scribes despised the counsell of God against them selves, and were not baptised of him.

And the lord sayed: Where unto shall I lyke the men of this generacion, and what thing are they like? They are like unto children sittinge in the market place, and crying one to another, and saying: We have pyped unto you, and ye have not daunced: we have mourned to you, and ye have not wept. For John Baptist came, neither eatinge bread, nor drynkinge wine, and ye say: he hath the devil. The sonne of manne is come and eateth and drinketh, and ye say: beholde, a man whiche is a glotten, and a dryncker of wine, a frende of publicans and synners. Yet is wisdom justified of all his children.

And one of the pharisees despised hym that he would rate with hym. And he went in to the pharisees house, & sat down to meat.

And beholde a woman in that city, which was a spinner, as she knewe that Jesus sat at meate in the pharisees house, she brought an alabastrer bore of ointment, and she robe at his fete behynd hym weeping, and began to washe his fete with teares, and did wipe them with the herres of her head, and kissed his fete, & annointed them with ointment.

When the pharisei which had him, saw that, he spake within himselfe, saying: If this man were a prophete, he would have knownen, who and what maner womanne this is, whiche touched hym,

mat. vii. a.
Centurion.

mala. iii. a

Publicans
justified
God.
Pharisees
despise
the coun-
cel of god,
Mat. xi.

Martha
Bethany.

The dead
is raised.

Mat. xi. a.

John bap-
tist sent
them to
Christ.

for

for she is a spinner. And Jesus answered & said vnto him: Simon I haue some what to saye vnto the. And he sayed, maister saye on. Ther was a certaine lender, whpch had two debtors, the one oughte iij hundred pence, and the other xlvj. When they had nothinge to paye, he forgauethem both. Which of them tell me, wyl loue him most? Simon answered and sayed: I suppose that he to whome he forgaueth mooste. And he sayed vnto hym: Thou haste truly iudged.

B And he tourned to the woman, and said vnto Simon: Seest thou this womanne? I entered into thy house, and thou gavest me no water to my feete, but she hath washed my feete wth teares, & wipped them wth the herres of hyr head.

Love is the signe that the sinnes are forgiven

Thou gavest me no kysse: but she, sence the time I came in, hath not ceased to kisse my feete. Myne heade vnto people thou pdest not annointe, but she hath annointed my feete with oylment. Therfor, I saye vnto the: a manye sinnes are forgiven hyr, for she loued much. To whom lesse is forgiven, the same doeth lesse loue.

And he sayed vnto hyr, thy synnes are forgiven the. And they that sate at meat wth hym, began to say wth themselves: Who is this, which forgaueth synnes also? And he saith to the woman: Thy faith hath saued the, go in peace. †

The Notes.

(a) Not that the loue obtained remission of her synnes, but sayeth, out of the whpch hyr loue proceeded, and therfore Christ openeth off, sayeth. Thy sayeth hath made the safe. For as sayeth Paule sayeth. Wpout sayth it is vnpabye to please God. Heb. xi. a. And what other is not of sayth, the same is synne. Roma. xi. ii. d

The. lviij. Chapter.

When Jesus had gone throuwe many places, and that manye came to hym, he expounded to them the parable of the sower, & how the worde shoulde be heard, and saweth who be hyr brethren. Then passing ouer the sea, he appeareth the tempest, and helpeth the man that was possessed of the dyabl. in the land of the Gadrenes. he stopped the blou by syre, and capseth the daughter of Jairus from death.

As it fortuneth after that, that he himselfe went throuwout cyties and townes, preaching and shewing the kingdom of God, and the twelve wth him. And also certain women, which were healed of euill spirits and infirmities: Mary called Magdalen, out of whom went seuen deupls, and Joanna the wife of Chusa Herods steward, and Susanna, and many other, which ministered to them of theyr substance.

Mat. xlii. a
Mar. xlii. a
Sower.

† When much people were gathered together, and wer came to him out of all cyties, he spake by a similitude. A sower went out to sow his seed: and as he sowed, some fel by the way syde: & it was trode vnder fete, and the fowles of the aire deuoured it vp. And some fel on the stone, and as sone as it

was sprung vp, it withered away, because it lacked moystnes. And some fell amonge thornes, and the thornes sprung vp wthit and choked it. And some fel on good ground and sprung vp, and bare frucht an hundred folde. And as he sayed these thinges, he cryed: He that hath eares to heare, let hym heare.

And hyr disciples axed hym, sayinge: What maner of similitudes is this? And he sayed (a) vnto pou is it gauen to knowe the secretes of the kyngdome of God: but to other in similitudes, that when they se, they shoulde not se, and when they heare, they shoulde not vnderstand.

Mat. xlii. b
Mar. xlii. b
John vi. f
Roma. xi. b

The similitude is this. The seed is the worde of God. Those that are besyde the waye are they that heare, and afterwarde cometh the Deuill, and taketh away the word out of theyr hertes, lest they shoulde beleue and be saued. They on the stones are they whiche when they heare, receiue the worde wth hope. But these haue no rotes, whiche for a whyle beleue, and in tyme of temptacion go away. And that whpche fel among the ynes, are they whpche heare, and go forth, and are choked wth cares & wth riches, and voluptuose lypung, and bring forth no fruite. That in the good grounde, are they whpche wth a good and pure hert, heare the word and kepe it, & bringe forth fruite wth patience. †

The sower is expounded.

No man lighteth a candle, and couereth it vnder a bushell, neyther putteth it vnder a table: but setteth it on a candelsticke, that they that enter in, maye see the lighte. For thyng is in secrete, that shall not come abroad. Neither any thyng hid that shall not be knowne, and come to lychte. Take heed therfore how ye heare. For he, whoso euer hath, to him shall be geuen: And whoso euer hath not, from him shall be taken, even that same whiche he supposeth that he hath. Then came too hys mother and hys brethren, and coulde not come at him for preace. And they tolde him, sayinge: Thy mother and thy brethren stande without, and would se the. He answered and said vnto them. my mother and my brethren are these, whiche heare the worde of God, and do it.

Mat. xlii. b
Mar. xlii. c
Mar. xlii. b
Mar. xlii. c
Mat. xlii. b
Mark. xlii. d

† And it chaunced on a certaine dape, that he went into a synagoge, and hys disciples also, and he sayed vnto them: Let vs go ouer to the other side of the lake, and they lanchyd forth. And as they sayled, he fell on sleepe, and ther arose a storm of wind in the lake, and they were filled wth water, and were in leopardy. And they wet to him, & awoke him, sayinge: Maister, Maister, we are losse. Then he rose and rebuked the winde, & the tempeste of the water, and they ceased, & it wered calme. And he said vnto the. What is your faith? They feared & wondered saying one to another, what fellowe is this: for he comandeth both the windes & water, and they obeye hym? † And they sailed vnto the

Mat. xlii. b
Mar. xlii. d
Mark. xlii. d

Jesus sleeping in the synagoge.

Mat. viii. b
Mark. vi. a
Gadetes rules.

region of the Gaderenites, whiche is ouer agaynst Galile.

And as he went out to lande, there mete hym a certayne man out of the cite, whych had a deuyll long tyme, & ware no clothes, neyther adobe in anye house: but amonge graues. When he saw Iesus, he cryed and fel down before him, and with a loud voice sayed: What haue I to do with the Iesus, the sonne of the God most hie? I beseeche the toment me not. Then he commaunded the foule spirit to come out of the mā. For oft tymes he caught him, and he was bound wth chappes, and kept wth fetters, and he brake the boundes, and was carryed of the fiend into wilderness.

Legion. And Iesus axed him saying: what is thy name? And he sayed (c) Legion, because many deuylls were entred into hym. And they besought him, that he would not commaund them to go oute into the deepe. And there was therich an herd of many swyne, feeding on a hill: and they besought him that he woulde suffer them to enter into them. And he suffered them. Then wente the deuylls out of the manne, and entered into the swyne: and the herd toke their course, and ranne headlong into the lake, and wer choked. When the herdmen sawe what hadde chaunced, they fled, and tolde it in the cytpe, and in the villages. And they came out to se what was done: and came to Iesus, & found the man oute of whom the deuylls were departed, sitting at the fete of Iesus, clothed, and in his righte mynde: and they were astoned. They also whych sawe it, tolde them by what meanes he that was possessed of the deuyll, was healed. And all the whole multitude of the Gaderenites, besought him that he woulde depart from them: for they wer taken with great feare. And he gate hym into the shippe, and returned backe agayn. Then the manne oute of whom the deuylls were departed, besought him that he might be with him. But Iesus sent him awaye, sayinge: Go home again into thyne owne house, and shewe what great thynges God hath done to the. And he went hys way and preached thorowout all the cite what great thynges Iesus had done vnto hym.

With it. c. Mark. v. b. And it fortuneth when Iesus was come agayne, that the people receyued hym. For they all waited for him. And behold, there came a man named Jairus (and he was a ruler of the synagoge) and he fel downe at Iesus fete, and besought him that he wold come into his house, for he had but a daughter, and onely vpon a tye of age, & she laye a dying. As he went & people thronged him.

Issue of bloude. And a woman hauing an yssue of bloud twelue yerres (whych had spent all hir substance among physicians, neyther coulde be holpen of anye) came behynd hym, and touched the hem of hys garment, and immediately hir yssue of bloud stancheth. And Iesus said: Who is it that touched me? Whe

euery man denyed, Peter and they that were with him, saide: Master, the people thrust the and bere the, & sayest thou, who touched me? And Iesus sayed: Some body touched me. For I perceiue that vertue is gone out of me. When the woman sawe that she was not hyed, she came trembling, and fel at his fete, and tolde him before all the people for what cause she had touched him, and how she was healed immediatly. And he said vnto hir: Doughter be of good comfort. Thy fapth hath made the whole, go in peace.

Whyle he yet spake, ther came one from the rulers of the Synagoges house, whych sayd to hym: thy daughter is dead, discease not the master.

When Iesus heard that, he answered & the father, sayinge: I care not, beleue one & ly, and she shal be made whole. And when he came to the house, he suffered no manne to go in with him, save Peter, James, and Iohn, & the father and mother of the mayden. Euery body wepte and sorowed for hyr. And he sayed: Wepe not, for she is not dead but slepeth. And they laughte hym to scoone. For they knew that she was dead. And he thrust them all out, and caught hyr by the hand, and cryed, sayinge: Marce a rple. And hyr spirit came agayne, and she arose straightway. And he commaunded to geue hyr meate. And the father and the mother of hyr were astonied. But he warned them that they shoulde tell no man, what was done.

The Notes.

- (a) Luke in Marke. lili. b
- (b) Luke in Mathew. xiii. b
- (c) Legion, is after Hieronimus the number of. vi. thousand, seven hundred and two and thyrtye.

To you it. Who so hath. ec. Legion.

The ix. Chapter.

Chrysostome sendeth oute hys Apostles. Herode was abashed at hys name. Iesus fedde wth fyue loaves certayn thousands of men. Peter confesseth that he is Christ, he exhorteth them to hys crosse. He is transformed in the mountayne, he healeth the manne that had a dyuell that coulde not be healed before, he counselleth his disciples to be lowely, and checked them because they woulde not suffer one to come to hym that dyd myracles in his name, and because they desired to be reuenged. A lye it is the word of men that woulde haue folowed him.

Then called he the twelue togither and gaue them power and authority ouer all deuylls, & that they myght heale diseases. And he sent them to preache the kyngdome of God, and to cure the synke. And he sayd to them. Take nothinge to lucker you by the waye a neyther staffe, nor scrippe, neyther breade, neyther money neither haue two coates. And whatsoeuer house ye enter into, there abyde and thence departe. And whosoever will not receiue you, when ye go out of that cite. Shake of & very duile from your fete, for a testimonye agaynst them. And they went out, & went thorough the

Math. x. a. Mark. xii. b. The. xii. at sent. Math. x. a. Mark. vi. a. Do not fro house to house. Act. xii. g.

Dust.

the townes, preachynge the Gospell, and
healynge euery where.

And Herode the tetrarche herde of all
that was done by hym, and doubted, be-
cause that it was said of some, that Jhon
was risen agayne from death: and of some
that Helias had appered: and of other that
one of the old prophets was risen againe.
And Herod sayed: Jhon haue I beheaded:
who then is this of whome I heare such
thynges? And he desired to se hym.

And the Apostles returned, and told him
what greates thynges they had done. And
he toke them and went asyde into a solita-
rye place nye to a citty called Bethsaida.
And the people knewe of it, and folowed
hym. And he receyued them and spake vnto
them of the kyngdome of God, and hea-
led them that had neede to be healed. And
when the daye began to weare away, then
came the twelue and sayed vnto hym, send
the people away, that they may go into the
townes & villages round aboute & lodge, &
gette meate, for we are here in a solitarie
place or wylernes. But he sayed vnto the
twelue: I charge them to eate. And they sayed: We
haue no more but fyue loues and two fy-
shes, excepte we shoulde goo and by meate
for all this people. And they were aboute a
foure thousande men. And he sayed to his
disciples: Cause them to sitte downe by
fifties in a compaigne. And they dyd so, &
made them all sitte downe. And he tooke
the fyue loues, and the two fyshes, and lo-
ked vpp to heauen: and blessed them, and
broke, and gaue to the disciples, to set be-
fore the people. And they eate, and were al
satisfyed. And there was taken vp of that
remained of them, twelue baskettes full of
broken meate.

And it fortuned as he was alone praying
his disciples were wth hym: and he ar-
ed them, sayinge: Who say the people that
I am? They answered and sayed: Jhon
Baptyst. Some say, Helias. And some say
one of the olde prophets is risen againe.
He sayd vnto them: who say ye that I am?
Peter answered and sayed: thou arte the
Christe of God. And he warned and com-
maunded them that they shoulde tell no man
that thyng, sayinge that the sonne of man
muste suffer manie thynges, and be repro-
ued of the elders, and of the hye priestes &
scribes, and be slayne, and the thyrde daye
rise agayne.

And he sayed to them all: if any man wil
come after me, let hym deny him selfe, and
take vp his crosse dayly, and folowe me.
Whosoever wyl(c)ause his lyfe, shal lose
it. And whosoever shal lose his lyfe for my
sake, the same shal saue it. For what auaun-
teth a man to wyne the whole world if he
lose hym selfe or runne in damage of hym
selfe? For whosoever is ashamed of me, & of
my saynges, of hym shall the sonne of man
be ashamed, when he cometh in his owne
glorie, and the glorie of his father, and of

the holy aungels. And I tell you of a surer-
tye: There be(s) some of them that stande
here, whiche shall not taste of death, tyll
they se the kyngdome of God. And it fol-
lowed aboute an. vii. dayes after those say-
nges, that he toke Peter James, and Jhon
and wente by into a mountayne to praye.
And as he prayed, the fashion of his coun-
tenaunce was chaunged, and his garment
was whyte and shone. And behold two men
talked wth hym, and they were Moyses
and Helias, whiche appeared gloriously
and spake of his departynge, whiche he
shoulde ende at Jerusalem. Peter and they
that were with him were heauy wth slepe.
And when they awoke, they saw his glorie,
and two men standing with him.

And it chaunced as they departed from
hym, Peter sayed vnto hym: Master it is
good beynge here for vs. Let vs make thre
tabernacles, one for the, and one for Moyses,
& one for Helias, and wyl not what he
sayed. While he thus spake, there came
a cloud and shadowed them, and they fea-
red when they were come vnder the cloude.
And there came a voyce out of the cloude
sayinge: This is my deare sonne, heare him.
And as sone as the voyce was paste Jhesus
was founde alone. And they kepte it close,
and tolde no man in those dayes anye of
those thynges whiche they had sene.

And it chaunced on the nexte day as they
came doune from the hyl, much people met
him. And beholde a manne of the company
cried out sayinge: Master, I beseeche thee
beholde my sonne, for he is all that I haue,
and se, a spytte taketh hym, and sodenly
he cryeth, and he teareth hym that he fo-
meth agayne, and wth muche payne de-
parteth from hym, when he hath rent him:
and I besought thy disciples to cast him
out, and they couide not. Jhesus answer-
ed and sayd: O generacion without fayth
and croked, howe longe shall I be wth
you? and what suffer you? Wrynge thy sonne
hyther. As he yet was a commynge the fide-
rente hym and tare hym. And Jhesus rebu-
ked the vnclene spytte & healed the chyld,
and deliuerd hym to his father. And they
were all amazed at the myghty power of
God.

While they wondered euery one at all
thynges whiche he dyd, he sayed vnto his
disciples: Let these saynges synke doune
into youre eares. The tyme wyl come, whe-
the sonne of man shalbe deliuered into the
handes of men. But they wyl not what he
woorde mente, and it was hyd from them,
that they vnderstode it not. And they fea-
red to aske him of that sayng.

Then there arose dysputacion amonge
them who shoulde be greatest. When Jhesus
perceyued the thoughtes of theyr hea-
tes, he toke a chyld, and set hym harde by
hym, and sayed vnto them. Whosoever re-
ceyuethe this chyld in my name receyuethe
me. And whosoever receyuethe me, recey-
ueth

mat. xvi. d.
mar. ix. a.
traunsc.
guratian.

Heare him

mat. xvi. d.
mark ix. c.
The spytte
of the sal-
lyng spyt-
tes is cast
out.

passion.

mat. xvi. d.
mark ix. c.

Greater

ff f f. iii. ueth

The Gospell

of S. Luke.

neth hym that sent me. For he that is least among you all, the same shall be great.

Forbpd

And Jhon answered and said: Master we saw one casting out devils in thy name and we forbade him, because he followeth not with vs. And Jesus sayd vnto hym: forbpd be he hym not. For he that is not against vs, is with vs.

D And it folowed when the tyme was come that he shulde be receiued vp, then he set his face to go to Ierusalem, and sent messengers before hym. And they wente and entered into a cite of the Samaritanes, to make ready for him. But they wold not receiue him, because his face was as though he woulde go to Ierusalem. When his disciples, James and Jhon sawe that, they sayd: lord, wylt thou that we commaund that spirit come downe from heauen and cōsume them, euen as Elias dōd? Jesus turned aboute, and rebuked them, sayinge: ye wote not what maner spirit ye are of. The sonne of man is not come to destroye mennes liues, but to saue them. And they went to another towne.

Spie from heauen.

Mar. vii. c. Forcs.

And it chaunced as he wente in the waye a certayne man sayd vnto hym: I wyl folowe the whither soeuer thou go. Jesus sayd vnto hym: foxes haue holes, and birds of the ayre haue nestes, but the sonne of man hath not wherin to laye his head.

Burpe hys father.

And he sayd vnto another: folowe me. And the same sayd: Lord suffer me spise to go and burpe my father. Jesus, sayd vnto hym: e. Lette the deade burpe theyr deade: but go thou and preache the kyngdome of God.

folowe.

And another sayd: I wyl folowe the Lord, but let me spise go byd them farewel whiche are at home at my house. Jesus sayd vnto hym: No manne that putteth his hande to the ploughe, and loketh backe, is apte to the kingdom of God. f.

The notes.

Reyther ha fe ac. Terrarche Whofo wylt saue his lyfe ac Som that Lette the deade. ac.

(a) Luke in Matthew the. x. Chapter.
(b) Luke in Matthew the. xiii. Chapter. a.
(c) There is whosoener in this world, that retheth to his life, that he wil not put it in jeopardy for me, when the tyme requireth: the same shall lose his lyfe eternally.
(d) There be some that stand here. Luke in Matthew the. xvi. d.
(e) Luke in Matthew the. v. ii. e.

The. p. Chapter.

Jesus sendeth out seuentye Disciples, and bypoyndeth vngodlynes to the vngodly Cypres, he warneth hys Disciples as they go to be lowly, and he praised hys father. He teacheth the lawer of the greatest commandment and of hys neyghboure, by a similitude of a manne that was wounded by thieues. Last is described the household care of Martha, and the stude that Mary had to Chyldes Sermons.

Seuentye are sente.

After these thynges, the Lord appointed other seuentye also, and set them two and two before him into euery cite and place whither he hym selfe woulde come.

And he sayd vnto them, the hauest is great but the laborers are fewe. Make therefore the Lord of harvest to sende forth the laborers into hys harvest. So pour wapes: be holde, I sende you forth as lammes among wolues. Beare no wallet neyther scrip, nor shues, and salute no manne by the waye. Into whatsoeuer house ye enter, first say: peace be to this house. And if the sonne of peace be there, pour peace. Walte byd hym: if not, it shall retorne to you agayne. And in the same house take ye eating and drinking such as they haue. For the labourer is worthy of his reward. f.

Go not from house to house, and into what soeuer cite ye enter, if they receiue you, cate such thyngs as are set before you and heale the synke that are there, and saye vnto them: the kyngdome of God is come npe vnto you. But into whatsoeuer cite ye shall enter, if they receiue you not, goe poure wapes oute into the streetes of the same, and saye: euen the verpe duste, which cleaueth on vs of your cite, we wyipe of agaynst you. Notwithstandynge marke these that the kingdom of God was come npe vpon you. Yea and I saye to you: that it shall be easier in that daye for iudome, the for that cite.

Woe be to the Chorazin, woe be to the Bethsaida. For if the myracles had bene doone in thyre and Sydon, whiche haue bene don vnto you, they had a greete whyle ago repented, spitting in herre and a wyes. Reuerthelesse it shall be easier for thyre and Sydon, at the iudgemente, then for you. And thou Capernaum whiche arte exalted to heauen shalt be thruste downe to hell. He that heareth you, heareth me: and he that dyspisetly you, dyspisetly me: and he that dyspisetly me, dyspisetly hym that sent me.

And the seuentye returned agayne with ioye, saying. Lord euen the very deuils are subdued to vs throughe thy name. And he sayd vnto them: I sawe Satan, as it had bene lychtenyng, fall downe from heauen. Beholde, I geue vnto you power to tread serpentes and scorpions, and ouer al manner power of the enemye, and nothinge shall hurte you. Reuerthelesse in this reioyse not, that the spirit is vnder your power: but reioyse because your names are written in heauen.

That same tyme reioysed Jesus in the spirit and sayd: I confesse vnto the father Lord of heauen and earth, that thou hast hyd these thynges from the wyse and prudente, and hast opened them to the babes. Euen so father, for so pleased it the. All thyngs are geuen me of my father. And no man knoweth who the sonne is, but the father. neyther who the father, saue the son and he to whom the sonne wyl shewe hym.

And he turned to hys Disciples, and sayd secretly. f. Hapye are the eyes, whiche se that se. For I tell you that many prophetes and kyngs haue desired to se these thynges

Derue.

Lambes among wolues.

Faith that minister al

Math. x. a.

Dust

Chorazin. Bethsaida Tice & Sydon. Capernaum

Math. x. b. Jhon. xii. c.

Reioyse.

Babes.

He only is taughte of Chyldre knoweth the father. Math. xii. b.

things which ye see, and haue not sene the: and to heare those things which ye heare, and haue not heard them.

D And behold a certayne lawier Rose vp & tempted him, saying. Master what shall I do to inherite eternall lyfe? He sayed vnto hym: What is wryten in the lawe? how redest thou? And he answered, and sayed: Loue thy lord God with al thy herte, and wpth al thy soule, and wpth al thy strength and wpth al thy mynde, and thy neyghbour as thy selfe. And he sayed to hym: Thou haste answered ryghte. What doest thou? He sayed vnto Iesus. Who is then my neyghbour?

Iesus answered and sayed: A certayne man descended from Ierusalem vnto Betanico, and fel into the hands of theues, whiche robbed hym of hys rayment, and wounded hym, and departed leuynge hym halfe dead. And by chaunce ther came a certayne ppyssie that same way, and whan he sawe hym he passed by. And lykewyse a Leuite, when he was come nye to the place, wente and loked on hym, and passed by. Then a certayne Samaritane, as he iourneid, came nye vnto hym, and when he sawe hym, he had compassion on hym, and went to and bounde by hys woundes, and poured in oyle and wyne, and put hym on hys owne beast, and broughte hym to a common inne and made prouysion for hym. And on the morowe, when he departed, he took oute two pence and gaue them to the host, and sayed vnto hym. Take cure of hym, & what soeuer thou spendest more when I come a gayne I will recompence thee. Whycher now of these thre thickest thou, was neyghbour vnto hym that fel into the theues handes? And he sayed. he that shewed mercye on hym. Then sayd Iesus vnto hym: go and do thou lykewyse.

E And it fortuned as they went, that he entred into a certayne towne. And a certayne woman named Martha, receyued hym into the house. And this woman had a syster called Marye which sat at Iesus fete, and heard hys preachynge. And Martha was troubled aboute muche scrupynge, and Rose and sayed: Master dost thou not care that my syster hath left me to minister alone? Wyd her therfore that she heale me. And Iesus answered and sayed vnto hyr: Martha, thou carest and arte troubled aboute manye thynges, but one is needefull: (b) Marye hath chosen her that good parte whiche shall not be taken away from hyr.

The Notes.

Wyllynge to iustifie hym selfe. (a) That is willynge to sette forth hym selfe as iust, and as one that was learned, sayed, who is my neyghbour &c.

Martha hath chosen. (b) That is she hath chosen the hearynge of the worde of God whiche euer endureth, and is the way to euerylastynge lyfe.

The .x. Chapter.

Iesus prescribeth a fourme of prayynge, and teacheth that we oughte to praye continually, he casteth out the deuyl, and is reported to haue cast him out by Beliebus, but he answered to the falsse accusations, he denieth theym a sygne when they ased, he commenseth purges of hert. Weyng called by a pharisee to dyner, he rebuketh the outward holynes and woked mynde.

And it fortuned as he was prayynge in a certayne place: whan he ceased, one of hys dysciples sayed vnto hym: Master, teache vs to praye, as thou taughtest hys dysciples. And he sayed vnto them: When ye praye, saye: Our father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled euen in earth as it is in heauen. Geue vs oure dayly breade euermore. And forgyue vs oure synnes: For euen we forgyue euery man that trespasseth vs: And leade vs not into temptation. But deliuer vs from euill.

And he sayd vnto them: If any of you shoulde haue a frende, and shoulde go to hym at mydnyght, and saye vnto hym: frende lende me thre loues, for a frende of myne is come out of the waye to me, and I haue nothyng to sette before hym: and he wylthyn shoulde aunswere and saye: trouble me not, the doore is now shutte, and my seruauntes are with me in the chamber, I cannot rise & geue the to the: I say vnto you though he wold not arise & geue hym, because he is hys frende: yet because of hys importunitie he wold rise, & geue hym as many as he neded.

And I saie vnto you: are and it shall be giuen you. Seke, and ye shall fynde. Knocke, and it shall be opened vnto you. For euery one that asketh, receyueth: and he that seeketh, fyndeth: and to hym that knocketh, it shall be opened. If the sonne shall are bread of any of you that is a father, wyl he geue hym a stone? Or if he are fysh: wyl he geue hym a serpent? Or if he are an egge, wyl he offer hym a scorpion? If ye the whiche are euell, can geue good giftes vnto your children, how muche more shall the father of heauen geue an holy spyrte to the that desire it of hym.

And he was castynge out of a deuyl, whiche was domine. And it folowed when the deuyl was gone out the dumb spake, and the people wondred. But some of them sayed: he casteth out deuyls by the power of Beliebus the chefe of the deuyls. And other tempted him sekinge of hym a sygne from heauen. But he knewe theyr thoughtes, and sayed vnto them. Euery kyngdome deuyled within it selfe shall be desolate: and one house shall fall by one another: So if Satan he deuyled wpthin hym selfe, how shall his kyngdome stand? Because ye say I cast out deuyls by the power of Beliebus, if I by the power of Beliebus caste oute deuyls by whome doo youe chyldren cast theym out? Therfore shall

Samaritan.

A neyghbour who

mat. vi. b.

The pater noster.

prayer what it doth.

Couenat.

Mark. vi. c. Mark. xi. c. Ihon. xiii. c. Iacob. i. a.

Mark. xi. d. Ihon. xiii. c.

The dome spyrte is call out

Beliebus

The Gospel

Of S. Luke.

Walt he be your iudges But if I, with a) s) fringer of God call out devils, no doubt the kingdom of God is come.

When a strong man armed, watcheth his house, that he possesseth is in peace. But when a stronger then he commeth vpon him a ouercommeth him: he taketh frō him his harness wherein he trusted, & deuideth his goodes. He is not with me, is against me, & he that gathereth not with me, scattereth.

When the vncleane spirit is gone out of a man, he walketh thorough (b) waterles places seeking rest. And when he findeth none, he saith: I will returne agayne vnto my house, whence I came out. And whē he commeth, he findeth it swept and garnished. Then goeth he and taketh to him seven other spites worse then him self: and they enter in, and dwell there. And the ende of that manne is worse then the beginninge.

And it fortuned as he spake those thynges, a certayne woman of the companie, lyft vp her voice, and sayd vnto hym: Happy is the wombe that bare the, and the paypes whiche gaue the sucke. But he sayde: Yea, happy are they that heare the worde of God and kepe it.

When the people were gathered thicke together, he began to saye: This is an euill nacpon: they seeke a signe, and ther shall no signe be geuen them, but the signe of Jonas the prophet. For as Jonas was a signe to the Ninuities, so shall the sonne of man be to this nacpon. The quene of the south shall rise at iudgement with the menne of this generacion, and condemne them: for she came from the ende of the worlde, to heare the wisedome of Salomon. And behold a greater then Solomon is here. The men of Ninue shall rise at the iudgement wth this generacion, and condemne them, for they repented at the preachinge of Jonas. And beholde a greater then Jonas is here.

As a man lighteth a candell, and putteth it in a pnyer place, neither vnder a bushel: but on a candellsticke, that they that come in, maye see the light. The lighte of thy bodye is the eye. Therefore when thine eye is cleare, then is all thy bodye full of lighte. But if thine eye be euill, then shall thy bodye be full of darknes. Take hede therefore that the light which is in the, be not darknes. For if all thy bodye shall be lighte, hauing no parte darcke, then shall all be full of light, euen as when a candle doth light the wth his brightnes.

And as he spake, a certayne pharisee sought him to dyne wth hym, and he went in and sate downe to meat. When the pharisee saw that, he merueyled that he hadde not first washed before dynner. And the Lord sayd to hym: Now doo ye pharisees make cleane the outside of the cup, & of the platter: but your inward parties are full of rauening and wickednes. Ye soles, did not

he that made that which is without, make that which is within also? I reuerthelese Almoſe. giue almoſe of that ye haue, and behold all is cleane to you.

But wo be to you pharisees: for ye tithe with mlt. mynte and Rewe, and all maner herbes, mat. xxiii. c. and passe ouer iudgemente and the loue of God. These ought ye to haue done, and yet not to haue left the other vndone: Wo be to you pharisees: for ye louse the vppermost Upper seates in the Synagoges, and gettynges most seates in the markettes.

Wo be to you Scribes and pharisees hypocrites, for ye are as graues, which appeare not, and the menne that walke ouer them, are not ware of them:

Then answered one of the lawiers, and sayde vnto him: Maister, thus sayng, thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawiers, for ye lade men wth burthens greuous to be borne, & ye your selues touche not the packes wth one of your fingers.

Wo be to you: ye build the sepulchres of the prophetes, & your fathers kylled the: ye truelſe ye beate wytnes, that ye allowe the dedes of your fathers: for they kylled the, and ye build the sepulchres.

Therefore sayde the wisedome of God: I will send them prophetes and Apostles, and of them they shall slea and persecute, that the bloude of all prophetes whiche was shed from the beginninge of the world, may be requyred of this generacion from the blood of Abel vnto the blood of zachary, which perished betwene the altar and the temple. Verely I say vnto you, it shall be requyred of this nacpon.

Wo be to you lawiers: for ye haue taken away the keye of knowledge, ye entered not in your selues, and them that came in ye forbad.

When he thus spake vnto the, the lawiers and the pharisees began to wexe busy about him, and to stop his mouth with many questions, sayng wapt for him, and seeking to catch some thing of his mouth, wherby they might accuse hym.

The Notes.

(a) Gods synger, is here hys power. As though he should haue sayd: If by hys power of God, &c.

(b) Luke & Mathew the xii. c.

(c) Luke & Mathew the xvi. Chapt.

The xii Chapter.

Christ warneth vs to beware of the leuen of the pharisees, not to feare them that kyll the bodye. After he forbyddeth couetousnes by examples and parables. He teacheth to watche and take hede by a similitude of the good and euil seruaunt, and sheweth the before that troubles shall aryse.

As there gathered together an innumerable multitude of people (in so much that they trode one another) he beganne to saye vnto his disciples: Beware of all beware

Seven worse the him self.

Happy who.

Mat. xii. c. Signe of Jonas.

Quene of the south. iii. Re. x. a. ii. Pa. ix. a

Ninuities

Thon. iii. a. Math. v. b. Luke xii. c. Mark. vi. c

Mat. xiii. c

Lawyers. mat. xxi. a.

Build the sepulchres.

Gen. iii. b. ii. pa. xii. a.

zachary.

Repe.

The signe of God. Dye places hope.

Leuen.

of the (a) leuen of the pharises, whiche is hypocrite. For ther is nothyng couered that shall not be vncouered: neythet hyd, that shall not be knowen. For whatsoever ye haue spokē in darcknes: that same shall be heard in lighte. And that whiche ye haue spoken in the eare, euen in secreete places, shall be preached euen on the toppe of the houses.

math. x. c.
mark. iiii. c.
who is to
be feared.

I say vnto you my frendes: Be not asprayed at them that kyll the body, and after that haue no moze that they cā do. But I will shewe you whom ye shall feare. Fear hym which after he hath kyled, hath power to cast into hell. Yea I saye vnto you, hym feare. Are not fyue sparowes bought for ii. farthinges? And yet not one of them is forgotten of God. Also euen the verpe herres of your heades are numbred. Feare not therefore: Ye are more of value then many sparowes.

math. xii. d.
mark. xii. d.
Loue
nauntes.
mark. x. b.
mark. iii. d.
A promise
that the
spirit shall
teache vs.

I say vnto you, whosoener confesteth me before men, euen him shall the sonne of mannesse also before the Angels of God. And he that denieth me before men, shall be denyed before the angels of God. And whosoener speaketh a word agaynst the sonne of man, it shall be forgiven him. But vnto him that blasphemeth the holpe ghoſte, it shall not be forgiven.

When they hynged you vnto the synagoges, and vnto the rulers and officers, take no thought, howe or what thynge ye shall answer, or what ye shall speake. For the holpe ghoſte shall teache you in the same houre, what ye ought to saye.

One of the company sayd vnto him: master, bid my brother deuide the inheritaunce wpth me. And he said vnto him: Man, who made me a iudge or deuider ouer you? Wherefore he said vnto them: take heede, and beware of couetousnes. For no mans life standeth in the aboundaunce of þe thynges whiche he posselleth. And he put forth a similitude vnto them, saying:

The ground of a certayne ryche manne brought forth frutes plenteouslye. and he thought in him selfe sayinge: what shall I do: because I haue no iourne where to be. Howe my frutes? And he said: The hyes wyl I do. I wyl destroy my barnes, and build greater, and therein wyl I gather all my frutes, and my goodes, and I wyl saye to my soule: Soule, thou haſte muche goodes laied by in store for many yeres, take thine ease, eat, drinke, and be merry. But God said vnto him: Thou fool, this night wyl they fetch away thy soule againe from the. Then whose shall these thynges be, whiche thou hast prouided: So is it wpth him that gathereth riches: and is not riche in God.

And he spake vnto his disciples: Therfore I say vnto you: Take no thought for poure lpe, what ye shall eat, neither for your bodie, what ye shall put on. The lpe is more then meate, and the bodie is more then raimēt. Consider the rauens, for they

neither sowe nor reap, which neither haue store house, nor barn, and yet God feedeth them. Howe muche are ye better then the fowles!

Which of you with taking thought can adde to his stature one cubite? If ye then be not able to do that thynge which is least: whye take ye thought for the remnaunte? Consider the lpyes how they grow: they labour not, they sppen not, and yet I saye vnto you: that Salomon in all his rialte, was not clothed like to one of these. If the grasse which is to day in the fiede, and too morowe shall be caste into the fornaie, God so cloth, how much more wyl he cloth you, O ye endued with lylie faith?

And are not what ye shall eate, or what ye shall duncke, neither cume ye by on hye: for all such thynges the fetheren people of þe world seke for. Your father knoweth that ye haue nede of suche thynges. Wherefore seke ye after the kingdome of God, and all these thynges shall be ministered vnto you.

Feare not litle flocke, for it is your fathers pleasure to giue you a kyngdome. Sell that ye haue: & geue almes. And make you bagges, which were not olde, and treasure that faileth not in heauen, where no thefe cometh, neither mooth corrupteth. For where your treasure is, there wyl your hertes be also.

Let your loynes be girded aboute, and your lightes brenning and ye your selues like vnto men that waite for their maister, when he will retorne from a wedding: that as sone as he cometh and knocketh, they maye open vnto him. Happy are those seruauntes, whom the Lord when he cometh, shall find waking. Verely I say vnto you, he wyl gyrd himselfe about, and make the sitte downe to meate, and walke by, & mynister vnto them.

And if he come in the seconde watche, or if he come in the thyrde watche, and shall fynde them so, happye are those seruauntes.

Whiche vnderstande, that if the good man of the house knewe what houre the thefe would come, he woulde surely watche, and not suffer his house to be broken by. Be ye prepared therefore: for the sonne of man wyl come at an houre when ye thyncke not.

Then Peter sayd vnto him: Maister, tellest thou this similitude vnto vs, or too all men? And the Lord sayd. If there be anye faithfull seruaunt and wyse, whome his Lord shall make ruler ouer his houshold, to geue to them their dute of meate at due season, happye is that seruaunt, whom his maister when he cometh, shall find so doinge. Of a truthe I saye vnto you, that he wyl make hym ruler ouer all that he hath: But and if the euill seruaunte shall saye in his hert: My maister will deferre his coming, and shall begynne to smyte the seruauntes, and maidens, and to eat & drinke, and

D
Lilies.

math. vi. c.
litle flock.

E
Lopnes.
L pghtes

Seconde
watche.
mat. xxi. d.
mar. xii. d.

3 por. xvi. c

Euill ser
uaunt.
and

The Gospell

of S. Luke.

and to be drunken, the lord of that servant wil come in a day when he thynketh not: and at an houre when he is not ware, and wil deuide him, and wil geue him his reward with the vnbeleuers.

The seruante that knewe his maisters will, and prepared not him selfe, neyther dyd accordynge to hys will, shalbe beaten with many stripes. But he that knew not, and yet dyd committe thynges worthy of stripes, shalbe beaten with few stripes. For vnto whome muche is geuen, of hym shalbe muche required. And to whom men muche comytt, the more of him wil they aske.

I am come to sende fyre on earth, and what is my desyre, but that it were already kindled? Not withstanding I must be baptized with a baptysme, and how am I pained till it be ended? Suppose ye that I am come to sende peace on earth? I tell you (b) nay, but rather debate. For fro henceforth ther shalbe fyre in one house deuided, thre against two and two against thre. The father shalbe deuided against the sonne, and the sonne against the father. The mother against the daughter, and the daughter against the mother. The mother in lawe against the daughter in lawe, & the daughter in lawe against her mother in lawe.

Then said he to the people, when ye see a cloud ryse out of the west, straightwaye ye saye. We shall haue a shower, & so it is. And when ye see the south wind blowe, ye saye. We shall haue heat, and it cometh to passe. Hypocrites, ye can skyll of the fashion of the earth, and of the skye, but what is the cause that ye can not skyll of this tyme? Yea and wher iudge ye not of poute selues what is right?

Whyle thou goest with thyne aduersary to the ruler, as thou art in the way, agree diligence that thou mayest be deliuered from him, lest he bunge the to the Judge, and the Judge deliuer the to the iapler. & the iapler call the into prison I tell y. thou departest not thence, till e. thou haue made good the vttermost myte.

The Notes.

(a) Voke in Mathew the. xvi.
(b) To speake a word agaynst the sonne of ma, is to be offended with the humanitye of man: hode of Christ, for hys sake and low degree, as were many of the Jewes.
(c) Of this is spoken in Mathew xix.
(d) Not the peare and quyetnes of thys worlde, wherein every man that is rull, contenteth hym selfe with hys wickednes: but debate, that is suche an inward hate to vyce, that the spyrite shall continuallye stryue agaynst the fleshe.
(e) Not that there is any place of punishmente after thys lyfe, where satisfaction shalbe made, and so the partye shalbe deliuered, but that all such as lyue dissolutely here without the feare of Gods iudgement, shall eternallye perishe.

The. xiii. Chapter.

Jesus by example of them whiche pylate had kyllid, and that were ouerwhelmed with the towar, and by similitude also of the fig tree, teacheth repentance, he holpe the sick

woman upon the saboth daye. He declareth the kyngdome of God by similitudes. He exhorteth to be vigilante. He noteth Ierode by the name of a foxe, and complayned of the wickednes that is in Hierusalem.

There were present at y same sea. A son, that shewed him of the Galileas. Balileas. leans, whose bloude was plat myn- gled with theyr owne sacrifice.

And Jesus answered and sayed vnto the: Suppose ye that these Galileas were greater synners then al the other Galileans, because they suffered such punishment? I tell you nay: but except ye repent, ye shall all lykewys perishe. Of those xviii. upon whom the tower in Siloe fel, & slewe them, thynke ye y they were sinners aboue all men that dwelle in Hierusalem? I tell you nay: But except ye repent, ye shall all lykewys perishe.

He put forth this similitude: A certayne man had a figg tre planted in his vineyard, and he came and soughte fruite thereon, and found none. Then said he to the dyel- set of his vineyard: Beholde this thre yere haue I come and sought fruite in thys figg tree, and fynde none, cutte it downe: why combereth it the grounde? And he answered and sayd vnto him: Forde lette it alone this yere also, till I dygge roundaboute it, and dounge it, to se whether it wil beare fruite: and if it beare not then, after that cutte it downe.

And he taughte in one of theyr synago- ges on the Saboth dayes. And behold ther was a woman whiche had a spight of infir- mitie xviii. yeres, and was bowed togy- ther, and coulde not lyft vp hir selfe at all. When Jesus saw hyr, he called hyr to him, and sayd to hyr: woman thou art deliuered from thy disease. And he layed hys handes on hyr, & immediatly she was made straight and glorified God. And the ruler of the synagoge answered with indignacion (be- cause that Jesus had healed on the Sab- both daye) and sayd vnto the people. Ther are sixe dayes, in whiche menne ought to worke, in them come and be healed, and not on the saboth daye.

Then answered him the Forde. & said: Opposite, doeth not eache one of you on the saboth daye. leu. se his oxe or his asse fro the stall, and leade him to the water? And ought not this daughter of Abraham, whiche Satan hath bound, lo. xviii. yeres be lew- sed from thys bonde on the sabboth daye? And when he thus sayde, all his aduersa- ryes were ashamed, and all the people re- ioyced on all the excellent dedes that were done by hym. I

Then sayd he: what is the kyngdome of God lyke, or whereto shall I compare it? It is lyke a graine of mustard seede, whiche seede, a man toke and sowed in hys garden, and it grew and waxed a great tre, and the fou- les of the ayre made nestes in the braun- ches of it.

And agayne he sayd, wher vnto shall I li-

Tower of Siloe.

Fig tree.

The wo- man that was bow- ed togy- ther.

The Sa- both is broken.

Mustard

The Gospell

Of S. Luke.

and the maimed, and the halt, & the blind. And the seruaunt sayd: Lorde it is done as thou commaundedst, and yet ther is room. And the Lord said to the seruaunt: Go out into the hygh waies and hedges, & compell them to come to me, that my house maye be filled. For I saye vnto you, that none of those men which were bydden, shall tast of my supper.

Chustes
disciple.
Math. x. d.
Mk. vii. c.
Ther went a great company wpth him, and he turned and said vnto them: For if a man come to me, & (b) hate not his father, and mother, and wyfe, and chyldren, and brethren, and sisters, moreouer & his owne lyfe, he cannot be my discipyle. And whoso euer beareth not his crosse, and come after me, cannot be my discipyle.

Towar.
Which of you disposed to build a tower, sitteth not doune before, and counteth the cost, whether he haue sufficient to performe it? lest after he hath layed the foundacion, and is not able to performe it, all that behold it begynne to mocke him, saying: this man began to builde, and was not able to make an ende. Or what kynge goeth too make battayle agaynst another kynge, and spytteth not doune spyll, and casteth in his mynde, whether he be able with ten thousand to meete him that cometh agaynst hym wpth twenty thousand. Or els whyle the other is yet a great way off, he wil send embassadours, and desyre peace. So lyke wyse none of you that forsaketh not all þ he hath, can be my discipyle.

Math. d. c.
Mk. ix. g.

Salt is good, but if salt haue lost hyr saltnes, what shall be seasoned ther wpth? It is neither good for the land, nor yet for the doungh hyl, but men cast it out at the doores. He that hath eares to heare, lette hym heare.

The Notes.

To cate
byad.
To hate.

(a) That is to dyne, or to take repast.
(b) He that wyl follow Christ, must hate father and mother, such as he must hate hym selfe. That is, he must not beare suche loue to them, that they shall wpthdrawe him from following Christ. Yet neuerthelesse accordyng as the lawe byddeth, he must loue them and honoure them.

The xv. Chapter.

Christ rejoycing the counterfayt holines of the pharises, by the parables of the losse of the shepe, of the goat that was loste, and of the prodigall sonne, sheweth that Christ seeketh not for the death of a synner, but for hys amendment.

Publicans.
Spynners.
Hundred
shepe.
Mat. xiii. d.
Then resorted vnto him all the publicans and sinners for to heare hym. And the pharises and scribes murmured, saying: He receyvethe to his company synners and eateth with them. Then put he forth this similitude to them, saying: What man of you hauing an hundred shepe, if he lose one of them, doth not leaue ninety and nyne in the wylderues, and go after that which is lost, untill he finde him? And when he hath founde hym, he putteth him on his shoulders with ioye. And as sone as he cometh

home, he calleth together hys louers and neighbours, saying vnto the: reioyse with me, for I haue found my shepe which was lost. I say vnto you, that lykewyse it shal be in heauē ouer one synner that repenteth, more then ouer. xc. & ix. iust persons, whych nede no repentance. Either what woman hauing .x. groates, if she lose one, doth not lyght a candel, and swepe the house, & seke diligentely, tyll she fynde it? And when she hath found it, she calleth hir louers and hir neighbours, saying: Reioyse with me, for I haue founde the groate which I hadde loste. Likewise I saye vnto you, ioye is made in the presence of the aungels of god ouer one synner that repenteth.

And he said: A certain man had two sonnes, & the yonger of them said to his father: **The no-**
house son.
Gue me part of the goods that to me belongeth. And he deuided vnto them hys substance. And not longe after, the yonger son gathered al that he had together, and toke his iourney into a far countrey, & there he wasted his goods with riotous liuynge: And when he had spente al that he had, there arose a great dearth throughtout al that same land, and he began to lacke. And he wente and claued to a critezen of the same countrey, whiche sente him to his felde, to kepe his vine. And he woulde faine haue filled hys belly with the coddies that swine ate. And no man gaue him.

Then he came to himselfe and said: **D**
How many hired seruaunts at my fathers house breade p'ough, and I dye for honger? I will aryse, and go to my father, and will saye vnto him: father, I haue sinned agaynst heauen & before the, and am now more worthy to be called thy sonne, make me as one of thy hired seruauntes. And he arose and wente to his father. And when he was yet a great way off, his father saw him and had compassion, and ranne and fell on his necke, and kissed him. And the son said vnto him: father, I haue sinned agaynst heauen and in thy sight, and am no more worthy to be called thy sonne. But hys father sayd to his seruauntes: bring forth the best garment, and put it on him, and put a ring on his hand, & shues on his fete. And bring hither the fatted calfe, and kyll hym, and let vs eat and be merre, for this my sonne was deade, and is aloue agayne, he was lost, and is now found. And they began to be merre.

The elder brother was in the felde, & whē he came and drew nye to the house, he herd minstrelsy and daunsynge, and called one of his seruauntes, and asked what those thynges meant. And he said vnto him: thy brother is come, and thy father hath kyllid the fatted calfe, because he hath receiued hym safe and sounde. And he was angrie, and would not go in. Then came his father out and intreated him. He answered and said to his father: Loos these many yeres haue I done the seruyce, nether brake at anye tyme

Mat. xiii. c.
Mat. xiii. d.
Leuen.

I liken the kyngdome of God: it is lyke leuen, whych a woman toke, and hid in iii. bushels of floure, tyll all was thowwe leuened. And he went thowwe all maner of cities and townes, teachynge and iorneyng towards Hierusalem.

Mat. xiii. d.
Straight gate.
Mat. vii. d.
end. b.

Then sayd one vnto hym: Lorde, at ther few that shal be saued? And he sayd vnto them: Strue with your selues to enter in at the strait gate. For manye I saye vnto you will seke to enter in, and shall not be able. (a) When the good man of the house is risen vp, and hath shut the doore, ye shall begynne to stand withoute, and to knocke at the doore, saying: Lorde, Lorde open to vs, & he shall answer and say vnto you: I know you not whence ye are. Then shall ye begynne to saye. We haue eaten in thy presence and droncke, and thou hast taughte in oure stretes.

Mat. viii.

And he shall saye: I tell you, I know you not whence ye are: departe from me all ye workers of iniquite: Ther shal be weping and gnaung of teth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophetes in the kyngdome of God, and your selues thrust out at doores? And they shall come from the East, and from the West, and from the North, and from the South, and shall sitte downe in the kyngdome of God. And beholde, there are laste, whych shal be first. And ther are first whych shal be last.

Mat. vii. c.
Mat. vii. b.
end. xv. d.
Mat. xix. d.
Herode is a foxe.

The same daye ther came certayne of the pharises, and sayd to him: Get the out of the way, and depart hence. For Herod will kylle the. And he sayd vnto them: Good ye tell that fore: beholde, I cast out deuyls, & heale the people to day and to morow, and the thirde daye I make an ende.

Hierusalem
kylleth
prophets

Nevertheless, I must walke to daye and to morow, and the daye folowynge. For it can not be that a prophete perishe apace other wher, save at Hierusalem.

Mat. xxi. d.

O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent to the: how often woulde I haue gathered thy chyldren togyther, as the henne gadereth hyr nest vnder hyr wynges, but ye woulde not. Beholde, your habitacion shall be left vnto you desolate. For I tell you, ye shal not see me, vntill the tyme come that ye shall say: blessed is he that cometh in the name of the Lorde.

When the
good man
of the house.

(a) That is, when the covenante made in the bloude of Christe is blynded: then menne payne them selues wth holy workes, trustyng thereby to enter, but all in vayne.

The Notes.

Christ helpeth hym that had the dropsy, vpon the Saboth day, and forbyddeth the vaine glory in sytynge at the table, shewynge also who are to be bydden, and reherceth the parable of them that were bydd to the marriage, and would not come. Last he requirerth of all that will folow hym, a diligente remembraunce of all thynges, and forsaking of all their goodes.

A

And it chaunced that he went in to the house of one of the chiefe pharisees to (a) cate breade on a Saboth daye: and they watched him. And beholde, there was a man

Dropsy

before hym whiche had the dropsy. And Jesus answered, and spake vnto the lawyers and pharises, saying: is it lawfull to heale on the Saboth daye? And they helde the peace: And he toke hym and healed hym, and lette him go: and answered the, saying: whych of you shall haue an asse, or an oxe fallen into a pytte, and wyl not straightway pul him out on the Saboth daye? And they coude not answer hym agayne to that.

He put forth a similitude to the gesses, when he marked howe they preaced to the hyest rowmes, and sayd vnto them: When thou art bydden to a wedding of anye man, sitte not doune in the hyest rowme, leasse a more honorable man then thou be bydden of him, and he that hade both hym and the, come and say to the: geue thys man room: and thou then begynne with shame to take the lowest rowme. But rather when thou art bydden, go and sytte in the low rowme, that when he that hade the, cometh: he may saye vnto the, friend, syt vp hyer. The shalt thou haue worshippe in the presence of them that sytte at meate with the. For whosoever exalteth hymself, shal be brought lowe. And he that humbleth hymself, shal be exalted.

Job. xxi. a.
Exalt him
Job. xiii. b.
Job. xii. d.
Job. xii. b.

Then sayd he also to hym that had desired hym to dyner. When thou makeste a dyner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, nor thy riche neighbours: leasse they bid the agayne, and a recompence be made the.

But when thou makeste a feast, call the poore, the maymed, the lame, & the blynde, and thou shalt be happye, for they cannot recompence the. But thou shalt be recompenced at the resurrection of the iust men. When one of them that sat at meate also heard that, he sayd vnto hym: happye is he that eateth breade in the kyngdome of God.

Feaste
poore.

Then saied he to him. A certayne man ordeyned a great supper, and hade manye, and sent his seruaunte at supper tyme, to saye to them that were bidden, come: for all thynges are now redy. And they al at once began to make excuse. The first sayd vnto hym: I haue bought a serme, and must needs go and se it. I praye the haue me excused. And another sayd: I haue bought spue poke of oxen, and I goo to proue them. I praye the haue me excused. The thirde said: I haue married a wyfe, and therefore I can not come. And the seruant went & brought his maister word therof.

Supper.
Mat. xxi. c.
Apoc. xix. b.

Then was the good man of the house displeased, and sayd to his seruaunte: Go out quickly into the stretes and quarters of the cite, and bynge in hither the poore, & ggg. i. and

tune thy commaundement: and yet gapest thou me neuer so muche as a kid to make merke wpth my louers: but as sone as thys thy sonne was come whych hath deuoured thy goods wpth harlots, thou hast for hys pleasure kylled the fatted calfe. And he sayd vnto hym: sonne thou wast euer wpth me, and all that I haue is thine. It was mete that we shoulde make merke and be glad: for thys thy brother was dead, and is alyue againe, & was lost and is found.

The xvi. Chapter.

Chryste proponeth a parable of the vnjust steward, he teacheth faithfulness and l. he: callope, he forbyddeth courtousnes on adulterers. He sheweth the certitude of gods word. And he openeth the parable of the ryche man and Lazarus.

The vn-
righteous
steward.

And he sayde also vnto hys Disciples. Ther was a certayne man which had a steward, & was accused vnto him, & he wasted his goods. And he called hym & sayd vnto hym: How is it that I heare thys of thee? Giue accomptes of thy stewardshipp. For thou mayest be no longer steward. The steward sayd within hym self: what shal I doo: for my Maister wyl take awaye from me the stewardshipp: I cannot dye, and to begge, I am ashamed. I wote what to do, that when I am put out of the stewardshipp, they may receyue me into their houses.

Then called he all his maisters debtors, and sayde vnto the first: howe muche owest thou vnto my Maister? And he said: an hundred tunnes of oyle. And he sayd vnto him: loke thy byll, and sit downe quychly, and wyte spylte. Then sayde he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayd to hym: Take thy byll, and wyte foure score. And the Lorde commended the vnjust steward because he had done wysely. For the chyldren of the world are in theyr kynde, wyser then the chyldren of lychte. And I saye also vnto you: make you frends of the vnicuersal Mammon, that when ye shal depart, they may receyue you into euerylasting habitacions.

He that is fapethfull in that whiche is least, the same is fapethfull in muche. And he that is vnfapethfull in the least, is vnfapethfull also in muche. So then if ye haue not bene fapthful in the wycked mammon, who wyl beleue you in that whiche is true? And if ye haue not bene fapethfull in another mans busines, who shal gyue you poure owne? No seruaunte can serue two Maisters, for epyther he shall hate the one and loue the other, or els he shall leane to the one, & despyse the other. Yea can not serue God and Mammon.

All these thynges heard the pharises also, whiche were couetous, and they mocked hym. And he sayd vnto them: Ye are they whiche (b) iustifie poure selues before

men, but God knoweth poure hertes. For that whych is hyghly esteemed among men is abhominable in the sight of god.

The lawe and the prophetes rapned vntill the tyme of Ihon: and sence that tyme the kingdome of god is preached, & euery man strueth to go in.

Sone shall heauen and earth perishe, then one tittle of the law shal perishe. Who soeuer forsaketh his wife and marieth another, breaketh matrimonye. And euery man whiche marieth hit that is deuorced from hit housbande, committeth adoultre also.

There was a certayne ryche man, whiche was clothed in purple and fyne bylde, and fared diliciously euery daye. And there was certayne begger named Lazarus, which lay at his gate full of sores, despyng to be refreshed wpth the crommes whiche fel from the ryche mannes bourde. Neuer thelesse dogges came and lycked hys sores. And it fortuneth that the begger dyed, and was caried by the Angells into (c) Abrahams bosome. The ryche man also died, and was buryed.

And beynge in hell tormentes, he lyfte vp hys eyes and sawe Abraham a farre off and Lazarus in hys bosome, and he cried, & sayd: father Abraham haue mercy on me and sende Lazarus that he may dyppe the tippe of his spynge in water, and coole my tonge, for I am tormented in thys name. But Abraham sayd vnto hym. Sonne remember that thou in thy life tyme, receyuedst thy pleasure, and contrait wylde Lazarus payne. Nowe therfore is he comforted, and thou arte punished. Beyonde all this betwene you and vs there is a greatespace set, so that they which wold go fro hence to you cannot, nether may come fro thence to vs.

Then he sayd: I praye the therefore send him to my fathers house. For I haue spylled my self, for to warne the lest they also com into thys place of torment. Abraham said vnto him: they haue Moyses, and the prophetes: let them heare them. And he sayd: naye father Abraham, but if one came vnto them from the deade, they woulde repente. He sayd vnto hym: if they heare not Moyses and the prophetes, neyther wyl they beleue, though one rose from death againe.

The Notes:
(a) Thys worde Mammon is a worde of the Greke speache, and signifieth riches. So that the terte meaneth, bestowe poure riches accordyng to the worde of God, that God be pleased wth your doynges, and not deceptfully, as the steward dyd.

(b) Loke before the 2. of Luke.

(c) Some by the bosome of Abraham, do vnderstande the fapeth of Abraham. Other some as those that folow the fapth of Abraham do it after theyr deathe. But where that place is because the scripture doth not expressely determine it can we not tel: And therfore maye no man be so bolde to despyne it.

math. xi. b

math. v. c.
math. x. b

2 cor. vii. b
the ryche
glotten
Lazarus,

Moyses &
the 12c
phetes is
the olde
testamete.

Mammon

Iustifie
him selfe
Abraham's
bosome.

Mammon

math. vi. c.
two Ma-
sters.

D

The Gospell

came to the place, he looked vp, & saw him, & sayde vnto him: zache, at once come down, for to daye I must abide at thy house. And he came downe hastily and receyued him ioyfully. And whē they sawe that, they all grudged, sayinge. He is gone in, to stay with a man that is a synner.

And zache stode forth, and sayd vnto the Lord: the halfe of my goodes I giue to the poore, and if I haue done any man wrong, I will restore him foure folde. And Iesus sayed to him: thy day is helth come vnto this house, for as much as it also is become the childe of Abraham. For the sonne of mā is come to seke and to saue that whiche was losse.

As they hearde these thynges, he added thereto a similitude, because he was nye to Iherusalem, and because also they thoughte that the kingdome of God should shoulde appere. He sayd therfore: A certayne notable man, wente into a far countrey, to receiue him a kyngdome, and then to come againe. And he called his ten seruauntes, and deliuered them ten pounde, saying vnto them: bye and sell till I come. But thys cytizens hated hym, and sente messengers after hym, sayinge: we wyl not haue this man to reigne ouer vs.

And it came to passe, when he was come agayne and receyued hys kyngdome, he commaunded these seruauntes to be called to him (to whom he gaue his money, to wit what euery man had done. Then came the first, saying: Lord, thy pounde hath encreased ten pounde. And he said vnto him. Well good seruaunte, because thou wast faithfull in a very lytle thyng, take thou authorite ouer ten cyties. And the other came, sayinge: Lord, thy pounde hath encreased fye pounde. And to the same he sayd: and be thou also ruler ouer fye cyties. And the thyrde came and said: Lord, beholde here thy pounde, whych I haue kept in a napkin, for I feared the, because thou arte a strait man, thou takedst by that thou saydest not downe, and receyuest that thou biddest not sowe. And he sayed to him: Of thyne own mouth iudge I the thou euill seruant. Is newell thou that I am a strait man, taking by þat I sayd not downe, & receyuing that I sayd not sowe? Wherefore then gauest thou my money into the banke, that at my coming I might haue requyred mine owne with vantage?

And he saied to them that stode by: take from him that pound, and geue it vnto him that hath ten pounde. And they saied vnto him: Lord, he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from him that hath not, euen that he hath, shalbe take from him. Moreouer, those myne enemyes whych he woulde not that I shoulde raygne ouer them, bring hither, & slea them before me. And when he hadde thus spoken, he proceeded forth before, ascendyng vnto Iherusalem.

of S. Luke.

And it fortuneth, when he was come nye Bethphage and Bethany, besyde mounte Oluet, he sent two of hys disciples, sayinge: Go ye into the towne whiche is ouer against you. In the which asone as ye are come, ye shall finde a colte tied, wheron yet neuer man sat. A louse hym and bring him hither. And if any man aske you wher the ye leuse him, thus saye vnto him: the lord hath neede of him.

They that were sent, went their waye, & founde euen as he had sayd vnto them. And as they were a lousinge the colte, the owners said vnto them: wher leuse ye the colt? And they sayd: for the Lord hath neede of him. And they brought hym to Iesus. And they cast theyr raiment on the colte, & sette Iesus thereon. And as he went, they spread their clothes in the waye.

And when he was now come, where he shoulde go downe from the mount Oluet, the whole multitude of the disciples beganne to reioyce, and to laude God with a loude voice, for all the miracles that they had sene, saying. Blessed be the kyng that cometh in the name of the Lord: peace in heauen, and glorie in the hysse. And some of the phariseis of the company said vnto hym: Maister, rebuke thy disciples, for they swered and sayed vnto them: I, tell you, if these shoulde holde theyr peace, the stones woulde crye.

And when he was come neare, he beheld the cite, and wepte on it, sayinge: If thou haddest knowen those thynges, whych be long vnto thy peace, euen at this thy time, But nowe are they hid from thyne eyes. For the dayes shal come vpon the, that thy enemies shal cast a banke aboute the, and compass the round, and kepe the in on euery side, and make the euen with the ground, with children whiche are in the. And they shal not leaue in the one stone vpon another, because thou knowest not the tyme of thy visytacion.

And he went into the temple, and began to cast out them that sold therein, and them that bought, saying vnto them: it is wyrtless: my house is the house of prayer, but ye haue made it a den of theues. And he taught daylye in the temple.

The hye priestes and the Scribes, and the chiefe of the people went about to destroye hym, but could not fynd what to do. For all the people slacke by hym and gaue hym audyence.

The Notes.

(a) Luke in Matthew the xii. Chapter. B.
(b) Here peace is take for helth, as in Esa. lvi.

The xx. Chapter.

Christ wyppeth away the question of his anoynt, and chercheth the wickednes of pharisees by the similitude of the xpe and husbandmen: he sheweth that Tribute must be payd vnto Cesar: and confuteth the Saducees that denyeth the Resurreccion: he sheweth pynly whose sonne Messias was, and warneth vs to beware of the Scribes.

John. xii. b

Mat. xxi. a
Mat. xxi. a
Luke. xxi. a

Sellers & buyers.
Mat. xxi. b.
Esa. lvi. c
Isa. lvi. c
Isa. lvi. b

To hym & hath.
Peace.

Mat. xvi. b.

Mat. xxi. b
f. pound.

To him & hath, it shalbe geuen.

Mat. xxi. b.
Mat. xxi. c
Mat. xxi. a
Mat. xxi. a

No. xxix.

at. xii. b
at. xii. b.

Mat. xxii.
26 et seq.
Luk. ix. 8

699.iii. ferustia

scarcely nothing for them: for Abraham, Isaac and Jacob were of those children of God that Christ speaketh of here, and yet were married in this life.

The xxi. Chapter.

The offering of the widow was preferred before the rich men. Christ sheweth the before of the destruction of the temple and the cite, with the signes that shall go before it, and with the afflictions of his disciples. He sheweth what tokens shall go before the day of judgement, exhorting all men to watche and be sober.

A He beheld, he sawe the rich men how they caste in their offerings into the treasury. And he sawe also a certayn poore widow which cast in thither two mites. And he said: of a truth I saye vnto you, this poore widow hath put in more then they all. For they all haue of their superfluite added vnto the offering of God: but she, of her penury hath caste in all the substance that she had.

Destruction of the temple. As some spake of the temple, how it was garnished with goodly stones and reuels, he said: The dayes will come, when of these thynges whiche ye see, shall not be left stone vpon stone, that shall not be throwen downe. And they asked hym, sayinge: Master, when shall these thynges be, and what signe will there be, when such thynges shall come to passe?

Thon. iii. c. And he saied: take hede, that ye be not deceived: for many will come in my name sayinge: I am he: & the time draweth neare. Follow ye not them therfore. But when ye heare of warre and dissencion, be not afraid. For these thynges must first come: but the ende foloweth not by and by. Then sayed he vnto them: Accyon shall rise agaynst accyon, and kyngdome agaynst kyngdome, and great earthquakes shall be in certayne places, and hunger, and pestilence, & fearful thynges. And greates signes shall ther be from heauen.

A promise But before all these they shall laye their hands on you, and persecute you, deliueing you vp to the synagoges and into prison, and bring you before kings and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it like therefore fall in your hartes, not once to study before what ye shall answer: for I will giue you a mouth and wisdom whereagainst all your aduersaries shall not be able to speake nor resist. Yea and ye shall be betrayed of your fathers and mothers, and of your brethren, & kynsmen and louers, and some of you shall they put to death: & hated shall ye be of all men for my names sake. Yet they that shall not one herte of your heades perish. With your patience (a) possesse your soules.

mar. xiii. b And when ye see Iherusalem besegged with an hoste, then vnderstande that the desolacion of the same is nre. Then lette them which are in Iewry fflye to the mountaynes. And lette them whiche are in the

middest of it depart out. And lette not them that are in other countries, enter therein. For these be the dayes of vengeance, to fulfill all that are written. But woe bee to them that be with child, and to them that giue sucke in these dayes: for there shall be great trouble in the land, and wrath ouer all this people. And they shall fall on the edge of the swerde, and shall be lead captiue into auacions. And Iherusalem shall be troden vnder fote of the gentyls, vntill the tyme of the gentyls be fulfilled.

And ther shall be signes in the sunne, and in the moone, and in the starrs, and in the earth the people shall be in such perplexite that they shall not tell which way to turne themselves. The sea and the waters shall rore, and meynes herres shall fayle them for feare: and for lokyng after those thynges, which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude with power and great glorie. When these thynges begyn to come to passe, then loke vp, and lift vp your heades, for your redemption draweth nye.

And he shewed them a similitude: behold the figge tree, and all other trees, whiche they put forth their buddes, ye see and know of your owne selues, that sommer is then nye at hand. So likewise ye (when ye see these thynges come to passe) vnderstand that the kyngdome of God is nye. Verely I say vnto you, this generacion shall not passe till all be fulfilled. Heauen and earth shall passe: but my wordes shall not passe.

Take hede to your selues, lest your hartes be overcome with surfetyng and drowkenes, and cares of this world: and that that daye come not on you vnwares. For as a snare shall it come on all them that slyp on the earth. Watche therefore continually and pray, that ye maye obtayne grace to fflye all this that shall come, & that ye maye stande before the sonne of man.

In the daye tyme, he taught in the temple, and at night he went out and had abidinge in the mount Oluet. And all the people came in the morning to him in the temple, for to heare hym.

The Notes.

(a) The soule is possessed, when thou knowest thyself in Christ, we presently suffer all aduersities. (b) To flye by the heade, is to bemyne and reioyce at the remembraunce of a thyng.

The xxii. Chapter.

While Christ preparerth to kepe Easter with his disciples, he was sold of Iudas. He sent before men to prepare the Pascale lambe, and at the solemnitye thereof ordered his holy supper. He appealed the stryunge for the primacy, and shewed of the chaunces that should come after: goyng into the garden, he prayed muche and was taken: Peter folowynge hym when he was led away, denyed him threes. Iesus after he had a good while bene scayned, was asked whether he was the sonne of God, and answered sayng.

math. xxi. c. mar. xiii. b. luke. xxi. d. ioh. iii. c.

Matthe.

To possesse the soule. To lift vp the heade.

Mat. xxi. a
mar. xiii. a

The feast of swete breade due nye
whych is called Easter: and the he
priests and scribes sought howe
to kyl him, but they feared the peo
ple. Then entred Sathan into Jhu
as whose sir name was Iscariot (whych
was of the number of the twelue) and he
wente his waye & communed wth the hye
priestes and officers, howe he myght be
trape hym to thepm. And they were glad, &
promysed to geue hym monye. And he con
sented and soughte oportunitie to betraye
him vnto them, without trouble.

Then came the daye of swete breade, whē
of necessitye the Easter lambe must be of
fered.

And he sente Peter and Jhon, sayinge:
goe and prepare vs the Easter lambe, that
we maye eate. They sayed to hym. Where
wylte thou that we prepare? And he sayed
vnto them. Beholde when ye be entred in
to the cite, there shall a man mete you bea
ryng a ptycher of water, hym folowe into
the same house that he entreteth in, and saye
vnto the good man of the house. The mai
ster sayeth vnto the: where is the best cham
ber, where I shall eate myne Easter lambe
with my Disciples? And he shall shew you
a greete parloure paved: Ther make redy.
And they wente and found as he had say
ed vnto thepm: and made redye the Easter
lambe.

And when the houre was come, he satte
downe and the twelue Apostles wth him.
And sayed vnto them: I haue inwardly de
sired to eate this Easter lambe wth you
before that I suffer. For I saye vnto you:
henceforth I wyl not eate of it anye more
vntill it be fulfilled in the kyngdome of
God. And he toke the cup and gaue than
kes, and sayde. Take this and deuyde it
among you. For I say vnto you: I wil not
dunke of the fruit of the vine vntill I kyng
dome of god be come.

The sacra
mentis
institute.

And he toke breade, gaue thankes, and
broke it, and gaue it to them sayinge. This
is my body whiche is geuen for you. This
do in the remembraunce of me. Likewyse
also, when they had supped, he toke the cup
sayinge. This cup is the newe testamente
in my bloude, whiche shall for you be shed.

Math. xvi. b
mar. xiii. b
Jhon. xiii. c

Yet beholde, the hande of hym that be
trayeth me is wth me on the table. And
the sonne of man goeth as it is appointed.
But wo be to that man by whom he is be
trayed. And they began to enquire among
them selues, which of them it shuld be that
shuld do that.

Breakest.

And there was a stryfe among them, whi
che of them shoulde be taken for the grea
test. And he sayd vnto the: the kings of the
gentils craigne ouer them, & they beare rule
ouer them, are called gracious lordes. But
ye shal not be so. But he that is greatest a
mong you shal be as the yongest: & he that is
chief shal be minister. For whether is grea
ter, he that sitteth at meate, or he that set

ueth? Is not he that sitteth at meate? And
I am among you as he that ministereth.
Ye are they whiche haue bydden wth me
in my temptacions. And I appoynte vnto
you a kyngdome, as my father hath appoin
ted to me, that ye maye eate and dryncke
at my table in my kyngdome, and sitte on
seates, and iudge the twelue tribes of Is
raell.

And the Lorde sayed: Symon Symon be
hold, Sathan hath despyed you, to sift you
as it were wheate, but I haue prayed for
that thy fafeth faile not. And when thou
art conuerted, strengthe thy brethren. And
he sayed vnto hym: Lorde I am redy to go
wth thee into prison, and to death. And he
sayed: I tell the Peter, the cocke shall not
croue this daye, till thou haue twyse de
nyed that thou knowest me. And he sayed
vnto them: when I sent you wthout wal
let and scryp & shooes, lacked ye any thing?
And they sayed, no. And he sayed vnto the
but now he that hath a wallet let him take
it wth, and likewise his scryp. And he that
hath no swerde, lette hym sell his cote and
buye one. For I say vnto you, that yet that
whiche is wrytten muste be performed in
me: eue wth the wycked was he numbered.
For those thynges whiche are wrytten of
me haue an ende. And they sayed: Lord be
holde here are two swerdes. And he sayed
vnto them, it is enoughe.

Simons
sarth say
leth not.

math. xvi. d
mar. xiii. d

D

Bi a swerd
Esa. lvi. d.

And he came out & went as he was wont, two swer
des. And the disciples follo
wed him. And whē he came to the place, he
sayed to them: praye, lest ye fall into tempta
cion.

And he gate hym selfe from them, about
a stones cast, and kneled doune, & prayed, say
ng. Father if thou wilt, withdrawe this cup
from me. Nevertheless, not my wil, but thine
be fulfilled. And ther appered an angel vn
to him fro heauen, confortyng him. And he
was in an agony, & prayed somewhat longer.
And his sweate was like drops of bloude
trickling down to the ground. And he rose
vp fro prayer, and came to his disciples and
found them slepyng for sorowe, and sayed
vnto them: Why slepe ye? Rise and praye,
lest ye fall into temptation.

Two swer
des.
Esa. lvi. e
Th. xvi. e

Ch. ii. a
meth. xvi. f
Jhon. xiii. f
Esa. lvi. f
Esa. lvi. g
Esa. lvi. h
Esa. lvi. i
Esa. lvi. j
Esa. lvi. k
Esa. lvi. l
Esa. lvi. m
Esa. lvi. n
Esa. lvi. o
Esa. lvi. p
Esa. lvi. q
Esa. lvi. r
Esa. lvi. s
Esa. lvi. t
Esa. lvi. u
Esa. lvi. v
Esa. lvi. w
Esa. lvi. x
Esa. lvi. y
Esa. lvi. z

While he yet spake, behold there came a
company, & he was called Judas one of
the twelue, went before them, and pressed
nigh vnto Iesus to kisse him. And Iesus sai
ed vnto him: Judas betrayest thou a son of
man with a kisse? When they which were a
bout him saw what wold folow, they laide
vnto him: Lord, what we smite with swerde?
And one of the smote a seruante of the high
priest of al, & smot of his right eare. And Ie
sus answered, & sayed: Suffer ye thus far
forth. And he touched his eare & heled him.

Esa. lvi. k
Esa. lvi. l
Esa. lvi. m
Esa. lvi. n
Esa. lvi. o
Esa. lvi. p
Esa. lvi. q
Esa. lvi. r
Esa. lvi. s
Esa. lvi. t
Esa. lvi. u
Esa. lvi. v
Esa. lvi. w
Esa. lvi. x
Esa. lvi. y
Esa. lvi. z

Then Iesus sayed vnto the hye priestes,
and Rulers of the Temple, and the elders
whiche were come to him: We be come out
as vnto a thefe wth swerdes and staves.
Whē I was daily with you in the temple ye
stratched

mat. xxi. f
mar. xiii. e
Jhon. xiii. e

stretched not forth hands against me. But this is euen your very hour, and the power of darknes. Then tokethey him, and led him and broughte hym to the hye puerles house. And peter folowed a farre of.

Mat. xiii. f
John. xviii
Peter denyeth.
When they had kindled a fyre in þe middes of the palace, and were set downe together: peter also satte downe among the. And one of the wenches behelde hym as he satte by the fyre, and set good eye sighte on him, and sayde: this same was also wth hym. Then he denyed him, sayinge: woman I know him not. And after a lytle whyle, another sawe hym, and sayd: thou art also of them. And peter sayed: man I am not. And about the space of an houre after, another affirmed, sayinge: verely, euen this fellow was with him: for he is of Galile. And peter said: manne, I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the Lord turned back and looked vpon peter. And peter remembred the wordes of the Lord, how he sayd vnto him: before the cock crow, thou shalt denye me thryse. And peter went out, and wept bitterly.

Thy. ii. is mocked.
And the men stode about Iesus, mocked him, and smote him, and blindfolded hym, and smote his face. And arode him, sayinge: arode who is it that smote the? And manye other thynges despitfullye said they against him.

ma. xxi. f
ma. xxiii. g
John. viii. g
And as soon as it was day, the elders of the people and the hygh puerles and scribes came together, and led him into thei counsell, sayinge: art thou very Christ, I tell vs? And he said vnto them. If I shall tell you, ye will not beleue. And if also I are you, ye will not answer me, or let me go. Whereafter shall the son of man sit on the right hand of the power of God. The said they al: Art thou then the son of God? He sayd to them: ye say that I am. Then sayd they al: what nede we any further witness? We oure selues haue heard of his owne mouth.

The. xiiii. Chapter.

Quist is deliuered to Pilate, who after he had sent him to Herod, receiued him again: and constrained by the importunyte of the people, commaunded hym to be crucified, who he knewe to be an innocent, after that he described the death and sepulchre of our saluour, and let out with all circumstances.

De is deliuered to Pilate.
At the whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, sayinge: We haue found this fellowe peruersting the people, and forbydding to paye tribute to Cesar, sayinge that he is Christe a kynge. And Pilate appressed hym, sayinge: arte thou the kynge of the Jewes? He answered hym and sayed: thou sayest it. Then sayed Pilate to the hye puerles, and to the people: I fynde no faute in this manne. And they were the more fierce, sayinge: He moueth the people, teachinge thorowoute all Jewrye, and beganne at Galyle, euen to

this place. When Pilate hearde menenon of Galile, he arode whether the man were of Galyle. And as soon as he knewe that he was of Herods iurisdiction, he sent him to Herod, whiche was also at Hierusalem in those dayes. And when Herod saw Iesus, he was exceedingly glad. For he was desirous to se him of a long season, because he had heard manye thynges of him, and trusted to haue sene some miracle done by him. The questioned he with him of manye thynges. But he answered him not one word. The hye puerles and scribes stode forthe and accused hym straptly. And Herod with his men of warre despised him and mocked him, and arrayed him in white, and sent him agayne to Pilate. And the same day Pilate and Herode were made frendes together. For before they were at variance.

And Pilate called together the hye puerles and the rulers, and the people, & sayed vnto them. Ye haue brought this man vnto me, as one that peruerst the people. And beholde, I haue examined him before you, and haue founde no faute in this man of those thynges wherof ye accuse him: no nor yet Herode. For I sent you to him, and lo, nothing worthy of death is done of him. I will therefore chasten him & let him leue. For of necessity he must haue let one leue vnto them at the feast.

And all the people cryed at once, sayinge: awake with him, and deliuer to vs Barababas, whiche for insurrection made in the cite, and murder, was caste into prison. Pilate spake agayne to them willing to let Iesus leue. And they cryed, sayinge: Crucifixe hym, crucifixe hym. He said vnto them the thyrde tyme. What euill hath he done? I fynde no cause of death in him, I will therefore chasten hym, and lette him leue. And they cryed with a loud voice, and requited that he might be crucified. And the voice of them and of the hye puerles preuailed.

And Pilate gaue sentence, that it should be as they required: and lette leue vnto them, him that for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to doo with him what they would. And as they led him awake, they caughte one Simon of Cyren, commyng out of the fiede, and on him laid they the crosse, to beare it after Iesu.

And there folowed him a great company of the people, and of women, whiche bewailed and lamented him. But Iesus turned backe vnto them, and said. Doughters of Hierusalem, wepe not for me: but weepe for your selues, and for your chyldren. For beholde the daies wil come, when men shall say: Bappy are the barayne and the wombes that neuer bare, and the pappes that neuer gaue sucke. Then shall they begynne to say to the mountaines: fall on vs: and to the hilles, couer vs. For if they do this to a grene tre, what shal be done to the drye?

And

He holdeth his peace.

mat. xxvi. e
Mar. xv. b
John. viii. g

Barababas

Simon of Cyren.

ma. xxvi. d
Mar. xv. b
John. xix. d

De. i. b.
Apoca. i. b

Esa. lvi. a
Gal. iii. d.
2. d

mat. xiii. f
mar. xiii. b
John. xviii

ma. xxi. b.
mar. x. b.
Jhon. xix. d
Ma. xxv. c.
Mar. x. b.

And there were two euill doers led wpth him to be slaine And when they were come to the place which is called Caluarpe, ther they crucified him, and the euill doers: one on the righte hande, and the other on the lefte. Then said Iesus: father forgeue the, for they wote not what they do. And they parted his rayment, and cast lots. And the people stode and behelde.

He is mocked.

And the rulers mocked him with them saying: he help other men, let him help him selfe, if he be Christ the chosen of god. The souldiers also mocked him, and came, and gaue him vinegre and saied: if thou be that king of the Jewes, saue thy selfe? And hys superscription was witten ouer him, in greke, in latin, and in Hebrue: This is the king of the Jewes.

And one of the euill doers which hanged, rapped on him, saying: If thou be Christ, saue thy self and vs. The other answered and rebuked him, saying: Neither fearest thou God, because thou arte in the same damnacion? We are rightuoullie punished, for we receiue according to our dedes. But this man hath done nothing amis. And he sayd vnto Iesus: Lorde remember me when thou comest into thy kyngdome. And Iesus saied vnto him. Verely I saie vnto the, to day shalt thou be wpth me in a Paradyse.

Paradyse

And it was aboute the sixt houre. And there came a darcknes ouer all the lande, vntill the ninth hour. and the sunne was darckened. And the vail of the temple did rent euen thorough the myddes. And Iesus cried with a great voice, and saied: Father, into thy handes I commende my spirit. And when he thus sayd, he gaue vp the ghost. When the Centurion saw what had happened, he glorified God, saying: Of a truerie, this man was perfecte. And al the people came together to the sight, & beholdinge the thynges which were done: smote their breastes, and returned home.

Claple.
he geueth
vp the
ghost.

His frends
stande a
farte of.

And all his acquaintaunce, and the women that folowed him from Galile, stode a farte of, beholdinge these thynges.

mat. xlii. g
mar. xv. d
Jhon. xix. g
Ioseph of
Arama-
thia.

And beholde, ther was a man named Ioseph, a counselloure, and was a good man and iust, and did not consent to the cotn sell and dede of them, which was of Arama. a city of the Jewes: whiche same also waped for the kyngdome of Iod: he went vnto Pilate and begged the body of Iesus, and toke it doune, and wrapped it in a linnen clothe, and layed it in a hewen tombe, wherein was neuer manne before laid. And that same day was the Saboth euen, and the Saboth drewe on. The women that folowed after, which came wpth him from Galyle, behelde the Sepulchre, and how his body was layd. And they returned and prepared oboures and ointmentes: but rested the Saboth daye, according to the commaundement.

The Notes.

Paradyse, (a) Paradyse is as muche to saye, as a place of

synguler quietnes and pleasure.

The xxiii. Chapter.

The Maryes whych came to seeke Christ, heare thynges that he is risen, he appereth to them that went to Emmaus, and sette him selfe present to the disciples, which doubted of his resurrection, by signes wytnessynge the very resurrection of his body: to them expoundeth he the scriptures, commendeth the Gospel, and ascendeth into the heauens.



At the mornynge after the Saboth both early in the mornynge, they came vnto the tombe, & brought the oboures whych they had prepared and other women wpth them. And they founde the stone rowled awape from the sepulcher, and went in, but found not the body of the Lorde Iesu. And it happened, as they were amased therat, Beholde two men stode by them in shynynge beautes. And as they were afrayd, and bowed downe their faces on the earth, they saied to them: Why seeke ye the lyuynge among the dead? he is not here, but is risen. Remember how he spake vnto you, when he was wpth you in Galyle, sayinge: that the sonne of man must be deliuered into the handes of synfull men, and be crucified, and the thyrde daye rise agayne.

ma. xlii. g
mar. xvi. b
Jhon. xx. a.

And they remembered hys wordes, and returned from the sepulchre, & tolde al these thynges vnto the eleuen, and to al the remnaunte. It was Marye Magdalene, and Joanna, and Marye Iacoby, and other that were wpth them, whych told these thynges vnto the Apostles and their wordes seemed vnto them fained thynges, neither beleued they them. Then rose Peter and raune vnto the sepulchre, and stowped in, and saw the linnen clothes layd by them selfe, and departed wonderynge in hymself at that whych had happened.

Ma. xvi. d
Mark. x. d

Peter runneth to
the graue.

And behold, two of them went that same day to a towne, whych was from Ierusalem about thre score furlonges, called Emmaus, and they talked together of al these thynges that had happened. And it chaunced as they communed together and reasoned, that Iesus hymselfe drue neare, and went wpth them. But their eyes were holden, that they coude not knowe hym. And he sayed vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them named Cleophas, answered and sayd vnto him: art thou only a straunger in Ierusalem, and haste not knowne the thyngs whych haue chaunced therein in these dayes? To whom he sayd: what thynges? And they sayd vnto hym: of Iesus of Nazareth, whych was a prophet, noughte in dede & word before God, and al the people. And how the hie puelles and our rulers deliuered him to be cōdemned to death: & haue crucified hym. But we trusted that it should haue bene he that should haue deliuered

C
Emmaus.

nered

ma. xxi. b.
mar. x. b.
Jhon. xix. d
Ma. xxv. c.
Mar. x. b.

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ma. xlii. g
mar. xvi. b
Jhon. xx. a.

And they remembered hys wordes, and returned from the sepulchre, & tolde al these thynges vnto the eleuen, and to al the remnaunte. It was Marye Magdalene, and Joanna, and Marye Iacoby, and other that were wpth them, whych told these thynges vnto the Apostles and their wordes seemed vnto them fained thynges, neither beleued they them. Then rose Peter and ranne vnto the sepulchre, and stowped in, and saw the linnen clothes layd by them selfe, and departed wonderynge in hymself at that whych had happened.

Ma. xlii. d
Mark. x. d

Peter runneth to
the graue.

And behold, two of them went that same day to a towne, whych was from Ierusalem about thre score furlonges, called Emaus, and they talked together of al these thynges that had happened. And it chaunced as they communed together and reasoned, that Iesus hymselfe drue neare, and went wpth them. But their eyes were holden, that they coude not knowe hym. And he sayed vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them named Cleophas, answered and sayd vnto him: art thou only a straunger in Ierusalem, and haste not knowne the thyngs whych haue chaunced therein in these dayes? To whom he sayd: what thynges? And they sayd vnto hym: of Iesus of Nazareth, whych was a prophet, noughte in dede & word before God, and al the people. And how the hie puelles and our rulers deliuered him to be cōdemned to death: & haue crucified hym. But we trusted that it should haue bene he that should haue deliuered

E
Emaus.

nered

The Gospell

uered Israell. And as touchynge all these thyngs, to day is euen the thyrde daye, that they were done.

Yea, and certayne womenne also of our companie, made vs acompanyed, whiche came earlye vnto the sepulchre, and founde not hys body: and came, sayinge that they had sene a vision of Angels, whiche sayed that he was aloue. And certayne of them whiche were wpth vs, went their way to the sepulchre, and found it euen so as the womē had said: but him they sawe not.

And he sayd vnto them: O foolles & slow of herte, to beleue all that the prophetes haue spoken. Oughte not Christe to haue suffered these thynges, and to enter into his glory? And he began at Moyses, and at all the prophetes, and interpreted vnto them in all scriptures, whiche were witten of him. And they drew nye vnto the towne whiche they wēt to. And he made as though he woulde haue gone further. But they constrained him, saying: abyde with vs, for it draweth towards nyghte, and the daye is farre passed. And he went in, to tarpe with them.

And it came to passe as he sate at meate wpth them, he toke breade, blessed it, brake and gaue to them. And their eyes were opened, and they knew him: and he vanyshe out of their syght. And they sayd betwene the selues: dyd not our hertes burne within vs whyle he talked with vs by the waye, and as he opened to vs the scriptures? And they rose vp the same houre, and returned againe to Ierusalem, and found the eleue gathered together, and the that were with them, whiche sayed: The Lorde is risen in dede, and hath appeared to Simon. And they tolde what thynges were done in the waye, and how they knewe him in breaking of bread. &

As they thus spake: & Jesus hymselfe stode in the myddes of them, and saide vnto them: peace be wpth you. And they were abashed and afraied, supposyng that they had sene a spirit. And he sayed vnto them: Whyp are ye troubled, and why do thoughtes arysen in your hertes? Beholde my handes and my feete, that it is euen my selfe. Handle me, and see: for spirites haue not flesh and bones as ye see me haue. And whē he hadde thus spoken, he shewed them his handes and hys feete. And whyle they yet beleued not for ioye, and wondered, he sayd vnto them: haue ye here anye meate? And they gaue hym a piece of broyled fysh, and of an hony combe. And he toke it, and ate it before them.

And he sayed vnto them: These are the wordes whiche I spake vnto you, whyle I was yet wpth you: that all must be fulfilled whiche was witten of me in the lawe of Moyses, and in the prophetes and in the psalmes. When opened he their wittes that they might vnderstand the scriptures, and sayed vnto them: Thus is it witten,

of S. Luke.

and thus it behoued Christ to suffer, and to rise againe from death the thyrde daye, & that repentaunce & remission of synnes should be preached in his name amonge all nacions: & and muste begynne at Ierusalem. And ye are wytnesses of these thynges. And behold, I will send the promyses of my father vpon you. But tarpe ye in the cite of Ierusalem, vntyll ye be endewed with power from on hys.

And he led them out into Bethany, and left vp hys handes, and blessed them. And it came to passe, as he blessed them, he departed from them, and was carped vp into heauen. And they worshipped him, and returned to Ierusalem, wpth great ioye, and were continuallye in the temple, prayyng and lauding God. Amen.

There endeth the Gospell of Saynt Luke.



A Prologe

vpon the Gospell of
Saint Iohn.



WHAT he was, is manifeste by the thre firste Evangelistes. For Christe is a Spoule, and that one of the chiefe, When Christe was myniman, and for hys synfuler innocenye, & softnes, synfulerlye beloved, and of synfuler familiarite with Christe, and euer one of the thre wytnesses, of mooste secret thynges. The cause of hys wytpage was certayne heresies, that arose in hys tyme, and namely two, of whiche one decayed Christe to be very

ma. xvi. d
Mar. xvi. d
Iohn. x. c.

he getteth
the keyes.

The Gospell

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There endeth the Gospell of Saynt Luke.



A Prologe

vpon the Gospell of
Saint Iohn.



WHAT he was, is manifeste by the thre firste Evangelistes. Firste Christe our Spoule, and that one of the chiefe, Then Christe our kyneman, and for hys synfuller innocencye, & softnes, synfuller becomen, and of synfuller familiaritye with Christe, and euer one of the thre wytnesses, of moche secret thynges. The cause of hys wytpage was certayne heresies, that arose in hys tyme, and namely two, of which one decayed Christe to be very

ma. xvi. d
Mar. xvi. d
Iohn. x. c.

he getteth
the keyes.

be verpe man, and to be come in verpe fleshe and nature of man. Agaynst whych two herelpe, he wrote both hys Gospell and also hys epistle: and in the begynnyng of hys Gospell sayeth: that the woide of thyng was at the begynnyng, and was wpyth God, and was also verpe God, and that all thynges were created and made by it, and that it was also made fleshe: that is to saye: became verpe man. And he dwelle among vs (sayeth he) and we saw hys gloze.

And in the begynnyng of hys epistle, he sayeth: we shew pou of the thyng that was fro the begynnyng, whych also we heard, saw wpyth our eyes, and our handes handled. And agayne we shew pou eternall lyfe, that was wpyth the father, and appeared to vs, and we hearde and saw. &c. In that he sayeth that it was from the begynnyng, and that it was eternall lyfe, and that it was wpyth God, he aspyrith hym to be verpe God. And that he sayth, we heard, sawe and felte, he wpynteth that he was verpe man also. John also wrote last, and therfore touched not the stoye that the othe had compled. But wpyteth most of the sayeth and promyse, and of the sermons of Christ. These be sufficient, com- scripyng the four Evangelistes, and thele authoryte and worthynes to be belued. f. iiii.

The Gospell of

Saynt John.

The first Chapter.

The everlastyng byth of Christ, and how he became ma. The testimony of John. The calling of Andjewe.



In the begyn- nunge was the woide, and the woide was with God, and the word was god. The same was in the begyn- nyng with god. All thynges wer made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, & the light shyned in the darckenes, but the darcknes comprehended it not.

There was a man sent from God whose name was John. The same came as a wit- nes to beare witness of (a) the light, that al me throug him might beleue. He was not that light, but to beare wpytnes of þ light. That was a true lyght, whych lighteth all men that come into the world. He was in the world, & the world was made by him, and yet the world knew him not.

He came amonge hys (owne) and hys f. vii. d. owne receiued not hym. But as manpe as (owne) receiued hym, to them he gaue power to be the sonnes of God, in that they beleued on hys name: whych were bozne not of the

bloud, nor of the will of the fleshe, nor yet of the will of man, but of God.

And the woide was made fleshe, & dwelt among vs, and we sawe the gloze of it, as the gloze of the ony begotten sonne of the father, whych woide was full of grace and veritye. &c.

John bare witness of him, and cried, say- inge: This was he of whome I spake, he that cometh after me, was before me: because he was per then I. And of hys ful- nes haue alwe receiued, even (b) grace to grace. For the lawe was gauen by Moyses, but grace and truth came by Jesus Christ. No man hath sene God at any tyme. The onelpe begotten sonne, whiche is in the bosome of the father, he hath declared hym. &c.

And this is the record of John. When the Jewes sent pharises and Leuites from Ierusalem to aske him, what arte thou? (c) And he confessed and denied net, and sayd playnely: I am not Christ. And they ased hym: what then arte thou Elias? And he said: I am not. Art thou a prophet? And he answered, no. Then saied they vnto him: what arte thou that we maye geue an an- swere to them that sente vs? What sayest thou of thy selfe? He sayed: I am the (d) voice of a cryar in the wylernes: make straight the waye of the lorde, as sayed the prophet Esaias.

And they whych were sente, were of the pharises. And they ased hym, and said vnto hym: why baptisest thou then, if thou be not Christ, nor Elias, neyther a pro- phete? John answered them, sayinge: I baptise with water: but one is come amog you whom ye know not, he it is that com- meth after me, which was before me, whose shoe lachet I am not worthy to vnloose. These thyngs were done in Bethabara be- pond Iordane, wher John byd baptise. &c.

The next daye John saw Jesus com- ming vnto him, and said: beholde the lamb of God, which taketh awaye the sinne of the world. This is he of whom I sayde: After me cometh a man, whych was be- fore me, for he was per then I, & I knewe him not: but that he shoulde be declared to Israell, therfore am I come baptysyng with water.

And John bare record, sayinge: I saw the spirite descende from heauen, lyke vnto a doue, and abyde vpon hym, and I knewe hym not. But he that sente me to baptise in water, the same sayed vnto mee: vpon whom thou shalt se the spyt descend, and tarye vpon him, the same is he which bap- tiseyth wpyth the holpe ghozte. And I sawe and beare record, that this is the sonne of God.

The next daye after John stode agayn, and two of his dysciples: And he behelde Jesus as he walked by, and saied: beholde the lambe of God. And the two dysciples hearde hym speake, and folowed Jesus.

John. i. And

Faith ma- keth vs the sons of God. John. i. c. Luke. i. d. John bare wpytnes.

John. i. c. John. i. c. John. i. c. John. i. c.

Lambe.

John. i. d. John. i. d. John. i. d.

And Jesus turned about and sawe them follow, and sayed vnto them: what seke ye? They saied vnto him: Rabbi (whiche is to saye by interpretacion, Maister) wher dwellest thou? He sayd vnto them: come and se. They came and saw wher he dwelt: and abode with him that day. For it was aboute the tenth houre.

Andrewe.
Peter.

One of the two which heard John speake and folowed Jesus, was Andrewe Simon Peters brother. The same founde hys brother Simon firste, and saied vnto him: wee haue founde Messias, which is by interpretation, anointed: and brought him to Jesus. And Jesus behelde him, and said: thou art Simon the sonne of Jonas: thou shalt be called Cephas: which is by interpreta-
cion, a stone.

Philip.
Nathanael.
Gen. xlii. b
De. xvi. c
Esa. xl. c.
Ez. xliii. f
Dan. ix. f.

The dayes folowing, Jesus wold goin- to Galile, and found Philip, and sayd vn- to him: follow me. Philip was of Bethsa- da the citie of Andrewe and Peter. And Phi- lip found Nathanael, and saied vnto hym. We haue founde him of whom Moyses in the law and the prophetes sayd wyte: Je- sus the sonne of Joseph of Nazareth. And Nathanael sayed to hym: Can there anye good thing come out of Nazareth? Philip sayd to him: come and se.

Jesus saw Nathanael comming to him and sayd of him: Behold a righte Israhelit, in whom is no guile. Nathanael sayed vnto him: wher knewest thou me? Jesus an- swered, and sayed vnto him: Before that Phi- lip called the when thou wast vnder the fig tree, I sawe the. Nathanael answered and saied vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israhel. Je- sus answered and said vnto hym: Because I sayd vnto the, I sawe the vnder a figge tree, thou believest. Thou shalt se greater thinges then these. And he saied vnto him: Verely verely, I saye vnto pou: hereafter shall ye se heauen open, and the angels of God ascending and descending ouer the sonne of man.

The Notes.

The lyght.

(a) By the lyght, is vnderstande Christe, and by the darcknes, vngodly and vnbelyuyng men, among whom Christ came, and they belued him not, as Ephes. iiii. D.

Grace for grace.

(b) By grace vnderstand fauour. The meaning is: For the fauour that God the father hath to hys sonne Christe, hath he bestowed vs into fauour. So that as Christe is beloued of the fa- ther, euen so are we beloued for hys sake. As Roman. v. E.

To se god.

(c) There can no bodyly eye beholde the ma- gey of God in hys excellent nature, as he is. As we haue declared in God. xiiii. D.

The voice.

(d) In that John Baptiste attested hymselfe to be that same forgoer of Christe, of whome it was spoken in E. of the. ii. Chapter. A.

The. ii. Chapter.

Christe turneth the water into wyne, and dyspueth the byers and sellers out of the temple.

And the thirde day was there a mar- riage in Cana a cite of Galyle: and a marriage the mother of Jesus was there. And in Cana Jesus was called also and hys dysciples of Galile. vnto the marriage. And when the wyne fail- ed, the mother of Jesus sayed vnto hym: they haue no wyne. Jesus sayed vnto hyr: woman what haue I to do with the? Againe Or rather houre is not yet come. His mother sayd vn- to the ministers: whatsoeuer he sayeth vn- to pou, do it. And there were standyng ther to do. fyre waterpots of stone, after the maner of the purifyinge of the Jewes, containyng e-
uery two or thre sykins a peece.

And Jesus sayd vnto them: fyll the wa- terpottes with water. And they filled them vnto the brim. And he sayd vnto the: drawe out now, and beate vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence that was, but the ministers which drue the water knewe. He called the hydegrome, wyne, and saied vnto him: All men at the begyn- ninge, set forth good wyne, and (a) when men be dronke, then that which is worse. But thou hast kepte backe the good wyne vntill now.

Thys begynnyng of miracles did Je- sus in Cana of Galyle, and shewed his glo- ry, and his disciples believed on him. After that he descended into Capernaum, and his mother and his brethren, and hys dis- ciples: but continued not many dayes ther. And the Jewes Easter was euen at hand, and Jesus went vnto Jerusalem, and found sellers in the temple those that sold oxen and shepe, and deues, and changers of mo- ney: and he made a scourge of smal cords, and drave them all out of the temple, with the sheepe and oxen, and powred oute the changers of money, & ouerthrewe the ta- bles, and saied vnto them that sold deues: Haue these thinges hence, and make not my fathers house an house of marchaun- drise. And his disciples remembered howe that it was written: the zeal of thine house hath euen eaten me. Then answered the Jewes and sayd to him: what token shew- est thou vnto vs, sayinge þ thou doest these thinges? Jesus answered and saied vnto them: destroy this temple, and in thre day- es I will rear it vp agayne. Then said the Jewes. This temple was thys temple a buildyng: and wilt thou reare it vp in thre day- es? But he spake of the temple of his body. Aftone therfore as he was risen fro deathe again, his disciples remebred that he thus saied. And they beleued the scripture, and the wordes whych Jesus had sayed.

When he was at Jerusalem at Easter in þ feast, many beleued on hys name, wher they sawe hys miracles, whiche he did, but Jesus put not hymself in their hands, be- cause he knew all men, & needed not that a- ny man should testifie of manne. For he and his
knewe what was in man.

Sellers in
the temple
are calle
oute.

ps. lxxviii. b.
Mat. xxvi. f.
mar. xiii. f.

psal. lvi. b.

ps. vii. f. 7. 1

psal. vii. b.

ps. vii. b.

The

The Notes.

When me be dronke. (a) That is when men be fulfilled and satisfied.

The.iii. Chapter.

The communication of Christ with Nicodemus. Ev. doctrine and Baptisme of John, and what witness he beareth of Christ.

Nicodemus. Ther was a man of the pharises named Nicodemus a ruler amonge the Jewes. The same came to Jesus by nyghte and sayed unto hym: Rabbi, we knowe that thou arte a teacher whych art come from god. For no man could do such myracles as thou doest, excepte God were wth hym. Jesus answered, and sayed to hym: verely, verely, I saye unto the, except a manne be borne (a) a newe, he cannot se the kyngdom of God. Nicodemus sayed unto hym: howe can a man be borne when he is olde? can he enter into hys mothers wombe and be borne agayne? Jesus answered, verely verely I saye unto the: excepte that a man be borne of water and of spyrte, he can not enter into the kyngdom of God. That whych is borne of the flesh is fleshy that whych is borne of the spyrte, is spyrte. Marveile not that I sayd to the pe must be borne a newe. The wynd bloweth where it listeth: & thou hearest the solid thereof, but canst not tell whence it cometh and whither it goeth: So is every man that is borne of the spyrte.

W And Nicodemus answered and sayed unto hym, how can these thynges be? Jesus answered and sayd unto him: art thou a master in Israel, and knowest not these thynges? Verely, verely, I saye unto the: we speake that we knowe, and testify that we have sene, and ye receyve not oure witness. If when I tell you earthy thynges, ye beleue not: howe shoulde ye beleue if I shal tel you of heauenly thynges?

And no man (b) ascendeth up to heaven but he that came doune from heaven, that is to say, the son of man which is in heave.

Rom. xli. c. Serpente. I sayeth. i. Jo. iii. a And as Moyses lyfte up the serpent in the wyldernes, even so must the son of man be lyft up, that none that beleueth in hym perissh, but have eternal life.

E For God so loveth the (c) world, that he hath geuen hys onely son: that none that beleue in hym, shoulde perishe: but shoulde have everlastyng lyfe. For God sente not hys sonne into the world, to condemne the world: but so the world through hym might be saved. He that beleueth on him, shal not be condemned. But he that beleueth not is condemned already, because he beleueth not in the name of the onely sonne of God. And this is the condemnation that lyght is come into the world, and the men loved darckenes more then lyght, because they dedes were evyl. For every man that evyl doeth, hateth the lyghte: neither cometh to the lyght, lest his dedes shoulde be reproved. But he that doeth truth cometh to the lyghte that hys dedes myghte be kno-

wen howe that they are wrought in god. &

D After these thynges came Jesus and hys Disciples into the Jewes lande, and ther he haunted wth them and baptised. And John also baptised in Enon besydes Salim, because ther was much water ther and they came & were baptised. For John was not yet cast into prison.

+ And ther arose a question between Johns Disciples and the Jewes, aboute purifyinge. And they came unto John, and sayed unto hym. Rabbi, he that was wth thee beyonde Jordan, to whome thou bearest witness. Beholde the same baptiseth, and all men come to hym. John answered, and sayed: a man can receyve nothyng at all excepte it be geuen from heaven. Ye poure felues are witnesses howe that I sayd: I am not Christ, but am sente before hym. He that hath the byrde is the byrdgrome. But the frend of the byrdgrome: whych standeth by and heareth hym, reioyceth greatly of the byrdgromes voyce. This joye is fulfilled. He muste increase: and I muste decrease.

E He that cometh from on hys is above all. He that is of the earth, is of the earth, and speaketh of the earth. He that cometh from heaven, is above all, and what he hath sene and heard that he testifieth: but no man receyvethe his testimony. Howbeit he that hath receyved hys testimony Rom. iii. 12 (d) hath set to hys seale so God is true. For measure he whogod hath sent, speaketh the wordes of God. (e) For god geueth not him the spyrte by measure. The father loveth the son and hath geuen althynges unto hys hand. He that beleueth on the sonne, hath everlastyng lyfe: and he that beleueth not the son, shal not se life: but the wrath of god abydeth on him.

The Notes.

(a) This newe birth, is the mortification of the flesh preached by John Bapt. and the reuivynge of the spyrte whych is the renovation of synnes by Christ.

To be borne a - gayne.

(b) To ascende to heaven, is to have the perfect knowledge of heauenly thynges which no man hath, but the natural onely son of God hath it.

To ascend to heaven. the world.

(c) In this place, the word is lignitieth the cho-

sen and them only that beleue.

To set to hys seale.

(d) That is too pante in hys belife as it were wth a seale.

God ge-

(e) Howe the spyrte or graces of the spyrte are geuen by measure, reade Ro. iii. and. i. 20. xii.

The.iii. Chapter.

The longye communication of Christ with the woman of Samaria by the well of Syde. Howe he healed the rulers son.

As sone as the Lorde had knowledge howe the pharises had heard that Jesus made and Baptised mo disciples then John (though he that Jesus hym selfe Baptised not, but his Disciples) he lefte Jewrye, and departed agayne into Galile. And it was soo that he muste nedes goo thorowe Samaria.

Then came he to a cite of Samaria called

Sichem. Sij

Gen. 28. 11. Suchar, bespore the possesson that Jacob gaue to his sonne Joseph And there was Jacobs well. Jesus then wetied in his ioyner, saie thus on the well.

The wo-
man of
Samaria. And it was about (a) the sytte hour: and there came a woman of Samaria to draw water. And Jesus saied vnto hyr: geue me dryncke. For his disciples wer gone away vnto the towne to buy meate. Then saied the woman of Samaria vnto hym: how is it, that thou beynge a Jewe, askest dryncke of me, which am a Samaritan: for the Jewes medle not wpth the Samaritans. Jesus answered & saide vnto hyr: if thou knewest the gyfte of God, and who it is that saith to the, geue me dryncke, thou wouldest haue asked of hym, and he woulde haue geue the water of lyfe. The womanne saide to hym: Spyt thou hast nothyng to drawe with, and the well is deepe, from whence then haste thou that water of lyfe? Art thou greater then our father Jacob, whych gaue vs this well, and he hymselfe drancke therof, & his chyldren, and his catel?

Jesus answered and saied vnto hyr: whosoever dryncketh of this water, shall thyrst agayne. But whosoever shall drynke of the water that I shall geue him, shall neuer be moze a thyrst: but the water that I shall geue hi, shall be in him a well of water, springing vp into euertlasting lyfe. The woman saide vnto him: Sir, geue me of that water, that I thyrst not, neythet come hither to draw. Jesus saide vnto hyr: Go and call thy husbnde, and come hither. The woman answered and saide to hym: I haue no husband. Jesus saied to hyr: Thou hast well saied, I haue no husbnde. For thou hast had fyue husbndes, and he whiche thou now hast, is not thy husbnd. That saidest thou truly.

Deut. 10. 17.
1. 10. 17. The woman saide vnto him: Sir, I perceiue that thou art a prophet. Our fathers worshipped in this mountaine, and ye saie that in Ierusalem is the place where men ought to worshyppe. Jesus saide vnto hyr: womanne beleue me, the houre cometh, when ye shall neythet in this mountaine, nor yet at Ierusalem worshyppe the father. Ye worshyppe, ye wote not what: we knowe what we worshyp: For saluacion cometh of the Jewes. But the houre cometh, and now is, when the true worshypers shall worshyp the father in spirite and in truth. For verely such the father requyret to worship him. God is a spirite, and they that worshyp him, muste worship him in spirite and truth.

How and
whet god
wilbe wor-
shipped. The woman saied vnto him: I wote well Messias shall come, whych is called Christ. When he is come, he will tell vs all thynges. Jesus saied vnto hyr: I that speake vnto the, am he: And euen at that poynte, came his disciples, and metuepled that he talked wpth the woman. Yet no man saide vnto hym: what meanest thou, or what talkest thou wpth hyr? The woman then left

hyr waterpot, and wente hyr way into the ctye, and saied to the men. Come se a man whychetolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the ctye, and came vnto him.

And in the meane whyle his disciples prayed hym, saying: Master, rate. He saied vnto them: I haue meate to eate, that ye know not of. Then saied the disciples betwene themselves: hath anye man brought hym meate? Jesus saied to them: my meate is, to do the wyl of him that sent me. And to spynge his workes. Saye not ye: there are yet four monethes, and then cometh haruest: Behold I saye vnto you, lifte vp your eyes, and looke on the reppens: for they are whyte already vnto haruest. And he that regeth receiuet reward, and gathereth frut vnto lyfe eternal: that both he that soweth, and he that reapeth might reioyce together. And here is the saying true, that one soweth, and another reapeth. I sent you to reape that whereon ye bestowed no labour. Whether men laboured, and ye are entered into their laboures. Ganpe of the Samaritanes of that ctye beleued on hym for the sayinge of the woman, whych testified: he told me all thynges that euer I dyd. Then when the Samaritanes were come vnto hym, they besought him that he would tary with them. And he abode there two dayes. And manye mo beleued, because of his owne wordes, and saied vnto the woman: Nowe we beleue, not because of thy sayinge: For wee haue heard hym our selues, and know that this is euen in dede Christe the Sauour of the world.

After two daies he departed thence, and went awaye into Galyle. And Jesus hym selfe testified, that a prophet hath no honoure in his owne countrey. Then asone as he was come into Galyle, the Galileans receyued him, whiche hadde sene all thynges that he dyd at Ierusalem at the feast. For they wente also vnto the feaste daie. And Jesus came agayne into Cana of Galyle, wher he turned water into wine.

And there was a certaine ruler, whose sonne was sicke at Capernaum. Asone as the same hearde that Jesus was come out of Iurpe into Galyle, he wente vnto him, and besought him, that he would descend and heale his sonne: For he was euen ready to dye. Then saied Jesus vnto him: except ye see signes and woundres, ye cannot beleue. The ruler saide vnto hym: Sir come awaye, or euer my child dye. Jesus saide vnto him: Go thy waye, thy son lyueth. And the man beleued the wordes that Jesus had spoken vnto hym, & went his waye. And anon as he wente on his waye, his seruantes mete hym and tolde him, sayinge: thy chylde lyueth. The enquirer of the houre when he began to amend, & they saide vnto him: yester daie the seuenthy houre the feuer left hym. And the father

mat. xiii. 5.
ed. 1. 1. 1. 1.
luke. xii. 1.

Ruler.

father knew that it was the same houre in which Iesus sayd vnto hym: Thy sonne li- ueth. And he beleued & all hys housholde. & This is agayne the seconde myracle, that Iesus dyd after he was come out of Iurpe into Galyle.

The Notes.

The syete houre.

(a) The Jewes reckened the houres of thery dayes from the sunne rysyng to the sunne set- tyng, so the syete houre was syete houres after the sunne rysyng, wherby at that tyme of the pere was about noue.

I haue meat to eat

(b) This meate is, to do the wyll of hys father, and the chiefe thyng of hys fathers wyll is, to preache the Gospell to all the worlde, wherby the thyng was euen now at hand to be done, as wher come is rypp, men must sal to heere.

The .v. Chapter.

He healeth the man that was sycke xxxviij. peeres. The Jewes accuse hym, he answereth for hym selfe, and reproveth them.

After that there was a feaste of the Jewes, and Iesus went vnto Hieru- salem. And ther is at Hierusalem by the slaughterhouse, a poole called in the Ebze tongue, (b) Bethesda, haupng .v. por- ches, in which lay a great multitude of sick folk, of blynd, halt, and withered, waiting for the mowng of the water. For an angel went downe at a certayne season into the poole and troubled the water. Whosoever then firste after the styryng of the water, stepped in, was made whole of whatsoe- uer disease he had. And a certayn man was there whych had ben diseased. xxxviij. pe- res. When Iesus sawe hym lye, and knew that he now long tyme had bene diseased, he sayd vnto hym: Wilt thou bee made whole? The sicke man answered him: Sir, I haue no man wher the water is troubled, to put me into the poole. But in the meane tyme whyle I am aboute to come, another steppeth doune before me.

Gen. xliii. c. Deu. xvi. c.

The man that laye xxxviij. yere by the poole is healed.

And Iesus saied vnto hym: ryse, take vp thy bed, and walke. And immediatlye the man was made whole, and toke vp his bed and went. And the same day was the Sab- both day. The Jewes therfore sayd to him that was made whole, it is the Sabbath daye, it is not lawfull for the to carpe thy bed. He answered them: he that made me whole, sayd to me take vp thy bed, & get the hence. Then axed they hym, what man is that whych sayd vnto the, take vp thy bedde and walke? And he that was healed, wist not who it was. For Iesus had gotten hymselfe away, because þer was preace of people in the place.

The Sa- both is broken. Iere. xlii. c.

And after that, Iesus founde him in the temple, and said vnto hym: behold thou art made whole, synne no more, lest a worse thyng happen vnto the. The man departed and tolde the Jewes that it was Iesus, whych had made him whole. &

And therfore the Jewes did persecute Je- sus, and soughte the meanes to slea him, because he had done these thynges on the

Saboth day. And Iesus answered them: (c) my father worketh hitherto & I worke. Therfore the Jewes sought the more to kil hym, not only because he hath broken the Sabbath, but sayed also that God was hys father, and made himselfe equal with God.

Then answered Iesus and sayed vnto them: verely verely, I say vnto you: the son can do nothyng of hymselfe, but that he se- eth the father do. For whatsoeuer he doth, that doth the sonne also. For the father lo- ueth the sonne, and sheweth him all thyng- ges, whatsoeuer he hymselfe doth. And he wyl shew him greater workes then these, because he should manwape. For I knowe as the father rapseth vp the deade, and quickeneth them: euen so the sonne quic- keneth whom he will. Neither iudgeth the father anye man: but hath committed all iudgement vnto the sonne, because that al men should honour the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the fa- ther, whych hath sent hym. Verely verely, I saye to you, he that heareth my wordes, and beleueth on hym that sent me, hath e- uerlasting life, and shal not come into dam- nacpon: but is escaped fro death vnto life.

Christe is iudge o- uer all.

Farth.

Verely verely, I say vnto you: the tyme shal come and now is, when (d) the deade shal heare the voice of the sonne of God. And they þ heare shal lyue. For as the fa- ther hath lyfe in hymselfe, so I likewise hath he geuen to the sonne to haue lyfe in hym selfe, & hath geue him power also to iudge, in that he is the sonne of man. Maruaple not at this, the houre shal come, in the whiche (e) all that are in the graues, shal heare hys voyce, and shal come forth: they that haue done good, vnto the resurreccion of lyfe, and they that haue done euil, vnto the resurreccion of damnacpon. & I can of myne owne selfe do nothing at all. As I heare, I iudge: and my iudgement is iuste, because I seeke not myne own will, but the wyll of the father whych hath sent me. If I beate wtnes of my selfe, my wtnes is not true. Ther is another that beareth wit- nes of me, and I am sure that the wtnes whych he beareth of me, is true.

D Wal. xvi. c

Resurrec- cion.

He that seeketh his owne wil, iudgeth not truely

Ye sent vnto John, and he bare wtnes vnto the truth. But I receyue not the (f) re- cord of men. Neuerthelesse, these thynges I say that ye might be safe. He was a bur- nyng and a shynyng lyght, and ye woulde for a season haue reioysed in his lyght: But I haue greater wtnes then the wtnes of John. For the workes whych the father hath geuen me to finysh, the same workes whych I do, beare wtnes of me, that the father sente me. And the father hymselfe which hath sent me, beareth wtnes of me. Ye haue not hearde his voice at any tyme, nor ye haue sene his shape: therfore his wo- des haue ye not abydyng in you. For wher he hath sent: hym ye beleue not.

Mat. iii. b and. iiii. c

Deu. iiii. b

Seatche the scriptures, for in them ye shal thinke

The Gospell

of S. John.

thynke ye haue eternall life: and they are they whiche testifie of me. And yet wyl ye not come to me that ye myghte haue lyfe. I receiue not prayse of men. But I know you, that ye haue not the loue of God in you. I am come in my fathers name: and ye receiue me not. If another shall come in his own name, him wyl ye receiue. How can ye beleue which receiue* honour one of another, and seke not the honour that cometh of God only?

Is that se
keth ho-
nor cannot
beleue.
Apostles.

Do not thynke that I wyl accuse you to my father. There is one that accuseth you, euen Apostles in whom ye trust. For had ye beleued Apostles, ye woulde haue beleued me, for he wrote of me. But sayng ye beleue not his writinge, how shoulde ye beleue my wordes? +

The Notes.

Slaught-
er house.
Bethsaida

(a) The gecke hath shephouse. A place where they killed beastes that were offered.
(b) Some write, Berisada. It is almost to say as a spirit or hospitall, wherein poore soules haue they benigne, wher place was by a pole, where the shepe that were offered in the temple were kept. And the shepe remained there looking for the mowunge of the water, &c.

My father
worketh
ec.

(c) This is my father ready to do good vnto all men euen on the Sabbath day, and no more do I.

The deade
that heate

(d) Here he speaketh of the resurrection and resurrection whereby the wicked aryseth from hys wychednes, & wherby the synner is brought from death of hys synnes to the life of righte-ousnes, and especially of the calling of the Gentiles, whiche was done after the commynge of the holy gost. For the Gentiles were all countyd as deade men.

All that are
in graues.

(e) Here meaneth he of the general resurrection whiche shal be in the last day.

The vi. Chapter.

Jesus feebly true thousand men, departeth away that they shoulde not make hym king, and repproueth the schelpe hearers of hys wordes. The carnall are offended at hym.

Ma. xxi. b
Mar. vi. c
Luk. ix. b

After these thynges, Jesus went hys waye ouer the sea of Galde nye to a Cytie called Tiberias. And a greate multitude folowed hym, because they hadde sene hys miracles whiche he did on them that were dysseased. And Jesus went vp into a mot- tapne, & there he sate wth hys Disciples. And Easter, a feaste of the Jewes was nye. +

Then Jesus lyst vp hys eyes, and sawe a greate companie come vnto hym, and sa- ped vnto Phillip: whence shal we by bread that these myghte eate? & hys he sayed to pphre hym, for he hym selfe knewe what he woulde do.

Is
spue lo-
res and u.
spues.

Phillip answered him: two hundred pe- ny worthe of breade are not sufficiente for thepm, that euery man haue a litle. Then sayed vnto hym one of hys Disciples, An- drew Simon Peters brother. There is a lad here, whiche hath fyue barley loues and two fyshes: but what is that among so ma- ny? And Jesus sayd: make the people set downe. Ther was much grasse in the place

And the men sat downe, in number about fyue thousande. And Jesus toke the bread and gaue thanks, and gaue the disciples, and hys Disciples to thepm that were set doune. And likewise of the fyshes as much as they woulde.

When they had eaten ynough, he sayed vnto hys Disciples: gather vp the broken meate that remapneth, that nothyng be lost: And they gathered it together, and fil- led twelue baskettes wth broken meate of the fyue barley loues and ii. fyshes: whiche broken meate remapned vnto the that hadde eaten. Then the men when they hadde sene the miracle that Jesus did, sayd, this is of a truth the prophet that should come into the worlde. +

Luk. ix. b
Mat. xii. f
Mar. vi. c

When Jesus percepued that they wold come and take hym vp to make hym king, he departed agayne into a mot tapne hym selfe alone. And when euen was come, hys Disciples went vnto the sea, and entred in to a shyp, and went ouer the sea vnto Ca- pernaum. And anon it was darke, and Je- sus was not come to thepm. And the sea a- rose wth a great wynde that blew. And when they had rowen aboute a iij. or iij. furlonges, they sawe Jesus walke on the sea, and drawe nye vnto the shyp, and they were afraid. And he sayd to the: It is I, be not a fraide. Then woulde they haue re- ceived hym into the shyppe, and the shyppe was by a by at the land whither they wnt.

The daye folowynge, the people whiche rode on the other syde of the sea, sawe that there was non other shyp there, saue that one wherinto hys Disciples were entred, and that Jesus went not in wth hys dis- ciples into the shyp. But that his Disciples were gon awaye alone. Howbeit they cam ether shyppes from Tiberias nye vnto the place where they eate bread when the lord had blessed. Then when the people sawe that Jesus was not there, neyther hys Dis- ciples, they also toke the shyppe and came to Capernaum sekynge for Jesus: And when they hadde founde hym on the other syde of the sea, they sayed vnto hym: Rabbi, when camest thou hither? Jesus answered them and sayd: verely verely I say vnto you, ye seke me, not because ye saw the miracles, but because ye eate of the lo- ues, and were fylled. Labour not for the meat whiche perissheth but for the meat that endureth vnto euertlasting life which meat the son of man shal geue vnto you. For hym hath god the father sealed.

Then sayd they vnto him: what shal we do that we might worke the workes of God? Je- sus answered & said vnto them: This is the worke of God, that ye beleue on hym whiche hath sent. They sayd vnto him: what signe shewest thou that we may see beleue the? What doest thou worke? Our fathers did eate manna in the desert as it is written. He gaue them bread from heauen to eate. Jesus say- ed vnto them: verely verely I say vnto you

Exod. xvi. b
Psa. lxxviii. b
1. Cor. x. 6

Apostles

Moses gaue you not bread fro heauē, but my father geueth you þ true bread fro heauen. For þ (b) bread of God is he, which cometh doune from heauen, and geueth lyfe vnto the worlde.

Er. xlii. c. When saied they vnto him: Lord, euer more giue vs this breade. And Iesus saied vnto them: I am the bread of lyfe. He that cometh to me, shall not hunger: & he that beleueth on me, shall neuer thurst. &

But I saie vnto you: that ye haue sene me, and ye beleue not. All that the father geueth me shall come to me, and him that cometh to me, I cast not away. For I came down from heauen, not to do mine owne wpll, but his wpll whiche hath sente me. And this is the fathers wil, whiche hath sente me, that of all whiche he hath geuen me, I shoulde lose nothing: but shuld raise it vp agayne at the last day. And this is the wil of him that sent me: that euery manne whiche seeth the son and beleueth on hym, haue euclastynge lyfe. And I wil raise him vp at the last day. The Jewes then murmured at him, because he saied: I am þ breade which is come doune fro heauen. And they saied: Is not this Iesus the sonne of Joseph, whose father and mother we know? How is it then that he sayth: I come down from heauen? Iesus answered and saied vnto them: Murmure not amonge poure felues.

Mat. xlii. g

For no man can come to me: excepte the father which hath sent me, drawe him. And I will raise him vp at the last day. It is written in the prophetes: that they shall be all taught of God. Euery man therefore that hath heard and hath learned of the father, cometh to me. Not that anye man hath sene the father, saue he whiche is of God, the same hath sene the father.

John. xxi.

Verely, verely I saie vnto you, he that beleueth on me, hath euclastynge lyfe. I am that bread of lyfe. Your fathers did eat Manna in the wilderness & are dead. This is that bread which cometh from heauē, that he whiche eateth of it shoulde also not dye. I am that lyuing bread whiche came down from heauen. If any man eat of this bread, he shall lyue for euer. And the breade that I will geue is my fleshe, whiche I will geue for the lyfe of the worlde. And þ Jewes stroue among themselves sayng: How can this fellow geue vs his flesh to eat? The Iesus saied to them. Verely, verely I saie vnto you: excepte ye eate the fleshe of the sonne of man, and drinke his bloud, ye shall not haue lyfe in you. Whoso euer eateth my fleshe, and drunketh my bloud, hath eternall lyfe: and I will raise hym vp at the last daye.

John. xvi. a.

For my fleshe is meate in dede, and my bloud is drinke in dede. He that eateth my fleshe and drunketh my bloud, dwelleth in me, and I in him. As the liuing father hath sent me, euen so lyue I by my father, and he that eateth me, shall lyue by me. This is

the bread which came from heauen, not as poure fathers haue eaten Manna and are dead. He that eateth of this breade, shall lyue euer. &

These thynges sayd he in the synagoge as he taught in Capernaum. Many therefore of his discipples, when they had heard this, said: this is an hard saying: who can abyde the hearinge of it? Iesus knewe in him selfe, that his discipples murmured at it, and saied vnto them: Doeth this offende you? What and if ye shall see the sonne of man ascende vp wher he was before? It is the spyte that quickeneth, the fleshe profiteth nothing. The wordes that I speake vnto you, are spyte and life. But there are some of you that beleue not. For Iesus knewe from the beginninge, whiche they were that beleued not, and who shoulde betraye him. And he saied: therfore saied I vnto you, that no man cometh vnto me, except it were geuen vnto hym of my father.

From that tyme many of his discipples wente backe, and walked no more wpth him. When saide Iesus to the twelue: wpll ye also go away? Then Simon peter answered: Maister to whō shall we go? Thou hast the wordes of eternal lyfe, and we beleue, and knowe thou art Christ the sonne of the lyuing God. Iesus answered the: Haue not I chosen you twelue, and yet one of you is the denyer? He spake it of Iudas Iscariot the sonne of Simon. For he it was that shoulde betraye him, and was one of the twelue. &

Mat. xvi. a

The Notes.

- (a) That is, he hath put his marke of the holy ghost on hym, whiche is lyfely wpth mynack. & what he is. Scaled.
- (b) The word of the Gospell, whiche is Christ. The bread is the true and lyuely breade of heauen, that geueth lyfe to the whole worlde.
- (c) That is, if my wordes do offend you, what doeth this wpll then the performace of them do, when offende. the sonne of man shall do in dede that he hath nowe spoken.

The. vii. Chapter.

Iesus cometh to Jerusalem at the feast, teacheth the Jewes and reproveth the. Ther are dyuers opynions of him among the people. The Pharises rebuke the officers, because they haue not taken him, and chide Pilatodemas for takinge his part.

After that, Iesus wēt about into Galyle, and would not go about in Jewry: for the Jewes soughte to kyll hym. The Jewes tabernacle feast was at hand. His (a) brethren therefore saied vnto him: get thee hence & go into Jewrye that thy discipples maye see thy workes that thou doest. For there is no man that doeth anye thyng secretly, and he him selfe seeketh to be knowne openly. If thou do such thynges shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

A

John. xxi. f

Then Iesus saide vnto them: My time is not yet come, poure time is alway ready.

Whhh. iii. The

The Gospell

of S. John.

The world cannot hate you, But me it hateth: because I testify of it, that the workers of it are evil. So ye be vnto this feast. I will not go vnto this feast, for my tyme is not yet full come. These wordes he said vnto them, and abode still in Galilee. But as soon as his brethren were gone by, he went also by vnto the feast: not openly, but as it were privately.

Then sought him the Jewes at the feast and sayde: where is he? And much murmuring was there of him amonge the people. Some said: He is good. Other said nay, but he deceyueth the people. Now be it, no man spake openly of him, for feare of the Jewes.

B De that to uerth the wil of god to kepe hys lawe: the same vnderstandeth the doctrine. **W**hy go ye aboute to kyll me? The people answered and sayde: thou hast the deuyll: who goeth aboute to kyll the? Jesus answered & sayde to the: I haue done one worke, and ye all maruaile. Moyses therfore gaue vnto you circumcision: not because it is of Moyses, but of the fathers. And yet ye on the Sabbath daye, circumsise a man. If a man on the Sabbath daye receiue circumcision without breaking of the law of Moyses: disdaine ye at me because I haue made a manne euery whit whole on the Sabbath day? Iudge not after the vtter apperance: but iudge rightuouse iudgement. The said some of them of Ierusalem: is not this he whom they go aboute to kyll? Beholde he speaketh boldly, and they saye nothing to him. Do the rulers know in dede that this is verie Christus? Nowbeit, we knowe this man whence he is: but when Christus cometh, no man shall know whence he is. The cryed Jesus in the temple as he taughte, saying: ye know me, and whence I am, ye knowe. And yet I am not come of my self, but he that sent me, is true, whom ye know not. I knowe him: for I am of him, and he hath sente me. When they soughte to take him: but no man laid hands on him, because his tyme was not yet come. Manye of the people beleued on him, and sayde: when Christus cometh, wil he do mo miracles then this man hath done?

The Pharises heard that the people murmured such thynges about him. Wherefore the Pharises and hie pnyces sente menyngers forthe to take him. When sayde Jesus vnto them: Yet am I a litle whyle with

you, and then go I vnto hym that sent me. Ye shall seeke me, and shall not fynd me: and wher I am, thither can ye not come. Then said the Jewes amonge them selues: whither wyl he go, that we may not fynd him? Wyl he go amonge the gentyls, whiche are scattered al abrode, and teach the gentile? What maner saying is this that he sayde: ye shall seeke me: and wher I am, thither can ye not come?

In the laste daye, that greates daye of the feast, Jesus stode and cryed, saying: If any man thyrst, let him come vnto me & drinke. He that beleueth on me, as saith the scripture, out of his bellye shall flowe ryuers of water of lyfe. This spake he of the spyrte whiche they that beleued on hym, should receiue. For the holy ghoost was not yet ghyfted there, because that Jesus was not yet glorified.

Manye of the people, when they hearde that sayinge, sayd: of a truth this is a pphete: other sayd, this is Christus, some sayd: what Christus come out of Galilee? Sayth not the scripture that Christus shall come of the seide of Dauid, & out of the towne of Bethleem where Dauid was? So was there dyscencion amonge the people about hym. And some of them would haue taken hym: but no man layed handes on hym.

Then came the ministers to the hie pnyces and pharises. And they sayd vnto the, whype haue ye not broughte hym? The seruantes answered: neuer man spake as this man doth. When answered them the pharises: are ye also deceyued? Doeth any of the rulers of the pharises beleue on him? But the commune people whiche knowe not the lawe, are cursed. Nicodemus said vnto the (he that came to Jesus by night and was one of them) Doth our law iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: arte thou also of Galilee? Search and loke, for out of Galilee ariseth no prophet. And euery man went vnto his owne house.

The Notes.

(a) Luke in Genesis xxi. b

(b) He that loveth the wyll of God to kepe hys lawe, the same vnderstandeth that doctrine.

(c) Luke in Mathe. v. c

The xii. Chapter.

A woman is taken in aduoutye. Christ dysputeth her. The freedom of such as followe Christ, whos they accuse him to haue dysceypled wpythin hym, and go about to stone hym.

AND Jesus went vnto mounte Oliuet, and earlye in the mornynge came agayne into the temple, and all the people came vnto hym, and he saie downe and taught them: And the Scribes & pharises brought vnto him a woman taken in aduoutye: and set hyr in the myddes, and sayde vnto hym: Maister, this womanne was taken in aduoutye even as the dede was a doynge. Moyses in the lawe comma

Freezen. To vnderstand. To kepe the lawe.

Leu. xx. b. ded vs that such shoulde be stoned. What sapest thou thereto? And thys they sayed to tēpte hym that they myghte haue wherof to accuse hym. Iesus stouped downe & wryth hys finger wrote one the grounde. And whyle they continued arryng hym, he lyfte hym selfe vp and sayed vnto them. let hym that is amonge you without syn cast the tytle stone at hym. And agayne he stouped downe and wrote on the ground. And as sone as they hearde that they wente out one by one, the eldest spake. And Iesu was lefte alone, and the woman standynge in the middes. When Iesus had lyfte vp hym selfe agayne, and sawe no man but the woman, he sayde to hir. Woman wher are those thyng accusers? Hath no man condemned the? She sayde, no manne Lorde. And Iesus said. I rather doo I condemne the no and a synne no more.

I. Iohn. i. b. Then spake Iesus agayne vnto the sayynge. I am the lychte of the world. He that foloweth me shal not walke in darknes: but shal haue the lycht of lyfe. The Pharisees sayd vnto hym. thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayed vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whither I go: But ye cannot tell whence I came and whither I go. Ye iudge after the flesh I iudge no manne. Though I iudge, yet is my iudgemente true. For I am not alone, but I and the father that set me. It is also wryten in poure lawe, that the testimonye of two men is true: I am one that beare wptnes of my selfe, and the father that sente me bereth wptnes of me.

Deu. xix. b. Then sayde they vnto hym: where is thy father? Iesus answered: ye neyther know me nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Iesus in the temple, as he taughte in the temple, and no man layed hands on him: for his tyme was not yet come.

Then sayed Iesus agayne vnto them. I go my waye, and ye shall seeke me, and shall dye in poure synnes. Whither I goo thither can ye not come. Then sayed the Jewes: wyl he kyll hym selfe, because he sayeth whether I goo thither can ye not come? And he sayed to them: ye are from beneath. I am from above. Ye are of thys world I am not of thys world: I sayde therfore vnto you, that ye shall dye in poure synnes. For excepte ye beleue that I am he, ye shal dye in poure synnes. Then sayed they vnto hym: who art thou?

Thys is And Iesus sayed vnto them: Euen the beere same thinge that I saye vnto you. I haue manye thinges to saie, and to iudge of you: but he that sente me, is true. And I speake in the world, those thinges which I haue hearde of him. Howebeit they vnderstod not that he spake of his father.

Then sayed Iesus vnto them: when ye

haue lyft vp on hie the sonne of man then shall ye knowe that I am he, and do no thyng of my selfe: but as my father hath taughte me, euen so I speake: and he that sente me, is wryth me. The father hath not lefte me alone, for I doo alwayes those thynges that please hym. As he spake these wordes, manye beleued on him.

Then sayed Iesus to those Jewes which beleued on hym: If ye continue in my wordes, then are ye my verpe Disciples, and shall knowe the truth, and the truth shall make you free. They answered hym: We be Abrahams seede, and were neuer bounde to anye man. wherfore sayest thou the, ye shal be made free? Iesus answered the: verely, verely I saye vnto you, that who soeuer committeth syn, is the seruaunte of synne. And the seruaunte abydeyth not in the house for ever. But the sone abydeyth ever. If the sonne therefore shall make you free then are ye free in dede. I know that ye are Abrahams seede, but ye seke meanes to kyll me because my saynges haue no place in you. I speake that I haue seene wryth my father: and ye do that whych ye haue seene wryth your father.

They answered and sayed vnto hym: Abraham is oure father. Iesus sayde vnto them: if ye were Abrahams chyldren, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the truth, whiche I haue herde of God, thys dyd not Abraham. Ye do the dedes of your father. Then sayed they to hym: we were not borne of fornicacion.

We haue one father, whiche is God. Iesus sayed vnto them: if God were your father, then woulde ye loue me. For I proceeded forth & came from God. Neyther came I of my selfe, but he sente me. Why do ye not know my speche? Euen because ye cannot abyde the hearing of my wordes.

Ye are of your father the deuyll, and the lustes of your father ye wyl do. He was a murderet fro the begynnyng, and abode not in the truth, because there is no truth in hym. When he speaketh a ly, then speaketh he of hys owne. For he is a lyer, and a father thereof. And because I tell you the truth, therfore ye beleue me not.

Whych of you can rebuke me of synne? if I saye the truth, wherfore doo not ye beleue me? He that is of God heareth gods wordes. Ye therfore hearethem not, because ye are not of God. Then answered the Jewes and sayed vnto hym: Say we not wel that thou arte a Samaritan, and haste the deuyll? Iesus answered: I haue not the deuyll: but I honoure my father, and ye haue dishonored me: I seeke not myne owne prayse, but there is one that seeketh and iudgeth.

Verely verely I saye vnto you, if a man kepe my saynges, he shall neuer see death. Then sayed the Jewes too hym. Howe knowe we that thou hast the deuyll. Abrahams

Com. vi. b
11. Pet. ii. a.

Abraham;

f

f

of S. John.

the Saboth daie when Iesus made þe clay
and opened his eyes. Then againe the Isha both daie
riles also aied him how he hadde receiued is broken.
his sight. He said vnto them: He put clay
vpon my eyes, and I washed and do see.
Then said some of the Ishaufes, this man
is not of God, because he kepeth not the
Saboth daie. Other said: how can a man
that is a sinner, do such miracles? And ther
was strife among them. Then spake they
vnto the blinde againe: What saiest thou
of him, because he hath opened thine eyes?
And he said: He is a prophet. But þe Jew-
es did not beleue of the fellowe, how that
he was blinde and receiued his sight, vn-
till they had called the father and mother
of him that receiued his sight. And they ax-
ed them sayinge: Is this your sonne, who
ye say was borne blinde? How doth he now
se then? His father and mother answered
them and said: We wote well, that this is
our son, and that he was borne blinde, but
by what meanes he now seeth, that can we
not tell, or who had opened his eyes, can we
not tell. He is old enough, are him let him
answer for him selfe. Suche words spake
his father and mother, because they feared
the Jewes. For the Jewes had conspired
alredy, that if any man did cōfesse that he
was Christ, he should be excommunicat out
of the synagoge, therefore said þe father
and mother: he is old enough, are him.

Then againe called they the man þ was
blind, & sayd vnto him: Beue god þ praise,
we know that this man is a sinner. He an-
swered & sayed: Whether he be a sinner or
no, I can not tel: one thing I am sure of, þ
I was blynd, and nowe I see. Then sayed
they to hym againe: What dyd he to the?
How opened he thine eyes? He answered
thē: I tolde you per whyle, and ye dyd not
heare. Wherefore wold ye heare it agayne?
wyl ye also be hys disciples? Then tated
they hym, and said: Thou art hys dyscypple,
we be Moyses disciples. Wee are sure that
God spake with Moyses, thys felowe wee
know not from whence he is.

The man answered & said vnto the: this is a marvelous thyng, that ye wote not whence he is, seynge he hath opened myne eyes. For we be sure that (a) God heareth not synners. But if any man be a worshippur of God, & do his will, hym heareth he. Sence the world began was it not heard, that any man opened the eyes of one that was borne blynd. If this man were not of God, he could haue done nothyng: They answered and sayed vnto hym: thou arte altogether borne in synne, and dost thou teache vs? And they cast hym oute.

Jesus heard that they had excommunicate hym, & as one as he had found hym, he said vnto hym: dost thou beleue on the son of God? He answered and said: Who is it Lord, that I myght beleue on hym? And Jesus sayd vnto hym: thou hast seene hym, and he it is that talketh wpyth the. And he sayd:

2. The Gospel preacheth not so remission of
synnes vnto vs, that we should contynue in
synne; but that we should change our life, and
walke in a new lyfe of the spirite, neuer purpo-
sing to synne any more.

Age dates. (b) All the holyc fathers that were before the comynge of Chryste, from the begynnege of the world, hadde the same faith in Christ that we have, wherby be called Christen.

the ix. Chapter.

¶ Thust maketh the man to be that was boyne
blend.

AND as Iesus passed by, he sawe a man whych was blynd fro his byrth. And his disciples aied him: Maister who dyd synne: this man or his father and mother, that he was borne blind? Iesus answered: Neither hath this man synned nor yet his father & mother: but that the woorkes of God shoulde be shewed on hym. I must worcke the woorkes of hym that sent me, whyle it is daye. The (a) nyghte cometh, when no man can worcke. As longe as I am in the worlde, I am the lychte of the worlde.

And as soone as he had thus spoken, he spat
on the ground, and made clay of the spittle,
and scrubbed the claye on the eyes of the blind,
and saied vnto him. Boe washe thy in the
pooles of Siloe, whiche by interpretacion,
signifyeth sent: He went his way and wa-
shed, and came againe seping. The neygh-
bours and they that had sene hym before,
howe that he was a beggar, saied: is not
this he that sate and begged? Some saied:
this is he. Other saied: he is lyke hym.

But he himselfe sayed: I am euen he.
They sayed vnto him: Howe are thyne eyes
opened then? He answered and sayd. The
man that is called Iesus made clay, & an-
ointed myne eyes, and sayed vnto me:
Go to the pole Silo and washe. And I
went and washed, and receyued my sight.
They sayd vnto him: wher is he? He sayed:
I can not tell.

Then brought they to the Pharisees, him
that a litle before was blinde: for it was

The pool
of Silo.

said: Lord I beleue, & worshipped hym. & Jesus sayed: I am come vnto iudgemente into this world, that they whiche see not, might see: & they whiche see, might be made blinde. And some of the pharisees whiche were with hym, hearde these wordes, and sayde vnto hym: are we then blinde? Jesus sayed vnto them: if ye were blinde, ye shuld haue no synne. But now ye say: we see, therfore your synne remaineth.

The Notes.

The myght (a) Thys myght is the tyme of ignorance, wher in the knowledge of Christ how he only iustifieth is lost. Then can no manne worke a good worke in the syght of God, how glorious be his workes appare.

God hear (b) That is, he hearith non that repent not, nor with no sin. are in mynde to leaue their synfulte.

The .x. Chapter.

Christ is the true Shepheerde, and the doze of shepe. Some saye Christ hath the deuill and is mad. Other saye that he speaketh not the wordes of one that hath the deuill, because he telleth the truth. The Jewes toke vp stones to cast at hym, & cald hym blasphemous, and go about to take hym.

Doze. **Tho. vii. d** **A** V + I reioyce verely I saye vnto you, he that entreteth not in by the doze into the shepefolde, but climeth vp some other waye, the same is a theefe and a robber. But that goeth in by the doze, is the shepheerde of the shepe: to hym the porter openeth, and the shepe heare his voyce, & he calleth his owne shepe by name, and leadeh them out. And whiche he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger they wyl not folowe, but wyl fle from hym, for they know not the voyce of straungers. This similitude spake Jesus vnto them: But they understood not what thinges they were whiche he spake vnto them.

Christ is **the doze.** **B** Then Jesus said vnto them agayne: I reioyce verely, I saye vnto you: I am the doze of the shepe. All, euen as many as came before me, are theues & robbers: but the shepe dyd not hear them. I am the doze: by me, if any man enter in, he shal be safe: and shal go in and out, and find pasture. The thiefe cometh not but for to steale, kill and destryoe. I am come that they might haue lyfe, and haue it more aboundantly.

Shepe- **herde.** **E. i. r. i.** **E. i. r. i. i. f.** **A** + I am the good shepheerde. The good shepheerde gyueth his lyfe for the shepe: An hyred seruaunt, whiche is not the shepheerde, neyther the shepe are his owne. Seeth the wolfe comming, and leaueh the shepe, and fleth, and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt fleth, because he is an hyred seruaunt, and careth not for the shepe. I am that good shepheerde, and know mine, and am known of myne. As my father knoweth me, eue so know I my father. And I gyue my lyfe for the shepe: and other shepe I haue which are not of this fold. Them also must I brynge, that they maye heare my

voice, and that there maye be one flocke & one shepheerde.

Therfore doeth my father leue me, because I put my lyfe from me, that I might take it again. No man taketh it from me, but I put it away of my selfe. I haue power to put it from me, and haue power to take it agayne. This commaundement haue I receyued of my father. And there was a dissencion agayne among the Jewes for these sayings, and many of them sayd: he hath the deuill, and is madde: whiche heare ye him? Other said: these are not the wordes of hym that hath the deuill. Can the deuill open the eyes of the blinde?

And it was at Hierusalem the feaste of the dedicacion of the temple, and it was winter, and Jesus walked in Solomons porch. Then came the Jewes roundabout him, and said vnto him: Howe longe doest thou make vs doubt? if thou be Christ, tell vs plainly. Jesus answered them, I told you and ye beleue not. The workes that I do in my fathers name, they be a witness of me. But ye beleue not, because ye are not of my shepe. As I sayed vnto you: my shepe heare my voyce, and I know them, and they folowe me, and I geue vnto them eternall lyfe, and they shal neuer perishe, neither shall any manne plucke them oute of my hande. My father whiche gaue them me, is greater then al, and no man is able to take them out of my fathers hande. And I and my father are one.

Then the Jewes againe toke vp stones to stone him withall. Jesus answered them: many good workes haue I shewed you from my father: for whiche of them wil ye stone mee? The Jewes answered hym, saying: For thy good workes sake we stone the not, but for thy blasphemie, and because that thou beynge a man, makest thy selfe God. Jesus answered them: is it not written in your law: I saye, ye are a goddes. If he called them Godes, vnto whome the word of God was spokt, and the scripture can not be broken, say ye then to him whom the father hath sanctified, and sent into the world: thou blasphemest, because I said, I am the son of God? If I do not the workes of my father, beleue me not. But if I do: then though ye beleue not me yet beleue the workes, that ye may know and beleue, that the father is in me, and I in hym.

Agayne they went about to take him: but he escaped out of their handes, and wente away agayne beyond Iordā, into the place wher Jhon before had baptised, and there abode. And many resorted vnto him, & said: Jhon did no miracle, but all thinges that Jhon spake of this man, are true. And many beleued on him there.

The Notes.

(a) They are called Goddes, because they are the Images and do resemble God, that is, vpon the earth, they iudge betwix man and man, and ought

The Gospell

ought by theyr vocacion to punish the offender,
and defend the innocent.

The xi. Chapter.

¶ Chy. It rapeth Lazarus from death. The
hye puestes and pharises gather a counsaill
agaynst him, to gette hym out of the waye.

mat. xxi. 1. a

A Certayne man was syck, named La-
zarus of Bethania the towne of Ma-
rye & hir sister Marthe. It was that
Mary which annointed Iesus, with oint-
ment, & wiped his fete with hir heer, whose
brother Lazarus was sycke, and his sisters
sent vnto him, sayinge: Lorde, beholde he
whome thou louest, is sick. When Iesus
heard that, he said: this infirmitie is not vn-
to death, but for the laud of God, that the
sonne of God might be playsted by the rea-
son of it. Iesus loued Marthe & hir sister,
and Lazarus. Then after he hadde hearde
that he was sycke, yet abode he two daies
apill in the same place where he was.

¶ Then after that, said he to his discip-
ples: Let vs go into Jewry agayn. His dis-
ciples sayd vnto hym: Maister, the Jewes
lately sought meanes to stone the, & wilt
thou go thither agayn? Iesus answered:
are there not twelue houres in a daye: if a
manne walke in the daye, he combleth
not, because he seeth the lyghte of this
world. But if a man walke in the night, he
combleth, because there is no light in him.
¶ This said he: and after that, he said vnto
them: oure frende Lazarus slepeth, but I
go to wake him out of sleepe. Then sayed
his disciples: Lorde if he slepe, he shal doo
well ynough. Howbeit Iesus spake of his
death, but they thought that he had spokē
of the naturall slepe. Then said Iesus vn-
to them plainely: Lazarus is deade, and I
am gladde for your sakes that I was not
there, because ye maye beleue. Neuerthe-
les let vs goo vnto him. Then said Tho-
mas which is called Didimus, vnto the dis-
ciples: Let vs also goo, that we maye dye
with him.

¶ Then wente Iesus and founde that he
had lyen in his graue four dayes alreadye.
Bethanpe was nye vnto Ierusalem, a-
bout fyftene furlongs of: and many of the
Jewes were come to Marthe and Marye
to comfort them ouer theyr brother. Mar-
the asone as she heard that Iesus was co-
ming, went and met him, but Marye late
apill in the house.

anh. xiii. 1.

¶ Then sayd Marthe vnto Iesus: Lorde, if
thou hadde bene here, my brother had not
bene deade: but neuerthelesse I know that
whatsoeuer thou askest of God, God wyl
grue it the. Iesus said vnto hir: thy brother
shall ryse againe. Marthe said vnto him:
I know that he shall ryse againe in the re-
surreccion at the last daye. Iesus said vn-
to hir: I am (a) the resurreccion and the life.
He that beleueth on me, pea though he were
deade, yet shall he lyue. And whosoever be-
leueth and beleueth on me, shall neuer dye.
Beleuest thou this? She sayed vnto hym:

of S. John.

¶ I beleue that thou art Christus
the sonne of God, which should come into
the world.

¶ And asone as she had so sayd, she wente
hir waye and called Mary hir sister, secret-
ly saying: The maister is come, and calleth
for the. And she asone as she heard that, a-
roose quickely and came vnto him. Iesus
was not yet come into the towne, but was
in the place wher Marthe met him. The
Jewes then whych were wpth her in the
house and comforted hir, when they sawe
Mary, that she rose vp halp, and wet out,
folowed hir, sayinge: She goeth vnto the
grauē, to wepe ther.

¶ Then when Marye was come wher Ie-
sus was, and saw hym, she fel doune at his
fete, sayinge vnto him: Lorde if thou had-
dest ben here, my brother had not ben deade.
When Iesus saw hir wepe, and the Jew-
es also wepe which came with hir, he gro-
ned in the spirit, and was troubled in hym
selfe, and said: Wher haue ye layed hym?
¶ They sayed vnto him: Lorde come and se.
And Iesus wept. ¶ Then said the Jewes:
Beholde, howe he loued hym. And some of
them sayd: could not he whiche opened the
eyes of the blynd, haue made also that this
man should not haue dyed? Iesus agayne
groined in himselfe, and came to the graue:
it was a caue and a stone layed on it.

John ix. 1. a

¶ And Iesus said: take ye away the stone.
¶ Marthe the sister of him that was deade,
sayd vnto him: Lorde, by this tyme he syn-
keth: for he hath ben deade these foure day-
es. Iesus said vnto hir: Sayed I not vnto
the, that if thou diddest beleue, thou shoul-
dest see the glorie of God? ¶ Then they toke
away the stone from the place where the
dead was layd. And Iesus lyft vp his eyes
and said: Father, I thanke the, because
that thou hast hearde me. I wot that thou
hearest me alwayes, but because of the peo-
ple that stand by I said it, that they maye
beleue that thou hast sent me.

¶ And when he thus had spoken, he cryed
wpth a loud voice: Lazarus come forth.
And he that was deade, came forth, bounde
hand and fote with graue bonds, and his
face was bound wpth a naphin. Iesus said
vnto them: leuse him, and let hym go. ¶ The
manye of the Jewes whych came to Marye
and had sene the thinges which Iesus did,
beleued on hym. But some of them wente
their wayes to the pharises, and told them
what Iesus had done.

¶ Then gathered the hye puestes & pha-
ryses a counsaill and sayed: What do we?
¶ This man doeth many myracles: if we let
him scape thus, all men wyl beleue on him,
and the Romaynes shall come and take a-
way our countrey and the people. And one
of them named Caphas, whych was the
hye pnest that same yere, sayed vnto the:
ye perceyue nothynge at all, nor yet consi-
der that it is expediente for vs, that one
man dye for the people, and not that all the
people

people perperhe. Thys spake he not of hym selfe, but beyng he wylde that same pere, he prophesied that Jesus shoulde dye for the people, and not for the people onely, but that he shoulde gather together in one the chyldren of God whych were scattered abrode. From that tyme forth they helde a Counsell together, for to put hym to death.

Jesus therfore walked no more openly amonge the Jewes, but wente hys waye thence vnto a countrey nyghe to b wylde-nes, into a certye called Ephraim and ther haunted wth hys Disciples. And the Jewes Easter was nye at hande, and manye wente out of the countrey vnto Jerusalem before the Ester, to purify the m selues. Then soughte they for Jesus, and spake amonge the selues as they rode in steple: What thynck ye, seing he cometh not to the feaste? The hys pnyes & pharises had geuen a commaundement that if any man knewe where he were, he shoulde shewe it, that they myght take hym.

The Notes.

Resurreccid and life (a) Chyriste calleth hym selfe the resurrection and lyfe, because he is the authoure of the resurrection and lyfe. As he sayeth: Those that be- lieue in me, wyl I rayse vp at the laste day into lyfe everlastinge, and those that are deade, shall lyue by me because they beleued in me.

The. xii. Chapter.

C Mary anoynteth Chyristes fete. Judas mur- mureth. Chyriste excludeth hym, and rydeth in- to Hierusalem.

mat. xvi. a. mar. xvi. a. **Marce.** **I** Den Jesus. vi. dayes before Easter, came to Bethanp wher Lazarus was whych was deade, and whome Jesus rased from death. Theret they made hym a Supper, and Martha serued: but Laza- rus was one of the m that sate at the ta- ble wth hym. Then toke Mary a ponde of opntmente called Nardus perfecte and precious, and anoynted Jesus fete, & wipt hys fete wth her hert, and the house was fylled wth the sauoure of the opntment. Then sayde one of hys Dpsicles named Judas Iscariot synons sonne, whych afterwarde betrayed hym: why was not thys opntmente solde for thre. C. penec, and geuen to the poore? Thys saide he not that he cared for the poore, but because he was a thefe, and kept the bagge, and bare that whych was geuen. Then sayd Jesus: Let hym alone, agaynst the tyme of my bu- ryng he kepte it. The poore alwayes shall haue wth you, but me shall ye not alwayes haue.

B Muche people of the Jewes had know- ledge that he was there, and they came not for Jesus sake onely, but that they myght se Lazarus also whom he rased fro death. The hys pnyes therfore helde a counsell that the b myght put Lazarus to death al- so because that for hys sake manye of the Jewes wente awaye, and beleued on Je- sus.

mat. xvi. a. **W** At the mozowe muche people that were

came to the feaste: when they hearde that Jesus shoulde come to Jerusalem, tocke branches of palm trees, & went & met him & cried: Hosanna, blessed is he that in the name of the Lorde, cometh kynge of Is- rael. And Jesus gotte a ponge Assie, and sate thereon, accordyng to that whych was wyrtten: feare not Daughter of Sy- on, beholde thy kynge cometh sptinge on an Asses colte. These thynges vnder- stode not his disciples at the tyme, but whē Jesus was glorified, the remembred they that suche thynges were wyrtten of hym, and that such thynges they had done vnto hym.

The people that was with hym, when he called Lazarus out of hys graue, and ray- sed hym from death, bare recoorde. There- fore mete hym b people because they heard that he had done such a myracle. The pha- rises therfore saped amonge them selues: perceyue ye howe we pnyable nothyng: beholde the woilde goeth after hym.

There were certayne Brekes amonge them, that came to praye at the feaste: the same came to Philip whych was of Beth- saida, a cite in Galile, and despyed him say- yng: Syr, we would saye se Jesus. Phil- lip came & tolde Andw. And agayne An- drew and Philip told Jesus. And Jesus answered them sayng: The houre is come that the sonne of man muste be glorified.

¶ Werely werely, I saye to you, excepte the wheate come sal into the grownd and dre it by deth alone. If it dy, it bynggeth forth muche fruite. He that loueth hys lyfe shall destroye it: and he that hateth hys life in thys woilde, shall kepe it vnto life eternal. If any man minister vnto me, let hym fo- lowe me, and whete I am, there shall also my minister be. And if anye man minister vnto me, hym wil my father honoure.

¶ Nowe is my soule troubled, and what shall I saye? Father deliuer me from thys houre. But therfore came I vnto thys houre. & a- ther gloufy thy name. Then came there a voice from heauen: I haue glorified it, and wyl gloufy it agayne. Then saped the peo- ple that stode by and heard: it thundreth. O ther sayd, an aungell spake to him. Je- sus answered & saped: It is voyce came not because of me, but for your sakes. ¶ Nowe is the iugement of thys woilde: now shall the pryncce of thys woilde be caste out. And Alif I were lyfte vp from the pearth, wyl drawe all men vnto me. Thys saped Jesus spgnifyng what death he shoulde dye.

The people answered hym: We haue hearde oute of the lawe that Chyriste aby- deth euer: and howe sapest thou then that the sonne of man muste be lyfte vp? Whis that sonne of man? Then Jesus swedyn- to the m: yet a lytell whyle is the lpghte wth you. Walke whyle ye haue lpghte, lest the darknes come on you. He that wal- keth in the darcke, woteth not wher he

mar. xvi. a. Luk. xii. f. Hosanna.

zacha. ix. d.

D Math. x. d.

Luk. ix. c. f. xvi.

E Cap. x. d.

Luk. ix. d.

John. 8.

The Gospell

he goeth. Whyl pe haue light, beleue on þe light, that pe may be the chylde of light.

¶ These thynges spake Iesus and departed, and hid himselfe fro them. And though he had done so manie miracles before the, yet beleued not they on him, that the sayinge of Esaias the prophet might be fulfilled, that he spake: Lorde, who shall beleue out saying? And to whom is the arme of the Lorde opened? Therfore coude they not beleue, because that Esaias sayeth agayne: he hath blynded theyr eyes, & hardened theyr hertes, that they shoulde not se with theyr eyes, and vnderstande with theyr hertes, and shoulde be conuerted, and I shoulde heale them. Suche thynges saied Esaias when he sawe his gloze, and spake of him. Neuerthelesse among the chiefe rulers many beleued on hym: But because of the pharisees they wolde not be acknowledge of it, lest they shoulde be excommunicate: for they loued the praise that cometh of men more then the praise that cometh of God. And Iesus cryed and saied: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me: seeth him that sent me.

¶ I am come a light into the worlde, that whosoever beleueth on me shoulde not bide in darknes. And if any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receiveth not my wordes, hath one that iudgeth hym. The wordes that I haue spoke, they shall iudge him in the laste day. For I haue not spoke of my selfe, but the father which sente me, he gaue me a commaundement what I shoulde saye, and what I shoulde speake. And I know that his commaundement is lyfe euerlastyng. Whatsoeuer I speake therfore, euen as the father bade me, so I speake.

The xiii. Chapter.

¶ Chyke washeth the dysciples fete, telleth them of Judas the traytoure, and commaundeth them earnestly to loue one another.

¶ Before the feast of Easter, when Iesus knewe that his houre was come, that he shoulde depart out of this worlde vnto the father. When he loued his, which were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuill had put in the herte of Judas Iscariot, Simons sonne to betraye him, Iesus knowynge that the father had geuen all thynges into his handes, and that he was come from God, and wente to God, rose from supper, and layed asyde his bypper garmentes, and toke a towell, & both his and gyrded himselfe. After that poured he water into a bason, and began to wash his disciples fete, and to wipe them with a towell, wherewith he was gyrd.

¶ Then came he to Simon Peter. And Peter said vnto him Lorde, shalt thou washe my fete? Iesus answered and sayed vnto

Of S. John

him: what I do, thou wotest not now, but thou shalt know hereafter. Peter sayed vnto him: thou shalt not washe my fete whyle the worlde standeth. Iesus answered him: if I washe the not, thou shalt haue no part with me. Simon Peter sayed vnto hym: Lorde, not my fete onely: but also my handes, and my heade. Iesus sayed vnto hym: he that is washed, needeth not saue to wash his fete, and is cleane euerie whyle. And ye are cleane: but not all. For he knewe hym betrayer. Therfore sayd he: ye are not all cleane.

After he had washed their fete, and receiued his clothes, and was set doune again, he sayed vnto them. Wote ye what I haue done to you? Ye call me maister and Lorde, & ye saye well, for so am I. If I then pour Lorde and maister haue washed your fete, ye also ought to washe one anothers fete. For I haue geuen you an ensample, that ye shoulde do as I haue done to you. Verily verily, I say vnto you, the seruant is not greater then his maister, neither the messenger greater then he that sent hym.

If ye vnderstande these thynges, happy are ye if ye do them. I speake not of you all, I know who I haue chosen. But that the scripture might be fulfilled, he that eateth brede with me (b) hath life by his yeles against me. Howe tell I you before it come, that whiche is come to passe, ye might beleue that I am he. Verily verily I saye vnto you: He that receiveth whomsoever I send, receiveth me. And he that receiveth me, receiveth him that sent me.

When Iesus had thus said, he was troubled in the spirit, and testifed sayinge: verily verily I say vnto you: that one of you shal betraye me. And then the disciples looked one on another, doubting of whom he spake. Ther was one of his disciples which leaned on Iesus bosome, whom Iesus loued. To him beckened Simon Peter, that he shoulde aske who it was of whom he spake. He than as he leaned on Iesus brest sayed vnto hym: Lorde who is it? Iesus answered, he it is to whom I geue a sop, when I haue dypte it. And he wet a sop, and gaue it to Judas Iscariot Simons sonne. And after the sop (c) Satan entred into hym.

Then saied Iesus vnto hym: that thou doest, doo quickly. That wille no man at the table, for what intente he spake vnto hym. Some of them thought, because Judas had the bagge, that Iesus had sayed vnto him: by these thynges that we haue neede of agaynst the feast, or that he shoulde geue some thyng to the poore. Asone then as he had receiued the sop, he went immediately out. And it was nyghte. When he was gone out, Iesus said: nowe is the son of man glorified. And God is glorified by hym: If God be glorified by him, god shall also glorifye hym, in himselfe, and shall straightwaie glorifye him.

¶ Deare chylde, yet a litle while I am with

marc. iiii. b
luk. viii. b
Act. xxi. f
Rom. xi. b

Light.

Math. xxvi. b
Mar. xiii. b
Luk. xxii. b

Math. xxi. f
Luk. xxi. a
Mar. xxi. a

Iesus was
both his
disciples
fete.

¶

Newe com-
maunde-
mentes.

Thou. ii.

with you: ye shall see me, and as I saped
vnto the Jewes, whither I go, thither can
ye not come. Also to you say I now: A new
commandement geue I vnto you, that ye
loue together, as I haue loued you, that e-
uen so ye loue one another. By this shall
all men know that ye are my disciples if ye
shall haue loue one to another. Simon Pe-
ter saped vnto him: lord whither goest thou?
Jesus answered him: Whither I go, thou
canst not follow me now, but thou shalt fo-
low me afterward. Peter saped vnto hym:
lord why can not I follow thee now? I will
geue my lyfe, for thy sake. Jesus answered
him: wilt thou geue thy lyfe for my sake?
Verely verely, I sape vnto the: the cocke
shall not crowe, till thou haue denyed me
thryse.

The Notes.

Began to
walke. &c.

(a), he washed theyr feet, to declare that he came
to minister vnto other, and not to be ministered
vnto. And further to teache by this washing,
that his ministracyon was, to purge and washe
awaye the filth of synne, which is done by the
wasyng of his blood: for the blood of Christ
sprinkled into our hartes by the worde of his
Gospell and receiued by faith: cleanse vs from
synne.

Hath lyfte
vp his hys

(b), To lyfte vp the hys, is to oppresse by vpo-
lence. For whom ye thynke or trespasse with the
hys: hym do ye vicerelye crucifye.

Nathan.

(c), Nathan was entred into hym before, as this
Euangelist affirmeth in the begynnyng of this
Chapter, but now he beganne he more to enforce
his strengthe, and more openly to shewe hym
selfe. In lyke maner the Apostles had the holpe
ghost, before Christes resurrecyon, when they
beloued in hym, when they confessed hym to be
the sonne of God. But they evidently receyued
hym, when Christ was ascended. Act. ii.

The xiiii. Chapter.

He armeth us with consolacyon
agaynst trouble, and promyseth them the ho-
ly ghost, the spirit of comfort.

And he saped vnto his disciples: Let
not your hartes be troubled. Belue
in God, and belue in me. In my fa-
thers house are many mansions. If it were
not so, I would haue told you. I go to pre-
pare a place for you. And if I go to prepare
a place for you, I will come againe, and re-
ceyue you euen vnto my selfe: that wher I
am, there maye ye be also. And whither I
go, ye know, and the waye ye knowe.

Thomas saped vnto hym: Lord we know
not whither thou goest. Also, how is it pos-
sible for vs to know the waye? Jesus saped
vnto hym: I am the way, the truth and the
lyfe. And no man cometh to the father,
but by me. If ye had knowen me, ye hadde
knowen my father also. And now ye know
him, and haue sene him.

Whilp saped vnto hym: Lord, shewe vs
the father, and it sufficeth vs. Jesus saped
vnto hym: Haue I bene so long tyme wth
you, and yett haue thou not knowen me?
Whilp, he that hath sene me, hath sene the
father. And how sapest thou then: shewe vs
the father? Beluest thou not that I am in

the father, and the father in me? The wor-
des that I speake vnto you, I speake not
of my selfe: but the father that dwelleth in
me, is he that doth the workes. Belue ye
not that I am in the father, and the father
in me? At the leaste beleue me, for the verpe
workes sake. Verely verely, I sape vnto
you, he that beleueth on me, the workes
that I doo, the same shall he do, and grea-
ter workes then these shall he do, because
I go to my father. And whatsoever ye are
in my name, that will I do (a) that the fa-
ther mighte be glorified by the sonne. If
ye shall aske any thyng in my name, I will
do it. &

+ If ye loue me, kepe my commande-
mentes, and I will praye the father, and
he shall geue you another comforter, that
he maye abyde with you euer, whiche is
the spirit of truth, whome the worlde can
not receyue, because the worlde seeth
hym not, neither knoweth hym. But ye
know hym. For he dwelleth with you, and
shall be in you. I will not leaue you a-
lesse, but will come vnto you.

Yet a litle while, and the worlde seeth me
no more: but ye shall see me. For I lyue and
ye shall lyue. That daye shall ye knowe,
that I am in my father, and you in me, and
I in you. He that hath my commande-
mentes, and kepeth them, the same is he
that loueth me. And he that loueth me, shall
be loued of my father: and I will loue him,
and will shewe mine owne selfe to him. Ju-
das saped vnto hym not Judas Iscariot
Lord, what is the cause that thou wilt
shewe thy selfe vnto vs, and not vnto the
worlde? Jesus answered and saped vnto
hym: if a manne loue me and will kepe my
sayings, my father also will loue hym,
and we will come vnto hym, and will dwell
wth hym. He that loueth me not, kepeth
not my sayings. And the wordes whiche
ye heare, are not myne, but the fathers
whiche sent me.

These haue I spoken vnto you, beyng
yet presente with you. But that comforter
which is the holpe ghost (whome my father
will sende in my name) he shall teache you
all thynges, and bryng all thynges to your
remembrance whatsoeuer I haue tolde you.

Peace I leaue with you, my peace I giue
vnto you. Not as the worlde geueth, geue
I vnto you. Let not your hartes be grieved,
neither feare ye. Ye haue heard how I saped
vnto you: I go and come againe vnto you.
If ye loued me, ye wold verelye reioyce, be-
cause I saped: I go to the father. For the
father is greater then I. And now haue I
shewed you before it come, that when it is
come to passe, ye might beleue. Hereafter
will I not talke manie wordes vnto you.
For the ruler of this worlde cometh and
hath nought in me. But that the worlde
may know, that I loue the father: therefore
as the father gaue me commandementes
euen so do I. & wyle, let vs go hence.

John. ii. The

A promysse
at this
part. i. e.
By the ke-
ping of the
comande-
mentes, is
a manne
knowne
he loueth
God.
Whoso-
euer shall
keepe
these say-
ings.

Peace.

The Gospell

The Notes.

What the
father
might be
glorified.
The spirit
of truth

(a) The father is glorified by the sonne, whom we acknowledge, and give thanks, that he gave his sonne for us to save us.
(b) He is called the spirit of truth, not only because he is true, but because he maketh the man into whom he entereth, true. Where as all that they do without the spirit, is some other thing but lies.

The xv. Chapter.

The true vine, the husband man, & the branches. A doctrine of love, and a sweet comfort against persecucion.

I am the true vine, and my father is an husbandman. Every branch that beareth not fruit in me, he will take away. And every branch that beareth fruit, will he purge, that it maye bringe more fruit. Now are ye cleane thowowe the wordes whiche I have spoken unto you. Wyde in me, and let me bide in you. As the branche can not beate fruit of it selfe, except it bide in the vyne: no more can ye, except ye abide in me.

Vyne.

I am the vine, and ye are the branches. He that abideth in me, & I in him, the same bringeth forth much fruite. For withoute me can ye do nothing. If a man bide not in me, he is cast forth as a branche, & is withered: and men gather it, and cast it into the fire, and it burneth.

Covenant.

If ye bide in me, and my wordes also bide in you, are what ye will, and it shall be done to you. Herein is my father glorified, that ye beate much fruite, and be made my disciples.

As the father hath loved me, eue so haue I loved you. Continue in my love. If ye shall kepe my commaundmentes, ye shall bide in my love, euen as I haue kept my fathers commaundmentes, and abyde in his love. These thynges haue I spoken unto you, that my love might remain in you, and that your ioye might be full.

1. Cor. 13. 13

This is my commaundment: that ye love together, as I haue loved you. Greater love then this hath no man, then that a man beflow his life for his friends. Ye are my friends, if ye do whatsoeuer I commaund you. Hence forth call I you not seruautes: for the seruant knoweth not what his lord doeth. But you haue I called friends, for all thynges that I haue heard of my father, I haue opened unto you.

Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye go and bring forth fruite, and that your fruite remaine, and that whatsoeuer ye shall aske of the father in my name, he should geue it to you. This commaunde I you, that ye love together, If the world hate you, ye knowe that it hated me before it hated you. If ye were of the world, the world would loue his owne. Howbeit, because ye are not of the world, therefore hateth you the world. Remember I saying I said unto you: I seruaunt is not greater then the lord, yett ye haue per-

of S. John.

secuted me, so will they persecute you: yett they haue kept my sayings, so will they kepe you. But all these thynges will they do unto you, for my names sake, because they haue not knowen him that sent me. If I had not come and spoken unto them, they would not haue had sinne: but now haue they no thyng to cloke their sinne withal. He that hateth me, hateth my father. If I had not done workes amonge them which none other man did, they had not sinne. But now haue they sene, and yett haue hated both me and my father: euen that the saying might be fulfilled that is written in the lawe: they hated me without a cause.

But when the comforter is come, whom I will send unto you fro the father, which is the spirit of truth, which proceedeth of the father, he shall testifie of me. And ye shall beare witness also, because ye haue ben with me from the beginning.

The Notes.

(a) He that will abyde in gods love, must kepe Gods commaundment.

1. John 1. 10

(b) In the v. chapter of this Gospel, I haue sayd that he receiveth no witness of manne. But here he sayeth that his disciples shall beare hym witness. Understand therfore, that for him selfe he needeth no witness. But for us it was necessary, that his disciples should beare witness of his truth, that thowowe them we might beleue.

The xvi. Chapter.

Comfortacion against trouble, prayers are heard thowowe Christ.

These thynges haue I sayd unto you, because ye shoulde not be offended.

When shall excommunicate you, yett the tyme shall come, that whosoever kyleth you, will thinke that he doth Gods service. And such thynges shall they do unto you, because they haue not knowen the father, neyther yett me. But these thynges haue I tolde you, that when that houre is come, ye might remember then that I tolde you so. These thynges I sayd I not unto you at the beginning, because I was present with you.

But now I go my way to hym that sent me, and none of you seeth me, whither goest thou? But because I haue sayd suche thynges unto you your hertes are full of sorrow. Nevertheless I tell you the truth, it is expedient for you, that I go away. For if I go not away, that comforter will not come unto you. But if I depart, I will send hym unto you. And when he is come, he will rebuke the world of sinne, and of righteousnes, and of iudgemente (a) Of synne, because they beleue not on me: of righteousnes, because I go to my father, and then ye shall not se me: and of iudgemente because the chiefe ruler of this worlde is iudged already.

I haue yett many thynges to saye unto you, but ye can not beate them away now. Howbeit, when he is come (I meane the spirit of truth) he will leade you into all truth.

John 16. 13

He shall not speake of himself, but what-
soever he shall heare, that shall he speake,
and he will shew you things to come. He
shall glorify me, for he shall receive of mine,
and shall shew unto you. All things that
the father hath, are mine. Therefore saied
I unto you, that he shall take of mine and
shew unto you. &

¶ After a while ye shall not see me: & againe
after a while ye shall see me: for I go to the
father. Then saied some of his disciples
amonge themselves: what is this that he
saith unto us: after a while ye shall not
see me, and againe after a while ye shall see
me, and that I go to the father. They sayd
therefore: what is it that he saith, after a
while: we can not tell what he saith.

Jesus perceived that they would be aske
him, and said unto them: This is that ye
enquire of among yourselves that I said:
after a while ye shall not see me. And againe
after a while ye shall see me. Verely verely,
I say unto you: ye shall wepe and lament,
and the world shall reioice. Ye shall sorrow,
but your sorrow shall be turned into ioye.

¶ A woman when she travaileth, hath sor-
row: because her houre is come: but as soon
as she is delivered of the childe, she remem-
bereth no more the anguish, for ioye that a
man is borne into the worlde. And ye now
are in sorrow: but I will see you againe, and
your hearts shall reioice: and your ioy shall
no man take from you. & And in that daye
shall ye aske me no question.

¶ Verely, verely, I say unto you: what so-
ever ye shall aske the father in my name, he
will geue it you. Hitherto have ye asked no
thing in my name. And ye shall receiue
it, that your ioy may be full.

These things haue I spoken unto you
in proverbes. The time will come when I
shall no more speake to you in proverbes:
but I shall shew you plainly from my fa-
ther. At that daye shall ye aske in my name:
And I say not unto you that I will speake
unto my father for you. For the father him-
self loueth you, because ye haue loved me,
and haue beleued that I came oute from
God. I went oute from the father, & came
into the worlde, and I leaue the worlde a-
gain, and go to the father.

His disciples saied unto him: loe now
speakest thou plainly, and thou blest no
proverbe. Nowe knowe we that thou un-
derstandest all things, and needest not that
any man should aske thee any question.

Therefore beleue wee that thou camest
from God. &

Jesus answered them: Nowe ye do be-
leue. Beholde the houre draweth nigh, and
is already come, that ye shall be scattered
euery man by his wayes, and shall leaue me
alone. And yet am I not alone: For the fa-
ther is with me. These wordes haue I spo-
ken unto you, & ye might haue peace. For
in the world shall you haue tribulation: but
be of good cheere, I haue overcome the world.

The Notes.

(a) The worlde is rebuked of synne, because
they beleue not. So is vaine the synne that
condemne the worlde (by the worlde vnder-
stand the wicked, reprob, and infidel, and not
all the creatures that be in the worlde) and faith
is the righteousness of beleuers. And because
the worlde and naturall reason will not knowe
this thing, but will be iustified and saved by
their owne works, the holie ghost shall re-
buke the worlde, and shew that they shall be ius-
tly condemned.

The Chapter

The most herry and louing prayer of Christ
unto his father, for all such that receiue the
truth.

These wordes spake Jesus, and he lift
up his eyes to heauen, and saied: fa-
ther, the houre is come: glorify thy son,
that thy son may glorify thee, as thou hast
geuen him power ouer all fleche, that he
should geue eternall lyfe to as manie as
thou hast geuen him. & this is lyfe eternall,
that they might knowe thee, & onely be thy
God, a whiche thou hast sent, Jesus Christ.

I haue glorified thee on the earth, I haue
finished the worke, whiche thou gauest me
to doo. And nowe glorifie me thou father
with thine own selfe, with the glory which
I had with thee before the worlde was. (a) I haue
declared thy name unto the men whiche
thou gauest me oute of the worlde. & thine
they were, and thou gauest them me, and
they haue kepte thy sayings. Nowe
they knowe that all things whatsoeuer
thou hast geuen me: are of thee. For I haue
geuen unto them the wordes whiche thou
gauest me, and they haue receiued them, &
know surely that I come oute from thee, and
do beleue that thou diddest send me. I pray
for them, & praye not for (b) the worlde, but
for them whom thou hast geuen me, for they
are thine. And all mine are thine, & thine
are mine, and I am glorified in them. And
nowe am I no more in the worlde, but they
are in the worlde, and I come to thee.

¶ Holpe father kepe in thine owne name,
them whom thou hast geuen me, that they
may be one, as we are. While I was with
them in the worlde, I kept them in thy name.
Those that thou gauest me, haue I kept &
none of them is lost, but that losse childe that
the scripture nought be fulfilled.

Nowe come I to thee, and these wordes
spake I in the worlde, that they might
haue my ioye full in them: I haue geuen
them thy wordes, and the worlde hath hated
them, because they are not of the worlde. e-
uen as I am not of the worlde. I desyre not
that thou shouldest take them oute of the
worlde: but that thou kepest them from euill. &
They are not of the worlde, as I am not of
the worlde. Sanctify them with thy truth,
thy sayinge is truth. As thou diddest sende
me into the worlde, euen so haue I sent them
into the worlde, and for their sakes sanctify
thy selfe, that they also might be sanc-
tified through the truth. I pray not for the
world, but for them that thou hast geuen me.

Alone

Mat. xii. 6.
Mar. xii. 1.
Luce. xi. 10.
Rom. xii. 1.

Mat. xxi. 1.
Luce. xii. 1.

Eternall
lyfe.

is

Psalm. 139.

The Gospel

of S. John:

alone: but for the also which thou hast beleue on me through their preaching, & they al may be one, as thou father arte in me, & I in thee: that they may be also one in vs, that the world may beleue that thou hast sente me. And that glorie that thou gauest me, haue I geuen them: that they may be one, as we are one: I in them and thou in me, that they may be made perfecte in one, and that the world may knowe that thou hast sente me, and hast loued them as thou hast loued me. Father, I will that they whiche thou hast geuen me, be with me wher I am, that they may see my glorie whiche thou hast geuen me. For thou louedst me before the making of the worlde. O righteous father, the besy worlde hath not knowen the, but I haue knowen the, and these haue knowen that thou hast sente me. And I haue declared vnto them thy name, and wil declare it, that the loue wherewith thou hauest loued me, be in them, and that I be in the.

The Notes.

I haue declared thy name, &c. The world

(a) That is the renowne and glorie, that thou art merkefull, for geuest spynnes for my sake, and art good and righteous.
(b) The worlde in this place is taken for the wycked, froward and vnbeleuers.

The xiiii. Chapter.

Christe is betrayed. The wordes of his mouth smyte the officers to the ground. Peter smiteth of Malchus ear. Jesus is brought before Anna, Caphas and Pilate.

Malchus.

When Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden into the whiche he entered with his disciples. Judas also which betrayed him knewe the place: for Jesus oft tymes resorted thither wth his disciples. Judas then after he had receyued a band of men, and ministers of the hie priestes and pharisees, came thither wth lanternes & torches, and weapons. Then Jesus knowinge all thynges that shuld come on him, went forth and sayed vnto them: whome seeke ye? They answered hym: Jesus of Nazareth. Jesus said vnto them: I am he.

Judas also whiche betrayed him, stode with them. But as soon as he had sayed vnto them: I am he, they wente backwardes and fell to the ground. And he asked them agayne whome seeke ye? They answered: Jesus of Nazareth. Jesus answered: I sayed vnto you, I am he. If ye seke me, let these go their way: that the saying might be fulfilled, which he spake of them which thou gauest me, haue I not lost one.

Simon Peter had a swearde, and drew it, and smote the hie priestes seruaunte, and cutte of his right ear. The seruaunts name was Malchus: Then sayed Jesus vnto Peter: putte vp thy swerde into the sheathe: shall I not dryncke of the cuppe whiche my father hath geuen me? Then the companie and the Captayne, and the ministers of the Jewes, tooke Jesus and

bound hym, and ledde hym awaye to Anna priest: For he was father in lawe vnto Caphas, whiche was the hie prieste that same yere.

Caphas was he that gaue counsell to the Jewes, that it was expedient that one manne shoud dye for the people. And Simon Peter folowed Jesus, and another disciple, that disciple was knowen of the hie prieste, and wente in wth Jesus into the palace of the hie prieste. But Peter stode at the doore wthoute. Then wente out that other disciple whiche was knowen vnto the hie prieste, and spake to the damsel that kepte the doore, and broughte in Peter.

Then sayed the damsell that kepte the doore, vnto Peter. Arte not thou one of this mannes disciples? He sayed: I am not. The seruautes and the ministers stode ther, and hadde made a fyre of coales: for it was colde, and they warmed themselves. Peter also stode amonge them, and warmed hymselfe.

The hie prieste asked Jesus of his disciples and of his doctrine. Jesus answered hym: I spake openly in the worlde, I euer taughte in the Synnagoge and in the temple whither all the Jewes resorted, and in secretes haue I sayed nothinge.

Why askest thou me? Are there which heard me, what I sayed vnto them? Behold they can tell what I sayed. When he had thus spoken, one of the ministers whiche stode by, smote Jesus on the face sayinge: answeredst thou the hie prieste so? Jesus answered hym: if I haue euill spoken, beare wytnes of the euill: if I haue well spoken, why smitest thou me? And Anna sent hym bound vnto Caphas the hie priest.

Simon Peter stode and warmed hym selfe, and they sayed vnto hym: Arte not thou also one of his disciples? He denyed it and sayed: I am not. One of the hie priestes seruautes, his cousin whose care Peter smote of, sayed vnto hym: dyd not I see the in the garden wth hym? Peter denied agayne, & immediatly the cock crew.

Then led they Peter from Caphas into the hall of iudgement. It was in the morninge, and they themselves went not into the iudgement hall, lest they shoud be defyled, but that they might eat the paschal lambe. Plate then went out vnto them, & sayd: what accusacion bring you agaynst this man? They answered and sayd vnto hym: If he were not an euill doer, we shuld not haue deliuered hym vnto the. Then sayed plate vnto them: take ye hym, and iudge hym after your owne law. Then the Jewes sayed vnto hym: It is not lawefull for vs to put anie manne to death: (a) That the wordes of Jesus might be fulfilled, which he spake signifying what death he shoud dye.

Then plate entred into the iudgement hall agayne, and called Jesus, & sayed vnto

mat. xxi. 2.
mar. xiii.
luk. xxi. 2.

mat. xxi. 2.
mar. xiii. 2.

mat. xxi. 2.
mar. xiii. 2.

Mat. xv. b.
mat. xviii. c.
unto hym: arte thou the kyng of the Jewes? Jesus answered. sayest thou that of thy seite or byd other tell it the of me? Pilate answered: Am I a Jewe? The Jewe own nacion and hye ppeles have deliuered the vnto me. What hast thou done? Jesus answered (b) my kyngdome is not of this world. If my kyngdome were of this world, then woulde my ministers luerie spghte, that I shoulde not be deliuered to the Jewes, but nowe is my kyngdome not from hence.

Pilate sayed to hym: Arte thou a kyng then? Jesus answered: Thou sayest that I am a kyng. For thys cause was I boine and for thys cause came I into the world, that I shoulde beare witnes vnto the truth. And all that are of the truth hear my voice. Pilate sayed vnto hym: what thyng is truth?

And when he had sayed that, he wente out agayne to the Jewes, and sayed vnto thepm: I fynde in hym, no cause at all. Ye haue a custome, that I shoulde deliuer you one lose at Easter. Wppe that I lose vnto pou the kyng of the Jewes? Then cryed they all agayne sayinge: Not hym, but Barrabas, that Barrabas was a robber.

The Notes.

That the wordes of Jesus.

(a) He had sayed that he shoulde be crucified of the Gentyles, and therefore make Pilate geue sentence on him, and not the Jewes, for the perfourmance of his worde.

My kyngdome.

(c) That is my kyngdome is not a worldly kyngdome, that consisteth in strength, in armes, in men, in the swerde, and in the subduyng of bodies thynges, but my kyngdome is spirituall, whiche is in the heartes of the sayntfull, who are not ruled by the swerde, but by the gospel.

The xv. Chapter.

Christe is crucified. He committeth hys mother to John, whiche hys bloude, and is buried.

mat. xxiii. c.
mat. xv. b.
Luc. xxi. b.
In Pilate toke Jesus and scourged hym. And f soldours wound a crown of thornes and put it on hys heade.

And they byd on hym a purple garmente, and sayd: hyle kyng of the Jewes: and they smote hym on the face. Pilate wente forth agayne and sayd vnto thepm. behold I bynge hym forth to you, that ye maye knowe that I fynde no faulte in hym. The came Jesus forth wearpnge a crowne of thorne and a purple robe. And Pilate sayed vnto them: Behold the man. When the hye ppeles and ministers sawe hym, they cryed sayinge: Crucifye hym, crucifye him. Pilate sayd vnto them. Take ye hym and crucifye hym, for I fynde no cause in him. The Jewes answered hym: we haue a law and by our lawe, he oughte to dye: because he made hym selfe the son of god.

mat. xxiii. c.
In When Pilate hearde þ sayinge, he was the more afrayde, and wente agayne into the Judgemente hall, and sayed vnto Jesus, whence art thou? But Jesus gaue hym none answer. Then sayed Pilate vnto hym: Speakest thou not vnto me? know-

est thou not that I haue power to crucifye the, and haue power to leuse the? Jesus answered: Thou couldest haue no power at al agaynst me, except it were geuen the from aboue. Therefore he that deliuered me vnto the, is more in synne. And from thenceforth sought Pilate metes to leuse hym, but the Jewes cryed, sayinge: if thou let him go thou art not Cæsars frend. For who so euet maketh hym selfe a kyng, is agaynst Cæsar.

When Pilate hearde that sayinge, he broughte Jesus forth, and sat downe to geue sentence in a place called the paucement: but in the Hebrue tounge Gabbatha. It was the saboth euen, whiche falleth in the easter feaste, and aboute the sixt houre. And he sayde vnto the Jewes: Beholde poure kyng. They cryed, awake wth hym, awake wth hym, crucify hym, Pilate sayed to them: Shall I crucifye pou kyng? The hye ppeles answered: wee haue no kyng but Cæsar. When belue- ted he hym vnto them to be crucified.

And they toke Jesus, and led him away and he bare hys crosse, and wente forthin to a place called the place of beade mens sculles, whiche is named in Hebrue Golgatha. Where they crucified hym and two other wth hym, on either syde one, and Jesus in the myddell. And Pilate wrote hys tyle and put it on the crosse. The writing was: Jesus of Nazareth kyng of the Jewes. Thys tyled maner of the Jewes. For the place where Jewes was crucified, was nye to the cite. And it was wyrtten in Hebrue, Breke, and Latyn. Then sayd the hye ppeles of þ Jewes to Pilate Wite not kyng of the Jewes: but that he sayd, I am kyng of the Jewes. Pilate answered: what I haue wyrtten, that haue I wyrtten.

Then the souldiers when they had crucified Jesus toke his garmentes & made foure partes. to euery souldier a part & also his cote & the cote was wthout seame, wroughte vpon thowme oute. And they sayed one to another: Let vs not deuyde it: but cast lottes who shall haue it. That the Scripture myghte be fulfilled whiche sayeth. They parted my raimente amonge them, and on my cote byd they cast lottes. And the souldiers byd such thynges in dede.

There stode by þ crosse of Jesus, hys mother, & his mothers sister, Mary the wife of Cleophas & Mary Magdalen. When Jesus saw hys mother, & the disciple stadyng who he loued, he said vnto his mother: we ma beholde thy son. When said he to the disciple: beholde thy mother. And from that houre the Disciple toke hir for hys owne.

After that when Jesus percepued that all thynges were perfourmed, þ the Scripture myghte be fulfilled, he sayd: I thirst. There stode a vessell full of byneger by. And they fylled a spong wth byneger & wound it about with plope, & put it to hys mouth.

C

mat. xxiii. c.
mat. xv. b.
Luc. xxi. b.

mat. xxiii. c.
mat. xv. b.
Luc. xxi. b.

mat. xxiii. c.
mat. xv. b.
Luc. xxi. b.

mat. xxiii. c.

mat. xxiii. c.

mouth. As then as Jesus had receyved of þe vineget, he sayed: It is fulfilled, and bowed hys heade, and gave up the ghost.

The Jewes then because it was the sabboth even, that the bodys shoulde not remayne upon the crosse on the sabboth daye (for the sabboth daye was an hys daye) besoughte þe plate that they legges myghte be broken, and that they myghte be taken downe. Then came the souldiers & brake the legges of the spyde, and of the other whiche was crucified wþh Jesus. But when they came to Jesus and sawe that he was deade already, they brake not hys legges: but one of the souldiers with a speare thrust him into þe side, and forthwith came there out bloud and water.

And he that sawe it, bare recorde, and hys recorde is true. And he knoweth that he sayeth true that ye myghte beleue also. These thynges were done that the scripture shoulde be fulfilled: Ye shal not bryke a bone of hym. And agayne another scripture sayeth: They shal loke on hym whom they pearced.

After that, Joseph of Aramathia (whiche was a Disciple of Jesus, but secretely for feare of the Jewes, lest he shoulde be taken downe the body of Jesus) And Pilate gave him licence. And there came also Nicodemus whiche at the begynnyng came to Jesus by nyghte, and broughte of myrrour and aloes myngled together aboute an hundred pound waight. Then toke they the body of Jesus, & wold it in linnen clothes wþh the odours as the maner of the Jewes is to burye. And in the place where Jesus was crucified was a garden, and in the garden a newe sepulchre, wherein was neuer man layed. Ther layde they Jesus because of the Jewes sabboth even, for the sepulchre was nye at hand.

The xx. Chapter.

The resurrection of Christ, who appereth to Mary Magdalen, and to all his disciples to their great comfort.

The morowe after the Sabboth daye came Mary Magdalen early when it was yet darke, unto the Sepulchre. & sawe the stone taken away fro the tounbe. When she ranne and came to Symon Peter and to the other Disciple whome Jesus loved, and sayed unto them. They have taken away the lord out of the tounbe, and we cannot tel where they have layed hym. Peter wente forth and that other Disciple, and came unto the Sepulchre. They ranne both together, and that other Disciple dyd overtake Peter, and came first to the Sepulchre. And he stooped downe and sawe the linnen clothes lyeinge, yet wente he not in.

Then came Simon Peter following him and went into the Sepulchre. & sawe the linnen clothes lye; and the napkyne that was aboute hys heade, not lyeinge wþh

the linnen cloth, but wrapped together in a place by it selfe. Then wente in also that other Disciple whiche came first to the Sepulchre, and he sawe and beleued. For as yet they knewe not the scriptures that he shoulde rise agayne from death. And the Disciples wente away agayne vnto their owne home.

Mary stode without at the Sepulchre weeping. And as she wepte, she bowed hys selfe and loked into the Sepulchre and sawe two angelles in white, sittinge the one at the heade, and the other at the fete, where they had layed the body of Jesus. And they sayed vnto her. Woman why wepest thou? She sayed vnto them: For they have taken away my Lord, & I wote not wher they have layed hym. When she had thus sayed, she turned hys selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus. Jesus sayed to hir: woman why wepest thou? Whom seekest thou? She supposinge that he had bene the gardener, sayed vnto him. Sir, if thou have borne him hysce tell me where thou haste layed hym that I maye fet hym. Jesus sayd vnto hir: Mary. She turned hys selfe and sayd vnto hym: Rabboni which is to saye, Master. Jesus sayed vnto her, & touche me not, for I am not yet ascended to my father. But goe to my brethren and say vnto them: Ascende vnto my father and your father, to my god and your God. Marye Magdalen came, & tolde the Disciples that she hadde sene the lord and that he had spoken such thynges vnto hir.

The same day at nyght, whiche was the morowe after the sabboth daye, when the doores were shut wher the Disciples were assembled together for feare of the Jewes, came Jesus and stode in the myddes, and sayd to them: peace be wþh you. And wher he had so sayed, he shewed vnto them hys handes: and hys syde. Then were the Disciples glad when they sawe the Lord. The sayd Jesus to them agayne: peace be wþh you. As my father sente me, even so sende I you. And when he sayd that, he breathen on them and sayd: Receyve the holy ghost. Whose so ever synnes ye remyt, they are remytte vnto them. And whose so ever shalnes ye retayne, they shal be retayned.

But Thomas one of the twelve, called Dydymus, was not wþh them when Jesus came. The other Disciples sayed vnto hym: we have sene the Lord. And he sayed vnto them: excepte I see in his handes the print of the napyles, and putte my fnger into the holes of the napyles; and thruste my handes into hys syde, I will not beleue. And after .viij. dayes agayne, his Disciples were wþh him, and Thomas with the. Then came Jesus wher the doores were shut, and stode in the myddes, & sayd peace be wþh you. After þe sayd he to Thomas: bringe thy fnger hither, and let me put my handes, & bringe thy hand & thrust it into my

ma. xxviii. a

Mar. xvi. c

D

E

luk. xlii. i. of xv. c. Peter is paied that is promysed.

Math. xxi. A couenaunt upon byrnyng and loquage.

Gen. xli. g. Num. ix. b. iach. xii. c. mas. xxi. d.

Mar. xv. b. Luc. xxi. g. Iohn. iii. a.

John. xxi. a. Lu. xxi. a.

F

And

syde: and be not faythles, but beleupnge. Thomas answered and sayed vnto hym: My Lorde and my God. Jesus sayed vnto hym: Thomas, because thou hast sene mee, therfore thou beleuest. Happy art they that haue not sene, and yet haue beleued.

And many other signes did Jesus in the presence of his disciples, whiche are not written in this booke. These are written, that ye might beleue that Jesus is the sonne of God, and that in beleupnge, ye myght haue life thowow his name.

The Notes.

Touch me (a) That is, because thou beleuest not that I am yet
not yet. I am yet God, but am carnall as I was before
I suffered death, therefore touch me not.
Howe men (b) Note in Mathew the. xxi. c.
had a lase, (c) Note in Mathew the. xxi. c.

The xx. Chapter.

He appeared to his disciples agayne at the sea of Tiberias, and commaundeth Peter earnestly to fede his flocke.

After that, Jesus shewed hymselfe agayne at the sea of Tiberias. And on this wyse shewed he hymselfe. They were together Simon Peter and Thomas whiche is called Didimus, and Nathaniell of Cana a cytie of Galyle, and the sonnes of Zebede, and two other of the disciples. Simon Peter sayed vnto them: I go a fyshing. They sayed vnto him: wee also wil go wth the. They went their way and entered into a shyppe straight wyse, and that nyght caught they nothinge. But whē the morynge was now come, Jesus stode on the shore: neuertheles the disciples knew not that it was Jesus. Jesus sayde vnto them: spise, haue ye any meat? They answered him, no. And he sayed vnto them: caste out the net on the right syde of the shyppe, and ye shall fynd. They cast out, and anon they were not able to draw it for the multitude of fishes.

When sayed the disciple whom Jesus loved, vnto Peter: It is the Lorde. Whē Simon Peter heard that it was the Lorde, he girded his mantel to him (for he was naked) and sprang into the sea. The other disciples came by shyppe, for they were not far from land, but as it were two hundred cubites, and they drew the net with fishes. Asone as they were come to land, they saw hoate coales and fyre laid thereon & bread. Jesus sayed vnto them: bunge of the fyre whiche ye haue now caught. Simon Peter stepped forth and drew the net to land full of great fishes, an hundred and foue. And for all there were so many, yet was not the net broken. Jesus sayed vnto them: come & dyne. And none of the disciples durst axe him, what art thou? for they knewe that it was the Lorde Jesus. When came he and toke bread and gaue them, and thus spake wyse. And this is now the thurde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

When they had dynd, Jesus sayed too Simon Peter: Simon Joanna, louest thou me more then these? He sayed vnto hym: ye Lorde, thou knowest that I loue the. He sayd vnto him: fede my lambs. He said to him agayne the second tyme: Simon Joanna, louest thou me? He sayed vnto hym: yea Lorde, thou knowest that I loue the. He sayed vnto him: fede my shepe. He sayd vnto him the thurde tyme: Simon Joanna, louest thou me? And Peter sorowed, because he sayed vnto him the thurde tyme, louest thou me, and sayed vnto hym: Lorde thou knowest all thyng, thou knowest that I loue the. Jesus sayd vnto hym: fede my shepe.

Accordyngly I say vnto the, whē thou wast yong, thou girdedst thy selfe, and walkest whither thou woldest: but whē thou art old, thou shalt stretch forth thy handes, and another shall gyrd the, & lead the whither thou woldest not. What spake he signifyinge by what death he shoulde glorifye God.

And when he had sayed thus, he sayed to him: folow me. Peter turned about & sawe that disciple whom Jesus loved, followinge, which also leaned on his breast at supper, & sayed: Lorde, whiche is he that shall betraye the? When Peter saw him, he sayed to Jesus: Lorde what shall he here do? Jesus said vnto him: If I will haue him to tarpe till I come, what is that to the? folowe thou me & then went this sayinge abroad among the brethren, that that disciple shoulde not dye. Yet Jesus sayd not to him, he shal not dye, but if I will that he tarpe till I come, what is that to the? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe that his testimonie is true.

There are also many other thyngs which Jesus dyd, the which if they shoulde be written ten euerye one, (a) I suppose the world coulde not contayne the booke that shoulde be written.

The Notes.

(a) He loveth Christ, that feedeth his lambs and shepe. I suppose. (b) This is a figurative speache, whiche doth signifye, that there were many thynges to be written that are not written. But yet there is as muche written as is necessary, and sufficient for our saluacion.

There endeth the Gospell of S. John.

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After that, Jesus shewed hymselfe agayne at the sea of Tiberias. And on this wyse shewed he hymselfe. Ther were together Simon Peter and Thomas whiche is called Didimus, and Nathaniell of Cana a cytie of Galyle, and the sonnes of Zebede, and two other of the disciples. Simon Peter sayed vnto them: I go a fyshing. They sayed vnto him: wee also wil go wth the. They went their way and entered into a shyppe straight wyse, and that nyght caught they nothinge. But whē the morynge was now come, Jesus stode on the shore: neuertheles the disciples knew not that it was Jesus. Jesus sayde vnto them: spys, haue ye any meat? They answered him, no. And he sayed vnto them: caste out the net on the right syde of the shyppe, and ye shall fynd. They cast out, and anon they were not able to draw it for the multitude of fishes.

When sayed the disciple whom Jesus loved, vnto Peter: It is the Lorde. Whē Simon Peter heard that it was the Lorde, he girded his mantel to him (for he was naked) and sprang into the sea. The other disciples came by shyppe, for they were not far from land, but as it were two hundred cubites, and they drew the net with fishes. Asone as they were come to land, they saw hoate coales and fyre laid thereon & bread. Jesus sayed vnto them: bunge of the fyre whiche ye haue now caught. Simon Peter stepped forth and drew the net to land full of great fishes, an hundred and foue. And for all there were so many, yet was not the net broken. Jesus sayed vnto them: come & dyne. And none of the disciples durst axe him, what art thou? for they knewe that it was the Lorde Jesus. When came he and toke bread and gaue them. and thus spake wyse. And this is now the thurde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

When they had dyed, Jesus saied too Simon Peter: Simon Joanna, louest thou me more then these? He saied vnto hym: ye Lorde, thou knowest that I loue the. He sayd vnto him: fede my lambs. He saied to him agayne the second tyme: Simon Joanna, louest thou me? He saied vnto hym: yea Lorde, thou knowest that I loue the. He saied vnto him: fede my shepe. He sayd vnto him the thurde tyme: Simon Joanna, louest thou me? And Peter sorowed, because he sayed vnto him the thurde tyme, louest thou me, and sayed vnto hym: Lorde thou knowest all thyng, thou knowest that I loue the. Jesus sayd vnto hym: fede my shepe.

Accordyngly I say vnto the, whē thou wast pong, thou girdedst thy selfe, and walkest whither thou woldest: but whē thou art old, thou shalt stretch forth thy hande, and another shall gyrd the, & lead the whither thou woldest not. That spake he signifyinge by what death he shoulde glorifye God.

And when he had sayed thus, he sayed to him: folow me. Peter turned about & sawe that disciple whom Jesus loved, followinge, which also leaned on his breast at supper, & sayed: Lorde, whiche is he that shall betraye the? When Peter saw him, he sayed to Jesus: Lorde what shall he here do? Jesus said vnto him: If I will haue him to tarpe till I come, what is that to the? folowe thou me & then went this sayinge abroad among the brethren, that that disciple shoulde not dye. Yet Jesus sayd not to him, he shall not dye, but if I will that he tarpe till I come, what is that to the? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe that his testimonie is true. f

There are also many other thyngs which Jesus dyd, the which if they shoulde be written ten euerye one, (a) I suppose the world coulde not contayne the booke that shoulde be written.

The Notes.

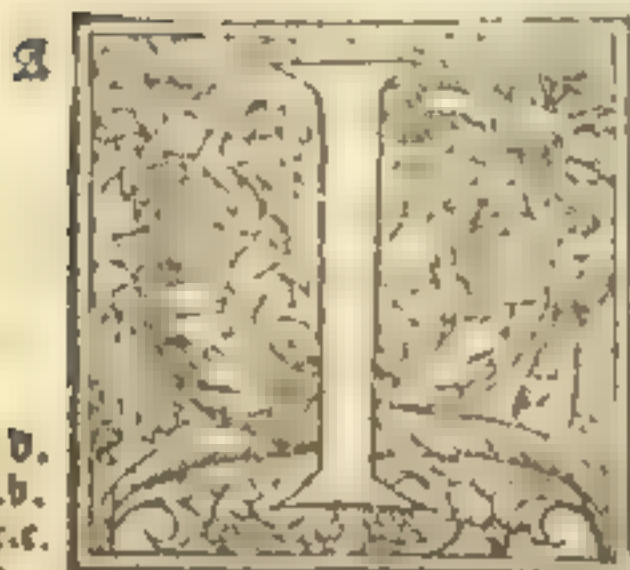
a He loveth Christ, that credeth his Lambs and shepe. **Lambs.**
b This is a figurative speache, whiche doth signifye, that there were many thynges to be written that are not written. But yet there is as muche written as is necessary, and sufficient for our saluacion. **I suppose.**

There endeth the Gospell of S. John.

The Actes of the The Actes of the Apostles, wytten by S Luke the Euangelist, which was presente at the do- ing of them.

The first Chapter.

When Christ had bydden his apostles to tarry at Jerusalem for the holy ghoſt whiche he had promysed them, he was taken vp into heauen. The Apostles retorne at the angels monicion, and geue them selues to prayer. Afterwarde at Peters counsaile, they take Matthe into Judas place, to make vp the numbre of the xii. Apostles.



In the former treatise (deare friend Theophilus) I haue witten of al þe Jesus begā to do and teache, vntill the daye I which he was taken vp, after þe through þe holy ghoſt, had

geuen commaundementes vnto the Apostles & which he had chosen: to whom also he shewed him selte alþue after his passion by manie tokens, appearinge vnto them forty dayes, and speakinge of the kingdome of God, and gathered them together & commaunded them that they should not depart from Ierusalem: but to waite for the promys of the father, & wherof ye haue hearde of me. For John baptysed wpth water, but pe & I shal be baptysed with the holy ghoſt, and that within this fewe dayes. Whe they were come together, they asked of him, sayinge: Lorde, wpte thou at this tyme restore agayne the kingdome to Israel? And he said vnto them: It is not for you to knowe the times or the seasons, which the father hath put in his owne power, but ye shall receiue power of the holy ghoſt, whiche shall come on you. And ye shall be witnesses of me in Ierusalem, and in all Jewrie, and in Samarie, and euen vnto the worldes end.

And when he had spoken these thinges, while they beheld, he was taken vp, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp to heauen as he went, beholde two men stode by them in white apparel, which also said: ye men of Galyle, why stande ye gazinge vp into heauen? This same Jesus which is taken from you into heauen & shall so come, euen as ye haue sene hym goo into heauen.

Then returned they vnto Ierusalem

Apostles. Chapter. i.

from mount Oliuet, which is nye to Ierusalem, consperring a Saboth, a, dayes 102. And when they were come in, they went vp into a parlor, where abode both Peter and James, John and Andzewe, Philippe and Thomas, Bartelmew and Matthe: James the sonne of Alphrus, and Simon zelotes, and Judas James sonne. These all continued with one accorde in prayer and supplicacion wpth the womenne, and Marpe the mother of Iesu, and wpth his brethren.

And in those dayes Peter stode vp in the middes of the disciples, and said (the numbre of names that were together, were about an hundred and twenty. Iemen and brethren, this scripture muste haue nedes bene fulfilled, which the holy ghoſt thorough the mouth of Dauid spake before of Judas, whiche was gyde to them that tooke Jesus. For he & was numbred with vs, and had obtayned felowshipp in this ministracion. And the same hath now possessed a plot of grounde with the rewarde of iniquite, and when he was hanged, brot a sunde in the myddes, and all his bowels gashed oute. And it is known vnto all the inhabitants of Ierusalem, in so much that that field is called in their mother tonge, Acheldama, that is to saye, the bloudy fiede.

It is witten in the booke of psalmes: His habitacion be void, and no manne be dwellinge therein, & and his Bishopricke let another take: Wherfore of these men, whiche haue companied with vs all the tyme that the Lord Jesus went in and out among vs, beginninge at the baptysme of John, vnto that same daye, that he was taken vp from vs, muste one be ordeyned to beate wptnes with vs of his resurreccion.

And they appoynted two, Joseph called Barsabas, whose surname was Iustus, and Matthe. And they prayed, sayinge: thou Lorde whiche knowest the hartes of all men, shewe whether of these two thou hast chosen, that the one maye take the roume of this ministracion and Apostleshippe, from the whiche Judas by traufgession fel, that he myght go to his owne place. And they gaue forth theirolotes, and the lotte fell on Matthe, and he was counted wpth the eleuen Apostles.

The Notes.

(a) The Saboth dayes tyme was aboute 10 dayes, as is mentyoned in Mathew. xxi.

The ii. Chapter.

The Apostles full of the holpe ghoſt, speake wpth dyuers tongues. Peter denyeth that they be dyonche, and teacheth by the testimonye of the Prophetes, that Christ should suffer, and they speake the power of the holy ghoſt. And when he had humbled his hearers, he comforteth them to repentance. And the compaignie of beleuers in Chyſte augmented every daye moze and moze.

When

Dec. xvi. b.
Act. xiii. c

Tongues.
Act. ii. f.
and. xi.

Mat. xlii.
Conuerts
that is hea
the or is f
tills. conu
ted to the
Jewes
sayth.

Jobel. ii. g.

mat. xxvii. c
Luk. xiii. f.

Rom. i. c.

When * the fyrste daye was come, they were all wpth one accord toge ther in one place. And sodaynly ther came a sounde from heauen, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. And there appeared vnto them cloven tonges, lyke as they had bene fyre, and it sate vpon eche of them * and they were all fylled with the holy Goste, and began to speake wpth other tonges, euen as the spyrte gaue them utteraunce.

And there were dwellinge at Hierusalem Jewes deuoute men, which were of all nations vnder heauen. When thys was noised aboute, the multitude came together & were astopned, because that euery manne hearde them speake hys owne tounge. & they wondered all and maruailed sayinge among them selues: Beholde are not all these which speake, of Galile? And nowe heare we euery man hys owne tounge wherein we were borne: Parthians, Medes and Elamites, and the inhabiteurs of Mesopotamia, of Jewrye, and of Capadocia, and of Pontus & Asia, Phrygia, Pamphylia, & of Egypte, and of the partes of Libia, whiche is besyd Syrien, & strangers of Rome Jewes, * and conuertes Brekes, and Arabians: we haue hearde them speake wpth oure owne tonges the greate workes of god. & they were all amased, and wondered, sayinge one to another: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.

But Peter stepped forth wpth the cleue and lyst vpon hys voyce, and said vnto them: Ye men of Jewry, and all ye that inhabyte Hierusalem: be thys knowe vnto pou, and wpth poure eares heare my wordes. These are not droncke, as ye suppose, for it is yet but the thyrde houre of the daye. But thys is that which was spoken by the prophet Joel. * It shalbe in the laste dayes sayeth god of my spyrte I wyl poure out vpon all fleshe. And poure sonnes and daughters shal prophesye, and poure yonge men shal se visions, and poure olde men shal dreame dreames. And on my seruauntes, and on my handmaydens, I wyl poure out of my spyrte in those dayes, and they shal prophesye. And * I wyl shewe wonders in heauen aboue, and tokens in the earth beneath, bloude and fyre, and the vapoure of smoke. The sunne shalbe turned into darcknes, and the moone into bloude, before that greate and notable daye of the Lord come. And it shalbe, that * whosoever shal call on the name of the Lord shal be saued. &

* Ye men of Israell heare these wordes. Jesus of Nazareth, a manne approued of God amonge pou wpth myracles, wonders, and signes, whiche God dyd by him in the middes of pou, as ye poure selues knowe: hym haue ye taken by the handes of vnrightheous persons, after he was deliuered by the determinate counsell and

for knowledge of God, and haue crucified, and slayne: whom god hath rayled vp and lewled from the sorowes of death, because it was impossible that he shoulde be holden of it. For Dauid speaketh of Ipm afore hande. * I sawe the Lord alwayes before me: for he is on my ryght hande, that I shoulde not be moued. Therefore dyd my herte reioyce, and my tounge was gladd. Moreover also my fleshe shal rest in hope, because thou wilt not leaue my soule in hell, neither wilt suffer thine holy, to se corruption. Thou hast shewed me the wayes of lyfe, & shalt make me ful of ioye with thy countenaunce. &

Men and brethren, let me frely speake vnto pou of the patriarke Dauid: For he is both deade and buryed, and hys sepulchre remayneth wpth vs vnto thys daye. Therefore sayinge he was a prophete, and knew that God had sworne wpth an oth to hym that the fruite of hys loynes shuld sytte on hys seate (in that Christ shoulde ryse agayne in the fleshe) he sawe before, and spake of the resurrection of Christ that hys soule shoulde not be left in hell: neither hys fleshe shoulde se corruption. Thys Jesus hath God rayled vp * wherof we all are wytnesses.

Since nowe that he by the ryght hande of god is exalted, and hath receyued of the father the promysse of the holye ghooste, he hath shewed forth that which ye now se and heare. For Dauid is not ascended into heauen but he sayde: * The Lord sayd to my Lord. Sitte on my ryght hande, vntill I make thy foes thy fote stole. So therefore let all the house of Israel knowe for a suretye, that God hath made the same Jesus whom ye haue crucified, booth Lord and Christ.

When they hearde thys, they were pricked in the hertes, and sayed vnto Peter and vnto the other Apostles. Ye men and brethren * what shal we do? Peter sayed vnto them: repente and be Baptised euery one of pou in the name of Jesus Christe for the remission of synnes, and ye shal receyue the gyfte of the holye ghooste. For the promysse was made vnto pou and to poure chyldren, and to al that are afarre, euen as manye as the Lord oure God shal call. And wpth manye other wordes bare he wytnes and exhorted them, sayinge: Saue poure selues from thys vntowarde generacion. Than they that gladly receiued hys preachinge, were Baptised: and the same daye there were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine and fellowship, and in breakynge of breade, and in prayer. And feare came ouer euery soule. And manye wonders and signes were shewed by the Apostles. And all that beleued kepte them selues together, and hadde al thynges common, and sold theyr possessions and goodes, and departed

Death.
Psalm. lxxv.

Well.

D

iii. Reg. li. 6
Psalm. cxviii.

Actes. i. a

Psalm. cxxv. a.
march. xxi. a

E

Luk. iii. b.

The Actes of the

departed them to all men as euery manne had neede. And they continued dayly wpth one accord in the temple, and brake breade in euery house, and dyd eat their meat together wpth gladnes & singlenes of herte praisynge God, and had fauoure wpth all the people: And the Lorde added to the congregacion dayly such as shoulde be saued.

The. iii. Chapter.

Peter and John goynge by to praye in the temple, do heale one that was lame from hys birth tyme, & when the people are come together to see the myracle. Peter expoundeth them the mystry of theyr saluacion by Christe, accusynge them of vnthankfulness, and exhortynge them to repentance.

The halfe is cured. **P**eter and John went by together into the temple at the ninth houre of praye. And there was a certayne man halt from hys mothers wombe, whom they brought and laied at the gate of the temple, called beutyfull, to receiue almes of them that entred into the temple. Whiche same when he sawe Peter and John, that they woulde into the temple, desyred to receiue an almes. And Peter fastened hys eyes on hym wpth John and sayd: loke on vs. And he gaue heede vnto them, trustynge to receiue some thyng of them. Then sayed Peter: Siluer and Golde haue I none, such as I haue giue I the. In the name of Iesu Christe of Nazareth, ryse vp and walke. And he toke hym by the right hand, and lyfte him vp. And immediatly his kete and ancle bones receyued strength. And he sprang. And also walked & entred wth them into the temple, walkynge and leaping, and laudyng God.

And all the people sawe hym walke and laude God. And they knewe hym that it was he, whych late & begged at the beutyfull gate of the temple. And they wondered and were sore astounded at that whych had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ran amased vnto them in Salomons porche. When Peter saw that, he answered vnto the people.

Whe me of Israel, whype maruel ye at this, or whype looke ye so stedfastlye on vs, as though by our owne power or holynes, we had made this man go? The God of Abraham, Isaac, and Jacob, the God of our fathers hath glorified his son Iesu & whype deliuered and denyed in the presence of Pilate, when he had iudged hym to be leuesed. But ye denyed the holy and iust: & and despyed a murderere to be geuen you, and kyllid & the Lord of lyfe, whom God hath rayssed to death. Of the whych we are witnesses. And his name through the faith of hys name, hath made this man sounde: whom ye se & knowe. And the faith whiche is by hym, hath geuen to hym this health in the presence of you al.

And nowe brethien I wote well that through ignorance ye dyd it, as dyd also

Apostles. Chapter. iii.

your heades. But those thynges whiche God before had shewed by the mouth of all hys prophetes, howe that Christ shoulde suffer, he hath thus wylle fulfilled. Repent ye therfore and turne, that your synnes maye be done awaye.

When the tyme of refreshing cometh, whych we shall haue of the presence of the Lorde, and when God shall sende hym, whych before was preached vnto you, that is to wytte Iesus Christe, whome heauen must receiue vntill the tyme that all thynges, whiche God hath spoken by the mouth of all hys holpe prophetes since the world began, be restored againe.

For Moyses sayd vnto the fathers. A prophet shall the Lorde your God raise vp vnto you, euen of your brethren lyke vnto me: hym shall ye heare in all thynges, whatsoeuer he shall saye vnto you. And the tyme wyl come, that euery soule, whych shall not heare that same prophete, shalbe destroyed from amonge the people. And so all the prophetes from Samuell and thence forth, as many as haue spoken, haue in like wise tolde of these dayes.

Ye are the chyldren of the prophetes & of the couenant, whych God hath made vnto our fathers, sayynge to Abraham: I am in * thy seed shall all the kynnedes of the earthe be blessed. For as much as you hath God rayssed vp hys sonne Iesus, and hym he hath sent to blesse you, that euery one of you shoulde turne from your wychednes.

The Notes.

(*) That is euen he that spake by Iesu from death vnto lyfe, and by whom all we must lyfe and liue, &c.

The. iii. Chapter.

Peter and John are taken, and brought before the counsaile of the priestes, in whose presence they defende Chylyers cause without all feare: and after they be sore threatened, they be let go. The dyssyples praye vnto god. Many sell theyr possessiones, amonge whom Joses, and Barnabas is mencioned.

As they spake vnto the people, the priestes and the ruler of the temple, and the Saduces came vpon them, takynge it greuouly, that they taught the people and preached in Iesus the resurreccion from death. And layed handes on them, and put them in holde vntill the next daye, for it was nowe euen tyme.

Howe be it, many of them which hearde the wordes, beleued: and the numbre of the men was about foure thousand.

And it chaunced on the morowe, that theyr rulers and elders, & Scribes, as Anas the chiefe prest, and Cayphas, & John and Alexander, and as many as wer of the kynred of the hys priestes, gathered together at Ierusalem, and set them before the sayd: & by what power or in what name haue ye done this spise?

Then Peter full of the holpe ghost, said vnto the: Ye rulers of the people, & eldes of Israel,

Mat. xii. d

Tr. xlii. d. Actes. vi. d.

D. Genes. xlii. d. and. xxi. d.

The Lorde of lyfe.

Saduces.

Exod. xi. d. Mat. xli. d. Actes. vi. d. Peter.

Comune.

The halfe is cured.

Mat. ix. d.

Mat. ix. d. John x. c. Act. v. c.

Mat. xlii. c. Mar. xli. c. Luk. xlii. c. Mat. xlii. c. Jh. xlii. g.

of Israel, if wee this daye are examined of the good dede done to the sicke manne, by what meanes he is made whole, be it knowen vnto pou all. and too all the people of Israel, that in the name of * Iesus Christ of Nazareth, whom ye crucified, & whom God raised againe from death, euen by him both this man stande here presente before pou whole. * This is the stone calle aspede of pou buidlers, whych is set in the chiefe place of the corner. Neither is there saluacion in anye other. * For yett also is there anye other name vnder heauen geuen to men wherin we must be saued. †

When they sawe the boldnes of Peter and John, and understood that they were vnlearned men and lay people, they marvelled, and they knewe them, that they were with Iesu: and beholdinge also the man whych was healed standing with the, they could not saye agaynst it. But they commaunded them to go aspede out of the councell, and counselled among themselves, saying: * what shall we do to these men? For a manifeste signe is done by them, and is openly knowen to all the that dwell in Ierusalem, as wee can not denye it. But that it be noised no further amonge the people, let vs threaten and charge them, that they speake henceforth to no man in this name.

And they called them, and commanded them that in no wyse they shuld speake or teache in the name of Iesu. But Peter and John answered to them and sayed: whether it be right in the sight of God to obeye pou more then God, iudge ye. For we can not, but speake that whiche we haue seene and hearde. So they threatened they them and let them go, and found nothing how to punishe them, because of the people. For all men lauded God, for * the miracle whych was done: for the man was aboute fortye yere old, on whom this miracle of healing was shewed.

Asone as they were let go, they came to thei fellows, and shewed all that the hye priestes and elders had sayed to them. And when they hearde that, they lyfte vp thei voices to God wpth one accord, and sayed: Lorde, thou art God whych hast made heauen and earth, the sea and all that in them is, whych by the mouth of thy seruauunt Dauid hast said * Why dyd the Heathen rage and the people imagin vayne thynges? The kynge of the earthe rode vp, and the rulers came together against the lord, and against hye Christe.

For of a truth against thy holy chyld Iesus, whom thou hast annointed, both Herode and also Poncius Pilate, wpth the gentyles and the people of Israel, gathered themselves together, for to do whatsoeuer thy hand and thy counsell determined before too be done. And nowe Lorde, beholde they threateninges, & graunt vnto thy seruantes with all confidence too speake thy word. So þ thou stretch forth

thy hand, that healing and signes & wonders be done by the name of the holy chyld Iesus. And asone as they had prayed, the place moued where they were trembled together, & and they were all filled wpth the holpe ghoste, and they spake the worde of God boldly.

And the multitude of them that beleued were * of one herte, and of one soule. Also none of them saied, that any of the thyngs whych he possessed, was hye owne: but had all thynges commune. And with great power gaue the Apostles witness of the resurrection of the Lord Iesus. And great grace was geuen with the all. Neither was there anye amonge them that lacked. For as many as were possessours of landes, and houses, sold them and brought the pryce of the thynges that were solde, and layed it downe at the Apostles fete. And distribution was made vnto euery man according as he had neede. And * Ioses who was also called of the Apostles Barnabas (that is to saye, the sonne of consolacion) beinge a Leuit, and of the countrey of Cypers, had lande, and solde it, and layed the pryce downe at the Apostles fete.

The Notes.

(a) That is that Iesus was risen, and that all should crye by hym.

The. ii. Chapter.

Ananias falleth downe deade for hydynge parte of hye monny, the Christen fayth is published through many miracles of the Apostles, whych bringe case into prison, are deliuered by the conuall: and bringe before the Councelle are laued through the Gamaliels counsell, and then beinge scourged with rods, bes they praye and worship God.

A Certaine man named Ananias wpth Saphira his wife solde a possession. and kept away parte of the pryce his wyfe also bringe of counsell, & broughte a certaine part, and (a) layd it downe at the Apostles fete. Then saied Peter: Ananias, howe is it, that Sathan hath fylled thyne herte, that thou shouldest lye vnto the holy ghost, and kepe away parte of the pryce of the luelod? Pertained it not vnto the one? and after it was sold, was not the pryce in thyne owne power? How is it that thou hast conceyued this thyng in thyne harte? Thou hast not lied vnto me, but vnto god. When Ananias hearde these words, he fel downe and gaue vp the ghoste. And greafe feare came on all them that hearde these thynges. And the yonge men rose vp, & put hym apart and caried hym out, and buried hym.

And it fortunied as it wer about the space of thre houres after, that hye wyfe came in, ignorant of that whych was done. And Peter sayed vnto hye: Tell me, gaue ye the land for so much? And she sayd. yea, for so muche. Then sayed Peter vnto hye: why haue ye agreed together to tempt the spirit of the Lorde? Behold, the fete of the

Is k k k. l. whiche

Math. i. c.
John. ii. b

Act. xxi. d
psal. cxviii.
mat. xxii. d

Luke. xii. f
Rom. ix. g
Galat. iii. d
1. Pet. ii. e

John. xi. f

Act. v. g.
God is
more to be
obeyed the
man.

Act. ii. b

psal. l. a.

Act. i. f.
Act. ii. a.
and. ix. b.
Act. ii. g
and. v. b.

Commune.

Lore
Act. i. d.

The resur
rection in
Iesus.

Ananias
and Sa-
phira.

The Actes of the

whiche haue buried thy husband, are at the
dore, and shall carpe the oute. Then she fell
downe straghtway at hys fete and pelded
bp the goft. And the yong men came in and
founde hys oead, and carped hit out and bu
ried hit bp hys housband. And greate feate
came on all the congregacpon, and on as
manpe as heard it.

By the handes of the Apostles * we may see many signes and woundes shewed amonge the people: And they were altogether with one accorde in * Salomons porche. And of other durst no man repne hymselfe to the: neuerthelater the people magnified them. The numbze of them that beleued in the Lord, both of men and women, grew more and more: in so much that they brought the sicke into the stretes, and layd the on beddes and palattes, that at the least way, the shadow of Peter, when he came by, might shadowe some of them. There came also a multitude oute of the cities roundabout vnto Iherusalem, bringgng speke folke, and thein whiche were vexed wpth vn- cleane spirites. And they were healed eu- ery one.

Actes. xii. n. **Saduces.** * Then the chiefe priest arose vp and all
Actes. xii. n. and. xvi. f. they that were wpth him (which is the sect
of the Saduces) and were full of indigna-
cion, and layed handes on the Apostles, &
putte them in the commune prison. * But
the aungell of the Lord by night opened
the prison doores, and brought them forth,
and sayed: go sleepe forth, and speake in
the temple to the people al the words of this
lyfe. When they heard that, they entred in
to the temple early in the morning & taught.
The chiefe priest came and they that were
wth hym, and called a counsell together,
and al the elders of the chyldren of Israel,
and sent to the prison to fetch them. Whe
the ministers came and founde them not
in the prison, they returned and tolde, say-
inge: the prison found we shutte as sure as
was possyble, & the keepers standyng with-
out befoze the doores. But when we had o-
pened, we found no man wpthin. Whe the
chiefe priest of al, and the ruler of the tem-
ple, and the hye priestes heard these thyn-
ges they doubted of them, whereunto this
would growe.

Then came one and shewed the; beholde the manne that ye put in prison, stande in the temple: And teache the people. Then wente the ruler of the temple with ministers, and brought them without violence. For they feared the people: lest they shoulde haue bene stoned. And when they hadde brought the, they set them before the counsell. And the chief priest asked them saying: *why do not we straightly commaund you that ye should not teache in this name? And behold ye haue filled Iherusalem with your doctrine, and ye intend to bring *this messias bloude vpon vs. Peter & the other Apostles answered & said. We *ought more to obey god, then man. The god of our father raised

Let. it. b.
nat. ex. b. c
Ac. ex. int. b
God must
be obeyed

Apostles . Chap. vi.

by Iesus whom he slew and hanged on tre-
 dard hath God lit vp wpyth his right hand
 to be a ruler and saupour, for to giue repen-
 taunce to Israel, and forgiuenes of syn-
 nes. And we are hys recoules, concernyng
 these thyngs, and also the holy ghost, who
 God hath geuen to them that obey hym.

When they heard that, they claues sund-
der, and sought meanes to slea them. Then
stode there vpon one in the counsell, a phari-
se named somasael, a doctoure of lawe,
had in authoritie amonge all the people, &
commaunded to put the Apostles asyde a
litle space, and sayd vnto them: Menne of
Israell take hede to poure selues what ye
entende to do as touchyng these men. Be-
fore these dayes rose vpon one Theudas bo-
astyng himselfe, to whom resorted a num-
ber of men, aboute a foure hundred: which
was slayne, and they all whych he beleued
hym were scattered abroad, and broughte
to nought. After this man arose there vpon
one Judas of Galilee in the tyme when tri-
bute began, and drew awaie much people
after hym. He also perished, and al euery as
manye as hatched to him, are scattered
abroad. And nowe I say vnto pou: refrain
your selues from these men, let them alone.
For if the counsell of this worke be of me,
it will come to nought: But and if it be of
God, ye can not deliuer it least happelye
ye be found to stryue agaynst God. And to
him they agreed, and called the Apostles,
and beate them, and commaunded that
they shoulde not speake in the name of Je-
su, and let them goo.

And they departed from the counsell *
 cecopsing that they were counted worthe
 to suffer rebuke for his name. And daily in
 the temple and in every house they ceased
 not, teaching and preaching Jesus Christ.

• The Notes.

(A) By the exchange of his money at the apostles feet, he would have bene counted to be one of the Christian congregation, and that one of the chiefe. But in the holdenng parte abacke, he declared utterly what he was, that is subtil, and an hypocrite, mistrustynge the holy ghost: whyche thing because Peter would in no case should be used amonge that sort, therfore punysshed he it so earnestly.

The. ix. Chapter.

Because a grudge role aming the Frekes,
for that they woldow as were neglected, the
Apostles chose seven men, and appointe them
the offce of that ministry. Among whom Ste-
phan worketh wonders, and is therfore tea-
hin, and brought before the counsaile of the
pastes, and is accused of the breache of Mo-
ses law.

In those dayes as þ number of the dyscyples grewe, there arose a grudge among the Brekes against the Hebrews, because they (a) wydowes were despyed in the daylye ministracion. Then the twelve called the myltitude of the dyscyples together and said: it is not mete that we should leaue the woord of God, and serue at the tables

Act. 111.4
Bamaleri

ἡγευδᾶς.

Luke xix. 41.
 Judas the
 Iscariot.

36.44.0

~~Ref. b. b~~

Zinnias
Galphita

The Actes of the

apostles Chap. vii. Fo. 1b.

1. Tim. iii. 1
Scuf deas
rons.

1 Peter. v. 6

1 Peter. v. 6
1. Tim. i. 6
u. Tim. i. 6

1 Peter. v. 6
1. Tim. i. 6
u. Tim. i. 6

1 Peter. v. 6
1. Tim. i. 6
u. Tim. i. 6

1 Peter. v. 6
1. Tim. i. 6
u. Tim. i. 6

tables. Wherefore brethren, looke ye oute among you such men as of honest repute, and full of the holpe ghoste and wisdom, whiche we may appoint to this needful busines. But we will geue out selues continually to prayer, and to the ministracion of the word. And sayinge pleased the whole multitude. And they chose Stephan a man full of fapth and of the holpe ghoste, & Philip and Prochorus, and Nicanor, and Timon, and Hermenas, and Nicholas a conuert of Antioch. Whiche they set before the apostles, and they prayed and (b) laid thei handes on them.

And the word of God increased, and the numbze of the discipples multiplied in Jerusalem greatly, and a greete company of the priestes were obedyent to the fapth. And Stephane full of fapth and power, dyd great wonders and miracles among the people. Then arose certayne of the Synagoge, whiche are called Libertines and Cyrenites, and of Alexandria, and of Cilicia, and Asia, and dysputed with Stephan. And they could not resist the wisdom, and the spirit, with whiche he spake. Then sente they in men whiche said: wee haue heard him speake blasphemous wordes agaynst Moyses, and agaynst God. And they moued the people and the elders and the scribes: and came vpon him and caught him, and brought hym to the counsell, and broughte forth the false witness whiche said: This manne ceaseth not to speake blasphemous wordes agaynst this holpe place and the lawe, for we herd hym saye: this Iesus of Nazareth shall destruy the place, and shall chaunce the ordinaunces whiche Moyses gaue vs. And all that sate in the Counsell, looked stedfastly on hym, and sawe hym face, as it had bene the face of an angell.

The Notes.

(a) That is, not indifferently looked vpon in the darly distybutyng of the comune goodes.
(b) That is, admyttinge with an open signe, them that were by the whole congregacion chosen to anye office, to declare openly they callunge. After this sorte were handes layed on Paule and Barnabas, when they were sent to preache, as is mencioned in the xlii. of this booke in. a. where appeareth that they receyued not the holpe ghoste by this puttinge on of handes: for they were before endued with the holpe ghoste.

The vii. Chapter.

Stephan pleadyng his cause before the Councyll, sheweth that God is pleased with fapth, not with Ceremonies, and that he is conuersant with good menne, withoute any tabernacle. Wherefore he hadde not trespassid agaynst the holpe place, nor agaynst God. But whyle the Jewes cryed for oute agaynst hym, he is doned to death.

Then sayed the chiefe priest: is it euen so? And he sayd: men, brethren and fathers hearken to. The God of glory appeared vnto our father Abraham, whyle he was yet in Mesopotamia, before he

dwelt in Charran, and said to him, * come out of thy countrey and from thy kynrede, and come into the land which I shal shewe thee. Then came he out of the land of Chaldey, and dwelt in Charran. And after that, as soon as his father was dead, he brought him into this land, in whiche ye now dwell, and he gaue him none inheritance in it, no not the bredth of a foote, but promysed that he woulde geue to him to possesse and to his seede after him, when as yet he had no chyldre.

* God verely spake on this wise that his seede shoulde be a dweller in a straunge land, and that they shoulde kepe them in bondage and entreate them euill foure hundred yeres. But the nacyon to whiche they shalbe in bondage, will I iudge, sayed God. And after that shall they come forth and serue me in this place. And he * gaue him the couenaunt of circumcision. And he begatte Isaac, and circumcised him the eight day: and Isaac begat Jacob, & Jacob the twelue Patriarkes.

* And the patriarkes hauing indignacy on, sold Joseph into Egypt. And god was with him, and deliuered him oute of all his aduersities, and gaue hym fauoure & wisdom in the sight of Pharaos kinge of Egypt, whiche made him gouernour ouer Egypt, and ouer all his householde.

Then * came there a deth over all the land of Egypt and Canaan, and great affliction, that our fathers founde no succour. But when Jacob heard that there was come in Egypt, he sente oure fathers first. And at the * seconde tyme, Joseph was knowe of his brethren, and Joseph kynred was made knowne vnto Pharaos. Then sent Joseph and caused his father to be broughte and all his kyn, thre scoore and thre soules. And * Jacob descended into Egypt, and dyed, both he and oure fathers, and were translated into Sichem, and were put in the sepulchre that Abraham bought for money of the sons of Hamor and Sichem.

* When the tyme of the promysed due me (whiche God had sworne to Abraham), the * people grewe and multiplied in Egypt, another kynge arose whiche knewe not of Joseph. The same dealt subtilly with our kynrede, and euill entreated oure fathers, and made them to cast out their yong chyldren, that they shoulde not remayne aluie. The same tyme was Moyses borne, & was a proper chyldre in the sight of God, which was nourished by in his fathers house. In moneths. When he was cast out, Pharaos daughter toke him by, and nourished hym by for his owne son. And Moyses was learned in all maner wisdom of the Egyptians, and was mighty in dedes & in wordes.

And when he was full forty yere olde, it came into his hert to byset his brethren the chyldren of Israel. And when he sawe one of the suffer wrong, he defended him &

Gen. xii.

Gen. xv. 5.

Gen. xvi. 9
1 Gen. xxi. 9
1 Gen. xxi. 9
1 Gen. xxi. 9

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1 Gen. xxi. 9

1 Gen. xxi. 9
1 Gen. xxi. 9
1 Gen. xxi. 9

The Actes of the

auenged hys quarell that had the harme done to hym, and smote the Egyptian.

For he supposed hys brethren would haue vnderstande howe that God by hys handes shoulde saue them. But they vnderstood not.

D And the nexte daie he shewed hym selfe vnto them as they * stroue, and wold haue set them at one agayne, sayinge: Spies, ye are brethren, why hurte ye one another? But he that dyd hys neghbour wronge, thrust hym awaye sayinge: ¶ who made the a ruler and a iudge among vs? What wilt thou saye to me, as thou dydest the Egyptian pester daie? Then sate Moses at that sayinge, and was a straunger in the land of Madian, wher he begat two sonnes.

* And when xl. yeares were expired, there appeared to hym in the wyldeynes of mount Sina, an aungell of the Lord in a flame of fyre in a bush. When Moses sawe it he woundred at the syghte. And as he drew neare to beholde, the voyce of the lord came vnto hym, * I am the God of thy fathers, the god of Abraham, the god of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then sayd the Lorde to hym: * put off thy shoes from thy feete, for the place wher thou standest, is holy ground: I haue perfectely sene the affliction of my people which is in Egypt. * I haue hearde thepyrming, and am come downe to deliuer them. And now come, and I wyl send the into Egypte.

E These Moses whom they forsoke sayinge: * who made the a ruler and a iudge? the same god sente both a ruler and a deliuerer by the handes of the aungell, whiche appeared to hym in the bush. * And the same broughte them out, shewyng wonders and signes in Egypte, and in the red sea and in the wilderness. ¶ xl. yeares this is that Moses whiche spake vnto the children of Israell: A prophet shall the Lorde poure God rapse vp vnto you of your brethren lyke vnto me, hym that ye heare.

* This is he that was in the congregacyon, in the wyldeynes wth the aungell whiche spake to hym in the mount Sina, and with our fathers. This manne receyued the word of lpe to geue vnto vs, to whom our fathers coulde not obbey, but caste it from them, and in thepyr hertes turned backe agayne into Egypte, sayinge vnto Aaron: * make vs gods to go before vs. For this Moses that brought vs out of the land of Egypte, we wote not what is become of hym. And they made a calfe in those daies and offered sacrifices vnto the image, and reioysed in the workes of theyr owne handes. Then god couned hym selfe * & gaue the by that they should worship the starres of the skye, as it is written in the booke of the prophetes. Ope off the house of Israell:

* gaue ye to me sacrifices and meate offerings by the space of xl. yere in the wilderness: And yete vnto you the taberna-

Apostles. Chap. viii.

cle of a Moloch, and the star of your god Remphan, figures which ye made to worship them. And I wil translate you beyond Babylon.

Our fathers had the tabernacle of witness in the wilderness, as he had appoynted them * speakinge vnto Moses, that they shoulde make it accordyng vnto the fashion that he had sene. Wher the tabernacle our fathers receyued and brought it in with Iesue into the possession of the Gentils, whiche God draue out before the face of our fathers vnto the tyme of * Dauid. Whiche founde fauour before god, and desired that he myght find a tabernacle for the god of Jacob. But Salomon built him an house.

Howbeit he that is higest of al, dwelleth not in temples made with handes, as sayeth the prophet: Heauen is my seate, & earth is my fote stole, what house wyl ye build for me sayeth the lord: or what place is that I should rest in: hath not my hand made al these thynges.

Ye styfnecked, and of vncircumcised hertes and eares, ye haue alwayes resisted the holpe * govt. as your fathers dyd, so do ye. Whiche of the prophetes haue not your fathers persecuted? And they haue slayned the, whiche shewed before of the commynge of that iust whom ye haue now betrayed & murdered. And ye also haue receyued a lawe ¶ by the ordinaunce of aungels, and haue not kept it.

When they hearde these thynges, they heretys claue a sunder, and they gnawed on him with theyr teth. But he beinge full of the holy geist, looked vp stedfastly with his eyes into heauen, and sawe the glory of God, & Iesus standinge on the right hand of God, & sayd: beholde, I see the heauens open, & the son of man standyng on the righthand of god. Then they gaue a shout wth a lowde voyce & stopped theyr eares, & ran vpon him al at once, and cast him out of the cite and stoned him. And the witnesses layed downe theyr clothes at a yonge mans fete named Saule. & they stoned Stephen callinge on & sayinge Lord Iesu receiue my spirit. And he kneeled downe & cryed wth a lowde voyce: Lord * lay not this speme to theyr charge. And whyle he had thus spoke, he fel a slepe. ¶ The Notes.

(a) That is to say men and women, as in Gen. se. xii. b. and. xlii. b. This is expounded in Act. viii. a.

The viii. Chapter.

¶ Whyle the faithfull mourne for Stephen, Saule wasteth the congregacion. Whylippe preacheth the Gospel in Samaria, to whom the Apostles go and obtayne the holy govt for those that beleue. The couetousnes of Simon Magus. Philp instructeth in the faith, and baptiseth the Ethiopian whiche was the Eunuch of Quene Candace.

Saule * had pleasure in hys death. And at that tyme there was a greate persecucion against the congregacion whiche was at

Exod. xxi. d. Iob. viii. b. Ioh. iii. c.

1. Reg. xvi. c. 2. Sam. vii. c. 1. Sam. xvi. c. 1. 2. Sam. vii. c.

God dwelleth not in temples or churches made with handes.

Isa. xlii. c. Deu. x. b.

Thom. vii. d. Actes. xv. b.

Psalm. xlii. c. 1. 2. Sam. vii. c.

Psalm. xlii. c. 1. 2. Sam. vii. c.

Saule

Soules. Moloch.

Act. xxi. b. Saule.

Math. x. c. at Jerusalem, and they were at * scattered
Actes ii. g. abroad throughout the regions of Iury &
Samaria, excepte the Apostles. Then de-
Math. x. c. vout men dressed Stepha, and made great
xxii. a. xvi. lamentacion ouer hym. But Saul made &
Galat. i. c. hauoke of the congregacion, entyrng into
every house, and drew oute both man and
woman, and thrust them into pryson. The
that were scattered abroad, wente euery
wher preachyng the word. Then came Phi-
lip into a ctyte of Samaria, and preached
Christe vnto the. And the people gaue hede
vnto those thynges, whych Philip spake,
with one accord, in that they heard & sawe
miracles whiche he dyd. For unclean spi-
rites cryng with loude voice, came oute
of manye that were possessed of them. And
manye taken wth palseis, and manye that
halted, were healed.

Simon And there was greatesoye in the ctyte.
Magus. And there was a certayne man called Sy-
mon, whiche before tyme in the same ctyte
used witchcraft, and bewtyched the peo-
ple of Samaria, sayinge that he was a ma
that coude do great thynges: whome they
regarded from the lest to the greatest, say-
inge: this fellow is the great power of god.
And hym they set muche by: because that of
longe tyme he had mocked them wth sor-
cery. But assone as they beleued Philip's
preachyng of the kyngdome of God, and
of the name of Jesus Christ, they were bap-
tysed both men and women. Then Simon
hymselfe beleued also and was baptysed,
and contynued wth Philip, and wondered
beholdyng the miracles and signes whych
were shewed.

C When the Apostles whych were at Jeru-
salem heard say, that Samaria had recey-
ued the worde of God, they sente vnto the
Peter and John. Whych when they were
come, prayed for them that they myght re-
ceyue the holpe ghoste. For as yet he was
come on none of them, but they were bap-
tised only in the name of Jesus Christ. * And
they layed theyr handes on them (a), and
they receyued the holy ghost.

Be. vi. b. xii. When Simon saw that thorow layinge
Actes. viii. b. on of the apostles handes on them, the ho-
ond. v. c. ly ghost was geuen, he offered them mony,
Actes. viii. d. sayng: Geue me also this power, that on
u. ciii. i. b. whomsoever I put the handes, he may re-
ceyue the holy ghost. Then sayd Peter vn-
to him: thy money perissheth with the, because
thou wouldest that the gyfte of God may be
obtayned wth mony. Thou hast neyther
part nor felowshyppe in this busynes. For
thy herte is not right in the sight of God.
Repent therfore of this thy wyckednes,
and praye God that the thoughte of thyne
herte may be forgiven the. For I perceiue
that thou art full of bitter gall and wrap-
ped in iniquyte.

D Then answered Simon, and sayed: &
Er. viii. b. praye ye to the Lorde for me, that none of
Ro. viii. b. these thynges which ye haue spoken fall on
iii. c. xiii. b. me. And they when they had testyfyed and

preached the worde of the Lorde, returned
toward Jerusalem, and preached the Gos-
pel in many ctytes of the Samaritans.
* Then the aungell of the Lorde spake un-
to Philip sayng: aryse and go South-
ward vnto the way that goeth doune from
Jerusalem vnto Gaza, whych is in the de-
sert. And he rose and went on. And beholde
a man of Ethiopia, whych was a chamber-
layne, and of great authoryte wth Can-
dace quene of the Ethiopians, and hadde
the rule of all hit treasure & came to Jeru-
salem for to praye. And as he turned home
agayne, syttinge in hys charet, he read &
sayd the prophet.

Then the spryit said to Philip: So nere
and opne thy selfe to ponder characte. And
Philip ran to hym, and heard hym reade the
prophet Esaias, and sayd: Understandest
thou what thou readeest? And he sayd: howe
can I except I had a gyde? And he despyed
Philip, that he wold come by and sit with
him. The tenoure of the scripture whych
he red, was this. * He was led as a shepe to
be slayne, and lyke a lambe dourbe before
hys shear, so opened he not hys mouth.
Because of hys b. humblenes, he was not
esteemed: who shall declare hys generacyon?
for hys lyfe is taken from the earth. The
chamberlayne answered Philip and said:
I pray the of whom speakest thou prophet
this? of hym selfe, or of some other man?

And Philip opened hys mouth, and be-
gan at the same scripture, and preached vn-
to hym Jesus. And as they wente on theyr
way, they came vnto a certayn water, and
the chamberlayne sayd: Se here is water,
I what shall I let me to be baptysed? Philip
said vnto hym: If thou beleue with al thine
hert, thou mayest. He answered and said:
I beleue that Jesus Christ is the sonne of
God. And he commaunded the charette to
stand still: And they went doune both into
the water, both Philip and also the cham-
berlayne, and he baptysed hym. And assone
as they were come out of the water, the spi-
rite of the Lorde caught away Philip, that
the chamberlayne sawe him no more. And
he went on hys way reioysyng: but Philip
was found at Azotus. And he walked tho-
row out the countrey preachyng in their cty-
tes, tyll he came to Cesaria. &

The Notes.

(a) That is, the holpe ghost dyd manifestly and
vysibly appare upon them, as he dyd vpon the
Apostles themselves as is mentyoned in the se-
conde of this booke. This was not by the ver-
tue of the laying on of handes: but by the pow-
er of God, who wold so declare the inuisible
grace of the spryit, whych he geueth to al them
that beleue in the name of Christ, and professe
the same, and to establishe them in the fayth of
the holy ghost, who was not before preachyd
vnto them.

The ix. Chapter.

C Saul going toward Damascus to take the
Christians, is Orphen of the Lorde, and bap-
tysed in the name of Christ, by Ananias.

Book. viii. fol. lvi.

He is deliuered from the Jewes, beinge let downe ouer the wall in a basket, he is compelled also at Jerusalem to hyde hym fro the crueltie of the persecutores. Peter healeth Enecas of the palsy, restoreth Lycopas to life agayne, and is lodged at Joppa wpth Silmon the Tanner.

was comforted.

Then was Saule certayne daies wpth the disciples, which wer at Damasco. And straightway he preached Christe in the synagoges, how that he was the son of god. All that heard hym were amased and sayd: Is not this he which spoiled the whiche called on hys name at Jerusalem, & came hither for the intent that he should bringe the bound vnto the hys priestes? But Saul increased in strength, and confounded the Jewes whiche dwelte at Damasco, aspying that this was very Christ.

And after a good while, the Jewes toke counsell together to kyll hym. But they laying awaite was knowne of Saule. And they watched at the gates day and night to kyll hym, & then the disciples toke him by night, and put him thowowe the wall, and let him downe in a basket.

And when Saule was come to Hierusalem, he assayed to couple him selfe with the disciples, and they wer all afrayd of him, & beleued not that he was a discypple. But Barnabas toke hym and broughte him to the Apostles and declared to them howe he had sene the Lord in the waye, and hadde spoken with hym, and howe he hadde done boldely at Damasco in the name of Iesu. And he had hys conuersacion with them at Hierusalem, and quit him selfe boldly in the name of the lord Iesus. And he spake and disputed with the Grekes, and they wente about to steale him. But when the brethren knewe of that, they broughte him to Cesaria, and sente him forth to Tharsus. Then had the congregacions rest thorow out of Jewry and Galile, and Samarie, and wer edified, and walked in the feare of the Lord, and multiplied by the comforte of the holpe ghesse.

And it chaunced that as peter walked thowow eue all quarters, he came to the saintes which dwelt at Lydda, and there he found a certain man named Enecas, which had kepte hys bed eight yere speke of the palsey. Then said Peter vnto him: Enecas, Iesus Christe make the whole. Arise, and make thy bedde. And he rose immediatly. And all that dwelt at Lydda and Asaron, saw hym, and turned to the Lord.

Then was at Joppa a certayne woman (whiche was a discipple, named Tabitha, which by interpretation is called Dorcas) the same was full of good workes and almes dedes, which she dyd. And it chanced in those daies that she was speke and dyed. When they hadde washed hyr and layed hyr in a chamber: Because Lydda was nyete to Joppa, and the disciples had heard that peter was there, they sent vnto hym, desiring him that he would not be greued to come vnto them.

Peter arose and came with them, & when he was come, they broughte him into the chamber. And all the widowes stood round aboute hym weeping, and shewing the coates

Galat. 1. 6.

Deu. viii. 8.
Leuit. 19. 27.
1. Cor. xii. 8.
Galat. 1. 6.

Saule is
converted
Act. 9. 11. 12.

Luke. 11. 14.
Actes. 11. 1.
and. xv. 1.

Ananias,

Actes. xxi. 9.
and. xxi. 9.

Act. viii. 8.
and. xv. 1.
Galat. 1. 6.

Actes. xxi. 9.
1. Cor. xii. 8.
Act. xxi. 9.

And Saule yet breathing out threate nyng and slaughter against the disciples of the Lord, wente vnto the hys priestes, and desired of him letters to Damasco to the synagoges, that if he founde any of this waye whether they were men or women, he might bringe them bound vnto Jerusalem. But as he wente on his journey, and was come nye to Damasco, suddenly ther shyned round about him a light from heauen, and he fell to the earth, and hearde a voice sayinge too him. * Saule, Saule, whye persecutest thou me? And he said: what art thou Lord? And the Lord said: I am Iesus whom thou persecutest: it shalbe hard for the to kicke agaynst the pricke. And he both trembling and astonied, sayd: * Lord, what wilt thou haue me to do? And the Lord said vnto him: arise, and go into the city, and it shalbe told the what thou shalt do.

Then the men which journeyed with him, stode amased for they hearde a voice, but saw no man. And Saul arose fro the earth, and opened his eyes, but sawe no man. The led they hym by the hand and broughte hym into Damasco. And he was .iii. daies without sight, and neither eat nor dranke. And there was a certayne discipple at Damasco, named Ananias, and to him said the lord in a vision: Ananias.

And he said: beholde, I am here Lord. And the Lord sayd vnto him: arise, & go into the street, which is called straight, and seke in the house of Judas, after one called Saul, of Tharsus. For behold he prayeth, and hath sene in a vision, a manne named Ananias, commung in to him, and putting his handes on him, that he might receiue his sight.

Then Ananias answered: Lord, I haue heard by manne of this man, & howe much euil he hath done to thy (a) saintes at Jerusalem, and here he hath authorite of the hys priestes to binde all that call on thy name. The Lord said vnto him: go thy wayes: for he is a chosen vessel vnto me, to beate my name before the gentiles and kinges, and the chyldren of Israel. For I wyl shew him how great thinges he must suffer for my names sake.

* Ananias went his way and entred into the house, and put hys handes on him, and said: brother Saul, the Lord that appered vnto the in the waye as thou camest, hath sente me, that thou mightest receiue thy sight, and be filled with the holpe gose. And immediatly ther fel from his eyes as it had bene scales, and he receyued sight, & arose and was baptised, and receyued meat and

Saule is
persecu-
ted.
1. Cor. xii. 8.
1. Re. xii. 6.
2

Act. xxi. 9.

Enecas.
Act. ix. 8.
marke ii. 10.
Luke. v. 18.
Job. v. 6.
Act. iii. 6.

Tabitha.
Dorcas.

act. x. v. a
act. x. vi. f.
luke. vii. c
Sapnets.

coates and garments, which Dorcas made while she was with them. And Peter putte them all forth, and kneeled doune and praised, and touned him to the body, and sayd: Tabitha * arise. And she opened hir eyes, & when she sawe Peter, she saie vp. And he gaue hyr the hande and lyft hyr vp, and called the Sapnets and widdowes, & shewed hyr aliue. And it was knowne thowowte all Joppa, and manye beleued on the lord. And it fortuned that he taried many dayes in Joppa with one Simon a Tanner.

The Notes.

(a) In the scripture, all suche are called Sapnets, as doo be true and truste the promyses of God, and frame theyr lyuing to the rule of gods holpe worde. And all such are sainctes, even while they per lyue on the earth. It needeth not therfore to saye for the popes canonizacyn to make them sapnets an hundred yeares after theyr death.

The .x. Chapter.

Cornelius the Centurion at the aungeth bydding sendeth for Peter, who is taught by a vyson that God sheweth hym, not to despyse the Gentyle. Wherfore he goeth and preacheth Chrystes Gospel to Cornelius and his household. Whiche after they receyue the holpe ghoſte, are baptysed.

Cornelius.

There was a certaine man in Cesaria, called Cornelius, a Capitaine of the souldyers of Italye, a deuout man, & one that feared God with al his household, which gaue almes to the people, and praised God alway. The same man saw in a vyson evidently aboute the nyynth houre of the day, an angell of God commyng vnto him, and saying vnto him, Cornelius. Whē he looked on him, he was affraid and sayd: what is it Lorde? He saied vnto hym. (a) Thy prayers and * al thy almeses at come vp into remembraunce before God.

And now send inenne to Joppa, and call for one Simon named also Peter. He lodgeth with one Simon a Tanner, whose house is by the sea side. He shall tell the what thou oughtest to do. When the angell whych spake vnto Cornelius, was departed, he called two of his household seruantes, and a deuout souldier of the that waited on him, and told them all the matter, and sent them to Joppa.

On the morow as they wente on theyr iorney, and drew nye vnto the cite, Peter went vp into the top of the house to praye aboute the sixt houre. Then were he an hongred, and would haue eaten. But whil they made ready, he fel into a traunce, and saw heauen opened: and a certayne vessel come doune vnto him as it had ben a great sheet knit at the foure corners, and was let down to the earth, wherein were * al maner of foure footed beastes of the earth, & beestmen and womnes, and foules of the ayer. And there came a voyce to him: ryse Peter, kyl and eate. But Peter sayed: God forbiddeth Lorde, for I haue neuer eaten anye thyng that is comen oz vncleane: And the

act. x. d.
Deu. xii. a.
Peters vii.
pon.

voice spake vnto him agayne the seconde time: what God hath cleensed that make thou not comen. This was done thysse, and the vessel was receyued by agayne into heauen.

Whyle Peter mused in himselfe, what this vyson whych he had sene, meant: beholde, the men which were sent from Cornelius had made inquirance for Simons house, and stode before the doore. And called out one and ased whether Simon whych was also called Peter, were lodged there. Whyle Peter thought on thys vyson, the spyt sayed vnto him: Beholde men seke the, arrie therfore, get the doune, and goe with them, and doute not, for I haue sent them. Peter went doune to the men, which were sente vnto him from Cornelius, and sayd: Behold, I am he whom ye seke, what is the cause wherfore ye are come? And they sayed vnto him: Cornelius the capitaine, a iust man and one that feareth God, and of good repute amonge all the people of the Jewes, was warned by an holy angel to sende for the into his house, and to hear wordes of the. Then called he them in, and lodged them.

And on the morow Peter wente awape wpyth them, and * certayne brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. And Cornelius waited for them, and had called together his kynsmen, and speccial frendes. And as it chaunced Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped him. But Peter toke him vp, sayinge: stand vp & for euen I my selfe am a man. And as he talked with hym, he came in, and found manye that were come togther. And he said vnto them: Ye know how that * it is an vnlawfull thyng for a man that is a Jewe, to companie oz come vnto an aliaunt: but God hath shewed me that I should not call anye man comen, oz vncleane: Therfore came I vnto you wpythout sayinge naye, as soone as I was sente for. Nare therfore, for what intent haue ye sente for me?

And Cornelius sayed: Thys day now four dayes I fasted, and at the nyynth houre I prayed in my house, and beholde, a man stode before me in bryght clothynge, & said: Cornelius, thy prayer is hearde, and thyne almes deedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Simon which is also called Peter. He is lodged in the house of one Simon a Tanner by the sea syde, the whych as soon as he is come, shall speake vnto the. Then sente I, for the immediatlye, & thou hast well done for to come. Nowe are we here present before God, to heare all thynges that are commaunded vnto the of god. The Peter opened his mouth & saied. Of a truth, I perceiue that * God is not parciall, but in all people he that feareth him & worketh rightuousnes, is accepted with him.

Is k k k. iii. Ye

act. x. d.
act. x. d.

act. x. d.

act. x. d.
act. x. d.
act. x. d.

act. x. d.

act. x. d.

act. x. d.
act. x. d.
act. x. d.
act. x. d.

The Actes of the

1870. 1871. 1872.
 1873. 1874. 1875.
 1876. 1877. 1878.

8
 Chap. 1st. c.

Re. xxi. b
John. xxi. b
mar. xxi. b
mar. xvi. b.
Luc. xxi. f
mich. vii. b
Apth is
the temis-
tis of sin-
nes.
Actes. ii. a.
The holpe
ghost com-
meth with
outlaping
on of ban-
des.

The Sates.

CHAPTER 1
RINGS,

These menne conspice not the doctrine
of Paul, whiche is, what loue woche it be,
that proceedeth not of faich, is synne in the
syghte of God. No remedy therfore, Cornelius
must needs haue saueh before he coulde do anye
woche that myght be acceptable in the syght of
God.

The n. Chapter.

✠ Peter began accused forgoing to the gentiles, especially hymselfe. Barnabas is sent

Apostles, Chapter. xi.

to Antioch, where first the faithful receive the name of Christians. Agabus prophesied to them of a dearth to come.

And the Apostles & the brethren that were thoroughout Jewry, heard saie, that the Heathen had also receiued the worde of G D D: And when Peter was come vnto Hierusalem, they of the circumcision reasoned with him, sayinge. ¶ Thou wentest into men vn-circumcised, and eatest with them.

Then peter beganne and expounded the thing in order to them, saying. * I was in the cite of Toppa prayinge, and in a traunce I sawe a vpspon, a certayne vessel descend, as it had ben a large linnen cloth, let downe from heauen by the foure corners, and it came to mee. Into the whiche when I had fastened mine eyes, I considered and sawe foure foted beastes of þe earth and vermin, wormes. and foules of þe aier. And I hearde a voice saying vnto me: arise peter, slay and eat. And I said: God forbid. For he said: for nothinge is common or vncleane, hath as anpe tyme entred into my mouth. But the voyce answered mee agayne from heauen, count not thou those things common, which God hath cleensed. And it was done thre tymes. And al was taken vp agayne into heauen.

And behold, immediatly there were in-
men come vnto the house wher I was, sent
from Cesaria vnto me And the spirit saied
vnto me, that I Would go with them, with-
out doubting. Moreover, these six bre-
thren companied me: and wee entred into
the mans house And he shewed vs how he
had seene an aungell in his house, whiche
stode and saied to him: Send men to Jop-
pa, and call for Simon, named also Peter:
he shall tell the wordes, wherby both thou
and all thyne house shall be saured. And as I
began to preach, the holy ghost fel on thē,
as he did on vs at the beginninge.

Then came to remembre the woꝛdes of the Loꝛde, how he said: ꝛ John baptised with water, but ye shalbe baptised with the holy ghost. For as muche then as God gaue them lyke gistes, as he did vnto vs whē we beleued on slood Iesus Christ, what was it, that it shold haue withstand God? When they hearde this, they helde their peace, and glorified God, saying: the hath God also to the Gentyles graunted repentance vnto lyfe.

They which were scattered abroad thow
row the affliction that rose about Stephā,
walked thow out tyll they came to Ihe
nices and Cipres, and Antioche, preaching
the worde to no man, but vnto the Jewes
only. Some of them were men of Cppers &
Syrzene, whpche when they were come in
to Antioche, he spake too the Grekes, and
preached the Lorde Iesus. And the hande
of the Lorde was wpth them, and a greate
numbie beleued and tourned to the Lorde.

Expenditures of these ethnographies came to the

Barnabas sent to Antioche. **Actes. xlii. 2**
Barnabas baseth Paule.
 eares of the congregacion whiche was at Hierusalem And they sente forth Barnabas, that he should go vnto Antioche. Whych when he was come, and had sene the grace of God, was glad, and exhorted them all that with purpose of herte they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of fapth, & muche people was added vnto the Lorde. Then departed Barnabas to Tarsus for to seke Saule. And when he had found him, he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there, and taught much people, in so muche that the discipples of Antioche were the first that were called Christians.

1. cor. xvi. 8
 11. cor. viii.
 and. 17. d.

In those dayes came Prophetes from Hierusalem vnto Antioch. And there stode vp one of them, named Agabus, and signified by the spirit that ther should be great dearth thorowout all the world, which came to passe in the Emperour Claudius dayes. Then the discipples euery man accordynge to hys abilitie, purposed to send succour vnto the brethren, which dwelt in Jewrye. Whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saule.

The Notes.

(a) The Jewes called that commune, the eating wherof they were forbidden in the old law, because it was accompted vnpure and vncleane.

The. xii. Chapter.

Herode slayeth James with the swerde, and casteth Peter in prison, whiche is deliuered by the aungell. The hyngs displeasure whych he toke with the Tyrians and Sidonians, is appeased, but when he taketh vpon hym the honour due to God, he dyeth all to be eaten with wormes.

Mat. xlii. e
and. xviij. a
James &
brother of
John is
killed.
Peter is
taken.
Quaterni
ons of sol-
dours is
four com-
panies of
souldy-
ers.
Actes. v. b

In that tyme Herode the kyng stretched forth hys handes to bere certayne of the congregacion. And he killed James brother of John with the swerde: and because he saw that it pleased the Jewes, he proceeded forther and toke Peter also. Then were the dayes of swete breade. And when he hadde caught hym, he put hym in prison, and deliuered him to foure quarters of souldyers to be kepte, intending after easter to bring hym forth to the people. Then was Peter kept in prison. But prayer was made without ceasinge of the congregacion vnto God for hym. And when Herode wold haue brought him out to the people, the same nyght slept Peter between two souldyers bound with chaines, and the keepers before the doore kept the prison.

Peter is
lewled.

And beholde, the aungell of the Lorde was there presente, and a lyght shined in the lodge. And he smote Peter on the syde, and stered hym vp, saying: aryse vp quickly. And hys chapnes fell of from hys handes. And the aungell sayed vnto hym: gyde

thy selfe and bynd on thy sandales. And so he did. And he sayed vnto hym: caste thy mantle aboute the, and folowe me. And he came out and folowed hym, and wist not that it was truthe whiche was dore by the aungell, but thought he had sene a visyon. When they were past the first and the second watch, they came vnto the prison gate, that leadeth vnto the cytie, whiche opened to them by his owne accorde. And they went out and passed by thorow one strete: and by and by the aungell departed from hym.

And when Peter was come to himselfe, he sayed. Howe I knowe of a surety, that the Lorde hath sent hys aungell, and hath deliuered me out of the hande of Herode, and from all the wapyng for of the people of the Jewes. And as he considered the thyng, he came to the house of Marpe the mother of one John, whiche was called Marke also, where manye were gathered together in prayer. As Peter knocked at the entry doore, a damsel came forth to harken, named Rhode, when she knewe Peters voice, she opened not the entry for gladnes, but ran in and tolde howe Peter stode before the entree. And they sayed vnto her: thou art mad. And she bare the downe that it was euen so. Then said they: it is hys aungell. But Peter continued knocking. And when they had opened the doore, and saw hym, they were astonied. And he benched vnto them with the hande to holde the peace, and tolde them by what meanes the Lord had brought him out of the prison. And he sayed: goo, shew thesethynges vnto James and to the brethren. And he departed and went into another place.

Assone as it was daye, ther was no lytle ado amonge the souldyers, what was become of Peter. When Herode had called for hym, and founde hym not, he examyned the keepers, and commaunded them to be carried awaye. And he descended from Jewry to Cesarea and ther abode. Herode was displeased with them of Tyre and Sidon. And they came all at once, and made intercession vnto Blastus the kyngs chamberlen, and desired peace, because their country was nourished by the kynges lande. And vpon a daye appointed, Herod arrayed hym in royal apparel, and set hym in hys seate, and made an oracion vnto them. And the people gaue a shout, sayinge: it is the voice of a God, and not of a man. And immediately the aungell of the Lorde smote hym, because he gaue not God the glory, and he was eaten of wormes, & gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas and Paule returned to Hierusalem, when they hadde fulfilled their offyce, and tooke with them John whych was also called Marke.

The. xiii. Chapter.

The spirit commaundeth to take out Paul and Barnabas for hys purpose, whiche go o

Sandales at soles to be bounde vnder the fete.
Actes. v. d
and. xvi. f

This John is y laine Marke & wryt the Gospel of Marke.
Actes. i. d

Actes. xlii. e.

Herode is slayn and eaten of wormes.
John is
Marke
the Euan-
gelist.
Actes. xlii. e

of in the Prophetes: Behold ye despylers, and wonder, and perishe ye: for I do a work in your dayes, whiche ye shal not beleue, if a man would declare it pou.

When they were come out of the Synagoge of the Jewes, the gentyles besoughte that they would preache these wordes to them on the Saboth folowynge. When the congregacion was broken vp, many of the Jewes and vertuouse Conuerteres folowed Paul and Barnabas, which spake to the people and exhorted them to continue in the grace of god. And the next Saboth day came almost the whole cite together to hear the word of God. When the Jewes sawe the people, they were full of indignacion, and spake against those thynges whiche were spoken of Paul, speaking against it, and railing on it. Then Paul and Barnabas were bold, and said: it was mete that the word of God should first haue bene preached to you. But seynge ye putte it from you, and thinke your selues vnworthy of euerglastynge lyfe, lo, we turne to the Gentyles: For so hath the Lord commanded vs. * I haue made the a lyght to the Gentyles. & thou be the saluacion to the ende of the world.

The Gentyles hearde and were glad, & glorified the word of the Lord, and beleued, euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lord was published thorowoute all the region. But the Jewes moued the worshipfull & honorable women, and the chiefe men of the cite, and raised persecucion agaynst Paul and Barnabas, and expelled them out of their coastes. And they * toke of the dust of theyr feete against them, and came vnto Iconium. And the discipples were filled with ioye, and wylth the holy ghost.

The Notes.

Prophetes (a) Loke after in the xii Chapter. & (b) Loke before in the vi. Chapter. **But theyr handes.** (c) That is by interpretacion, Jesus son. This name hadde thys forer gotten to blynde the world wythal. As now our sorcerers and conuincers when they go to worke: they fall to crosseynge and praynge wylth all helpe wordes, to deceyue the people wythall, to make them beleue that they rather talke wylth god then wylth the Deuyl. Thys sorcerers name was Elimas, by interpretacion, sayth & tert, whych as Cras. affirmeth in his Paraphrases) souerth as much in the wyll as a great & falsse Prophet. **Barnabu.** (d) Of the name of Paul doo many dyspute: but the mooste allowed oppynion is, that of the hebreus he was call. d Paul, and after the maner of speache of the Gentyles and Romaynes he was called Paul. **Paul.** (e) These peaces muste be reherbed from theyr commynge out of Egypt. & so. xii not from their synn iudge. Jud. i.

The xiiii. Chapter.

Although an vprore of the Jewes, Paul and Barnabas are driven from Iconium. Paul healeth a lame man at Listra, and forsyddeth them to do sacryfyce vnto hym, and is stoned through the setting on of the Jewes, from thence he goeth to many congregacions and ordeyneth presbyters, and then retourneth

wylth Barnabas vnto Antioche.

And it fortuned in Iconium that they went both together into the Synagoge of the Jewes, and so spake, & a great multitude bothe of the Jewes and also of the grekes, beleued. But the vnbeleuyng Jewes stired vp and vnquieted the myndes of the Gentyles agaynst the brythren. Longe tyme abode they ther, and quit them selues boldly wylth the helpe of the Lord, which gaue testimonye vnto the word of hys grace, and * caused signes and wondres to be done by theyr handes. The people of the cite were diuided: and parte held wylth the Jewes, and parte wylth the Apostles.

When ther was assaulte made bothe of the Gentyles and also of the Jewes wylth their rulers, to put them to shame and to stonne them, they were ware of it, and fled vnto Listra and Derba, cyties of Licaonia, and vnto the region that lyeth roundabout, and there preached the Gospell. And there late a certayne man at Listra weake in his feete, beynge * a creple from hys mothers womb, and neuer walked. The same heard Paul preache. Whych beheld hym, & percepued that he had sayth to be whole, and sayd wylth a loude voyce: Stand vp right on thy feete. And he * stode vp and walked. And when the people sawe what Paul hadde done, they lyst by theyr voyces, sayynge in the speache of Licaonia: & Gods are come downe vnto vs in lykenes of menne. And they called Barnabas Jupiter, and Paul Mercury, because he was the preacher. When Jupiters puellie, whych dwelte before the cite, brought oren and garlandes to the church porch, and would haue done sacryfyce wylth the people.

But when the Apostles, Barnabas and Paul heard that, they rent theyr clothes, and ran in among the people, crying and sayynge: Spys. wyl ye dope thys? We ar men tall men lyke vnto you, and preache vnto you, that ye should turne from al vanities vnto the lpyng God * whych made hea, uen and earthe and the sea. And all that in them is the whych in tynes past suffered all nacjons to walke in theyr owne wayes. * Neuerthelesse he left not hun selfe wylthout wytnes, in that he shewed hys benesptes, in geuyng vs rayne from heauen, and fruitfull season, fyllynge oure heites wylth fode and gladnes. And wylth these saynges seace restrayned they the people that they had done sacryfyce vnto them.

Wher came certayn Jewes from Antioch and Iconium and obtained the peoples consent, and stoned Paul and drew hym out of the cite, supposynge he hadde bene dead. How be it as the discipples stode roundabout him, he rose vp and came into the cite. And the nexte daye, he departed wylth Barnabas to Derba. After they had preached to that cite and had taught manie, they returned agayn to Listra, and to

Mat. xvi. a

Math. x. a.

Actes. xii. a
A creple is
healed.

Actes. xii. b
Math. xx. b
Luke vi. b.
Woddes.
Act. xii. b

Actes. x. d.
Apoca. xii.
and. r. f. r.
Apoca. xii. b
Gene. i. a
Act. xvii. f.

Roma. i. b

Paulus
died
1 Cor. xii.

1 Cor.

Icon

The Actes of the

Apostles . Chap. xv.

Actes xlii. f
I u. Timo.
li. c.
Tribula-
tion.

Prayer &
fastynge
go toge-
ther.

Iconium and Antioch, and strengthened the
disciples soules * exhorting them to con-
fiance in the sayth, affirming that we must
through much tribulacion enter into the
kingdome of God. And when they had or-
dained them elders by eleccion in euery ci-
ty, and after they had prayed and
fasted, they commended them to God, on
whom they beleued. And they went thorow
oute Cilicia, and came into Samphylia, &
when they had preached the worde of God
in Perga, they descended into Attalia, and
thence departed by ship to Antioch, from
whence they were deliuered vnto the grace
of God, to the worke which they had ful-
filled. When they were come and had ga-
thered the congregacion together, they re-
hearsed all that God had done by them, &
how he had opened the doore of sayth to the
Gentils. And there they abode longe tyme
with the disciples.

The xv. Chapter.

Diuers go about to cause the Antiochians
to kepe Moyses lawe, about whiche matter
the Apostles consult, and sent word to the An-
tiochians by letters, what they ought to do. A
great contention & schisme betwene Paule and
Barnabas.

Galat. v. a.
Circumcep-
tion.

Galat. ii. a.

Then came certaine from Iewrye, and
taught the brethren * except ye be cir-
cumcised after the maner of Moyses,
ye can not be saued: and when ther was ry-
sen diffencion and disputynge not a lytle
vnto Paule and Barnabas agaynst them,
they determined that Paule and Barna-
bas, and certayne other of them, should as-
cend to Ierusalem vnto the Apostles and
elders about this questyon. And after they
were brought on theyr way by the congre-
gacion, they passed ouer Phenices and Sa-
maria, declaring the conuersyon of þe Gen-
tyls, and they brought greate ioye vnto all
the brethren. And when they were come to
Ierusalem, they were receiued of the con-
gregacion and of the Apostles, and elders.
And they declared what thinges God had
done by them. Then arose there vp certain
that wer of the sect of the pharises which
hadd beleue, saying that it was nedefull to
circumcise them, and too enioyne them to
kepe the lawe of Moyses. And the Apostles
and elders came together to reason of this
matter.

Counsell.

Actes i. b
I u. i. c.
I. pa. xlviii.
I sayth pu-
rifyeth þe
harts.
Ioh. xlii. b
and. xv. a
Actes. vii. g

And when there was muche disputynge,
Peter rose vp, and said vnto them. Ye men
and brethren, ye know that a good wyle
ago, God chose among vs þe Gentiles
by my mouth he shoulde heare the woorde of
the Gospell, and beleue. And God whiche
knoweth the hert, bore them witness, and
gave vnto them the holy ghooste, even as he
hadd vnto vs: and he put no difference be-
tweene the & vs, but wpth sayth * purgied
their herts. Now therfor whyp tēpt ye god,
that ye would putte a yoke on the disci-
ples neckes * which neyther our fathers
nor we were able to beare: But wee beleue

that through the grace of the Lord Iesu
Christ, we shalbe saued, as they do. Then
all the multitude was appeased & gaue au-
dience to Barnabas and Paule, whiche told
what signes and wondres God had shew-
ed among the Gentyls by them.

And when they held theyr peace, James
answered, saying: Men and brethren her-
ken vnto me. Symeon told how God at the
begynnyng hadd byset the Gentils, and re-
ceyued of them people vnto hys name. And
to this agreeth the words of the prophets,
as it is witten: * after this I will retorne,
and will buylde agayne the tabernacle of
David, whiche is fallen doune, and that
which is fallen in dekey of it, wyl I buylde
agayne: and I wyl set it vp, that the resy-
due of men myght seke after the lord, and
also the Gentils (b, vpon whom my name
is named sayth the lord, whiche doeth all
these thynges: known vnto God are all
his workes from the begynnyng of the
world. Wherfore my sentence is that wee
trouble not them, whiche from among the
Gentyls are turned to God: but that wee
wryte vnto them, that they abstayne them-
selues * from filthynes of ymagines, fro for-
nicacion, from c. strangled, and fro bloud.
For Moyses of old tyme hath in euery cite,
that preache him, and he is red in the spua-
gones euery sabboth day.

Then pleased it the Apostles and elders
with the whole congregacion, to send cho-
sen men of their owne compagne to Anti-
och, wpth Paule and Barnabas. Ther sent
* Judas called also Barsabas, and Silas,
which were chiefe men among the brethren,
and gaue them letters in theyr handes af-
ter this maner.

The Apostles, elders, and brethren, send
greetinges vnto the brethren, whiche are of
the Gentiles in Antioch, Syria, and Achaia.
For as muche as we haue hearde that
certayne whiche depart from vs, haue trou-
bled you wpth wordes, and combyed youre
myndes, sayinge: Ye must be circumcised,
and kepe the law, to whiche we gaue no suche
commaundement: It seemed therfore to vs
a good thyng, when wee were come toge-
ther with one accorde, to sende chosen men
vnto you with our beloued Barnabas and
Paule, menne that haue reoparded their ly-
ues for the name of our Lord Iesu Christ.
We haue sent therfore Judas and Silas,
whiche shall also tell you the same thyngs
by mouth. For it seemed good to the holpe
ghost and to vs, to put no greuous thyng
to you more then these necessary thynges:
that is to saye, that ye abstayne from thyng-
es offered to ymagines, from bloude, from
strangled and fornicacion: From whiche
if ye kepe your selues, ye shall do well. So
fare ye wel.

When they were departed, they came to
Antioch, and gathered the multitude toge-
ther, and deliuered the Epistle. Whiche they
had reade it, they reioyced of that consolaci-
on.

The grace
of Christ.

Amos. ii. d

Exod. xx. a
Images.
Conuoca-
cion.
Strangled.
Bloud.
Gen. ix. a
Leuit. vii. c
and. xvii. d

Ioh. xlii. d

The Actes of the

apostles Chap. xvi. Jo. ix.

Pharisees and Judas and Silas beinge prophesies. exhorted the brethren wth muche are heretofore preachinge, and strenghtened them. And after that they had taried there a space, they were uers pla- let go in peace of the brethren vnto the Acces of the postes. yet wthstandinge it pleased Sir new testa- las to abyde there still. Paule and Barna mente, for bas continued in Antioche teachinge and expoun- preachinge the worde of the lorde wth o- ders of the ther many.

Scripture. But after a certayne space, Paule sayd vnto Barnabas: Let vs go agayne & visite our brethren in euery cite wher we haue shewed the worde of the Lord, and se how they doo. And Barnabas gaue counsell to take wth them John, called also Marke. But Paule thoughte it not mete to take hym vnto theyr company whiche departed from them at Samplia, and wente not wth them to the worke: and the diff- cion was so sharpe between them, that they departed a sunder one from the other soo that Barnabas toke Marke and sayled vnto Cyprus. And Paule chose Silas and departed, deliuered of the brethren vnto the grace of God. And he wente throughe all Syria and Cilicia, stablyshyng the congregacions (d) commaunding to kepe the preceptes of the Apostles and elders.

Marke the Evangelist Act. xiii. a.

The herte is purified

Upd who my name

Strangled

Comading

The Notes.
(a) Fapeth purifieth the herte, when thouowe sayth, the spines are forgotten and not repented vnto vs, but forgiven for Chyestes blood sake.
(b) Those that shalbe named wth my name: are those that are called the people of God, and the seruantes of the lord, the congregation of Chyist or chustian companye.
(c) The beastes that dye without bleedinge are strangled.
(d) This is not in the Greeke, and therefore is it left out in Tyndalles translation.

The xvi. Chapter.

Paule taketh to hym Timothe, whiche was circumsised before. Then is he called throughe a vpsion into Macedonia. He instructeth Lydia a woman at Philippios, in the fayeth of Chyist. He dyscuss the spire of Pethon, and is for hys so doyngs beaten wth rodde, and cast wth hys felowes into prison. The prison gates are opened wth an earth quake. And he kepe ther of receiveth the fayeth of Chyist. They be deliuered there out of theyr bondes.

Then came he to Derba and to Lистра. And behold a certayne Disciple was ther, named Timotheus, a womanes son which was a Jewes and beleued: but hys father was a Greke. Of whom reported well the brethren of Listra and Iconi- um. The same Paule woulde that he shuld go forth wth him, and toke and circum- cised hym because of the Jewes whiche were in those quarters: for they knew all þ his father was a Greke. As they went thowme the cityes, they deliuered the the de- crees for to kepe, * ordayned of the Apo- stles and elders, whiche were at Jerusalem And so were the congregacions stablyshed in the sayth, and increased in nuber daily.

Timothe- us.

Actes. xvi. e.

Rom. i. e.

When they had gone through out Asia, and the region of Galacia, and were forbydden of the holy goste to preache the woorde in Asia, they came to Mysia, and sought to go into Bithynia. But the spirit suffered them not. Then they wente ouer Mysia, and came downe to Troada. And a vpsion appeared to Paule in the nyghte. Ther stode a man of Macedonia and pray- ed hym saying: come into Macedonia, and helpe vs. After he had seene this vpsion, immediately we departed to go into Mace- donia, certified that the Lord had called vs for to preache the Gospell vnto them. Then lewised we forth from Troada, and wth a straight course came to Samo- thracia, and the nexte daye to Neapolyne, and from thence to Philippios, whiche is the chief cite in the parts of Macedonia, and a fre cite.

We were in that cite abydinge cer- tayne dayes. And on the sabboth daies we went out of the cite besydes a riuer, wher men were wont to pray. And we sat doune and spake vnto the women whiche resor- ted thither. And a certayne woman named Lydia a seller of purple, of the cite of Thyatira, whiche wrought god gaue vs au- dience. Whose harte the Lord opened that she attended vnto the thyngs which Paule spake. When she was Baptised and her household, she besought vs saying: If ye thinke that I beleue on the Lord, come in to my house, and abyde ther. And she con- strained vs.

And it fortuned as he went to prayer, a certayne damsell possessed wth a spire that prophesied. met vs, whiche broughte her master and masters muche bawitage wth prophesyinge. The same folowed Paule and vs, and cryed, sayinge: * these men are the seruants of the most hy god, whiche shewe vnto vs the waye of salua- cion. And this dyd she manye dayes. But Paule not content, turned about, and said to the spire: I commaunde the in the name of Iesu Chyist that thou come out of her. And he came out the same houre.

And when the master, and mistres saw * that the hope of theyr gaires was gone, they caught Paule and Silas, and drc them into the market place vnto the rulers and brought them to the officers, say- ing: These men trouble our cite, which are Jewes, and preache ordinaunce: whiche are not lawful for vs to receyue, neyther to ob- serue. saying we are Romans. And the pro- ple ran on them, and the officers rent their clothes, & commaunded they to be beaten wth rodde. And when they had beaten the sore, they cast them into prison. commaunding the iapler to kepe them surely. Whiche iapler when he had receiued such commandement, thrust them into the prison prison, & made theyr fete fast in the stocks.

At mydnyghte Paule and Silas prayed and lauded God. And the prisoners heard them

Act. xvi. e.

Act. xvi. e.

B

Luth. xiii. e.
Gen. xii. a.
and. iiii. c.
A spire is
call om.
17. ar. ii. a

Math. xv. d

Act. xvi. e

Clauitage

ii. Cor. xi. e

D

Act. v. 6
and xli.

them. And sodenlye ther was a great earth quake, so that þ foundation of the prison was shaken. & þ by and by al the doores opened, & euery mannes bondes were lewled. When the keeper of the prison waked oute of hys sleepe, and sawe the prison doores open, he drew out his sword, & woulde haue kyllid him selfe, supposing the prisoners had bene fledde. But Paule cried wpth a lowde voice, saying: do thy selfe no harme: for we are al here.

Act. xli. 6
Act. xli. 6
and xli. 6
Ihon. vi. 6.

Then he called for a lyghte, & sprang in, & came trembling, & fel downe before Paule and Silas, & brought them out, and sayed: Spys what muste I do to be saued? And they sayed: þ beleue on the Lorde Iesus, and thou shalt be saued and thy household. And they preached vnto hym the worde of the Lord, and to al that were in hys house. And he tooke them the same houre of the nyght, and washed theyr woundes, & was baptised with all that belonged vnto hym. Draght wape. Whe he had brought them in to his house, he set meate before them. & ioyed þ he w al his household beleued on God.

Act. xli. 6

And when it was dape, the officers sent the ministers, saying: Let those men go. The keeper of þ prison told thys sayinge to Paule, the officers haue sent worde to lose you. Now therefore get you hence & go in peace: Then sayd Paule vnto them They haue beat vs openly vncondempned, for al that we are Romaines, & haue cast vs in to prison: & now wold they send vs awape priuely? Iape not so, but let the come the selues and fet vs out. When the ministers tolde these wordes vnto the officers, they feared: when they heard that they were Romaines, & they came and besought them & brought them out, and desired them to depart out of the cite. And they went out of the prison, & entred into the house of Lidia, and when they had sene the brethren, they comforted them and departed.

Act. xli. 6

The xvii. Chapter.

Paul preached at Thessalonica, to hymozed of the Jewes, whiche dyed by a sedition. Thoughe whole pcurments, he is also constrained to depart fro Berrea. Fro where he goeth to Athens, & in Mars street preacheth to the the unknown god, & conuerteth many vnto Christ.

As they made theyr iorneye thowowe Amphipolis, & Appolonia, they came to Thessalonica where there was a synagoge of the Jewes. And Paule as his maner was, went in vnto them, & thre Sabbothe dapes declared out of the Scripture vnto them opening & allegynge that Christ must nedes haue suffered and risen againe fro death, and that this Iesus was Christ (whō sayd he) I preach to you. And some of the beleued and came & accompanied with Paule & Silas: also of the honorable Grekes a great multitude, and of the chief wo-

Act. xli. 6

Act. xli. 6

men not a fewe. But the Jewes whiche beleued not, haue ynge indignacion, toke vnto them enli-

men whiche were bagabondes, and gathered a companie, and set al the cite on a roare, and made assaulte vnto the house of Jason, and soughte to bynge them out to the people. But when they found them not, they drew Jason and certayne brethren vnto the heades of the cite, saying: these that trouble the worlde are come hyther also, whiche Jason hath receiued priuely. & And these al do contrarie to the decrees of Cesar, affirminge another kyng one Iesus. And they troubled the people & the officers of the cite, when they hearde these thinges. And when they were sufficiently answered of Jason, and of the other they let them go.

Ihon. xli. 6

And the brethren immediatlye sente a wape Paule and Silas by nyght vnto Berea. Whiche when they were come thither, they entred into a synagoge of the Jewes. These were the noblest of byrth among them of Thessalonica whiche receiued the worde wpth all diligence of mynde. & And searched the Scriptures dapele whither those thinges were euen so. And many of them beleued: also of worshipfull women whiche were Grekes, and of menne not a fewe. When the Jewes of Thessalonica had knowledge that the word of god was preached of Paule at Berea, they came & moued the people ther. And then by and by the brethren sent a wape Paule to go as it were to the sea: but Silas and Timotheus abode there still. And they that good Paule broughte him vnto Athens, and receiued a commaundement vnto Silas and Timotheus for to come to him at once, and they came their way.

Ihon. v. 6.
Search the scriptures for by the maye true al doctrine

Act. xli. 6

Athens.

Whyle Paule waped for them at Athens his spirit was moued in hym, to se the cite geuent to worshyppe of Images: Then he dysputed in the Synagoge wth þ Jewes, and wth the deuout persons, and in the market dape wth them that came vnto hym. Certayne philosophers of the Epicures & of the Stoickes dysputed with him: and some ther wer which sayd. What wilt thys babler say. Other sayed he semet to be a tidnges bynger of new deupls, because he preached vnto them Iesus and þ resurrection. And they toke him & brought hym into Mars strete, saying: maie we not know what thys newe doctryne wherof þ speakest is? For thou byngest strange tidnges to oure eares. We woulde knowe therefore what these thinges meane. For al the Athenians & straungers whiche were ther, gaue them selues to nothyng els but either to tel or to heare new tidnges. Paul stode in the myddes of Mars strete, and sayed: Ye men of Athens I perceiue that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worshyppe your goddesses, I founde an Altare wherem was wyrtten: vnto the unknowne God. Whome ye then ignorantly worshyp: hym we we I vnto you.

& God

The Actes of the

Apostles. Chap. xviii. Fo. lxi.

Unknown **God** that made the world & al that are in it. **Gene. i. 1.** **peartly**, he dwelleth not in temples made with handes. **De. xii. 17.** **neither** is worshipped with mens handes. **Mal. i. 13.** **as though** he needed of any thinge, **Apoc. xiii. 8.** **seing** he hym selfe geueth life and breth to al men euerywhere. **1 Act. vii. 14.** **and hath** made of one bloud al nations of men for to dwell on all the face of the earth. **Eccl. i. 10.** **and at all tyme** ned before howe longe tyme and al the endes of their inhabitaciō, that they shulde seeke God if they myght feele. **Gene. i. 1.** **and found** him leth not in though he be not far fro euery one of vs. **1 Act. xviii. 27.** **For in him** we liue, moue, and haue out beinge, as certayne of poure owne poetes sayed. **1 Act. xviii. 28.** **For we are also** (a) his generacion. **1 Act. xviii. 29.** **For as much then** as we are the generacion of God, we oughte not to thynke that the godheade is lyke vnto golde, syluer, or stone, grauen by craft and ymaginaciō of man.

Rom. ix. 1. **And the tyme** of this ignorance God regarded not. **1 Act. xviii. 30.** **But now** he biddeth al men euerywhere repent because he hath appointed a daye, in the whiche he will iudge the world according to rightuousnes by that man whom he hath appointed. **1 Act. xviii. 31.** **and hath offered** (b) sayeth to all men, after that he had raised him from death.

Dionisius **When** they heard of the resurrection fro death, some mocked, and other sayed: we wyl heare the agayne of this matter. **Dionisius** **So** paul departed from among them. **Dionisius** **Howe** be it certayne men claued vnto paul, and beleued: amongt he which was **Dionisius** a senatour, and a woman named **Dionisius** **Damaris**, and other with them. **The Notes.**

Generaciō (a) We are the generacion of God, because we come of him as of our father and maker.

Sayeth. (b) In this place, sayeth is taken for the promys of mercie whiche through the sayeth. **1 Act. xviii. 31.** **Why** the promys, God after the resurrection of Christ, commanded to be preached vnto al nacions, & not to the Jewes only as before.

The xviii. Chapter

Paul exerceiseth his occupacion at Corinth. **1 Act. xviii. 32.** **And** because the Jewes refuse the gospel, he goeth vnto the Gentiles, the Lord comforteth hym. **1 Act. xviii. 33.** **He** is taken and brought before Gallio, but escapeth, and goeth thence to Ephesus in Asia, & conspymeth the congregacions of Galacia and Phrygia. **1 Act. xviii. 34.** **Apollō** beinge instructed of Aquila preacheth Christ with good successe at Ephesus.

1 Act. xviii. 35. **After** that paul departed from Athens and came to Corinthum, and founde a certayne Jewe named **1 Act. xviii. 36.** **Aquila**, borne in Pontus. **1 Act. xviii. 37.** **latelpe** come from Italpe with the lps wite Priscilla (because that the Emperoure Claudius had commaunded al Jewes to departe fro Rome, and he drew vnto them. **1 Act. xviii. 38.** **And** because he was of the same craft, he abode with them and wroughte: **1 Act. xviii. 39.** **the** craft was to make tentes. **1 Act. xviii. 40.** **And** he preached in the synagoge euery Saboth day, and exhorted the Jewes and the Gentils.

1 Act. xviii. 41. **When** Silas and Timothy were come fro Macedonia, paul was constrained by

the spirit to testify to the Jewes that Iesus was very Christ. **1 Act. xviii. 42.** **And** when they sayd contrary and blasphemed, **1 Act. xviii. 43.** **he** shoke his raiment, & sayd vnto them: your blood be vpon your owne heades, & from hence forth I go blameles vnto the Gentils. **1 Act. xviii. 44.** **And** he departed thence, and entred into a certain mans house named **1 Act. xviii. 45.** **Julius** a worshipper of god whose house ioynd hard to the synagoge. **1 Act. xviii. 46.** **Howe** be it on Cyprius schiefe ruler of the synagoge & beleued on the lord that his householde, and maner of the Countians gaue audience and beleued, and were baptised. **1 Act. xviii. 47.** **Then** spake the lord to paul in the nyghte by a vision. **1 Act. xviii. 48.** **be** not afrayed, but speake, and holde not thy peace: for I am with the, and no man shal inuade the that shall hurte the: **1 Act. xviii. 49.** **For** I have muche people in this cite. **1 Act. xviii. 50.** **And** he continued ther a yere and syre monethes, and taught them the worde of God.

When Gallio was a ruler of the countre of Achaia, the Jewes made insurrection with one accorde agaynst paul, and brought him to the iudgemente seate sayinge this felowe councelleth men to worshipping God contrarie to the lawe. **1 Act. xviii. 51.** **And** as paul was aboute to open his mouth **1 Act. xviii. 52.** **Gallio** sayed vnto the Jewes: if it were a matter of wrounge, or an euill dede (O pe Jewes) reason woulde that I shoulde heare you: but if it be a questid of words or of names, or of your law, I kepe to it your selues. **1 Act. xviii. 53.** **For** I wil be no iudge in such matters and he draue them from the seate. **1 Act. xviii. 54.** **Then** toke all the Wickes softenes the cheife ruler of the synagoge, and smote hym before the iudges seate. **1 Act. xviii. 55.** **And** Gallio cared for none of those thynges.

Paul after this, tarped ther, yet a while and then tooke his leaue of the brethzen, and sailed thence into Siria, Priscilla and Aquila accompanie hym. **1 Act. xviii. 56.** **And** he shoke his heade in Ceuchrea, for he had a bowe.

And he came to Ephesus and left them there: but he hym selfe entred into the synagoge, and reasoned with the Jewes. **1 Act. xviii. 57.** **When** they despised hym to tarpe longer tyme with them, he consented not but bad them face wel, sayinge: I muste nedes at this tyme that cometh, be in Ierusalem. **1 Act. xviii. 58.** **but** I wyl retorne agayne vnto you if God will. **1 Act. xviii. 59.** **And** he departed fro Ephesus, & came vnto Cesarea: and ascended and sailed the congregacion, and departed vnto Antioche: and when he had tarped there a while he departed. **1 Act. xviii. 60.** **And** went euery al the countre of Galacia and Phrygia by order, strengthing al the disciples.

And a certayne Jewe named **1 Act. xviii. 61.** **Apollō**, borne at Alexandria, came to Ephesus, an eloquent man & mighty in the scriptures. **1 Act. xviii. 62.** **The** same was informed in the way of the lord. **1 Act. xviii. 63.** **he** spake feruentlye in the spirit, and taught diligently the thinges of the lord & knew but the baptisme of Ihon only. **1 Act. xviii. 64.** **And** the same began to speake boldly in the synagoge. **1 Act. xviii. 65.** **And** when Aquila & Priscilla had heard

Shoke his raiment.

1 Act. xv. 18

Ihon an

1 Act. xvi. 1

C

Ru. vi. 1

Ephesus

1 Act. vi. 1

1 Act. iii. 1

Beleuent

Paul to

1 Act. i. 1

1 Act. i. 1

The Actes of the

Apostles. Chap. xix.

heard him, they took him unto the, & expo-
ded unto him the way of god more perfectli.
And when he was dysposed to go into Aca-
ia, the brethren wrote, exhortyng the Dis-
ciples to receiue hym. After he was come
thither, he holpe the much whych had be-
leued thow grace, and myghtelp he ouer-
came the Jewes, and that opely, shewing
by the scriptures that Iesus was Christus.

The. xix. Chapter.

Paulus confirmeth thole at Ephesus, whiche
were baptised only with Iohns baptisme, he
taughte the two yerres, preaching & doing mi-
racles. Ceruises whych abuse the name of
Christ, are come of ydenil. Wokes of witch-
craft are burned. While Paulus prepared
to depart thence. Demetrius styrrith vp an
vppoynt agaynst hym.

Ephesus **I** fortunad, while Appollo was at Co-
rinthum, that Paulus passed thow the
utter coastes and came to Ephesus, and
found certaine disciples & sayd vnto them:
haue ye receiued the holy gost sence ye be-
leued? And they sayd vnto him: no we haue
not heard whether ther be any holy gost or
no. And he sayd vnto the: wherewith were
ye then baptised? And they sayed: wth
Iohns baptisme. Then said Paulus: * I ha-
d beieip baptised with the baptisme of repe-
taunce, sayinge vnto the people that they
should beleue on hym whych shoulde come
after him that is on Christ Iesus. When
they heard that, they were baptised in the
name of the Lord Iesus, and Paulus* laide
hys handes vpon them, and the holy gost
came on them, & they spake with tounge
and prophesied, and all the men were a-
bout. xii.

And he wente into the Synnagoge,
and spake boldely for the space of three
monethes, dysputyng and geuyng the
exhortacions of the kyngdome of God. &
When diuers wared harde harted and be-
leued not, but spake euill of the way, and
that befoze the multitude, he departed fro
them, and seperated the disciples. And dis-
puted dayly in the schole of one called Ti-
ranus. And thys continued by the space of
two yerres: so that all they which dwelte in
Asia, heard the word of the lord Iesu, both
Jewes and Grekes. And God wroughte
no smal myracles by the handes of Paulus,
so that fro his bodie were broughte vnto
the speke, napkynnes or parglets, and dis-
eases departed from them, and the euill
spites went out of them.

Then certayne of the vagabond Jewes
exorcistes, toke vpon them to call ouer the
whiche he had euill spites, the name of the
Lord Iesus, sayinge: We adure you by *
Iesu, whome Paulus preacheth. And there
were seuen sonnes of one Secus a Jewe
and chiefe of the priestes, whiche dyd
so. And the euill spite answered and
sayd: Iesus I know, and Paulus I know,
but who are ye? And the man in whom the
euill spite was, canne on them, and o-
uercame them, and preuayled agaynst

them, so that they fled out of that house
naked and wounded. And thys was kno-
wen to all the Jewes and Grekes also,
whych dwelt at Ephesus, & feare came on
the al, and they magnified the name of the
Lord Iesus.

And many that beleued, came and con-
fessed and shewed their wokes. Many of
them which vsed curious craftes, brought
thei booke and burned them before all
men, and they counted the price of them:
and founde it spete thousand & spluctun-
ges. So myghtly grewe the worde of god
and preuayled. After these thynges were
ended, Paulus purposed in the spite, too-
passe ouer Macedonia and Achaia, and to
goe to Ierusalem, sayinge: After I haue
bene there, I must also se Rome. So sente
he into Macedonia two of them that mi-
nistrad vnto hym. Timotheus and Era-
stus: but he hym selfe remayned in Asia for
a season. The same tyme there arose no li-
tle ado aboute that waye. For a certayne
man named Demetrius, a siluer smith, whiche
made siluer shynes for Diana was not
a litle beneficiall vnto the craftes menne.
Whych he called together wth the wor-
men of lyke occupation, and sayed: Syng,
ye knowe that by thys craft * we haue
bauntage. Moreouer ye se and heare that
not alone at Ephesus, but almost thow
out all Asia, thys Paulus hath perswaded
and turned awaye muche people: sayinge
that * they be not Goddes which are made
wth handes. So that not onely thys ouer-
cast cometh into paryl to be set at nought
but also that the temple of the great goddes
Diana should be despised: and her magni-
ficence should be destroyed, whych al Asia,
& the world worshippeth.

When they herde these sayinges, they
were ful of wrath, & cried out sayinge: great
is Diana of the Ephesians. And all the ci-
tye was on a roar, and they rushed into the
commune hall with one ascende, & caughte
Gaius and Aristarcus, me of Macedonia,
Paulus companions. When Paulus would
haue entred in vnto the people, the Dysci-
ples suffered hym not. Certayne also of y-
chiese of Asia whych were his frends, sent
vnto hym, desyryng hym that he would not
prace into the comen hal. Some cried one
thyng, & some an other, and the congrega-
cion was al out of quiet, and the moze part
knew not wherfoze they were come toge-
ther. Some of the company drew forth A-
lexander, the Jewes thrustyng hym for-
wardes. Alexander bekened wth the had
and wold haue geuen the people answere.
When they knewe he was a Jewe, they
arose a shout almost for the space of two
houres of al men, cryng: grete is Diana
of the Ephesians.

When the towne clarke had ceassed the
people, he sayed: ye men of Ephesus, what
man is it that knoweth not howe that the
citye of the Ephesians is a worshyper of
grete

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Sae. l. a.
These spl
uerpiges
whych we
nowe and
then cal
pence, the
Jewes cal
sicles, and
are worthe
ten pence
sterlyng.
Demetri-
us.

Act. xvi. b

Plal. lxx. a

2

Math. ii. b
Mark. i. b
Luk. iii. c.
Ihon. i. b
Lapinge
on of han-
des.

Act. vi. b.
Ihon. i. b.
Ihon. i. b.
Ihon. i. b.
Ihon. i. b.
Ihon. i. b.
Ihon. i. b.

Mar. vii. b
Act. v. a
Mark. i.
Ihon. i. b.
Ihon. i. b.

Act. vii. c.

greate Goddess Diana, and of the ymage which (b) came from heauen. Sepunge than that no man sayth here agaynst, ye oughte to be content, & do nothing rashlye, for ye haue brought hit her these men, whych are neyther robbers of churches, nor yet despysets of your Goddess. Wherofe ye if Demetrius and the craftes men whych are wrythyng, haue any saying to any man, the law is open, & ther are rulers, let the accuse one another. If ye go about any other thyng, it maye be determined in a lawfull congregacyon. For we are in uewerdy to be accused of this dayes busynes. For as muche as ther is no cause wherby we may giue a reckenyng of this concourse of people. And when he had thus spoken, he lette the congregacyon departe.

• The Notes.

Baptisme (a) The difference between the Baptisme of Ihd and the Apostles, was onely this. That Iohn Baptized them to beleue in Ihd that was to come: and the apostles, that was come already, & had suffered for the Spence of as many as wuld beleue in hym.

the image
that came
fro heauen

The ff. Chapter.

Paule appointeth to goo to Macedonia. A man at Troas, telleth oure of a wyndowe whyle Paul is a preache, and so by him reserued agayne. After when he is come to Asshetum, he calleth toger the elders of the congregacion of Ephesus, and sheweth the integritie of hys lyfe, and declareth to them hys doctrine and therewith certayn other. They hym to wyppen much heurnes.

After therage was ceased, paul cal-
led the dyſciples vnto him, and toke
hys leaue of them, and departed for
to go into Macedonia. And when he hadde
gone ouer thoſe parties, and geuen them
large exhortacions, he came into Greece, &
there abode thre monethes. And when the
Iewes ſayd wait for him as he was about
to ſail into Syria, he purpoſed to retourne
through Macedonia. Where accompanied
him into Asia, Sopater of Berea, and of
Thessalonica, Aristarcus and Secundus, &
Gaius of Derbe, and Timotheus, and out
of Asia, Tychicus and Trophimus. These
went before, and tarped vs at Troias. And
we sailed away fro philippes after the ea-
ſter holydaies, & came vnto them to Troas
in foue dayes, where we abode ſeuē dayes.

And on the morow after the sabbeth daye
the discipples came together for to breake
bread, and Paul preached vnto them (rea-
dye to depart on the morowe) & continued
the preachynge vnto mydnight. And there
were manye lightes in the chamber where
they were gathered together, and there sat
in a windowe a certaine yong man named
Eutichtes, fallen into a depe slepe. And as
Paul declared, he was more overcome
wth slepe, and fell downe from the thrid

loſte, and was taken vp dead. paul wente
downe and fel on him, ⁊ and embraced him,
and ſayde: make nothing a do: for his ſpſe
is in hym. When he was come vp agayne,
he brake bread and taſted, and commened
a longe whyle euen till the morning, and
ſo departed. And they brought the younge
man alſue, and were not a litle comforted.

And we wente afore to Cyp, and lewised
vnto Asson, there to receiue Paule. For so
had he appointed and would himselfe go
afore. When he was come to vs to Asson,
we toke him in, and came to Miletum. And
we sailed thence, and came the nexte daie
ouer agaynst Rhios. And the next daie we
arriued at Samos, and taried at Trogilion.
The nexte daie, wee came to Miletum, for
Paule hadde determined to leaue Ephesus
as they sailed, because he would not spend
the tyme in Asia. For he hadd too be (if he
could possiblie) at Jerusalem at the daie of
Pentecost. Wherefore from Miletum he sent
to Ephesus, and called the elders of the
congregacyon. And when they were come
to hym, he sayed vnto them. I knowe from
the first daie that I came into Asia, after
what maner I haue bene with you at all
seasons, seruing the Lord with all humi-
lites of mynde, and wpth many teares, and
temptacions which happened to me by the
layinges awaite of the Jewes, and how I
kept back nothinge that was profitable,
but that I haue shewed you and taughte
you openly, and at home in your houses,
witnessing both to the Jewes, and also to
the Grekes, the^e repentance toward god,
and faith toward our Lord Iesus.

And now behold I go bound in the spy-
rite vnto Ierusalem, and knowe not what
shall come on me ther, but that * the holpe
ghost witnesseth in euery cite, saying: that
bondes & troubles abide me. But none of
these thynges moue me * neither is my lpe
deere vnto my selfe: that I might fulfil my
course wpthiop, and the munificad which
I haue receiued of the Lord Iesus, to tell
fy the Gospell of the grace of God. And
now behold, I am sure that henceforth he
all (through whom I haue gone preaching
the kyngdome of God) shall se my face no
more. Wherfore I take you to record thys
same day that I am pure from the bloude
of all men. For I haue kept nothing back:
but haue shewed you al the counsel of god.
Take hede therfore vnto your selues, and
to al the flocke wherof the holy ghost hath
made you oversears, to rule the congrega-
cyon of God, whiche he hath purchased
wth his bloude. * For I am sure of thys
that after my departynge shall greuous
wolves enter in amonge you: whiche wyl
not spare the flocke.

Wherof our own selves shall men Judge. I.e.
 theye speake peruerse thynges to draw Breuous
 dysciples after them. & herfore awake, and woulfes.
 remember that by the space of thye yeares,
 I ceased not to warne euerye one of you,
 All. iii. both

11. Rev. 11.
 12. 11. 11.
 13. 11. 11.
 14. 11. 11.
 15. 11. 11.

Ⓒ

Theſetimo
 of 4 rule
 to the E-
 ptians

Rub. v. 11. 1. 1.
 Repen-
 tance &
 faith.

30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862.

46, 467, 468

i. 41. 12' 2.
ii. 41. 12' 3.
iii. 41. 12' 4.
and, 11. 12.

And the
Benevolent
wolves.

Att. 12.1
M. 12.1.1.1.1

Etiquetas

The Actes of the

both night and day wpth feates.

And nowe bzyethren I comende pou to God and to the word of hys grace, whypche is able to build furthet, and to geue pou an inheritaunce amonge all them whypche are sanctyfyed. * I haue despyed no mans siluer, gold or bestur. Ye know wel that these hands haue ministered vnto my necessities, and too them that were with mee, I haue shewed pou all thynges, howe that so labourynge oughte to receyue the weake, and to remember the wordes of the Lorde Jesu, how that he sayed: it is moze blessed to geue, then to receyue.

When he hadde thus spoken, he kneled down, * and prayed with them al. And they wept all aboutdauntly, and sel on Pauls necke, and kissed him sozowing most of al, for the wordes whypch he spake, that they shoulde see hys face no more. And they accompanied hym vnto the shyp.

The .xxi. Chapter.

Paul wente towards Jerusalem, goeth ouer to Tirus, and speaketh wpth Philppe at Cesarea. Agabus prophesyeth of hys bondes. But not wpythstandynge the counsaile of his frends, he goeth to Jerusalem. He entereth into the temple, is taken of the Jewes, and taken from them by Asyllas the Tribune.)

AND it chaunced that assone as we had launched forth and were departed fro the, we came wpth a straighthe course vnto Rhodon, and the day folowing vnto the Rhodes, and fro thence vnto Patara. And we found a shyppe ready to saile vnto Phenices, and went a boude and set fourth. Then appeared vnto vs Eppirus, & we left it on the left hand, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed hir burthen. And when we had found bzyethren, we tarped there seven dayes. And they tolde paul thorough the spyt that he shoulde not go bp to Hierusalem. And when the dayes wer ended, we departed and wente oure wayes, and they all brought vs on our way, wpth theyr wyues and chyldren, tyll we were come out of the cytie. And we kneled down in the wyze, * and prayed. And when we had taken our leave one of another, we took shyp, & they returned home agayne.

When we had tul ended the course from Tyre, we arriued at Stolomaida, and saluted the bzyethren, and abode wpth them one day. The next day, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the house of Philip the Euangeliste, whypch was one of the seven deacons, and abode with him. The same man had fower daughters virgins, whypche did & prophesy. And as we tarped ther a good many of dayes, ther came a certayne prophete from Jewrye, named Agabus. Whē he was come to vs, he took Pauls gyrdel, and bound hys handes and fete and sayd: thus sayth the holpe ghoſte, & so shall the Jewes at Hierusalem binde the

Apostles, Chapt. xxi.

man that oweth thys gyrdel, and shal delyver hym into the handes of the Gentyls.

When we heard thys, both we and othet of the same place, beoughte him, that he woulde not go bp to Hierusalem. Then paul answered and sayed: what doo ye weppng and breakynge myne herte? I am ready not to be bounde onely, but also to dye at Hierusalem for the name of the lord Jesus. Whē we could not turne his mynd, we ceased, sayng: * the will of the Lorde be fulfilled. After those dayes we made our selues ready and went bp to Hierusalem. * Ther went bp with vs also certayne of the discyples of Cesarea, and broughte wpth them one Agnason of Estrus, an old discyplye wpth whom we shoulde lodge. And whē we were come to Hierusalem, the bzyethren receyued vs gladly. And on the morowe paul wente in with vs vnto James. And all the elders came together. And when he had saluted them, he told by ordie all thynges that God hadde wrought amonge the gentyles by his ministracion. And when they heard it, they glorified the Lord, and sayd vnto hym: thou seest brother, how many thousand Jewes there are that beleue, and they are all zelous ouer the lawe. And they are informed of the, that thou teachest all the Jewes whypch are among the Gentyls, to forsake Moyses, & sayest that they oughte not to cirkumcise theyr chyldren, neyther to lye after the custumes. What is it therfore? The multitude muste nedes come togither. For they shal hear that thou art come. Do therfore this that we say to the.

* We haue four men whypch haue a vow of them. Them take and purpse thy selfe wpth them, and do cost on them that they may haue theyr heades, and al shal know that those thynges which they haue heard concerning the, are nothing: but that thou thy selfe also walkest and keptst the lawe. For as touchynge the gentyls whypche beleue, * we haue wrytten and concluded, that they obserue no such thynges: but that they kepe them selues from thynges offered to Idols, from bloud, from strangled, and from fornicacion.

Then the next day, paul toke the men and * purpsed hym selfe wpth them, and entered into the temple, declarynge that he obserued the dayes of the purpsacion, vntyll that an offering shoulde be offered for euery one of them.

And as the seven dayes shoulde haue ben ended, the Jewes which were of Asia, whē they saw hym in the temple, they moued al the people, and layed handes on hym, cryynge, ye men of Israell helpe: whys is the man that teacheth al men euery where agaynst the people, and the lawe, and thys place moreouer also he hath brought Brekes into the temple, and hath polluted this holpe place. For they sawe one * Trophimus an Ephesian wpth hym in the cyty. Whom they supposed paul hadde brought

Act. xxi. f
11. Reg. xii. a
11. 2. 2. 2. e.
and. xii. d
Gen. iii. e
1. 2. 2. 2. e.
n. 2. 2. 2. b

Act. xxi. b

Mat. vi. b.

Act. ix. e.

D

1. 2. 2. 2. e.
Mat. vi. a.

Act. xxi. f.

Act. xxi. g.

Act. xv. f.

Act. xxi. b.

Act. vi. d
and. vi. a
Philip.
1. 2. 2. 2. b

Act. xxi. e.

Act. xxi. b.
1. 2. 2. 2. d

unt o

into the temple. And all the cite was mo-
ued, and the people swarmed together. And
they toke saule and drue hym oute of the
temple, and forthwpyth the doores were shut
to. As they went aboute to kyl hym, tidin-
ges came vnto the hye captayne of the sol-
diers, that all Ierusalem was moued.
Whych he immediatly tooke souldyers and
vnder captaynes, and ran doune vnto the.
When they sawe the vpper captayne and
the souldyers, they left smyting of saule.
Then the captayne came neare and tooke
him: and commaunded him too be bounde
wpyth two chaynes, and demaunded what
he was, and what he had done.

And one cryed this, another that among
the people. And when he could not knowe
the certaintye for the rage, he commaun-
ded hym to be carped into the Castle. And
when he came vnto a grece, it fortuned
that he was borne of the souldiers, for the
violence of the people. For the multitude
of the people folowed after, crying, awape
wpyth hym.

And as saule shoulde haue bene carped
into the castle, he sayed vnto the hye cap-
taine: maye I speake vnto the? Whych he
sayed: canst thou speake Breke? arte not
thou that Egypcian, whiche befoze these
dayes made an bproure, and led oute into
the wilbernes foute thousand menne that
were murtherers? But saul sayd: I am a
man whiche am a Jewe of Tharsus a ci-
tye in Cicill, a ctyein of no vble ctye. I
beseech the suffer me to speake vnto the peo-
ple. When he had geuen hym licence, saul
stode on the steppes * and beckened with
the hande vnto the people, and there was
made a greatesilence. And he spake vnto
them in the Hebrue tong, sayinge.

The xxi. Chapter.

The Jewes a while heare saule, decla-
ring hys sayth, but when they began to crye
out agaynst hym, the Tribune commaunded
hym to be cymned and whipped. But when
he kneweth he is a Romaine, he forbyddeth
hym to be scourged.

YE menne and brethren, and fathers:
heare myne aunswere which I make
vnto pou. When they hearde that he
spake in the Hebrue tounge to them, they
kept the more sylence. And he sayed: I am
verely a man, whych am a Jewe borne in
Tharsus, a ctye in Cicill: neuerthelesse
ret broughte bp in thys ctye at the sete of
Gamaliel, and informed dyligentlye in
the lawe of the fathers, and was feruente
mynded to Godwarde, as ye all are thys
same daye, and I persecuted thys waye
vnto the death, byndyng and delpyeringe
into pryson both men and womenne, as the
chiefe prieste dothe beate me witnes and all
the elders. of whome also I receyued let-
ters vnto the brethren, and wente to Da-
masco too hyngge them whych were there
bound, vnto Ierusalem for to be punished.

And it fortuned as I made my waye a

was come nigh vnto Damasco about none
that suddenlye there shone from heauen a
great light round about me, and I fell to the
earth, and hearde a voice sayng vnto me *
Saul, Saul, why persecutest thou me? And
I aunswered: what art thou Lord? And he
sayed vnto mee: I am Iesus of Nazareth
whom thou persecutest. And they that wer
with me saw verely a light and wer afraid:
but they hearde not the voice of hym that
spake wpyth me. And I sayed: what shall I
do Lord? And the lord sayd vnto me. Arise
go into Damasco, and ther it shalbe told
the of all thinges whych are appointed for
the to do. And when I sawe nothyng for
the brightnes of that lychte, I was led by
the hande of them that were wpyth me and
came into Damasco.

* And one Ananias a perfecte man, and as
pertayninge to the lawe, haupnge good re-
port of all the Jewes, whiche there dwelte,
came vnto me: and stode and sayed vnto
me: brother saule loke vpye. And that
same houre I receyued my syghte, and
sawe him. And he sayed: the God of our fa-
thers hath ordapned the befoze, that thou
shouldest knowe his will, and shouldest se
that whych is rightfull: and shouldest hear
the voyce of hys mouth: for thou shalte be
hys witnes vnto al men, of those thynges
whych thou hast sene and heard. And now,
why tarpest thou? arise and be baptysed,
and walke away thy synnes, * callinge on
the name of the Lorde.

And it fortuned when I was come again
to Ierusalem and prayed in the temple, that
I was in a traunce and sawe him, sayinge
vnto me: wake hast and gette the quickly
out of Ierusalem: for they will not receiue
the witnes that thou bearest of mee. And I
said: Lord they know that I prysoned and
beat in every synagoge, them that beleued
on the, * and when the bloude of thy wpy-
nes Stephan was shed: I also stode by and
consented vnto hys deathe, and kepte the
raiment of them that slew him. And he said
vnto me: depart, for I will send the a sac-
hence vnto the Gentils. They gaue audy-
ence vnto this word. & they stode by their voi-
ces and said: away with such a felow from
the earth, it is pity that he should lyue. And
as they cryed & cast of their clothes, & they
durst into the aper, the captayne bade hym
to be brought into the castell, and commaun-
ded hym to be scourged, and to be exam-
ned, that he myghte knowe wherfore they
cryed on hym. And as they bound him with
thounges, saule sayed to the Centurion
that stode by. Is it lawefull for you too
scourge a man that is a Romaine and vn-
condemned? When the Centurion hearde
that, he went and told the vpper Captaine,
sayinge: What intendest thou to do? Thys
man is a Romaine.

Then the vpper Captaine came, and
said to him: tel me, art thou a Romain? He
said: Yea. And the captayne answered, with
A lll. nu. a great

Actes. ix. a.

Actes. ix. c.

Roman. x. a
Baptisme

Actes. xii. a.

Actes. xiii. b.
Galat. i. b.

Actes. ix.
and. xii. a

Actes. xxi. c

Actes. xxi. b
and. xxi. g.
Actes. v. c

Actes. viii. a
and. xii. a
and. xvi. b.
1. Cor. xv. b
Galat. ii. b

The Actes of the

a greate summe obtained I thys freedom. And Paul sayde: I was free borne. Then straightway departed from him they which should haue examined him. And the hye captayne also was afrayed after he knew that he was a Romaine: because he had bounde hym.

On the morowe because he would haue knowen the certainty wherof he was accused of the Jewes, he loosed hym fro his bondes, and commaunded the hye priestes and all the counsell to come together, & brought Paul and set hym before them.

The .xxiii. Chapter.

¶ While Paul declared his cause, Ananias hypocritically smote hym. Serpents are left amongst hye accusers. The voyde comforteth Paul. The Tribune knowynge of the treason, whych had vowed to kyll Paul, sendeth him to felle the president.

Paul beheld the counsell and sayd: men and brethren, I have liued in al good conscience before God vntil this day. The hye priest Ananias commaunded them that they shoulde smyte him on the mouth. Then said Paul too him: God smite the thou painted wall. I testify thou art agest me after the law, and commaundest me to be smitten contrary to the lawe? And they that were by, said: reuiled thou God? des hye priest: Then sayed Paul: I wiste not brethren, that he was the hye priest. For it is written: thou shalt not curse the ruler of thy people.

When Paul perceiued that the one part were Saducees, and the other Pharisees, he cryed out in the counsell: Men and brethren, I am a Pharisee, the sonne of a Pharisee. Of the hope and resurrection from death, I am iudged. And when he hadde so sayd, ther arose a debate betwene the Pharisees and the Saducees, and the multitude was deuided. For the Saducees saye, that ther is no resurrection, neither aungel, nor spirit. But the Pharisees graunt both. And there arose a greate crye, and the Scribes whiche were of the Pharisees parte, arose and stoue, sayinge: we fynde none euill in this man. Though a syrypte or an aungell haue appeared to hym, let vs not argue agaynst God.

And when ther arose a great debate, the captayne, fearyng lest Paul shoulde haue bene plucked a soulder of them, commaunded the souldiers to go doun, and to take hym from among them, and to bryng hym into the castle. The next day folowynge, Paul stode by hym and said: be of good cheare Paul: for as thou hast testyfyed of me in Jerusalem, so must thou beare witness at Rome. When daye was come, certayne of the Jewes gathered themselves togyther, and made a bowe, sayinge that they woulde neyther eate nor dryncke till they had kylled Paul. They were aboute xl. which had made this conspiracion. And they came to the chiefe priestes & elders, and

Apostles. Chap. xxiii.

sayd: we haue bound our selues with a vow, & we wil eat nothyng butt we haue slaine Paul. Nowe therfore geue ye knowledge to the upper captayne and to the counsell, & he bryng him to us vnto vs to morowe as though we woulde know somethynge more perfectly of hym: But wee, ouer he come neare, are ready in the meane season to kyll hym. When Pauls sisters sonne heard of their laying wait: he went and entred into the castle, and told Paul. And Paul called one of the vnder captaynes to him, and said: bryng this pryncipall man to the hye captayne, for he hath a certayn thyng to shew hym. And he toke hym and leade him to the hye captayne, and said: Paul the prisoner called me vnto hym, and prayed me to bryng this pryncipall man vnto the, whych hath a certayne matter to shewe the.

The hye captayne toke hym by the hand, and went apart wth hym out of the way: and asked hym, what hast thou to saye vnto me? And he said: the Jewes are determyned to desire the, that thou wouldest bryng forth Paul to morow into the counsell, as though they wold enquire somewhat of him more perfectly. But folowe not their mindes: for they lye in wait for hym of them, mothen. xl. men, whych haue bounde them selues with a vow, that they will neyther eat nor drinke, till they haue kylled hym. And now are they ready, & loke for thy promes. The upper captayne let the pryncipall depart & charged hym, se thou tell it out to no man that thou hast shewed these thyngs to me. And he called vnto hym. ii. vnder captaynes, sayinge: make ready two hundred souldiers to go to Cesarea, and horsemen the score & ten, and spear men two hundred at the thyrde houre of the nyght. And deliuer them beastes, that they may put Paul on, and bryng him safe vnto Felix the hye debitt, and wrote a letter in this maner.

Claudius Albius to the most mightie ruler Felix. Sendith greetings & thus man was taken of the Jewes. & shoulde haue ben kyllled of them. Then came I with souldiers & rescued hym, & perceiued that he was a Romaine. And when I woulde haue knowen the cause, wherfore they accused him, I brought him forth into the counsell: there perceived I that he was accused of questions of their law, & but was not guilty of any thyng worthy of death or of bondes. Afterward when it was shewed me how that the Jewes layed wait for the man, I sente hym straightway to the, and gaue commaundement to his accusers if they had oughte agaynst him, to tell it vnto the. Fare well.

Then the souldiers as it was commaunded them, toke Paul and brought him by nyght to Antipatras. On the morow they left the horsemen to go with him, & returned vnto the castle. Which whē they came to Cesarea, they deliuered the epistle to the debitt, & presented Paul before him. Whē the debitt had red the letter, he asked of what countrey

Actes. xxi.

Actes. xxiii. d.

Actes. xxi. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

Actes. xxiii. d.

The Actes of the

Apostles, Chap. xliii. Fo. liii.

Dec. xlii. a. type he was: when he understode that he was of Cilic, & I will heare the (sayd he) when thynne accusars are come also: and commaunded him to be kept in Herods palace.

The. xliii. Chapter.

Paul pleadeth his matter before the president Felix, agaynst Tertullus the oratour hys accuser. The president looketh to bene moued geue of Paule to deliuer hym. Which because none was geuen, lette hym in prison, whan he departed out of that offyce.

Act. xlii. b.

After fife dayes Ananias, & the hye priest descended wth the elders and wth a certayne oratour named Tertullus, and enfourmed the ruler of Iuda. When Paule was called forth, Tertullus beganne to accuse hym, sayinge: We see howe we live in great quietnes by the meanes of the, & that many good thynges are done vnto this nacpon through thy prouidence, that alowe we euer and in all places, most myghty Felix, wth all shakes. Notwithstandyng that I be not tedious vnto the, I praye the that thou woldest heare vs of thy curtesy, a fewe wordes.

We haue founde this man a pestilente felowe, and a mouer of debate vnto all the Jewes throughout the world, & a maine tapner of the sect of the Nazarites, & hath also enforced to pollute the temple.

Act. xli. f.

Whom we take and woulde haue iudged, accordyng to our law, but the hye captaine Lysias came vpon vs, and with great violence toke him away out of oure hand, commaundyng hys accusers to come vnto the. Of whid thou mayest (if thou wilt enquire) know the certaintye of all these thynges whereof we accuse hym. The Jewes spake wyle aspymed, saying that it was even so.

Then Paule (after that the ruler himself hadde beckened vnto hym that he shoulde speake) answered: I shall with a more quiete minde aunswere for my selfe, for as much as I vnderstand that thou hast bene of manye yeares a iudge vnto this people, because that thou mayest knowe that they are pe but xii. dayes, sence I went vp to Ierusalem for to praye, and & they neyther

Act. xli. b.

Act. xlii. b.

founde me in the temple disputyng wth any man. either raisyng vp the people, neyther in the synagoges, nor in the cite. Neither can they proue the thynges whereof they accuse me. But this I confesse vnto the, that after that waye (whych they call heresy) so worshippe I the God of my fathers, beleuyng all thynges whych are writen in the lawe and the prophetes, & haue hope towardes God. that the same resurrection of the dead (which they themselves

Mat. xlii. c.

Act. xlii. a.

Mat. xli. f.

Act. xli. b.

loke for also) shall be both of iusts and vniust. And therfore I study to haue a cleare conscience toward God. and toward man also. But after manye yeares I came & broughte aimes to my people and offerynges, in the whych they found me purpysed in the temple, neyther with multitude,

nor yet wth vnquyetnes.

Howbeit, there were certayne Jewes oute of Asia, whych oughte too be here presente before the, and accuse me, if they had oughte agaynst me: or els, let the same here say, if they haue founde anye euyl doynge in me, whyle I stand here in the counsel: excepte it be for this one voyce that I cryed standyng among them of the resurrection from death, am I iudged of you this day.

Act. xlii. c.

When Felix hearde these thynges, he deferred them, for he knewe verye well of that way, and said: when Lysias the captaine is come, I will knowe the utmost of your matters. And he commaunded an vnder captaine to kepe Paule, and that he shoulde haue rest, and that he shoulde forbyd none of his acquaintaunce to minister vnto hym, or to come vnto hym.

Act. xlii. d.

Act. xlii. e.

Act. xlii. f.

Act. xlii. g.

And after a certayne dayes, came Felix and his wyfe Drusilla, which was a Jewes, and called forth Paule, and hearde hym of the fapth, whych is toward Christ. And as he preached of rightuousnes, temperance, and iudgemente to come, Felix trembled and answered: thou hast done ynough at this tyme, departe. When I haue a conuenient tyme, I will sende for the. He hoped also that money shoulde haue bene geuen hym of Paule, that he mighte lette hym: wherfore he called him the oftener, & communed with him. But after .ii. yere, Festus Iulius came into Felix coume. And Felix willing to shew the Jewes a pleasure, left Paule in prison bound.

Act. xli. d.

The. xli. Chapter.

Whyt Paule pleadeth his cause before Festus the president, through the malice of the Jewes he is forced to appeale to Cesar. Festus declareth Paules pceds to Agrippa, and byngeth hym also hym to knowe hys matter.

When Festus was come into the prouince, after thre dayes he ascended from Cesaria to Ierusalem. Then enfourmed him the hye priestes & the chiefe of the Jewes, of Paule. And they besought hym, and desired sauoure agaynst hym, that he woulde sende for him to Ierusalem: and laped wayte for him in the way to kyll hym. Festus answered that Paule shoulde be kept at Cesaria: but that he hym selfe woulde shortly departe thither. Lette them therfore (sayd he) whych amonge you are able to do it, come downe wth vs, and accuse hym, if there be anye faulte in the man.

Act. xli. e.

Act. xli. f.

Act. xli. g.

When he had tarped ther more then ten daies he departed vnto Cesaria, & the next daye satte downe in the iudgemente seate, & commaunded Paule to be brought. When he was come, the Jewes whiche wer come from Ierusalem, came about hym, & laied many and greuous complaintes agaynst Paule, whych they could not proue as long as he answered for him selfe, & that he had

Act. xli. h.

neither

The Actes of the

apostles. Chap. xxvi.

Act. xxi. f. neither against the lawe of the Jewes, nei-
ther agaynst the temple, nor yet agaynst
Cesar, offended any thing at all. Festus *
willing to do the Jewes a pleasure, answered
Paul and said. Wilt thou go to Je-
rusalem, and there be iudged of these thyn-
ges before me? Then said Paul: I stande
at Cæsars iudgement seat, wher I oughte
to be iudged. For the Jewes haue no harme
done, as thou very wel knowest. If I haue
hurt them, or committed any thing worthy
of death, I refuse not to dye. If none of
these thynges are, wherof they accuse me,
no man ought to deliuer me to them. I ap-
peale vnto Cesar. Then spake Festus with
deliberacion, and answered. Thou haste
appealed vnto Cesar, vnto Cesar wylte
thou go.

Agrippa. After certayne dayes, kynge Agrippa &
Bernice came vnto Cæsaria to salute Je-
sus. And when they had ben there a good
season, Festus reherced Pauls cause vnto
the kynge, saying: * there is a certayne
man lefte in prison of Felix, aboute whom
when I came to Jerusalem * the hie pue-
stes and elders of the Jewes enformed
me, and desired too haue iudgemente a-
gaynst him. To whom I answered: It is
not the maner of the Romaines to deliuer
any man that he should perishe, before that
he whiche is accused haue the accusers be-
fore him, and haue licence to answer for
himselfe, concerninge the crime layde a-
gaynst hym: when they were come hyther,
without delaye on the morowe, I sate to
geue iudgement, and comanded the man
to be broughte forth. Agaynst whom when
the accusers stood by * they brought none
accusacion of such thynges as I supposed,
but had certayne questyons agaynst hym
of thei owne superstycon, and of one Je-
sus, whiche was deade, whom Paul assey-
med to be aloue. And because I doubted of
such maner of questyons, I axed him whe-
ther he would go to Jerusalem, and there
be iudged of these matters. The whiche Paul
had appealed to be kepte vnto the know-
ledge of Cesar: I commaunded hym to be
kept, tyll I might send him to Cesar.

Agrippa said to Festus: I woulde also
heare the man myselfe. To morowe (sayd
he) thou shalt heare him. And on the mo-
row when Agrippa was come and Bernice
with great pompe, and were entred into the
counsell house with the captaynes & chiefe
menne of the cite, at Festus commaunde-
ment Paul was broughte forth: And Fe-
sus said: Saying Agrippa, & al men whiche
are here present with vs: so this manne
about whom al the multitude of the Jew-
es haue bene wth me, both at Jerusalem
and also here, cryinge that he ought not to
lyue anye longer. Yet founde I nothyng
worthy of death that he had committed.
Neuertheles I erunge that he hath appea-
led to Cesar. I haue determined to sende
him. Of whom I haue no certayne thyng

to wyte vnto my Lord. Wherefore I haue
brought hym vnto you, and especyally vnto
the kynge Agrippa that after examina-
cion had, I might haue sumwhat to wyte.
For me thinketh it vncreasonable for to
send a prisioner, and not to shew the causes
whiche are layed agaynst him.

The xxvi. Chapter.

Paul with such authority declared his
faith, and calling, before kynge Agrippa, that
he moueth his mynde muche. But before he
hath done, they depart away.

Agrippa said vnto Paul: thou arte
permitted to speake for thy self. The
Paul stretched forth the hand, & an-
swered for hym selfe. I thynke my selfe
happy kynge Agrippa, because I shall an-
swer this day before the, of all the thynges
wherof I am accused of the Jewes, name-
lye because thou arte experte in all custo-
mes and questyons whiche are among the
Jewes. Wherefore I beseeche the to heare
me patiently.

Agrippa of a chyldre, which was at the
first among myne owne nacion at Jerusa-
lem, knowe all the Jewes whiche knewe
me from the beginning, if they would testi-
fy it. * For after the moste straitest secte of
our law, liued I a pharisee, & now I stand
and * am iudged for the hope of the promys
made of god vnto our fathers: vnto which
promys our fathers instantly setynge
God day & night, hope to come. For whiche
hopes sake, kynge Agrippa, I am accused
of the Jewes. Why should it be thought a
thyng vncredible vnto you, that God
should raise agayne the dead?

I also verily thought in my selfe, that I
ought to do many contrary thynges, cleane
agaynst the name of Jesus of Nazareth,
* whiche thyng I also dyd in Jerusalem. **Act. viii. a.**
Wher many of the sanctes I shutte by in **ii. a. xii. a.**
prison, and had receiued authoritye of the **2 Cor. xv. b.**
hie puestes. And when they were putte to **Gal. i. c.**
death, I gaue the sentence: And I puny-
shed them oft, in euery synagoge, and com-
pelled them to blaspheme: & was yet more
mad vnto them, and persecuted them; euen
vnto straunge cyties. About whiche thynges
as I went to Damascus with authoritye &
licence of the hie puestes, euen at mydday
(sayng) I saw in the way a lyghte from
heauen aboue the bryghtnes of the sunne,
shyned round aboute me, and them whiche
ioyned wth me.

When wee were all fallen to the earth,
I heard a voice speake vnto me, and
sayinge in the Hebreue tonge: Saul, Saul,
why persecutest thou me? It is harde for
the to kicke agaynst the pynche. And I
sayd: Who art thou Lord? And he sayd: I
am Jesus, whom thou persecutest, but rise
and stand vpon thy fete: For I haue appea-
red vnto the for this purpose, to make þa
imposter & a mynes both of these thynges
whiche thou hast sene, and of those thynges
in the whiche I will appeare vnto the. deli-
ueringe

uerpunge the from the people, & fro the Gentys, vnto which now I sende the, to open their eyes: that they might turne fro darknes to light, & from the power of Sathan vnto God: that they may receiue forgiveness of sinnes, and inheritance amonge them, which are sanctified by fapth in me.

Wherefore kpng Agrippa, I was not disobedient vnto the heauy vnto: but shewed first vnto them of Damasco, & at Hierusalem and thorough out all the coastes of Jewry, & to the Gentils, that they shoulde repent, and turne to God, and do the right worke of repentaunce. For this cause the Jewes caught me in the temple and went about to kil me. Neuerthelesse I obtained helpe of God, and continue vnto this dape witnessing both to smal and to great, saying none other thynges then those whiche the prophetes and Moyses dyd say shoulde come: that Christ shoulde suffer, and that he would be the fyrste that shoulde ryste from death, and shoulde shewe light vnto the people, and to the Gentys.

As he thus answered for him selfe, Festus sayed with a loude voice: Paule, thou art besydes thy selfe. Much learning hath made the mad. And Paule sayed: I am not mad, most deere Festus, but speake the wordes of truth and sobernes. The kpng knoweth of these thynges, befoze whiche I speake frelye, neither thincke I, that any of these thynges are lidden from him. For this thing was not done in a corner. Kpng Agrippa, beleuest thou the prophetes? I wote well thou beleuest. Agrippa sayed to Paule: Somewhat thou bingest me in mynde for to become a Christian. And Paule sayed: I wold to God that not onely thou, but also al that hear me to day, were not somewhat onely, but altogether such as I am, except these bondes. And when he had thus spoken, the kpng rose vp, and the debite, and Bernice, and they that sat with them. And when they were gone aparte, they talked betwene themselves, saying: This manne doth nothyng worthy of death nor of bondes. Then said Agrippa vnto Festus: This man might haue bene lewsed if he had not appealed vnto Cesar.

The xxvii. Chapter.

Paule is committed to a Centurion, to be brought to Cesar, whiche because he obeyeth not Pauls counsaile, hath daungerous and vniucky sayyngs. And when they haue bene long tossed wth wynde and weather, they suffer theyr wycke, but escape all safe into the yle of Adileum.

Vhen it was concluded that we shuld sayle into Italy, they deliuered Paule and certayne other prisonners vnto one named Julius, an vnder captayne of Cessars soldiers. And we entred into a ship of Adramicium, and lewsed from land, appointed to sayle by the coastes of Asia, one Aristarcus out of Macedonia of the country of Thessalia, beyng with vs. And the next dape we came to Sidon. And Julius

courteously entreated Paule, and gaue him libertie to go vnto his frendes, and to rest himselfe. And from thence lancheth we, and sayled hard by Cipers, because the windes were contrary. Then sayled we ouer the sea of Cilicia, and Pamphilia, and came to Mira a city in Licia. And there the vnder Captayne founde a ship of Alexandria redy to sayle into Italy, and putte vs therein. And when we had sayled slowly many daies and scace were come ouer against Sidon (because the wynde with stode vs) we sayled hard by the coastes of Candie, ouer agaynst Salmo, and with much worke sayled beyond it, and came vnto a place called good porte. Here wherunto was a cpye called Iasea.

When much tyme was spent in sayyng was nowe desperdous, because also that we had ouerlong fasted, Paule put them in remembraunce, and said vnto them Sirs, I perceiue that this biage wilbe with hurt and much damage, not of the lodgyng and expence, but also of ouerlpyes. Neuerthelesse the vnder captayne beleued the gouerner and the Maister, better then those thynges whiche were spoken of Paule. And because the haul was not commodious to wynter in, many toke counsell to departe thence, if by anye meanes they mighte attaine to Rhemes and there too wynter, whiche is an haven of Candie, and seruethe to the south west and north west wind. When the south wind blew, they supposyng to obtaine their purpose, lewsed vnto Ailon, and sayled past all Candie.

But anon after there arose against their purpose a flaw of wynde out of the north east. And when the ship was caughte, and could not resiste the wynde, we let her go, & dyoue with the weather. And wee came vnto an yle named Claudia, & had much worke to come by a boat, which they toke by, and vsed helpe, vndergryding the ship: fearing lest we shoulde haue fallen into the Sytres, and we let downe a vessell and so were caught. The next dape when we were tossed wth an exceeding tpe, they lightened the ship, and the thyrde dape we came oute wth our owne handes the tacklyng of the ship. When at the last neyther sunne nor starre in many dapes appeared, and no small tempest lay vpon vs, all hope that we shoulde be saued, was then taken awaye.

Then after long abstinence, Paule stode forth in the myddest of them, & said: Sirs, ye shoulde haue harkened to me, & not haue lewsed from Candie, neyther to haue brought vnto vs this harme and losse. And now I exhorte you to be of good chere, forther that be no losse of any mannes lyfe among you, saue of the ship onely. Forther stode by me this night the aungel of God whose I am, and whome I serue, sayinge: Feare not Paule, for thou must be brought before Cesar. And lo, God hath geue vnto the al that saile with the. Wherefore Sirs be of

Act. xxvii. c

B

C

D

E

Act. xxvii. c

The Actes of the

be of good cheare: for I beleue God, that
so it shall be euen as it was told me. Howe
beit we must be cast into a certaine Iland.

But when the fourtenth night was
come, as wee were carped in Adria aboute
midnighte, the Shipmen demed that there
appeared some countrey vnto them, and
sounded, and found it twenty fadoms.

And when they had gone a litle further,
they sounded againe, and founde. x. fa-
doms. Then fearing lest they shoulde haue
fallen on some Rocks they cast route an-
cres oute of the Ship, and rayed for the
day. And the Shipmen were about to fle out
of the Ship, and had let drune the beate in
to the sea vnder a coloure, as though they
would haue cast ancres out of the forship:
Paul said vnto the vnder captayne and
the soldiers: except these abide in the Ship,
ye can not be safe. When the soldiers cut
off the rope of the boat, and let it fall away.

And in the meane tyme betwixt that and
dape, paul besoughte them all to take
meate, saying: this is the fourth dape,
that ye haue tarped and estynued fasting,
excepting nothinge at all. Whertore I
praye you, take meate: for this no doubt is
for your health: for there shall not an
haire fall from the head of any of you. And
when he had thus spoken he toke bread &
and gaue thanks to God in presence of
them all, and brake it, and began to eate.

Then were they all of good cheare, & they
also toke meate. We were altogether in the
Ship, two hundred thre score & xvi. soules.
And when they hadde eaten ynough, they
lighrened the Ship, and cast out the wheate
into the sea.

When it was dape, they knewe not the
land, but they spied a certaine haue wth
a banke, into the which they were minded
(if it were possible) to thrust in the Shippe.
And when they had taken vp the ancres,
they committed themselves vnto the sea, &
lewed the rudder boundes, and hopped vp
the maine saile to the wynde and drew to
land. But they chyanced on a place, whiche
had the sea on both sydes, and thrust in the
Shippe. And the fore parte sticke fast & mo-
ued not, but the hynder parte brake with
the violence of the waues.

The soldiers counsell was too kyll the
prisoners, lest any of them, when he had
sworne out, shuld fle away. But the vnder
captayne willinge too saue Paul, kepte
them from theyr purpose, and commaun-
ded that they that could swim, shoulde cast
themselves first into the sea, and scape to
land. And the other he commaunded to go,
some on boubres, and some on broken pe-
ces of the Ship. And so it came to passe that
they came all safe to land.

The Notes.

(a) Syntes be perillous sandy places in the sea,
about the coastes of Affrica, of the nature of
whirlpooles.

The xxviii. Chapter.

Apostles. Chap. xxviii.

Paul in gatheringe fyrches, taketh a ship
per in his hande, and is not hurt. He heareth
Publius farther an heade man of the town, &
other by miracle. They saue theyr herc and go
from thence to Rome. Where Paul after he
hath casted the Jewes together, declareth his
matter, and readyly sheweth there, the space of
two yeares.

And when they were scaped, then
they knew that the yle was called
Malta. And the people of the coun-
ty shewed vs no litle kyndnes: for they
kindled a fyre, and receyued vs euery one,
because of the present tyme, and because
of the colde. And when Paul had gathered
a boundel of stickes, and put them into the
fyre, ther came a Cher oute of the heate, &
lept on his hand. When the menne of the
countrey saw the worme hange on his hand,
they sayde amonge themselves: this man
must nedes be a murtherer. Wch thoughte
he haue escaped the sea, yet vengeance
suffreth not to scape. But he shooke of the
beast into the fyre, and felt no harme.
Howbeit they waited when he shuld haue
swolne or fallen down dead suddenly. But
after they had loked a great while and saw
no harme come to him, they chaunged their
minds, and said that he was a God.

In the same quarters the chiefe man of
the yle, whose name was Publius, had a
lord ship: the same receyued vs, and lodged
vs thre dapes courteously. And it fortun-
ed that the father of Publius lay sicke of a fe-
uer and of a bloudy fluxe. To whom Paul
entred in and prayed, and laied his handes
on him, and healed him. When this was
done, other also whiche had diseases in the
yle, came and were healed. And they did vs
great honour. And when we departed, they
laded vs with thynges necessary.

After thre monethes, we departed in a
Ship of Alexandria, whiche had wintered in
the yle, whose badge was (a) Castor and
Pollux. And when wee came to Apriacusa,
we tarped there thre daies. And from thence
we sette a compasse and came to Regium.
And after one day, the south wynde blew,
and wee came the next dape to Ostia:
whete we found brethren, and were desir-
ed to tarpe with them seuen dapes, and so
came to Rome. And from thence, when the
brethren heard of vs, they came against vs
to Appu forum, and to the thre tauernes.
When Paul saw them, he thanked God,
& wared bolde. And whē he came to Rome,
the vnder captayn deliuered the prisoners
to the chiefe captayne of the host: but Paul
was suffred to dwell by him selfe wth one
soldier that kept him. And it fortun-
ed after thre dapes, that Paul called the chiefe
of the Jewes together. And when they wer
come, he sayed vnto them: Menne and bre-
thren, though I haue committed nothinge
against the people or lawes of our fathers:
yet was I deliuered prisoner from Jeru-
salem, into the handes of the Romaynes.

Whiche

Act. xxviii. 6

Act. xxviii. 6
Luce. x. 2

Act. xvi. 6

Lapinge
on of han-
des.

Act. xxviii. 6
and. xxviii. 6
Act. xxviii. 6

A pprologe vppon the

For this cause the. xlv. Psalm. calleth all men trers, because that no manne keepeth the lawe from the grounde of the herte, neyther can hepe it, though he appeare outwardly full of good woorkes.

For all men are naturally enclined vnto euyl, and hate the law: we fynd in our selues vn lust and tediousnes to do good, but lust & delectation to do euyl. Now wher no freer lust is to good, ther the bottome of the hert fulfilleth not the law: where no doer is al so syn, and wyl is delected before God, though there be neuer so greates an outward thewe and appareance of honest liuynge.

For this cause concludeth Dauid. I haue in the. ii. Chap. that the Jewes are all sinners and transgressours of the lawe, though they make menne beleue thowme the hypocrite of outward woorkes, how that they fulfil the law and sayeth that he only which doth the lawe, is righteous before God, meynynge thereby that no man without warde woorkes fulfillth the lawe.

Thou sayest he to the Jewe) teachest that a man should not breake wedlocke, & yet breakest wedlocke thy selfe: wher in thou iudgest an other man therein condempnest thy selfe, for thou thy selfe doest euen the very same thynges whiche he iudgest. As though they wolde say, & lyest outwardly wyl in the woorkes of the lawe, & iudgest them þ thus not so. Thou teachest other men, & seest a mote in another mans eye, but art not ware of the beam þ is thynne own eye. For although thou kepe the lawe outwardly with woorkes, for feare of shame, rebuys, & punishment: either for loue of reward, bauntage, and vayne glory: yet dost thou al without lust & loue toward the lawe, & haddest liue a greates deale other wise do, if thou diddest not feare the lawe. Yea inwardly in thynne hert þ wouldest þ there were no law, no noy yet God, the authour and vengear of the lawe, if it were possible, so paynt full it is vnto the to haue thynne appetites released, and be kept downe.

Wherfore then it is a plain conclusion, that thou tread the ground & bottom of thine hert are an enemy to the lawe. What exaspereth it nowe that þ teachest another man not to steale, when þ thine own selfe art a theefe in thine hert, & outwardly wouldest liue steale if þ durst, though he þ outward dedes obeye not al way behind wyl such hypocrites & dissimulere, but breake forth among euen as an euyl scab or pocke cannot al wayes be kept in wyl violence of medicine. Thou teachest an other man, but teachest not thy selfe þ wouldest not what þ teachest, for thou vnderstandest not the lawe a right, how þ it cannot be fulfilled & satisfied, but wyl an vnspayed loue & affection, so great þ it cannot be fulfilled with outward dedes & woorkes only. Moreover the lawe encreaseth synne as he sayeth in the v. Chap. because þ man is an enemy to þ lawe, for as much as it requirerth so many thynges cleane contrary to hys nature, wherof he is not able to fulfil one poynt or title as the lawe requirerth it. And therfore are we more prouoked and haue greater lust to breake it.

For wher the causes sake he sayeth in the. vii. Chap. þ the lawe is spiritual: as though he wold say: if the lawe were fleshy & but mans doer in it myght be fulfilled, satisfied, and stilled with outward dedes. But nowe is the lawe godly, & no man fulfillerth it, except that al that he doth springe of loue from the bottome of the hert.

Epylle to the Roma.

Suche answere herte and lustye courage vnto the lawe warde, canste thou neuer com by of thynne owne strengthe and enforment, but by the operation and woorkynge of the spirite.

For the spirite of god onely maketh a man spiritual, & like vnto the law, so that now henceforth he doth nothyng of feare, or luste or bauntage sake, or of vayne glorye but of a free herte and of inward lust. The. vi. is spiritual and will be boeth loued and fulfilled of a spiritual herte, and therfore of necessity requirerth it the spirite that maketh a mans herte free, & giveth him lust and courage vnto the law ward: where such a spirite is not, there remaineth syn grudgynge, and hate agaynst the lawe, wher the lawe neuertheless is good righteous & holy.

Acquaint thy selfe therfore wyl the maner of lyfynge of the Apostle, and let this nowe be the last in thine hert, that it is not boeth one, to do the dedes and woorkes of the lawe, and to fulfil the lawe. The woorkes of the lawe is what fouere a man doeth or can do of hys owne free wyl, of his owne propre strength & enforment.

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Nowe is the spirite geuen none other wyle this by sayth only in that we beleue þ promyses of God wylout waueryng, howe that god is true, and wyl fulfill all his good promyses to, warde be for Christes bloudes sake, as it is playne in the. x. Chap. I am not ashamed sayeth Dauid of Christes glad tidynge, for it is the power of God vnto saluacion, to as manye as beleue. For at once & together, such as we be true the gladder tidynge preached vnto vs, the holy gost enterech into oure hertes, and leueth the bondes of the Deuyl, wher before possidynge oure hertes in captiuitie: and held them that we could haue no lust to the wyl of god in the lawe. And as the spirite cometh by sayeth onely, euen so sayth cometh by hearing þ word of god, when a quere is preached how þ he is þ son of God.

To doo the dedes of þ lawe, and to fulfil þ lawe are two thynges.

The spirite cometh by sayeth.

The lawe encreaseth synne.

The spirite is required yf we can kepe þ lawe.

A prologe vppon the

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Epylle to the Roma.

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To doo the dedes of þ lawe, and to fulfil þ law are two thynges.

The spirite cometh by sayeth.

The law encreaseth synne.

The spirite is required yf we can kepe þ law.

Whiche when they hadde examined me, would haue let me go, because they found no cause of death in me. But when the Jewes cryed contrarie, I was constrained to appeale to Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to see you, and to speake wth the you: * because that for the hope of Israel, I am bounde wth thes charyne.

Act. xlii. b.
and. xlii. c.
and. xlii. b.

And they sayed vnto hym: We nerther receiued letters out of Jewrye: pertaining vnto the, neither came any of the brethren that shewed or speake anye harme of the. But we will heare of the what thou thinkest. For we haue heard of thes secte that euer * wher it is spoken against. And whē they had appointed him a daye, there came many vnto him into his lodging. To whō he expounded and testified the kyngdome of God, and preached vnto them of Iesu: both oute of the lawe of Moyses and also out of the prophetes, euen from morning to night. And some beleued the thynges which were spoken, and some beleued not. When they agreed not amonge themselves, they departed, after that Paul hadde spoken one worde: Well spake the holpe ghost by Esay the prophete vnto our fathers, sayinge: * goo vnto this people and say: with your eares shal ye heare and shal not vnderstand: and with your eyes shal ye see, and shal not perceyue.

Act. ii. a

Act. xli. a

Esay. vi. c.
Isa. xlii. b
Isa. xlii. b
Luke. vii. c
John. xii. c
Roma. xi. b

For the hert of this people is waxed grosse and their eares were thicke of hearing, and their eyes haue they closed: lest they should see with their eyes and heare with their eares, and vnderstand with their hartes, and shoulde be conuerted, and I shoulde heale them. Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentyles, and they shal heare it. And when he had said this, the Jewes departed, and had great dispicions amonge themselves.

And Paul dwelt two yeres full in his lodginge, and receyued all that came to him, preaching those thynges which concerned the Lorde Iesus wth all confidence vnsoboden.

The Notes.

Act. ii. a
Pollux.

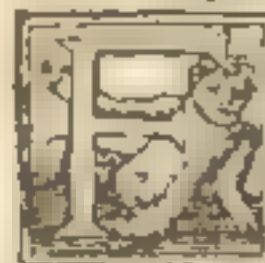
(a) These in olde time were esteemed as Goddes, who if they appeared bothe together, were counted sauourable and lucky to Mariners, and such as traualled the seas. If one after another, or one alone: vnsoueraigne and cruel. The owner of the ship carried the badge of them, not without great confidence therein, & these two Gods would prosper his voyage, because he honored them wth the carryinge ther of.

Here endeth the Actes of the Apostles.

A Prologe

vnto the Epyistle of Saynt

Paule to the Romanes.



As muche as this Epyistle is the pryncypall and most excellent part of the newe Testament, and most pure Euangelion, that is to saye: glad tydings, and that we call Gospell, and also a light and a waye in vnto the whole Scripture, I thynke it mete that euery Chyrtian manne not onely knowe it by herte and wythoute the booke: but also exercepse hymselfe therein euermore continuallye, as wth the daily breade of the soule. A man verely can reade it to oft, & studye it so well, for the more it is studied, the easer it is, the more it is desired, the pleasanter it is, and the grounde it is searched, the greater thynges are found in it, so great treasure of spiritual thynges specheth hym therein.

I will therefore bestow my labour and dyspayre through this litle & yfayre prologe, to prepare a waye in ther vnto, so far forth as God shal graunte me grace, that it may be vnderstande of euery manne. For it hath bene hitherto so euill darkened wth glo'es, and wonderfull dreames of Sophisters, that no man could spele oute the entente and meaning of it, whiche naturethles, yet of it selfe is a bright light, and sufficient to geue lighte vnto all the Creepers.

First, we muste marke dytgentlye the maner of speaking of the Apostle, and about al thyng knowe what Paule meaneth by these wordes, the Lawe, Sinne, Grace, Fayth, Righteousnes, fleshe, Synne, and such lyke, or els reade it thou neuer so oft, thou shalt but loose thy labour. This worde Lawe must not be vnderstande here after the common maner, and to vse Pauls terme, after the maner of men, or after mannes wayes, that thou wouldest saye, the Lawe here in this place were nothyng but learninge, whiche teacheth what oughte to be done, and what oughte not to be done, as it goeth wth mannes lawe, where the lawe is filled wth outward woordes onely, though the herte be neuer so farre of. But God iudgeth the grounde of the herte, yea, and the thoughte, and the secret mounges of the mynde, & therfore bys law requyren the grounde of the herte, and loue from the bottome thereof, and is not content wth the outward worche onely, but rebuketh those woordes moode of all, whiche springe not of loue from the ground and lowe bottome of the herte, though they appeare outward, neuer so honeste and good, as Chyrtians the Gospell rebuketh the Pharises aboute al other that were open synners, and calleth them hypocrites, that is to saye, Counters, & painted sepulchres. Whiche Pharises yet lured men so pure, as pertaining to the outward dedes and woordes of the lawe. Yea and Paul in the thyrde Chapt. of his Epyistle vnto the Romayns, confesseth of hym selfe, that as touching the Lawe he was such a one as no man coulde complayne on, and not vpholdenryge was yet a murderer of the churche, persecutour them and tormentour them so sore, that he compelled them to blasphem the Churche, and was altogether meetre, as many which now saye outward good woordes are.

The Lawe of God requyred loue

Whiche when they hadde examined me, would haue let me go, because they found no cause of death in me. But when the Jewes cryed contrarie, I was constrained to appeale to Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to see you, and to speake wth the you: * because that for the hope of Israel, I am bounde wth thes charyne.

Act. xlii. b.
and. xlii. c.
and. xlii. b.

And they sayed vnto hym: We nerther receiued letters out of Jewrye: pertaining vnto the, neither came any of the brethren that shewed or speake anye harme of the. But we will heare of the what thou thinkest. For we haue heard of thes secte that euer * wher it is spoken against. And whē they had appoynted him a daye, there came many vnto him into his lodging. To whō he expounded and testified the kyngdome of God, and preached vnto them of Iesu: both oute of the lawe of Moyses and also oute of the prophetes, euen from morning to night. And some beleued the thynges which were spoken, and some beleued not. When they agreed not amonge themselves, they departed, after that Paul hadde spoken one worde: Well spake the holpe ghost by Esay the prophete vnto our fathers, sayinge: * goo vnto this people and say: with your eares shal ye heare and shal not vnderstand: and with your eyes shal ye see, and shal not perceyue.

Act. ii. a

Act. xli. a

Esay. vi. c.
Mat. xlii. b
Mar. xlii. b
Luke. viii. c
John. xii. c
Roma. xi. b

For the hert of this people is waxed grosse and their eares were thicke of hearing, and their eyes haue they closed: lest they should see with their eyes and heare with their eares, and vnderstand with their hartes, and shoulde be conuerted, and I shoulde heale them. Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentyles, and they shal heare it. And when he had said this, the Jewes departed, and had great dispicions amonge themselves.

And Paul dwelt two yeres full in his lodgingge, and receyued all that came to him, preaching those thynges which concerned the Lorde Iesus wth all confidence vnsoboden.

The Notes.

Act. ii. a
Pollux.

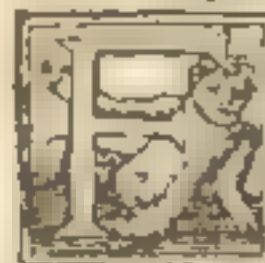
(a) These in olde time were esteemed as Goddes, who if they appeared bothe together, were counted sauourable and lucky to Mariners, and such as traualled the seas. If one after another, or one alone: vnsoueraigne and cruel. The owner of the ship carried the badge of them, not without great confidence therein, & these two Gods would prosper his voyage, because he honored them wth the carryinge thereof.

Here endeth the Actes of the Apostles.

A Prologe

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The Lawe of God requyred loue

A prologe vppon the

Epylle to the Roma. Fo. xlvii

Fayth only
iustifieth.

God and man also, deade and yfren agayne for our sakes, as he saith in. iiii. x. Chap. Al our iustifying then cometh by fayth, and fayth & the spirite come of god & not of vs. When we saye fayth bringeth p spirit, it is not to be vnderstand p fayth deserueth the spirit, or that the spirit is not present in vs before fayth. For the spirit is euer in vs: fayth is the gift & working of the spirit. But now preacheinge the spirit be- gynneth to worke in vs. And as by preacheinge the law, he wylleth the feare of god, so by preacheinge the glad tidings, he wylleth fayth. And now, as we be sure & are come vnder the co- uenante of god, then are we sure of the spirit by the promise of god, & then the spirit accom- paniet. Fayth inseparablye, & we begin to fele his working. And so fayth certifieth vs of the spirit, & also bringeth the spirit wher vnto the working of al other gyftes of grace, & to p workinge out of the rell of our saluacion vntyl we haue altogether overcome syn, death, hel & Satan, & are come vnto the euerslawinge lyte of glorie. And for this cause say we, fayth bringeth the spirit.

Workes
spring of
fayth.

Hereof cometh it p fayth only iustifieth, maketh righteous, & fulfilleth the law: for it bringeth the spirit throughe whiche deseruynge the spirit bringeth lust, loseth the heart, and maketh him free, setteth him at liberty, and geueth him strenght to worke the dedes of the law whiloueuen as the law requereth. When at p last out of the same fayth so workinge in the heart, spring al good workes by their owne accorde. What meaneth he in the. iiii. Chap. for after he hath cast awaye the workes of the law, so that he soundeth as though he wold breake and discarpe the law thow fayth: he answereth to that myght be layd agaynst him, saying: we be stroue not the law thow fayth, but mayntayne, further, and stablish the law thow we saye. What is to say, we fulfil the law thow fayth.

Syn in the scripture is not called that outward worke only comitted by the body, but all the whole busines and whatsoever accompanieth, moueth or directeth vnto the outward dede, and that whiche the workes spring, as vnbellef, prouocacion & readines vnto the dede in the ground of the heart with all the powers, affections and appetites wherewith we can but syn. So that we say, that a man then synneth, whiche is carted awaye headling in to syn, altogether as much as he is of that poisoned and corrupte nature wherein he was conceived and borne.

For ther is none outward syn comitted except a man be carted away altogether, with life soule, heart, body, lust, and mind therunto. The scripture loketh singularly vnto the heart, and to the rote and original fountaine of al sin, whiche is vnbellef in the bottom of p heart. For as fayth only iustifieth, & bringeth the spirit and lust to the outward good workes, euen so vnbellef dampneth and kepeth out the spirit, prouoceth the flesh, & directeth by lust vnto the euil outward workes, as happened to Adam & Eue in paradise. Gene. iii. for this cause Christ callith syn vnbellef, and p notably in the. xvi. cha. of John. The spirit sayth he shall rebuke the world of syn, because they beleue not in me. And John. viii. I am the lyght of the worlde. And therfore in p. xvi. of John, he biddeth the while they haue light to beleue in p lyght p pe may be the chylde of lyght, for he that walketh in darkenes, wotteth not whether he goeth. Now as Christ is the lyght, so is the ignorance of

Christ that darkenes whereof he speaketh, in whiche he that walketh wotteth not whether he goeth: that is, he knoweth not how to worke a good worke in the lyght of god, or what a good worke is. And therfore in the. ix. he saith: as long as I am in the worlde, I am the lyght of the worlde, but there cometh nyght when no man can worke, whiche nyght is but the ignorance of Christ, in whiche no man can se to do any worke to please god. And Paul exhorteth Eph. iiii. p they walk not as other heret which are straungers fro the life of god, thowghe the ignorance that is in the. And agayne in p same Chap. Put of (sayth he) the old man whiche is corrupt thowghe the lusts of errors, that is to say, ignorance. And Rom. xiii. Let vs caste away the dedes of darknes, that is to say, of ignorance and vnbellef. And. i. Pet. i. Fashion not your selues vnto old lusts of ignorance. And. i. Jo. ii. he that loueth his brother dwelleth in lyght, and he that hateth his brother, walketh in darknes, and wotteth not whether he goeth: for darknes hath blynded his eyes.

Thy lyght be meneth the knowledge of Christ, & by darknes the ignorance of Christ. For it is impossible that he that knoweth Christ truly, shoulde hate his brother. Further more to perceyue this thinge more clearly, p Chalre vnderstand, that it is not possible to syn any syn at all except a man breake the first commandment before. Now is the first commandment brused in to two verses: Thy lord god is one god, and thou shalt loue thy lord thy god with al thyne heart, with al thy soule, with all thy power, and with al thy myght. And the whole cause why I syn agaynst any inferiour precepte, is that this loue is not in my heart, for were this lawe wyrtten in mine heart, & were ful & perfect in my soule: it wold kepe mine heart fro consenting vnto any syn. And p whole & only cause why this loue is not wyrtten in our hearts, is p we beleue not p first part, & our lord god is one god. For with what these words, one lord & one god meaneth, p is to say, if I vnderstand p he made al & ruleth al, & p whatsoever is done to me, whether it be good or bad, & yet his wil, & that he only is the lord p ruleth and doeth it. And with cherto what this word (mine) meaneth, that is to say: if mine heart beleued & felt the inspyracion benefites and goodnes of God to me ward, & vnderstode and earnestly beleued the manyfold conchaunces of mercy, wherby god hath bounde him selfe to be mine whole & all together whal his power, lous, mercy, & myght, then shoulde I loue him with al mine heart soule, power, & myght, and of p loue euer kepe his commandments. So se I now p as fayth is mother of al goodnes & of al good workes: so is vnbellef p ground & rote of al euil, & al euil workes. Finally, if any man hath for taken syn, and is conuerted to put his trust in Christ, & to kepe the law of God, do fol at any tyme: the cause is that the fleshe throughe negligence hath choked the spirit, and oppressed by. & taken from by the foode of his strenght, & arch fode is his meditation in God, & in his wonderful dedes, and in the manifold conchaunces of his merce. Wherefore then before all good workes (as good frutes) there muste be fayth in the heart, whence they spring. And before al bad dedes (as al bad frutes) there muste be vnbellef in p heart, whiche is p rote, fountayne, pyth, & strenght of al sin, whiche is vnbellef and ignorance is called the head of the serpente and of olde dragon whiche the

Q m m m. ii. womans

The Prologue vpon the

womans lede Christ must treade vnder foot, as it was promised vnto Adam.

Grace.

Grace and gyfte haue thys difference. Grace properly is gods fauoure, benediction or kind mynde, wherby of hys owne selfe, without deseruing of vs, he beareth to vs, wherby he was moued and enclined to gyue Christe vnto vs, with al his other gistes of grace.

Gyfte.

Gyfte is the holys ghost and hys workynge whome he pouereth into the hertes of theym, on whom he hath mercy, and whom he fauoureth. Though the gistes of the spirite encrease in vs daily, and haue not yet their full perfection, yet and though there remaine in vs yet euil lynes and synne, whiche fighte agaynst the spirite, as he saith here in the vii. Chap. & in the v. to the Gal. & as it was spoken before in the iii. Chap. of Genesis, of the debate betwene the womans lede, and the lede of the serpent, yet neuertheless gods fauour is so great, and so strong ouer vs for Chyrties sake, that we are counted for full hole and perfect before God. For gods fauour toward vs deuiderh not his selfe, encreasynge a litle and litle, as doo the gistes, but recueth vs hole and altogether in full loue for Chyrties sake our intercessor & mediator: & that because the gistes of the spirite & the battaile betwene the spirite and euil lynes, are begun in vs a ready.

Of thys now vnderstandest thou the vii. Chap. for wher Paule accuseth hym selfe as a synner and yet in the vii. Chap. saith, there is no damnation to them that are in Christ, & that because of the spirite, & because the gyftes of the spirite are begun in vs. Synners we are because the flethe is not full hylled and mortified. Flower theles in as much as we beleue in Christe, and haue the earnest begynning of the spirite, and would sayne be perfect. God is so louing & fauourable vnto vs, that he wyl not loue on such synne, neither wyl counte it an synne, but wyl deale with vs according to our belefe in Christ, and accordynge to his promises which he hath sworne to vs, vntyl the sin be full lame & mortified by death. Faith is not mans opinion and dyamic, as some ymagin & saue, when they here the stoye of the gospel. But when they se that they folow no good woorkes nor mindment of liuing though they here, & can habie many thinges of faith: yet then they fal from the ryght way, and say: faith ouerly iustifieth not, a man must haue good woorkes also, if he wil be righteous & safe. The cause is, when they here the Gospell of glad tidings, they fauie of theyr own strength certayne imaginacions & thoughtes in their hertes, saying: I haue heard the gospel, I remembre the stoye, so I beleue. And so they count ryght faith which neuertheles as it is but mans ymaginacion & faining, euen so profiteth it not vnto the foloweth ther anye mendment of liuinge.

But ryght faith is a thyng wrought by the holys gost in vs, which chaungeth vs into a new nature, & begetteth vs a newe in god, & maketh vs the sonnes of God, as he readest in the tytle of Ihon, and killeth the old Adam, and maketh vs altogether newe in the hert, mynde, will, lust, & in al other affections and powers of the soule, & holys gost euer accompaning his and culyng his herte. Faith is a lively thyng, myghty in workynge, valiant and stronge, euer doyng, euer fructifull, so that it is vnpossible that he whiche is endued therewith, should not woike alwaies good woorkes without ceasynge. He seeth not whether good woorkes are to be done or not, but hath done the already per mention he made of them, and is alwaies doyng, for luche is hys

Epylle to the Romaines.

nature: nowe quite faueth in his hert & lypis mouing of the laste dyue & stier hym therunto. Whosoever doth not good woorkes is an vnbelouing person & faithlesse, & loke the rounde about groping after faith & good woorkes, and woteth not what faith or good woorkes meane though he habie neuer so many thinges of faith and good woorkes. Faith is the lively & steadfast trust in the fauoure of God, wherewith we ro mit our selues altogether vnto god, and so trust is so surely grounded & sticketh so fast in oure hertes, that a man would not once doubt if it though he should dye a thousand times therefor. And such trust wrought by the holys ghost through faith maketh a man glad, lusty, cheereful, & true herted vnto god & to al creatures. For he meanes wherof, willing & without compulsion, he is glad and ready to do good to euery man to suffer al thynges for god may be loued & payed, wherby both gaine him such grace: so that it is vnpossible to seperat good woorkes fro faith, eue as it is vnpossible to seperat herte & burnig fro fire. Therefore take heed, & beware of thyn own fauour, which is iudge of faith & good woorkes wyl lyme wyl, when in dede they are sturke blind & of al thynges most folow. For we god that he wyl vouchsafe to woike faith in thine hert, or els all that remaine euermore faithlesse, faine thou, imagin thou, entyce thou, waite with thy faith, and do what thou wilt.

Righteousnes is euen such faith, & is called Faith is gods righteuousnes, or righteuousnes that is of vnsighteous lute before god. For it is Gods gyfte, and it alie reth a man & chaungeth hym to a new spiritual nature, and maketh hym free & libral to paye euery mans duty. For thowowe faith is a man pouged of hys synnes, & obtayneth iustice vnto the lawe of god, wherby he geueth god hys honoure, & payeth hym that he oweth him and vnto men he doth serue willingly wherewith so euer he can, & payeth euery man his duty. Such righteuousnes is a nature, free will, and our own strengthe neuer byng to passe. For as no man can graue him selfe faith: so can he not take away vnbelefe. Now then can he take away any thyng at all. Therefore al is false hypocryse & syn, whatsoeuer is done without faith open vnbelefe, as it is euident in the iii. Chap. vnto the Romaines, though it appere neuer so glorious or beuifull outwardes.

Fleth and spirite maketh not here vnderstand as though fleth were onely that which pertayneth vnto vnchastite: & the spirite that which inwardly pertayneth to holys but fleth & all fleth here as a hyl both. Ihon. iii. Al that is borne of fleth, that is to were, the whole man with life, soule, body, wyl, wyl, reason, whatsoeuer he is, or doth within and without, because that all that is in man, and by after the world and the fleth & al that. Therefore whatsoeuer as longe as we are without the spirite of God, we thynke or speake, of god, of faith, of good woorkes, & of spiritual matters, & al that al woorkes which are done without grace & without the workynge of the spirite howeuer good they be spiritual they seme to be: as he maketh proue by the v. Chap. to the Galat. wher Paule nameth worshiping of Idols, witherast, Enure & hate, among the dedes of the fleth, & by the vii. to the Romaines, wher he saith that the lawe by the reason of the fleth is weake, which is not vnderstand of vnchastite onely, but of all synnes, and mooste speciall of vnbelefe, whiche is a bycrosse spiritual, and grounde of al synnes.

And

Faith is not a work of man.

Right faith is of a workynge of the spirite of God.

The prologe vpon the

And as thou callest hym which is not renued with the spirit, & boine againe in Christ, fleshe, and all his dedes, euen the very motions of his herte and mynde, his learnynge, doctrine and contemplation of hys thynnes, his preachynge, teachynge, and study in the scripture, buildinge of churches, foundinge of Abbayes, geuynge of Almes, Masse, Sacraments, & whatsoever he doth, though it seme spirituall & after the lawes of God, fleschly: so contrarywise call him spiritual, which is renued in Christ, & al his dedes which springe of faith, seme they neuer so good, as the washing of his disciples fete done by Christ, & Peters risinge after his resurrection, yea & al his dedes of matrimony are spirituall, if they procede of faith, and whatsoever is done within the lawes of God, though it be wrought by the bodye, as the very wiping of Moyses and such like, howsoever good they appere outward. Without vnderstandynge of these wordes, canst thou neuer vnderstande this Epistle of Paul, neither any other place in the helpe scripture. Take heede therfore, for to holowen vnderstandeth these wordes otherwyse, the same vnderstandeth not Paul, whatsoever he be. Nowe wyll we prepare our selues to the Epistle.

The first Chapter.

For as muche as it becometh the preacher of Christes glad tidings, first thow openynge of the law to rebuke all thynges, and to proue all thynges synne, that procede not of the spirit and of faith in Christ, and to proue al men sinners and children of wrath by inheritaunce, and how that to l. nne is their nature, and that by nature they can none otherwise do then synne, & therewith to abate his pride of man, and to bring him vnto the knowledge of himselfe and of his misery and wretchednes, that he may get helpe: euen so doeth St. Paul, and beginneth in the first Chap. to rebuke vnderstandynge and grosse synners & heuyn men see, as Idolaters, & as the grosse synners of the heathen were, and as the synners now are of all them which l. in ignorance withoute faith, & withoute the fauour of God. The wrath of the God of heauen apereth thowow his Gospel vpon all men, for their vngodlines and vnholy liuing. For though it be knowen, & daily vnderstand by the creatures that there is but one God, yet is nature of himselfe withoute spirit and grace, so corrupt & so poisoned, that men neither can thanke him, neither worship him, neither geue him his due honore, but blind themselves, & fall without ceasing into worse case, euen vntill they come vnto worshippynge of Images, and worshippynge of damnable synnes, whiche are abhominable against nature, and moreover suffer the same vnderbuckled in other, haupnge delectacion and pleasure therein.

The secōde Chapter.

In the second Chap. he proceedeth further, & rebuketh al those hol. people also which without lust and loue to the law, liue well outwardly in the face of the world, and condemne other gladly, as if nature of al hypocrites is, to thinke them selues pure in respect of open sinners, and yet hate the law inwardly, and are full of couetousnes and enuy & of al vncleines. Wherfore. These are they whiche despise the goodness of God, & according to the hardnes of their herte, heape together for themselves the wrath of God. Furthermore St. Paul as a true expounder of the law, suffereth no man to be without sin, but declareth that al they are vnder sin, which of fre wyll & of nature, wil liue well: and suffereth the not to be better then the open sinners, yea he calleth the hard hertes, & sarthe as can not repent.

The thyrde Chapter.

In the ill. Chap. he minglet both together,

Epistle to the Romayn. Fo. lxxvii.

both the Jewes & the gentils, and saith that the one is as the other, bothe sinners, and no difference betwene them, save in this onely, that the Jewes had the worde of God committed vnto the. And though many of the beleued not thereon, yet is Gods truth & promise thereby, neyther hurt nor diminished. And he taketh in his waye & allegeth the saying of the. Psalme, that God might abyde true in his wordes and ouercome when he is iudged. After that he returneth to hys purpose againe, and proueth by the scripture, that all men without difference of exception are sinners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to better and to declare synne onely. Then he begynneth and sheweth the righte waye vnto righteousness, by what meanes man must be made righteous and safe, and saith.

They are all sinners and without prayse before God, and must without their owne deseruings be made righteous thowow faith in Christ, which hath deserued such righteousness for vs, & is become vnto vs Gods mercy stoffe, for the remission of syns that are past: thereby prouinge that Christes righteousness which cometh on vs thowow faith, helpeth vs only. Wherby righteousness saith he, is now declared thowow the Gospel, and was testifed of before by the lawe and the Prophetes. Furthermore saith he, the law is holy & furthereth thowow faith, though that the workes thereof wth all theyr boile are brought to nought, & proued not to iustify.

The. iiii. Chapter.

In the fourth Chap. after that now by the first Chapter, the synnes are opened, and the waye of faith vnto righteousness layd, he beginneth to answer to certayne objections & euillaciōs. And first he putteth forth those blind reasons, which commonly they that will be iustified by their owne workes are wont to make when they heare that faith only without workes iustifieth, saying: What men do no good workes? yea & if faith onely iustify, what needeth a man to studye for to do good workes? he putteth forth therfore Abrahams for an ensample, saying: what dyd Abraham with his workes? Was al in vaine? Came his workes to no profit? And so concludeth that Abraham without and before all workes was iustified & made righteous. In so much that before the worke of circumcision he was praysed of the scripture and called righteous by his faith onely. Genes. xv. So that he doth not the workes of circumcision for to be holpe thereby vnto righteousness, whiche yet God commaunded hym to doo, and was a good worke of obedience.

So in likewise no doubt none other workes helpe anye thyng at all to a mans iustifyinge. But as Abraham circumcised was an outward signe, whereby he declared his righteousness which he had by faith, & his obedience & redynes vnto the will of God: euen so are al other good workes outward frutes of faith and of the spirit, which iustify not a manne, but shewe that a man is iustified already before God inwardly in the herte, thowow faith and thowow the spirit purchased by Christes blood.

Herewith now stablyshed St. Paul his doctrine of faith also, & reherced in the. iiii. cha. & bringeth also a testimony of Dauid in the. xlii. psal. whiche calleth a man blessed not of workes, but in his sin is not rekened, and in that sayeth is imputed for righteousness, though he abide not afterwarde in our good workes, whiche he is once iustified. For we are iustified and receiue the spirit for to do good workes, neither were it

St. mmm. iii. other.

The prologe vpon the

other wyls possible to do good workes, except we had spylle the spirit.

For how is it possible to do any thing well in the sight of God, while we are yet in captivity and bondage, and the devil possesseth vs altogether, & holdeth our hertes, so that we can not ones consent vnto the wyl of God? As man therfore can present the spirit in doyng good, but the spirit must first come, and wake him out of hys sleepe, and with the thunder of the lawe scare hym, and shewe hym hys miserable estate and wretchednes, and make hym abhorre & hate hymselfe, and to desyre helpe: and then comforte hym agayne with the pleasaunte ragune of the Gospell, that is to saye, with the sweete promyses of God in Christ, and liue vpon sayth in him to beleue the promyses. Then when he beleueth the promyses: as god was merciful so promise, so is he true to fulfill them, and wyl grue hym the spirit and strength, both to loue the wyl of God, and to vnderstande thereafter. So see we that God only wyche according to scripture worketh all in all thynges, worketh a mans iustifying, saluacion and helth, peace and pouerly faith and beleeue, lust to loue Gods wyl, and strength to fulfill the same into vs, euen as water is poured into a vessel, and that of hys good wyl and purpose, and not of our deservynges and merites: Goddes mercy in promise, and truth in fulfilling hys promises saue vs, and not we our felicitie. And therfore is all laude, praise and glory, to be geuen God for hys mercy and truth, and not vnto vs for oure merites. As for that he stretcheth his ensample oute agaynst all other good workes of the law, and concludeth that the Jewes cannot be Abrahames heyres, because of blood and kynred onely, and much like by workes of the lawe: but maide inherite Abraham sayth if they wyl be the right heyres of Abraham: for as much as Abraham befoze the lawe, bothe of wyfles and of circumcysion, was thow sayth made ryghteous, and called the father of al them that beleue, and not of the that worke. Wherfore the lawe causeth wrath, in as much as no man can fulfill it with loue & luste. And as long as such grudgyng, hate, and indignacion agaynst the lawe remaineth in the hert, and is not taken away by the spirit that cometh by faith, so long (no doubt) the workes of the lawe declare euery daye that the iustice of God is vpon vs, and not fauoure. Wherfore sayth onely receyue the grace promysed vnto Abraham. And these ensamples were not written for Abrahams sake onely; sayeth he, but for ours also, to whom if we beleue, sayth shall be reckened lykewyse for rightuousnes, as he saith in the ende of the chapter.

In the fyfte chapter he commaundeth the fewtes and workes of faith, as are peace, reioyng in the conscience, inward loue to god and man: moztouer boldnes, trust, confidence, & a stronge and lustye mynde, and steadfast hope in tribulacion and sufferynge. For all such folow where the ryght sayth is, for the alouandaunce graces sake, and gyftes of the spirit, whiche god hath geuen vs in Iesus Christ, in that he gaue hym to dye for vs, yet his enemyes. Now haue we then, that sayth onely before all workes is faith, and that it foloweth not vnto therfore, that a man shoulde do no good workes, but that the ryght shapen workes abyde not schyn, but accompany faith, euen as brightnes doeth the sunne, and are called of Paule, the frutes of the spirit. Wher spirit is, there is alwayes summer, & ther are alwayes good frutes, that is to saye:

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good workes. This is Paules order, that good workes spring of the spirit, & spirit cometh by faith, and faith cometh by hearing the word of God, when the glad tydynges and promyses which god hath made vs in Christ, are preached truly, and receyued in the grounde of the herte without waueryng or doubtinge after that the lawe hath passed vpon vs, and hath dampned oure consciences. In here the worde of God is preached purely and receyued in the hert, ther is faith, and the spirit of God, there are alwayes good workes of necessitye whensoever occasion is giuen.

In here Gods word is not purely preached, but mixed with dreames, tradicions, imaginacions, inuencion, ceremonies and superstition, there is no faith, and consequently no spirit thither cometh of God. And where Goddes spirit is not, there can be no good workes: euen as where an apple tree is not, there can growe no apples, but ther is vniuersally the deuylls spirit and euill workes. If this Gods spirit and hys frutes, haue oure holpe hypercrites not ones knownen, neyther yet tasted howe swete they are, though they saye manye good workes of theyr owne imaginacions, to be iustified with men whiche is not one crumme of true sayth or spirituall loue, or of inward ioye, peace and quyetnes of conscience, for as much as they haue not knowen of Gods toyng, that such workes please God, but they are euen the rotten frutes of a rotten tree.

As for that he breaketh forth, and runneth at large, and sheweth whence bothe synne and ryghtuousnes, death and lyfe cometh. And he compareth Adam and Christ together, this wyl reasonyng & dyspurynge that Christ must nedes come as a seconde Adam, to make vs heyres of hys rightuousnes thow a new spiritual with without oure deservynges: euen as the fyfte Adam made vs heyres of synne, thow the bodely generacion, without oure deservyng. Wherby is euerydaye knownen & proued to the vitermost, that no man can byngne hymselfe oute of synne vnto rightuousnes no moze then he could haue withstand that he was borne bodely. And that is proued herewith, for as much as the be eplawe of God, whiche of ryght shoulde haue holpe, if any thyng could haue holpe, not only come and broughte no helpe with hys, but also encreased synne, because that the euyl and poisoned nature is offended and vnto by displeased with the lawe: and the moze the is forbyd by the lawe, the moze the is prouoked and set a fyre to fulfill and carie hys lustes. By the lawe then we see cleerly that wee muste nedes haue Christ to iustify vs with hys grace, and to helpe nature.

In the syxt, he setteth forth the chiefe & pryncypall workes of faith, the battayle of the spirit agaynst the flesh, howe the spirit labouryth and enforceth to byll the remnant of syn and lust, whiche remaineth in the flesh, after oure iustifying. And this chapter teacheth vs, that we are not so free from syn thow sayth, that we shoulde henceforth go vp and downe poble, carelesse and sure of our felicitie, as though there were now no moze synne in vs, yet ther is synne remainyng in vs, but it is not reckened, because of faith and of the spirit whiche fight agaynst it.

Wherfore we haue inough to do all oure lyues long to tame our bodys, and compell them to obeye the spirit, and not the appetites, that thereby wee myghte be lyke vnto Christes death

Good workes are the frutes of the spirit

The fyfte Chapter.

The prologe vpon the Epist. to the Romayn. Fo. lxxx.

death and resurrection and myght fulfill our baptism, whiche signifyeth the mortifyinge of our unns, and the l. f. of grace. For this baptism cleareth not in vs but, in the last breath, and vntill that yunc be rectified, sta ne by the death of the bodye. This thing (I meane to tame the bodye, and so forth) we are able to do. I saye he, saynge we are vnder grace, and not vnder law. And what it is to be vnder law, he hym self doth expounde it. For not to be vnder law, is not so to be vnderstand, that euery man maye do what hym listeth: But not to be vnder the lawe, is to haue a free hert renewed wth the spirit, so that thou hast in inwardlye of thine owne accorde to do that whiche the lawe commaunded without compulsion, yea though there were no law. For grace, that is to saye Goddes fauoure byngeth vs the spirit, and maketh vs loue the lawe: so is there now no more law, neither is the law now any more against vs, but as one, and agreeth wth vs, and we wth it.

To be vnder the law what it is.

But to be vnder the law, is to deale wth the workes of the lawe, and to worke wthout the spirit and grace: for so longe no doubt, synne raggeth in vs though the law, that is to saye, the law declareth that we are vnder synne, and that synne hath power and dominion ouer vs, saynge we can not fulfill the law, namely, wth in the hert, for as much as no man of nature fauoureth the lawe, consenteth thereto, and desireth therein. Whiche thing is exceeding greaue synne, that we cannot consent to the law, whiche lawe is nothing else but the will of God.

This is the ryght freedom and libertie from synne, and from the lawe, wherof he wyrteth vnto the ende of this chapter, that it is a freedom to do good onely with lust, and to liue well wthout compulsion of the lawe: wherfore this freedom is a spiritual freedom, which destroyeth not the lawe, but ministereth to whiche it requyeth, and wher wth the lawe is fulfilled: that is to vnderstande, lust, and loue, wher wth law is fulfilled, and accuseth vs of nomaie. compelleth vs of nomaie, neyther haue ought to craue of vs any more. Euen as though thou were in debt to an other man and wert not able to pay, two maner wayes mightest thou be released. One waye, if he would requyre nothing of the, and brake thine obligacion: An other way, if some other good man would pay for the, and paye the as much as thou mightest satisfye thine obligacion wthall. Of this wyse hath Christ made vs free from the law, and therefore is this no wilde fleschly libertie, that shoulde do nought, but that both all thynges, and is free from the craunge and deere of the lawe.

The. vii. Chapter.

In the. vii. he confirmeth the same with a similitude of the state of matrimonye. As when the husband dyeth, the wyfe is at her liberty, as the one leuied and departed from the other, not that the woman shuld not haue power to marrye vnto another man, but rather nowe syt of all is she free, and hath power to marrye vnto another man, whiche she could not do before, tyl she was leuied from her husband. Euen so are oure consciences bounde and in daunger to the lawe vnder olde Adam the fleshe, as long as he lyueth in vs. For the lawe declareth that oure hertes are bound, and that wee cannot dissent from hym. But when he is mortified and stylled by the spirit, then is the conscience free, and at libertie: not so, that the conscience shal now nought do, but nowe syt of all cleaueth vnto another, that is to witte, Christe, and byngeth forth the fruytes of lyfe. So nowe to be vnder

the lawe, is not to be able to fulfill the lawe, to be vnder but to be better to it, and not to be able to paye for the law that whiche the lawe requyeth. And to be leuied from the lawe, is to fulfill it to pay that which the lawe demaundeth, so that it can now henceforth be free from the lawe.

Consequently Paul de. saith more largely the nature of synne and of the law, how that though the lawe syn remueth, moueth byt selfe, and gathereth the strength. For the old manne and corrupt nature, the more he is forbidden & kept vnder of the law, is the more offended and displeased therewith, for as much as he cannot pay that whiche is requyred of the law. For syn is his nature, and of hym selfe he can not but synne. Therefore is the lawe death to hym, torment and martyrdom. Not that the lawe is euill, but because that the euill nature can not suffer that whiche is good, can not abyde that lawe shoulde requyre of hym any good thyng: Lyke as a synner man cannot suffer that a man shoulde despyse of hym to runne, to leape, and to do other dedes of an whole man.

For whiche cause S. Paul concludeth, that where the lawe is vnderstande and perceyued of the beste wyse, there it doth no more but vnter synne, and byng vs vnto the knowledge of our selues, and thereby kyl vs, and make vs bound vnto eternall dampnation, and detere of the euill lastinge wrath of God, euen as he wel saith and vnderstandeth whose conscience is truly touched of the lawe. In suche daunger were we yee the lawe came, that we knewe not what synne meante, neyther yet knewe we the wrath of God vpon synners, tyl the lawe hath vnterred it. So seest thou that a man must haue some other thyng, yea and a greater, & a more myghty thyng then the lawe, to make hym righteous and safe. They that vnderstand not the law on this wyse, are bynd, and go to worke ynto synne, supposyng to satisfye the lawe wth workes. For they knowe not that the lawe requyeth a fre, a willinge, a lustye, and a liuing hert. Therefore they se not whiche right in the face: the vyale hangeth betwene, and hydeh his face, so that they can not behold the glory of his countenance, how that the lawe is spiritual, & requyret the hert. I may of myne own strength refrayne, that I do myne enemy no hurt, but to loue hym wth all myne herte, and to put away wrath cleane out of my mynd, can I not of mine owne strength. I maye refuse money of myne owne strength, but to put away loue vnto echyell out of myne hert, can I not do of myne own strength. To abstayne from adultery as concernyng an outward dede, can I do of myne own strength, but not to despyse in myne hert, is as vnpossible vnto mee, as to chole whether I wyll hunger or thyrst: and yet so the law requyeth. Wherfore of a mans owne strength, is the law neuer fulfilled, we must haue the grace of Goddes fauoure and his spirit, purchased wth Christes blood. Neuertheless wher I say a man maye do many thynges outwardly cleane agaynst his hert, we must vnderstand that a man is but dyen of diuers appetites, and the greatest appetyte overcometh the lufe, and carpeh the man away violently wth hym.

As when I despyse vengeance, and feare also the inconuenience that is lone to folowe, I feare be greater, I abstayne: If the appetite that desireth vengeance be greater, I can not but prosecute the dede, as we see by experience in manye murderers and theues, whiche though they be brought into neuer so great perill of death, yet

Am m m. l i i l. after

The prologe vpon the

after they haue escaped, do euen the same again. And commune women persecute the playste, because feare and shame are awaie: when other whiche haue the same appetites in their hertes, abstaie at the least way outwardly of worke secretly, beyng ouercome of feare and of shame: and so lythewyle is it of all other appetites.

Furthermore he declarerh how the spirit and the fleshe fight together in one manne, and maketh an ensample of himselfe, that wee mighte learn to know to worke a righte, I meane to kyl synne in our selues. He callerh both the spirit and also the fleshe, a lawe; because that like as the nature of Gods lawe is to dyue, to compell, and to craue: euen so the fleshe dyspueth, the pelleteth, crauerh, and rageth agaynst the spirit, and wyl haue hys lustes satisfied. On the other syde dyueth the spirit, crieth a sightly against the fleshe, and wyl haue hys lustes satisfied. And thys strife dureth in vs as longe as we lyue: in some more, and in some lesse, as the spirit of the fleshe is stronger, and the verye man hys owne selfe is bothe the spirit and the fleshe, whyche fighteth wth hys owne selfe vntill synne be vtterly clayne, and we altogether spiritual.

The eight Chapter.

In the viii. chapter, he comforterh such fighters that they despayre not because of such fleshe, eyther thynke that they are lesse in fauoure wth God. And he shewerh howe that synne remapnyng in vs, hurteth not: for ther is no danger to them that are in Christ, whyche walke not after the fleshe, but fight agaynst it. And he expoundeth more largely what the nature of the fleshe and of the spirit is, and howe the spirit cometh by grace, whyche spirit maketh vs spiritual, sanctifyeth, subdueth, and mortifyeth the fleshe, and comforterh vs that we are neuerthelesse the sonnes of God, & also beloued, though we that synne rageth neuer so much in vs, so longe as we follow the spirit and fighte agaynst it, so kyl and mortifye it. And because nothing is so good to the mortifyinge of the fleshe, as the croile and tribulacion: he comforterh vs in our poysons and afflictions, by the assistance of the spirit, which maketh intercession to God for vs mightily wth grownges that passe mans vtterance: so that mans speache can not comprehend them, and wth the mournyng also of the creatures wth vs, of great despaye that they haue, that we were lawed from synne and corruption of the fleshe. So see we that these the Chapter, vi. vii. viii. do none other thyng so much as to dyue vs vnto the righte worke of faith, whiche is to kyl the old man, and mortifye the fleshe.

In the ix. x. xi. Chap. he treateth of Goddes predestinacion, whence it springerh altogether, whether we shall beleue or not, be lawed from synne or not. By whiche predestinacion, our sanctifyinge and saluacion are cleane taken out of oure handes, and put in the handes of God only, whiche thyng is most necessary of al. For we are so weak and vncertaine, that if it were in vs, ther would of a truth no man be saved, the deuyl no doubt would deceiue vs.

But now is God sure that hys predestinacion can not deceiue hym, neyther can any man withstand or let him: and therfore haue we hope and trust agaynst synne. But here muste a marke be set vnto those vnquiet, busy, and hygh clymmyng spirittes, how farre they shal go: whiche first of al byngt hyther thei hgh reasons and pregameunte wrytes, and begyn first from an hygh, to searche the bottomles secrettes of Gods predestinacion, whether they be predestinat or not.

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These most nedes either cast them selues downe headlonge into desperacion, or els complayne then selues to fre quance rables. But folowe thou the order of thys Epistle, and nookell thy selfe wth Christ, and learne to understande what the lawe and the Gospell meane, and the office of both two, that thou mayest in the one know thy selfe, and howe that thou hast of thy selfe no strength, but to synne, and in the other the grace of Christ. And then see thou fyght agaynst synne, and the fleshe, as the leuen fyfle Chapters teache the. After that when thou arte come in the viii. Chap. and art vnder the croile and sufferynge of tribulacion, the necessitye of predestinacion will warre swete, and thou wilt see howe precious a thyng it is. For except thou haue borne the croile of aduersitye and temptacion, and hast frith thy selfe brought in to the very byrme of desperacion, yea and vnto hell gates, thou canst neuer medle wth the sentence of predestinacion wthout thyne owne harme, and wthout secret wpath & grudginge inwardly agaynst God: for otherwys it shall not be possyble for the to thynke that God is righteuous and iust. Therfore muste I darre well meynesayd, and the fleshe wryte broughte vnto nought, per that thou mayest awaye wth this thyng, and dyspiche so stronge wine. Teache herde therfore vnto thy selfe, that thou dyspiche not wryte, whyle thou arte yet a suckeling. For euerye leuynge hath byrme, in case sure, and age, and in Christ is there a certayne chrydhode, in whiche a man muste be contented wth myke for a season, vntill he waxe strong and grow vp vnto a perfect man in Christ, and be able to eate of more stronge meate.

Thys do if thou wylt understand

In the xii. Chapter he geueth exhortacions. For thys maner obserueth I daule in all hys Epistles. First, he teacheth Christ and the faith, then exhorterh he to good workes, and vnto continual mortifyinge of the fleshe. So here teache he good workes in drede, and the true seruynge of God, and maketh all men dyntes, to offer vp, not moner and beastes, as the maner was in the tyme of the lawe, but thei own bodies, wth kyllyng & mortifyinge of the lustes of the fleshe.

The xii. Chapter.

After that he describeth the outward conuersacion of Christen men, howe they ought to behaue them selues in spiritual thynges, howe to teache, preache, and rule in the congregacion of Christ, to serue one another, to suffer all thynges patiently, and to committe the weak and vengeaunce to God. In conclusyon howe a Christen man ought to behaue hym selfe vnto all menne, to frende, for or whatsoeuer he be. These are the right workes of a Christen man whiche springe of faith. For faith kepeth not holy days, neyther suffereth any man to be idle, wher soeuer he dwelleth.

In the xiii. he teacheth to honoure the temporall swerd. For though that mans lawe and ordinance make not a man good before God, yet are they ordeyned for to meynayne peace, to punyssh the euill, and to defende the good. Therfore ought the good to honoure the temporall swerde, and to haue it in reuerence, though he concernge themselves they neede it not, but woulde aske from euill of thei owne accord, yea, and do good wthout mans law, but by the law of the spirit whiche gouerneth the herte, and guideth it vnto all that is the wyl of God. Finally he comprehendeth and bypeth up all in leue. Some of hys owne nature bestoweth up all that he hath, and euen hys owne selfe on that

The xiii. Chapter.

on þ which is loued. Ethon nedest not to bydde a kynd mother to be louyng vnto hyr onely son. Suche leile spiritual loue which hath eyes geuen hyr of God, nedeth mans lawe to teach hyr to do hyr dute. And as in the begynnyng he did put forth Christe as the cause and author of our rpygiousnes, euen so here setteth he hym forth as an ensample to counsellaye, that as he hath done to vs, euen so shoulde we do one to another.

The. xiii.
Chapter.

In the. xiii. Chapter he teacheth to deale softly with the conuynces of the weake in the faith, which vnderstande not yet the liberty of Christe perfectly enough, and to saue them of Christian loue, and not to vse the liberty of the faith vnto hynderaunce, but vnto the furtheraunce and edifyinge of the weake. For where such consideration is not, there foloweth estate and despylyng of the Gospel. It is better therfore to beare the weake a while, tynyll they wax strong, then that the learnyng of the Gospel shoulde come vnder scote. And suche worke is the synghuler worke of loue, where loue is perfect, there muste nedes be suche a respect vnto the weake. A thyng that Christe commaunded and charged to be hadde about all thynges.

The. xv.
Chapter.

In the. xv. Chapter he setteth forth Christe agayne to be folowed, that wee also by his ensample shoulde suffer othere that are yet weake, as theym that are frayle, open synners, vnderstand, vnderpette, and of lothsome maneres, and not to cast them away forthwith, but to suffer them tyll they waxe better, and exhoite them in the meane tyme. For so deale Christe in the Gospel and now dealeth with vs dayly, suffering our imperfections and weaknes, not yet castyng off after the cōtynue of the Gospel, but limell of þ flesh, yea and sometyme breake forth into our marke betwixt. After that to conclude wrythall, he wrytheth them encrease of faith, peace and ioye of conscience: prayseth them and commytteth them to God, and magnifyeth his offyce and administracyon in the Gospel, and soberly and with great discrecion, delivereth succoure and ayde of them for the poore Synners at Hierusalem, and it is all pure loue that he speaketh of dealeth wrythall.

This epis-
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Romaynes
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dyng of it.

So fynd we in this epistle plentifully vnto the vniuersall whatsoeuer a Christian manne or woman ought to knowe, that is to wryte, what the lawe, the Gospel, Synne, Grace, fayeth, Righteousnes, Christe, God, Good workes, Loue, Joye, and the crosse are, and euen what in the ppyth of all that pertayneth to the Christian faith standeth, and howe a Christian man ought to behaue hymselfe vnto euery man, be he persecutor or a synner, good or badde, strong or weake, frende or foe: and in conclusyon how to behaue oure selues bothe towardes God and toward our selues also. And all thynges are profoundly grounded in the scriptures, and declared with ensamples of hymselfe, of the fathers, and of the Prophetes, that a manne can here beleue no more.

Wherfore it appeareth euidently that Pauls mynde was to comprehend byselfe in this Epistle, all the whole learnyng of Christes Gospel: and to prepare an introducyon vnto all the olde Testament. For withoute doubte whatsoeuer hath this Epistle perfectly in his heret, the same hath the lyghte and the effecte of the old Testament with hym: wherfore let euery man withoute excepcon exteprle hym selfe therin diligently, and receyde it right and day

continually, tynyll he be fully acquainted therewith.

The laste Chapter is a Chapter of recom- mendacion, wherin he yet myngleth a good mo- tion, that we shoulde be aware of the tradyc- ons and doctryne of men, which begyle the sim- ple with sophistrys and learning that is not af- ter the Gospel, and drawe them from Christ, and nolet them in weake and feeble, and (as St. Paul calleth them in the Epistle to the Gala- thians) in beggerly ceremonies, for the intent that they woulde lyue in fat pastures, and be in authority, and be taken as Christ, yea & aboue Christ: and syt in the temple of God, that is to wryte in the consciences of men, where God o- nely, bys worde and his Christ ought to syt.

Compare therfore all maner doctrine of men to the scripture, and let it be either they agree or not. And commytte thy selfe vnto hols and alrags ther vnto Christ, and to that he wryth bys holys spirit, & with all his fulnes dwell in thy soule. The summe and whole cause of the wrytyng of this Epistle, is to proue that a man is iustified by faith onely, which propolacyon vnto so de- nreth, to hym is not onely this Epistle and all that Paul wryteth, but also the whole scrip- ture so locked vp, that he shall neuer vnderstand it to his soules helth.

And to byng a manne to the vnderstandyng and scyng, that faith onely iustifyeth, Paul proueth that the whole nature of man is so poi- soned and so corrupte, yea and so deade concei- uing follye tyng or follye thyngyng, that it is impossible for hyr to kepe the lawe in þ sight of God: that is to say, to loue it, and of loue and lust to do it, as naturally as a manne careth of dryneth, tynyll he be quickened agayne and hea- led thow sayth.

And by iustifyinge, vnderstand none othere thyng then to be reconcyled to God, and to be redde vnto his sauoure, and to haue thy syns forgurne. As when I saye, God iustifyeth vs, vnderstand thereby that God for Christes sake, merces, deservynges onely, receyvethe vs into his mercy, fauoure and grace, and forges- ureth vs our synnes. And when I say, Christ iustifyeth, vnderstand thereby, that Christ onely hath redeemed vs, brought and deliuered vs out of the vjark of God and damnacyon, and hath wryth his workes onely purgaled vs the mer- cy, fauoure, and grace of God, and the forgesur- uen of our synnes.

And when I say that faith iustifyeth, vnderstand thereby that faith and truste in the truth of God, and in the merces promysed vs for Christes sake, and for his deservynges and workes onely, bothe quyet the conscience, and receyve hyr that our synnes be forgurne, & we in the full sauoure of God.

Furthermore, let before thyne eyes Christes workes, and thyne owne wo,kes. Christes workes onely iustifye the, and make satisfac- cyon for thy synne, and thine owne workes not. That is to saye, quyeteth thy conscience, and maketh the sure that thy synnes are forgurne the, and not thyne owne workes. For the promys of mercy is made the for Christes workes sake, and not for thyne owne workes sake.

Wherfore, saynge God hath not promysed that thyne owne worke shall saue the, therfore faith in thyne owne workes can neuer quiet thy con- science, nor certifie the before God (when God cometh to iudge and to take a rekenyng) that thy synnes are forgurne the. Dependeth all this, vnto thyne owne workes can neuer satisfye the lawe,

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or paye hyt that I owe hyt. For I owe the law, to loue hyt wth all myne herte, loile, power, and myght. Whych thynge to paye, I am neuer able whyle I am compaied wth fleshe. So I can not once begyn to loue the lawe, except I be first sure by faith that God ioungme, and for- geueth me.

Finally that we say, faith onely iustifyeth, ought to offend no man. For if thys be true, & Christ onely redeemed vs, Christ onely bare our synnes, made satisfaccion for them, and purchas- sed vs the fauoure of God, then muste it nedes be true that the truste onely in Christes deser- uing and the promysse of God the father made vs for Christes sake, doeth onely quiet the con- science, and certifie hyt that the sinners are for- gien. And when they saie, a man must repent, forsaue synne, and haue a purpose to synne no more as nye as he can, and loue the law of god, Ergo faith alone iustifyeth not, I aunswere: that, and all lyke argumentes are noughte, and lyke to thys argumente. I must repent and be forgye, the Gospell muste be preached me, and I must beleue, or els I can not be partaker of the mercy, whych Christ hath deserued for me. Er- go, & h. it onely iustifieth me not, or I must onely hath not made satisfaccion for my synnes. As this is a naughty argument, so is the other.

Now go to Reader, and accordyng to the or- der of Pauls wrytyng, euen so do thou. First beholde thy selfe, & g. nily in the law of God, and se therby thine dampnation. Secondly, turne thine eye to Christ, and se there the excus- dyng mercy of thy moste kynd and louynge fa- ther. Thirdly remembre that Christe made not thys attonement that thou shouldest anger God agayne: neyther dyed he for thy synnes that thou shouldest lye still in them, neyther cleanse he þ, that thou shouldest retorne (as a swyne) vnto thine olde poble agayne: but that thou shouldest be a new creature, and lye a newe lyfe after þ will of God, and not of the fleshe. And be dylig- gent, leaue thowme thine owne negligencie and vniuersalitee, thou lose thys fauour and mer- cy agayne.

fare well.

The epistle of the Apostle saynt Paul to the Romaynes.

The first Chapter.

Paul declarer to vs his loue toward the Ro- maynes, sheweth what the Gospel is, wth þ fruites therof, and rebueth the heauynesse of the fleshe.



Paul the seruaunt of Jesus Christ called to be an Apo- stle, put aparte to preache the Gospell of God, which he prompted afore by hys prophetes in the holy scrip- tures, that make mencion of hys sonne, the whiche was begotten of the seide of Dauid (as pertayninge to the fleshe, and declined to be the sonne of god, wth power of the holy ghest, that sancti- fyeth, since the tyme that Jesus Christe

To the Romayn. Chap. i.

our Lord rose agayne from death, by whom we haue receyued grace and Apostleshipp; to tryng all maner Heathen people to the obedyence of the faith, that is in his name: of the whiche Heathen are pe a parte also, whych are Iesu & by hys by vocacion. 15

To all you at Rome, beloued of God and (a) Capites by callynge. (b) Grace be wth you and peace from God our father, and from our Lord Iesus Christ xpi be- telp I thanke my God thowme Iesus Christe for you all. I praise your faith his publisshid thowmeoute all the worlde. For God is my wptnes, whom I serue wth my sprite in the Gospell of hys sonne, that without ceasynge I make mencion of you alwayes in my prayers: beseechynge that at one tyme or other, a prosperous iournepe (by the will of God) myght for- tune me to come vnto you. For I longe to se you, that I myght bestowe amonge you some spirituall gift, to strength you with- al, that is, that I myght haue consolacion togyther wth you thowme the commune faith, whych both you and I haue.

I would that ye shuld knowe brethren, Ibae. ii. a he we that I haue often tymes purposed Ibae. ii. a to come vnto you (but haue bene lette by Ibae. ii. a thereto) to haue some fruite among you, as Ibae. ii. a I haue among other of the gentylis. For I Ibae. ii. a am better both to the grekes and to them Ibae. ii. a whych are no grekes, vnto the learned and Ibae. ii. a also vnto the vblearned.

Likewise as much as in me is, I am red- dy to preache the Gospell to you of Rome also. For I am not ashamed of the Gospell of Christ, because it is the power of god vnto saluacion to all that beleue, namely to the Fewe and also to the gentyle. (c) For by it the ryghtuousnesse whiche cometh of God, is opened from faith (d) to faith. As it is writen: the iust shall lye by faith.

For the wrath of God appeareth from heauen agaynst all vngodlynes and vn- ryghtuousnes of menne, whiche wth- holde the truth in vnyghtuousnes: seynge what maye be knowen of God, that same is manifest among them. For God dyd shew it vnto the. So that his inuisible thin- ges, that is to saye, hys eternal power and godhead, are vnderstande, and seene by the workes from the creaton of the worlde. So that they are withoute excuse, in as much as when they knewe God, they glo- rified him not as god, neither were thank- full: but waxed full of vanities in theyr imaginacions, and their folye hertes were blinded. When they counted them- selues wise, they became fooles: and tur- ned the glory of the immortall God, vnto the similitude of the Image of mortal mā, and of byrdes, and foure footed beastes, and of serpentes. Wherefore god by hys wylle gaue them vp vnto theyr hertes lustes, vnto vncleannes, to defile their owne bodies betwene themselves: whiche touned hys truthe vnto a lye, & worshipped and serued the

Ephe. iii. e

The Epistle of S. Paule

the creatures more then the maker, which is blest & for ever Amen.

For this cause GOD gaue them by birth to shameful lustes. For euen they women did chaunge the naturall vse into the vn-naturall. And likewise also the men lette the naturall vse of the woman, and bent in their lustes one on another. And man wpth man wrought filthines, & receiued in them selves the rewarde of their errours, as it was accordynge.

And as it seemed not good vnto them to be knowen of God, euen so god deliuered them by vnto a leud mind, that they shuld do those thynges whych were not comely, being ful of all vnrighthouse dopnge, of fornicacion, wickednes, couetousnes, maliciousnes, full of enuye, murder, debate, discepte, euill conditioned, whisperers, backbiters, haters of god, doers of wrong, proude, boasters, brynners by of euyl thynges, disobediente to father and mother, withoute vnderstandynge, couenant breakers, vnlounge, truce breakers and merciles. Which men, though they knewe the rightheousnes of GOD, howe that they whych do such thynges commit, are worthy of death: yet not onely do the same, but also haue the pleasure in them that doo them.

The notes.

Saints by callynge.

(a) All suche as are called to be true Christians, that is to walke in the waye of the Gospell thowen the sayth in Christ, are sayntes by callynge: that is to saye, men called from the damnable way of synne to leade an holpe lyfe. For saynt is as much to saye in our tounge as holpe.

Grace.

(b) Here and thow out this epistle, grace is taken for the free mercede of God. And by grace is meant the quietnes of conscience thowen the sayth in Christ.

For by it is rightheousnes etc.

(c) That is, by the preaching of the Gospell, is declared that great mercede of God, whereby he forgiveth our synnes, and accounteth vs rightheous in his sight.

From faith so sayth.

(d) Some interpret this, from the vnpersfyt, to the persfyt, from the weak to the strong, and from one battayl of sayth to another etc. But in my iudgement, the meaning of Paule was, that the Gospell declareth all rightheousnes, as well of the fathers of the olde lawe, as of the saythfull folowers of Christe, to be Christians. Who listeth to waigh the reer, shall easily perceiue that it geueth the same sence.

Other men synne.

(e) To haue pleasure in other mennes synne, is greater wickednes, then to synne thy selfe.

The ii. Chapter.

He rebuketh the Jewes, who as touchynge synne are lyke the heathen, yet worse then they.

Therefore art thou inexcusable (O man) who soeuer thou bee (a) that iudgest. For in that same wherin thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But wee are sure that iudgemente of God is accordynge to truthe agaynst them whych commit such thynges. Thinkest thou thys (O thou man) that iudgest the whych do such thynges, and yet doest euen the de-

To the Rom. Cha. ii. Fo. lxxi;

rysame, that thou shalt escape the iudgemente of God? Either despysted thou the riches of his goodnes, paciēce, & long sufferance: and remembrest not howe that the kindnes of God leadeth the to repentance?

But thou after thyne hard heart that can not repent, heapest the together the treasure of wrath agaynst the daye of vengeance, when shall be opened the rightheous iudgemente of God, whych will rewarde euery man accordynge to his (b) dedes: that is to saye, praise, honoure, and immortallitie, to them which continue in good doing and seke eternal lyfe. But vnto them that are rebellious and disobey the truthe, and folow we iniquitye, shall come indignacion and wrath, tribulacion and anguish, by the soule of euery man that doeth euyl, of the Jewe fyrst, and also of the gentyl. To euery mā that doth good, shall come praise, honoure, and peace, to the Jew first, & also to the gentyl. For ther is no parcialitye with God. But who soeuer hath sinned without lawe, shall perishe wpthout lawe.

Mat. xvi. b.

Arto. r. d.

Se. ar. vii. d.

Jacob. i. d.

And as many as haue sinned vnder the lawe, shall be iudged by the lawe. For before God they are not rightheous whiche heare the lawe: but the (c) doers of the lawe shall be iustified. For if the gentils whych haue no lawe, do of nature the thynges contayned in the lawe: then they hauing no lawe, are a lawe vnto them selves, whiche the dedes of the lawe witten in theyr heartes, while their conscience beareth wytnes vnto them and also theyr thoughtes, accusing one another, or excusinge at the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospell.

Behold, thou art called a Jew, and trustest in the lawe, and reioycest in God, and knowest his will, and hast experience of good and bad, in that thou art instructed by the lawe, and beleuest that thou thy selfe art a guide vnto the blynd, a light to them whych are in darcknes, an informer of them whych lacke discrecion, a teacher of the blinde, which haue the ensample of the whiche ought to be knowne, & of the truthe in the lawe. But thou which teachest an other, teachest not thy selfe. Thou preacheest, a man should not steale: & yet thou stealest. Thou saiest a man should not commit aduouty: & thou breakest wedlock. Thou abhorrest images & robbest God of his honour. Thou reioycest in the lawe, and thow breakyng the lawe, dishonourest God. For the name of God is euyl spoken of among the gentils thowen you as it is witten.

2a. iiii. b.

2. xvi. c.

Circumcise you * verely auayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcised kepe the right thynges contayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcised whych is by nature (if it kepe the lawe) iudge them, whiche beynge vnder the letter and

Circumcised was a vncircumcised between the and God, & holpe not: but as it putteth them in re-

circum-

The Epistle of S. Paule

circumcision, doest transgresse the lawe? If or he is not a Jew, whych is a Jewe outwarde. Nether is that thinge circumci-
on, whych is outwarde in the fleshe: but he is a Jewe whych is hid wythin, and the cir-
cuncision of the hert is the true circumci-
sion: whych is the spirite, and not in the
letter: whose pryse is not of men, but of
God.

The Notes.

(a) To iudge, in this place, as in many other
is to condemn other as vnrightheous, and to
esteem our selfe rightheous.

(b) As the fruites do declare the tree: so doo the
woordes declare the man. If a mannes woordes
hes therefore doo declare him to be faythfull
he shal haue the reward of the faythfull, that
is eternal lyfe. If the woordes do declare hym
to be vnfaithfull, then shall his reward be a-
monge hypocrites in eternall tormentes. For
wyde therefore are they, that woulde by the
texte proue that man is iustified by his woordes
his for the woordes are but signes and dynges
to the whiche God (the rightheous iudge) re-
wardeth his elected vessels, and punisheth the
reprobate.

(c) That is, the lawe shal haue no powre to con-
demne them, because they haue in of payntes sa-
tisfied the lawe. But who was there euer, that
could be such a doer of the lawe? Yea and if
they hadde bene anye that could so haue satis-
fied the lawe: yet should the same haue bene vn-
iust in gods syght. For if they myght haue ben
perfect iustice by the obseruacion in the lawe,
then had Christ dyed in vayne, or at the leaste
waxe to make men slougarides, and not to re-
garde the obseruacion of the lawe, wherby they
myght haue deserued iustice.

The iii. Chapter.

He sheweth what pferment the Jewes haue,
and that both the Jewes and Gentyles be
vnder sin, and are iustified ony thow the
mercy of god in Christ.

Jhon. iii. v
Gal. xvi.

Vhat pferment then hath the Jew?
either what a vauntageth circumci-
sion? Surely verpe muche. First vn-
to theim was commit the worde of God.
What then though some of them did not
beleue? Shall they vnbeleue make the pro-
mes of God wythout effect? God forbid.
Let god be true, and al men lyars, as it is
wyrtten. Thou than myghtest be iustified
in the sayinge, and shouldest overcome whē
thou art iudged.

If our vnrightheousnes make the righ-
theousnes of god more excellent: what shal
we say? Is god vnrightheous whiche tak-
eth vengeance? I speake after the ma-
ner of meune, god forbid. For howe then
shall god iudge the worlde? If the verpe
of god appeare more excellent thow my
lybinto his pryse, why am I hence forth
iudged as a synner? and say not rather (as
men spake euill of vs, and some aspyne p
we say) let vs do euill that good may come
therof. Whose damnacion is iust.

What saye we then? Are we better then
they? No, in no wyse. For we haue all rea-
dy proued how that both the Jewes and
Gentyles are al vnder syn, as it is wyrtten.

To the Rom. Cha. iii.

Ther is none rightheous, no not one: ther is
none that vnderstandeth, there is none p
seketh after god, they are al gon out of the
wape, they are all made vnprofitable, ther
is none that doeth god, no not one: There
throte is an open Sepulchre, wyth they
tongues they haue deceyued, the popson
of Aspes is vnder they lippes. Whose
mouthes are full of cursyng and better-
nes. Their feet are swyft to shed bloude.
Destruction and wretchednes are in they
wapes. And the wape of peace they haue
not knowen. There is no feare of god be-
fore they eye. Yea and we knowe that
whatsoeuer the lawe sayeth: he sayth it to
them whiche are vnder the lawe. That all
mouthes may be stopped, and al the worlde
be subdued to god, because that by the de-
des of the lawe, shal no fleshe be iustified in
the syght of god.

Howe verelp is the rightheousnes that
cometh of god, declared without the ful-
fylling of the lawe, haupng witnesset of
the lawe, and of the prophetes. The righ-
theousnes no doubte whiche is good before
god cometh by the sayth of Christ, vnto
al and vpon al that beleue.

There is no dyfference: for all haue syn-
ned, and lacke the pryse that is of value
before god, but (a) are iustified frely by his
grace thow the redemption p is in Christ
Jesus, whō god hath made a seate of mer-
cy thow sayeth in his bloude, to shew
the rightheousnes whiche before hym is
of value, in that he forgeueth the synnes
that are passed, whiche god byd suffer, to
shewe at this tyme the rightheousnes that
is allowed of hym, that he mighte be coun-
ted iust, a iustifier of hym whiche beleueth
on Jesus.

Where is nowe thy reoppyng? It is ex-
cluded By what lawe: by the lawe of wor-
kes? Naye: but by the lawe of faith.

For we suppose that a man is iustified
by sayeth wythout the dedes of the lawe.
Is he the God of Jewes onely? Is he
not the god of the Gentyles? Yea euen of
Gentyles also. For it is god onely whiche
iustifieth the circumcision, whiche is of
sayeth, and vncircumcision thow sayeth
Do we the destroye the lawe thow sayeth?
god forbid: But we rather mayntayne the
lawe.

The Notes.

(a) These sayinge both. Barnete. Ambrose ex-
pounde in this wyse. They woxlinge no-
thyng, no acquytinge hym anye thyng at all,
are iustified by sayeth alone, but the gyfte of
God. These wordes alone (though many men
be therewith vniually offended) is also euident-
ly expessed by Paule hym selfe in these wordes.
Frely, wythout the lawe, wythout woordes, is
the gyfte, and such lyfe. Whiche thou muste
marke, for they are a lone wyth: his expelcion
of S. Ambrose.

By sayeth alone we are frely freed: whych say-
yng signifieth thus muche. Onely by the bes-
te where wyth we beleue that the mercy of
God, graunted in Christes bloude doeth
saue

Lawe vs, are we pronounced righteous. These wordes alone excludeth woorkes, not that thou shouldest not do them (for to do all good woorkes commaunded in the scripture, art thou bounde, and called to walke in them, and must earnestly iudge and endeouore thy selfe to leaue none of them undone) but that thou shouldest in no case thynke, that thou art thereby iustified or made righteous before god.

The iiii. Chapter.

Because the Jewes might haue objected the Example of Abraham, as if he through circumcision had obtained righteousness. Shewynge that he had receyued the promise, before he was circumcised. And those are not the Chyldren of Abraham and of the promise which haue the law and be circumcised, but they which follow Abraham's faith. And so he only concludeth that faith alone in Christ iustificeth.

Vhat shal we say the, that Abraham our father as pertaynynge to the flewe, dyd synde? If Abraham were iustified by dedes, then hath he wherein to reioyce, but not wth God. For what sayeth the Scripture: * Abraham beleued in God, and it was counted vnto hym for righteousness. To hym that woorketh is the rewarde not reckened of fauour, but of dute: To hym that woorketh not, but beleueth on hym that iustificeth the vngodly, is hys faith counted for righteousness. Euen as Dauid describeth the blessednes of the man vnto whom God ascribeth righteousness without dedes. Blessed are they, whose vnrighousnes are forgiven and whose synnes are covered. * Blessed is that man to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye herebye howe that faith was reckened to Abraham for righteousness. Howe was it reckened, in the tyme of circumcision? or in the tyme before he was circumcised?

*** Not in the tyme of circumcision, but while he was yet vncircumcised. And receyued the * sygne of circumcision, as a seale of righteousness which is by faith, which faith he had yet before he was circumcised, that he shoulde be the father of all them that beleue, though they be not circumcised, that righteousness myghte be imputed to them also. That he might be the father of the circumcised, not because they are circumcised onely, but because they walke also in the steppes of that faith which was in our father Abraham before the tyme of circumcision.**

For the promise that he shoulde be the herie of the world, was not geue to Abraham, or to hys seide thowhe the lawe: but thowhe he (a) righteousness which cometh by faith. * For if they which are of the lawe be heries, then is faith but bayne, and the promise of none effect. Because the lawe causeth wrathe. For where

no lawe is, there is no transgression. Therefore by faith is the inheritance geuen, which it myght come of fauour, and the promise myghte be sure to all the seede. Not to the onely which are of the lawe: but also to them which are of the faith of Abraham * which is the father of vs all. As it is wrytten: * I haue made the a father too manye nations, euen before God whome thou hast beleued, which quickeneth the deade, and calleth those thinges which be not, as though they were.

Which Abraham contrary to hope, beleued in hope that he shoulde be the father of manye nations, accordyng to that which was spoken: * So shall thy seede be. And he saynted not in the faith, nor yet considered hys owne body which was nowe deade, euen when he was almost an hundred yere olde: neyther yet that Sara was past chyldebearing. He slackered not at the promise of God thowhe vnbellefe: but was made stronge in the faith, and gaue honoure to God, full certified, that what he had promised, that he was able to make good. And therefore was it reckened to hym for righteousness.

It is not wrytten for hym only, that it was reckened to hym for righteousness, but also for vs, to whom it shal be counted for righteousness, so that we beleue on him which raised by Iesus our lord from death. Which he was deuoured for our synnes, and rose againe for to iustifie vs.

The notes.

(a) The inheritance that is eternal life, is geuen vnto vs and we receyue it thowhe faith, so the entente that we be sure and doubt not of it. For if we should deserue it by woorkes, we shoulde neuer be sure but alwayes doubt that we lacked woorkes, or that our curi woorkes shoulde haue the vpper hand in the day of iudgement, and so shoulde our hope be vayne: for such as doubt, cannot enioye the promises of God, forasmuch as they beleue not certainly that God wyl performe them.

The b. Chapter.

First he treateth vpon the fruites of faith, shewynge withall the greatnes and the certainty of gods goodnes, vpon which our faith leaneth. Afterwardes repetyng all thinges more deperly, he sheweth the fountaines and workinges of syn, describinge also from whence grace, lyfe, and iustification springeth.

Because therefore that we are iustified by faith, a wee are at peace wth God thowhe our Lord Iesus Christ by whom we haue a waye in thowhe faith vnto this grace wherein we stande, and we reioyce in hope of the prayse that shal be geuen of god. Neither do we so only, but also we reioyce in tribulacion. For we knowe that tribulacion bringeth patience, patience bringeth experience, experience bringeth hope, our hope And hope maketh not ashamed. For the love of God is shed abroad in our hertes by the holy gost which is geuen.

Gen. xii. a
Gen. xvi. a

Gen. xii. b
Gen. xv. a

Gen. xli. c.

Rom. xv. a
Childe iust
fithly vs

By faith
is a euer
faile geue

John. xvi. b
Faith set
teth vs at
peace wth
God.

Rom. vii. a
Iacob. i. b.

We are not
shamed of
geth experience,
experience bringeth hope,
our hope
And hope maketh not ashamed
For the love of God is shed
abroad in our hertes by the
holy gost which is geuen.
death of

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Christ that
gouerneth
vs. & wyl
dying our
hope to
passe.

For when we were yet weak accord-
ing to the tyme, Christ died for vs wher-
by we were vngodlye. Yet scarce wyl ane man
dye for a rightuous man. Parauenture for
a good man durst a man dye. But God
setteth out his loue that he hath to vs, se-
eing that while we were yet sinners, Christ
died for vs: much more then nowe (seing
we are iustified in his bloude) shall we be
saued from wrath thow he him.

1 Pet. iii. 18
Heb. ix. 14

For if when we were enemies, we were
reconciled to God by the death of his son,
much more, seing we are reconciled, we
shall be preserved by his life. Not only so
but we also ioye in God by the meanes of
our lord Jesus Christ, by whom we haue re-
ceiued the attonment.

Gen. ii. 2
Rom. vi. 6

Wherefore as by one man synne & en-
tered into the worlde, and death by the
meanes of synne: And so death wente o-
uer al men, in so much that al men sinned:
For euen vnto the tyme of the lawe was
synne in the worlde, but sinne was not re-
garded, as longe as ther was no lawe: ne-
uertheles death reignede frome Adam to
Moses, euen ouer them also that sinned:
not wth lyke transgression as byd Adam
wherby is the similitude of hym that is to
come. But the gyfte is not lyke as the syn:

Adams dis-
obedience
dampned vs
all: et wee
our selues
wrought
wil: Christ
obedience
saueth vs
all, et wee
our selues
woike an
good.

For if thow the synne of one, many be
deade, much more plentifully vpon many
was the grace of god and gyfte by grace:
Wherby the grace was geuen by one man, Je-
sus Christ. And the gyfte is not ouer one
that synned. For damnacion came of one
synne vnto condemnacion, but the gyfte
came to iustify from many synes. For if by
the syn of one, death reignede by the mea-
nes of one, much more shall they wherby re-
ceyue aboundance of grace and of the gyfte
of rightuousnes reigne in life by the mea-
nes of one that is to saue, Jesus Christ.
Lyke wyse then as by the synne of one, co-
damnacion came on al men: euen so by the
iustifying of one cometh the rightuous-
nes that byngeth life vpon al men. For as
by one mannes (b) dysobedience many be-
came synners: so by the obedience of one
shall many be made rightuous.

Eph. i. 3

But the lawe (c) in the meane tyme en-
tered in, that syn shoulde encrease. Neuer-
theles wher aboundance of synne was,
ther was more plentifulnes of grace, that
as synne had reignede vnto death, euen so
myghte grace reigne thow we rightuous-
nes vnto eternall lyfe, by the helpe of Je-
sus Christ. &

The Notes.

At peace
with God

(a) To be at peace wth God, is none other
thyng then to haue tranquillite and rest in our
hearts toward God, knowinge assuredly that
he accepteth vs, and that we please hym. Wher-
by the peace can wee not haue other wyse then by
faith and sure trust of remission of synne thro-
we Christes bloude. For all other means be
iorned wth doubte, and therfore cannot ob-
tayne this rest.

Adams dis-

(b) The dysobedience of Adam was such, that

To the Rom. Cha. vi.

It conuenied al his posterite, so that the very in-
fantes, who haue neither wrought nor thought
any euill are therby the children of damnacion,
and shoulde vndoubtedly be dāned, were it not
that Christ thow his bloud weddinge hath rede-
med them.

obedience

(c) That is the lawe forbiddinge vs manie mo-
thyngs than god forbade the first man in Para-
dise, encreaseth syn in vs because we do not nor
cannot refrayne the desyre of the thynges ther-
in forbidden. The. vi. Chapter.

The same
encreaseth
syn.

That those wherby be arde the rightuousnes
of workes denied, shoulde not therby gather
any licence to liue at pleasures, he sheweth
what is the duty of such as be true in Christ,
exhorting them that puttinge of the yoke of
syn, they liue rightuousnes.

What shall we say then? Shall we con-
tinue in sin, that there may be abun-
dauce of grace? God forbid. Howe

shall

shall we that are deade as touchyng synne,
lyue anye longer therein? Remember ye
not that we al wherby are baptised in the name
of Jesus Christ, are baptised to dye wth
hym? We are buried wth hym by bapt. sine
for to dye, that lyke wyse as Christ was rais-
ed vp from death by the gloire of the fa-
ther, euen so we also shoulde walke in a
newe lyfe. For if wee be grafted in death
lyke vnto hym: euen so muste wee be in the
resurrection. Wherby we must remeber, that
oure olde manne is crucified wth hym al-
so, that the bodye of syn myghte utterly be
destroied, that hence forth we shuld not be
seruaunts of syn. For he that is dead is iu-
stified from syn. Wherefore if we be deade
wth Christ we beleue that we shall lyue
wth hym, remembryng that Christ once rais-
ed from death, & dyeth no more, death hath
no more power ouer him. For as touchyng
that he died, he died concerning syn once. And
as touchyng that he liueth, he liueth vnto
god. Likewise imagine ye also, that ye are
(a) dead concerning syn: but are aliue vnto
god thow we Jesus Christ our Lorde. &

Collo. ii. 12
Eph. 2. 6

11. Rom. 6. 11

Apoc. 1. 5

Let not syn reigne therfore in your mor-
tal bodies, that ye shoulde therunto obey in
the lustes of it. Stepther geue ye your mem-
bers as instruments of vnrightheousnes vnto
syn: but geue your selues vnto god, as they
that are aliue to death. And geue your me-
bers as instrumentes of rightuousnes
vnto God. Let not synne haue power ouer
you. For ye are not vnder the law, but vnder
grace.

What then? shall we syn, because we are
not vnder the law, but vnder grace? god for-
bid. Remember ye not how that to whō so
euer ye comit your selues as seruaunts to
obey, his seruants ye are to whom ye obey:
whether it be offm vnto death, or of obedience
vnto rightuousnes? god be thanked that
though ye were once the seruantes of syn
ye haue yet obeyed with heart vnto the form
of doctrine wherunto ye were deliuered.
& Ye are then made free fro syn, and are be-
come the seruantes of rightuousnes.

shall

1. Joh. 3. 9
11. Rom. 6. 11

1. Joh. 3. 9
11. Rom. 6. 11

& I wyl speake grosselye because of the
infir-

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Infirmities of your flesh. As ye have given your members servants to unrighteousness & to iniquity, from iniquity to iniquity: even so now give your members servants unto righteousness, that ye may be sanctified. For when ye were the servants of sin, ye were not under righteousness. What fruit had ye then in those things: whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit to ye should be sanctified, and the end everlasting life. * For the reward of sinne, is death: but eternal life is the gift of God, through Jesus Christ our Lord. &

The Notes.

Eternall
life is the
servant of
Christ.
Gen. ii. c.
Rom v. c.

Death con-
cerninge
sin.

(a) Whoso giveth not himselfe over to the desires of sin, but resisteth in all that he can, the concupiscences thereof: the same is deade unto sinne.

The vii. Chapter.

To the intent they should not cast away the fruit of good works, with the lawe, he sheweth by a similitude, how far and howe, we be delivered from the lawe. After as it were in a digression, he teacheth what the lawe is, wherefore it was given, and what it worketh in us, and who hath delivered us from the bondage thereof.

Remember ye not brethren (I speake to them that knowe the lawe) howe that the lawe hath power over a man as long as it endureth: * For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as she liveth. If the man be deade, she is released from the lawe of the man. So then * if while the man liveth, she coupleth herselfe with another man, she shall be counted a wedlocke breaker. But if the man be dead, she is free from the lawe, so that she is no wedlocke breaker, though she couple herselfe with another man.

Even so ye my brethren, are (a) dead concerning the lawe by the bodye of Christe, that ye shoulde bee coupled to another (I meane too hym that is risen agayne from death) that we shoulde bring forth fruit unto God. For when we were in the flesh, the lustes of sinne which were stirred up by the lawe, reigned in our members, to bring forth fruit unto death. But now we are delivered from the lawe, and dead from that whereunto we were in bondage, that we shoulde live in a new conversation of the spirit, and not in the old conversation of the letter.

What shall we say then? is the lawe sin? God forbid: * but I knew not what sinne meant, but by the law. For I had not known what lust had meant, except the lawe had sayed * thou shalt not lust. But sinne took an occasion by the meanes of the commandment, and wrought in me all manner of concupiscence. For withoute the lawe, sinne was deade. I once lived withoute lawe. But when the commandment came,

Rom v. c.
Hebr. iii. b
Lawe ma-
keth sinne
to be know-
en.
Exod. 12. c.
Deut. v. b.

To the Rom. Cha. vii. Fo. lxxiii.

sinne reaped, and I was deade. And the very same commandment which was ordeyned unto life, was founde to be unto me an occasion of death, for sinne took occasion by the meanes of the commande-
ment and so deceived me, and by the selfe commandment slew me. Wherefore * the law is holy, and the commandment ho-
ly, iust and good.

1. Timo. i. b
Sala. iii. c.

Was that then which is good, made death unto me? God forbid. Nay, sin was death unto me, that it might appeare, howe that sin by the meanes of that which is good, had wrought death in me: that sin which is under the commandment, might be cut of measure sinnefull. For we knowe that the lawe is spirituall, but I am carnall, sold under sin, because I * wote not what I do. For what I would do, that I do not: but what I hate, that I do. If I do now that which I would not, I graunt to the lawe that it is good. So then, now it is not I, that do it, but sinne that dwelleth in me. For I knowe that in me (that is to say in my flesh) dwelleth no good thing. For will is present with me: but I fynde no meanes to performe that which is good. For I doo not the good thing which I woulde: but that evill do I which I would not. Finally, if I do that I would not, it is not I, that do it, but sinne that dwelleth in me, doth it. I fynde then by the law, that when I would do good, evill is present with me. I desire in the lawe of God, concerning the inner man. But I see another lawe in my members rebelling agaynst the lawe of my minde, and subduynge me unto the lawe of sinne which is in my members. O wretched man that I am: who shall deliver me from this bodye of death? I thanke god through Jesus Christ our lord. So then I myselfe in my minde serve the lawe of God, and in my flesh the lawe of sinne.

Eccl. i. c. a.
Or rather
myselfe
I do.

Gene. vi. a.

The Notes.

(a) All such are dead concerning the lawe, as are thowse sayth crucified with Christ, and thowse baptised together with hym, and by newnes of life, risen agayne with hym. For the lawe hath no more power over them, the mans law hath over the bodies of the that departed thys life.

Dead conc-
erninge
the lawe.

(b) That is, so oppressed with the concupiscence of the flesh, that maugre our heades we com-
mune with sinne, which with all our hartes we detest and abhorre.

Solde un-
der sinne.

The viii. Chapter.

He describeth the surety of those saythful which walke in the spirit. Then sheweth he what maner spirit that is, by which we be taken unto the sonnes of God, what hope is, and what great profit is the love of God is layed by for the Godlye, from whom no trouble of thys world canne con-
der us.

There is then no dampnation to them which walke in Christe Iesu, which walke not after the flesh, but after
Rom. ii. the

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To the Romay. Chap. ix.

Iuo. vii. d. the spirit. For the lawe of the spirit that
Rom. vi. d. hungereth lpe through Iesus Chyſte, hath
I. vii. d. deliuered me from the lawe of synne and
Synne is death. For what the lawe could not do in as
take here much as it was weake because of the fleshe
for a syn- that perſourmed God, and ſente hys ſon
offerunge in the ſimilitude of ſynful fleshe, and by ſin
after the dampned synne in the fleshe: that the righ-
ble of the tuouſnes requyred of the lawe, mighte be
Debutie fulfilled in vs, whpche walcke not after the
tonge. fleshe, but after the ſpyrite.

For they that are carnall, are carnallpe
myned. But they that are ſpiritual, are
ghoſtly myned. To be carnall myned, is
death. But to be ſpiritually myned, is life
and peace. ¶ Because that the fleshy mind
is an enemy againſt God: for it is not obe-
diente to the lawe of God, neither can be.
So then they that are geuen to the fleshe,
can not pleaſe God. But ye are not (a) ge-
uen to the fleshe, but to the ſpirit (b) if ſo be
that the ſpirit of God dwel in pou. If ther
be anye manne that hath not the ſpirit of
Chyſt, the ſame is none of hys. ¶ If Chyſte
be in pou, the body is dead, because of ſyn:
but the ſpirit is life for rightuouſnes ſake.
Wherfore if the ſpirit of him that raiſed
bp Ieſus from death, dwell in pou, euen he
that raiſed bp Chyſt from death ſhal quic-
ken pour mortall bodpes, because that hys
ſpyrite dwelleth in pou.

Therfore brethren we are nowe betters
not to the fleshe, to lpe after the fleshe. For
if ye lue after the fleshe, ye muſt dye. But if
ye mortyſpe the dedes of the bodye, by the
helpe of the ſpyrit, ye ſhal lue. For as ma-
ny as are led by the ſpirit of God, they are
the ſonnes of God. For ye haue not recep-
ued the ſpirit of bondage to fear any more:
but ye haue receyued the ſpirit of adopyd,
wherebp we crye Abba, father. ¶ The ſame
ſpyrite certyfyeth our ſpirit that we are the
ſonnes of God. ¶ If we be ſonnes, we are
alſo heyles, the heyles I meane of God,
and heyles annexed wpth Chyſte, if ſo be
that we c ſuffer together, that we may be
glorified together.

For I ſuppoſe that the afflictions of
this lpe are not worthy of the glory which
ſhal be ſhewed vpon vs. ¶ Alſo the ſeruate
deſpise of the creatures abydeſh lokynge
when the ſonnes of God ſhal appeare, be-
cause the creatures are ſubdued too vary-
tpe agaynſt their will, but for hys wyl
whpche ſubdueth them in hope. For the be-
st creatures ſhal be deliuered from the bon-
dage of corrupcion into the glorious ly-
bertie of the ſonnes of God. For we knowe
that euery creature grogeth wpth vs alſo
and trauepleth in payne euen vnto thys
tyme. Not they onely, but euen wee alſo
whpche haue the ſpyrit d) frutes of the ſpy-
rit, mourne in our ſelues and waite for the
(adopyd) and loke for the deliuerance
of our bodpes. ¶ For we are e) ſaued bp
that is the hope. But hope that is ſene is no hope. For
enheritace howe can a man hope for that whpche he

ſeeth? But if we hope for that we ſe not, promiſed
then do we with patience abyde for it. by grace

Likewiſe the ſpirit alſo helpeth our in-
firmities. For we know not what to deſire
as we ought: but the ſpirit maketh inter-
ceſſion mightely for vs wpth groyngeſ,
whpche cannot be expreſſed with tounge.
And he ¶ that ſearcheth the hertes, ¶ kno-
weth what is the meaning of the ſpirit, for
he maketh interceſſion for the ſapientes ac-
cording to the pleaſure of God.

For we know that all thynges worke
for the beſt vnto the that loue God, which
alſo are called (f) of purpoſe. For thoſe
whpche he knewe before, he alſo ordeyned
before, that they ſhould be lyke faſhioned
vnto the ſhape of his ſonne, that he myght
be the ſpyle begotten ſonne among many
brethren. ¶ Moreover whpche he appointed
before, them he alſo called. And whiche he
called, them alſo he iuſtified, which he iuſti-
fied, them he alſo glorified.

What ſhall we then ſay vnto theſe thynges?
¶ God be on our ſpde: who can be a-
gainſt vs? whpche ſpared not hys own ſon,
but gaue him for vs all: howe ſhall he not
with him gyue vs all thynges alſo? ¶ Who
ſhall lay anye thyng to the charge of gods
choſen? ¶ It is god that iuſtiſieth, who then
ſhall condemne? ¶ It is Chyſte whpche is
dead, yet rather which is riſen again, which
is alſo on the right hand of God, and ma-
keth interceſſion for vs.

Who ſhall ſeparate vs from the loue of
God? ¶ ſhal tribulacion? or anguiſh? or per-
ſecucion? either hunger? either nakednes?
eyther peril? either ſwearde? ¶ As it is writ-
ten. ¶ For thy ſake we are killed all daye
longe, and are counted as ſhepe appoyne-
d to be ſlayne.

Neuertheleſſe in all theſe thynges we o-
uercome ſtrongly thorow his helpe that lo-
ued vs. ¶ Yea and I am ſure that neyther
death, neither life, neither angels, nor rule
neyther power, neyther thynges preſente,
neyther thynges to come, neither heygth,
neyther louth, neyther any other creature
ſhal be able to departe vs from the loue of
God, ſhewed in Chyſt Ieſu our Lorde. ¶

The Notes.

(a) To be geuen to the fleshe, is to lue in
hys of the fleshe, whpche are receyued. ¶ Gals. v.
(b) ¶ That be of Chyſt, haue the ſpirit of Chyſt
dwelling in them: ¶ That is, they do continually
ſtrive agaynſt the fleshe, alwayes deſyringe in
they hertes to walke in the woꝝkes of the ſpy-
rit receyued, ¶ Gals. v.

(c) ¶ We muſt ſuffer w Chyſt, if we will reigne
wpth him in glory.

(d) ¶ The fyrſt frutes of the ſpyrit had the Apo-
ſtles, as Chyſt had the fyrſt frutes of the reſur-
rection, that is, they were the fyrſt amonge all
nacyons, that receyued the gyfte of the ſpi-
rit, as Chyſte was the fyrſt that roſe from the
dead.

(e) ¶ Where ſayth is, there is hope, and where is
no pure hope, there is no Chyſtian ſayeth.
¶ Wherfore if we ſaygh we will be ſaved, we are
ſaued

promiſed
by grace

I
I pa. xviii.
I Gal. vi. c.
I Jer. xvii. b.
I Iſa. vi. b.

I
I An. xlii. b.
I Rom. vi. d.
I Iſa. vi. b.
I Iſa. vi. c.

I
I Exod. ix. d.
I De that ſe-
eth what
chyd hath
donne for
him, canot
but beleue
that god
loueth him
¶ I will loue
god again
¶ Iſa. xlii. b.

Geuen to
the fleshe
The ſpirit
of Chyſte

Suffered
together.
¶ Iſa. frutes.

ſaued by
ſayth.

Saued by hope Saued by hope. That is by the most certain and sure faith in Chyikes promise, which causeth us to hope certainly that at the tyme appointed, we shall be deliuered from this greaue burden of the sinne.

Called of purpose (1. The eternall wylsome of God, dyd before the world began, appoint certayne that should possess and let forth the Gospel of his sonne, even to the worldes ende, those were they that were, and be daylye called of purpose, that is, they are not onely called, but also elected and chosen.

The ix. Chapter.

After he hath shewed his good will toward the Jewes, he beginneth to entreate of an other matter: that is the calling of the Gentiles, and the forsakinge of the Jewes. First he sheweth who be the true Israelites. Then he sheweth that it was the purpose of God, that all men should obtaine saluacion by Christ, who when the Gentiles had receiued through faith, they were made the people of god. Which in the meane while the Jewes whiche swelled up in trust of theyr own workes, were offended at hym.

I sayeth the truth in Christe and Ipe not, in that wherof my conscience beareth me witness in the helpe ghoste, that I haue great heauynesse and continuall sorowe in my heart. For I haue wished my selfe to be cursed from Christe, for my brethren a my kynsmen (as pertaininge to the fleshe) whiche are the Israelites. To whome pertapneth the adopcion, and the glorie, and the covenantes, and the lawe that was geuen, and the seruice of god, and the promises: whose also are the fathers, and they of whom (as concerning the fleshe) Christ came, whiche is God ouer all thynges blessed for ever. Amen.

I speake not these thynges as though the wordes of god had taken none effecte. For they are not all Israelites whiche call of Israell, neyther are they all chyldren straightwaie, because they are the seede of abraham. But in Isaac shall thy seide be called, that is to say, they whiche at the chylde of god. But the chylde of promise are counted for the seede. For this is a word of promise about this tyme with I come, & Sara shall haue a sonne.

Neyther was it so with hit only, but also, when Rebecca was with chylde by one, I meane by our father Isaac, yet the chylde were boie, when they hadde neyther done good nor bad, & the purpose of god, which is by election, might stand, was said vnto hyr, not by the reason of workes, but by grace of the caller & the elder shall serue the yonger. As it is writte. Jacob he loued, but Esau he hated.

What shall we say then? Is there any vnghtynousnes with god? God forbid. For he saith in Moses. I wil shewe mercy to whom I shew mercy, and wyl haue compassion on whom I wil haue compassion. So let it not then in a mans will or running, but in the mercy of God. For the

scripture saith vnto Pharaon. Euen for this same purpose haue I stirred the vp, to shewe my power on the, and that my name might be declared thowout al the world. So hath he mercy on whom he wyl, and whom he wil, he maketh hard herted.

Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? But o man, what arte thou whiche disputest with God? Shall the worke say to the workman, why hast thou made me in this fashion? Hath not the potter power ouer the claye, euen of the same lump to make one vessel vnto honoure, and another vnto dishonoure? Euen so God wyllynge to shewe his wrath, and to make his power knowne, suffered with longe patience the vessels of wrath, ordeyned to damnacion, that he might declare the ryches of his glorie on the vessels of mercy, which he had prepared vnto glorie: that is to say, vs whom he called, not of the Jewes onely but also of the gentiles. As he saith in Hosea. I will call them my people whiche were not my people: and hyr beloued which was not beloued. And it shall come to passe in the place wher it was sayed vnto them, ye are not my people, that there they shall be called the chylde of the lypynge God.

But Eliaas expeth conceyninge Israell, though the number of the chylde of Israell bee as the sande of the sea, yet shall a remnant be saued. He finisheth the worde berefte, and maketh it short in rightuousnes. For a shorte worde will God make on earth. And as Eliaas said before. Except the Lord of Saboth had left vs seede, we had bene made as Sodoma, and had bene lykened to Gomorra.

What shall we saye then? We saye that the Gentiles whiche folowed not rightuousnes haue overtaken rightuousnes: I meane the rightuousnes whiche cometh of faith. But Israell which folowed the lawe of rightuousnes, coulde not attaine vnto the lawe of rightuousnes. And wherfore? Because they soughte it not by faith: but as it were by the workes of the lawe. For they haue stumbled at the stumblinge stone. As it is writte: Beholde I put in Sion a stumblinge stone, and a rocke whiche shall make men fall. And none that beleue on him, shall be ashamed.

The x. Chapter.

Hegetteth the good will of the Jewes as gayne, shewing wthall thowome what occasion they fell from Christe. Then he compareth together the rightuousnes of the lawe and of faith, shewing also that faith excludeth none, and whence sauerth synners. Last of all he proueth by witness of the prophets, that the Jewes were fallen thowough theyr own fault.

Brethren, my hartes desyre, and praye to God for Israell is that they maye be saued. For I beare them reuerence, that they haue a seruente Anna. iii. mynde

Exod. ix. v.
Esa. xlv. x.
and. lxxx. c.
Esa. xlviii. a
Esa. xlviii. b
Esa. xlviii. b
the fleshy
ly a proude
mind & wil
be as wyle
as God:
must he
mortified,
to learn to
ferr god, &
to obey him
to leaue
disputing
with hym.
Esa. xlv. b
I. Pet. ii. b.

Esa. x. c.
Amos. ix. b.

Esa. i. c.

I. Pet. ii. b.
et. lxxxv. b.
Esa. lxxxv. b.
Esa. lxxxv. b.

Act. ix. a
what Ioue
d. 13.
Esa. xlv. g
I. Pet. ii. b.
Adopcion
is an enhe
ritance by
grace.
Rom. vii. a

Gene. xxi. b.
Iho. viii. b.
Rom. vii. b.
Gala. iii. b.
Gen. xxi. b.

Gene. xxi. b.
Mat. i. g

Ex. xxi. d

The Epist. of S. Paule

The lwe mynde to Godward, but not accordyng to
 bruth to knowlege & other are ignorant of the
 Chyſte to rightuouſnes, whiche is alowed before
 be iuſtified God, and go about to ſtabliſhe their owne
 rightuouſnes, and therfore are not obedy-
 ent vnto the rightuouſnes whiche is of God.
 like before God. For a Chyſt is the ende
 of the lawe, to iuſtifie all that beleue. Gal
 ſes deſcribeth the rightuouſnes whiche com-
 meth of the law, how that the man whiche
 doth the thynges of the law, ſhall liue there-
 in. But the rightuouſnes whiche cometh
 of fapth, ſpeaketh on thys wyſe: ſape not
 in thynne hert, who ſhall aſcend into heaue?
 (that is nothyng els but to fetch Chyſte
 down.) Eithet, who ſhall deſcend into the
 depe (that is nothyng els but to fetche vp
 Chyſt from death, but what ſaith the ſcrip-
 ture. * The worde is npe the euen in thp
 mouth and in thp hert. This word is the
 worde of fapth whych we preach. For if
 thou ſhalt knowlege with thp mouth that
 Jeſus is the Lord, and ſhalt beleue wth
 thpne herte that God raiſed hym vp from
 death, thou ſhalt be ſafe. * For the beleue
 of the herte iuſtifieth: and to knowlege
 with the mouth, maketh a man ſafe. For
 the ſcripture ſapth: * whoſoeuer beleueth
 on hym, ſhall not be a ſhamed.

There is no difference betwene the Jew,
 and the Gentyl. For one is Lord of all,
 whiche is riche vnto all that call on hym.
 For * whoſoeuer ſhall call on the name of
 the Lord, ſhall be ſafe. But howe ſhall they
 call on hym, on whome they beleued not?
 How ſhall they beleue on hym, of whome
 they haue not heard: how ſhall they hear
 without a preacher? And howe ſhall they
 preach (c) except they be ſent? As it is wy-
 ten: howe beautifull are the feete of them
 whiche bringe glad tidynges of peace, and
 bring glad tidynges of good thynges. But
 they haue not all obeyed to the goſpel. For
 Eſaias ſapth: * Lord, who ſhall beleue our
 ſayynges? So then ſapth cometh by hear-
 ing, and hearing cometh by the word of
 God. But here. Haue they not heard? No
 doubt, their ſound went out into all lan-
 des, and their words into the endes of the
 world.

But I demaunde whether Iſraell dpyd
 know or not? Firſt Moſes ſaith: * I wyl
 prouoke you ſo to enure, by them that are
 no people, and by a ſolpwe nacpon I wyl
 anger you. Eſaias after that is bolde and
 ſaith: * I am founde of them that ſought re-
 me not, & haue appeared to them that axed
 not after me. And againe Iſraell he ſapth:
 * All day longe haue I ſtretched forth my
 hands vnto a people that beleueth not, but
 ſpeaketh agaynſt me.

The Notes.

Chyſte is the end of the law. (a) That is Chyſte fulfilleth the lawe, not ſo
 much in doſeruyng all the ceremonies and pre-
 cepts therof, as in performyng that whiche
 was meant by all th whole courſe of the law.
 That was that he bringe pure and without

To the Romayn. Chap. x.

Spot of ſynne, ſhould purge our filthy nature
 by ſheddyng of oys moſt pte, our bloud, ſo ma-
 ny of vs, I ſay, as ſhould beleue in his name.
 (b) For ſo, that we made iuſte, but yet on thys
 conſpyon, that we embrace Chyſtes doctryne,
 and confeſſe hym in word and dede, & of Chyſt
 caſtly vs to worke in hys vncyphard, and not
 to be idle at the daye. And the wyſard ſeruant
 ſhall ſider many ſteppes.
 (c) Some wyl ſay of whom the preachers
 ſhall be ſent ſeruyng of hym, that is they may
 ſer, that is God. Of hym be they ſent, whiche
 preach Chyſt truly, without the deſper of va-
 glory or gannes. On thys ſoyt doth Chyſt proue
 that he was ſent of f father, becauſe he ſought
 hys teachers glory, and not hys owne.

The xi. Chapter.

He cometh to the Jewes that they deſpairo
 not of ſaluacion, ſhewyng that Gods pro-
 myſes are not voyde if they receyue the with
 fapth, and that though grace the leauynges
 yet remaine. Agayne that the Gentyles be
 not proude, he ſheweth that the fall of the
 Jewes may be repayed: and that if they for-
 ſow the Jewes, they may ſal as well as they.
 Laſt of all he concludeth thys place, ſhew-
 yng that the iudgements of God are un-
 ſearchable.

I ſape then: hath God caſte awaye hys
 people? God forbid. For euen I myſelſe
 am an Iſraelit, of the ſede of Abrahams,
 and in the tribe of Benjamin, God hath
 not caſt awaye hys people whych he knewe
 before. For that wote ye not what the ſcrip-
 ture ſapth by the mouth of Deſias, how he
 maketh interceſſion to God agaynſt the Iſ-
 raelit, ſaying: * Lord they haue ſpilled thy
 prophetes, and bygged downe thynne au-
 ters: and I am left onlp, and they ſeke my
 lyfe. But what ſapeth the anſwer of god
 to hym agayne? * I haue reſerued vnto me
 ſeuenthouſand men, whych haue not be-
 weothed the knee to Baal. And ſo at thys time
 is there a remnant left thorow the eleccio
 of grace. If it be of grace, then is it not of
 workes. For if it were grace no more grace.
 If it be of workes then is it no more grace.
 For then were deſeruyng no longer te-
 ſeruyng.

What then? Iſrael hath not obtayned
 that, that he ſought for, but yet the elec-
 tion hath obtayned it. For remnant are
 bynded accordyng as it is written: * God
 hath geuen them the ſpirt of vniuerſalnes:
 euen that they ſhould not ſe, and eares that
 they ſhould not heare euen vnto thys daye.
 * And Dauid ſaith: let their table be made
 a ſquare to take them withall, and an occa-
 ſyon to fall, and a reward vnto them: let
 their eyes be bynded that they ſee not: and
 enter a bowe downe their backes.

I ſap then: Haue they therfore ſtubled,
 that they ſhould but fall onlp? God forbid:
 but thorow their fall ſaluacion happe-
 ned vnto the Gentyles, ſo to prouoke the
 wpthall. Wherefore if the fall of theſe, be the
 riches of the world, and the mynyſhyng of
 them, the riches of the gentils: How much
 more ſhould it be ſo, if they all beleued? I
 ſpeake

The word
 of ſapeth

Excepte
 they be ſet

It. We. etc. b
 ut. re. etc. d.

* Grace a
 workes are
 conſarpe
 thynges.

Gal. vi. 7.
 Mat. vii. 6
 Rom. xi. 6.
 Ec. xxi. 6.
 1. pl. xxi. 6.

The Epist. of S. Paule

To the Roma. Chap. xiii.

De not wise in your owne opinions. It is a corapence to no man euill for euill. I proude afor hand if puges honest in the sighte of all men. It it be possible, how be it of your parte, haue peace with all men. Dearly beloued, auenge not your selues, but geue counte vnto the wrath of God. For it is written: "vengeaunce is mine, and I will rewarde sayth the Lorde."

Therefore if thyne enemy hunger, feede him: if he thurst, geue him drinke. for in so doinge thou shalt heape coles of fire on his head. Be not overcome of euill. But overcome euill with goodnes.

The Notes.

(a) The sacrifice that God requyeth of vs, is to bringe our bodies to the obedience of gods lawe.

(b) In this and many other places of the scrip ture, prophete is taken for expoundinge of the scrip tures, so that the more darke places be made open and playne by the more manifest places, and the generall artycles of the Chrysitan sayth.

The. xiii. Chapter.

He sheweth the office of the common lyfe. And teacheth by what ought to be geuen to the magistrate and after what is due to every man: all which he comprehendeth in þe commaundment of charitye. At last through metenes of the tyme, he rebyleth them to pi eties and innocencye of lyfe.

Let every soule submit hym selfe vnto the authoritie of the hyer powers. For there is no power but of god. The powers that be, are ordained of God. Whosoever therefore resisteth power: resisteth the ordinance of God. And they that resist, shall receyue to themselves dampna cion. For rulers are not to be feared for good woordes, but for euill. Wilt thou be without feare of the power? Do well then: so shalt thou be praised of the same. For he is the minister of God, for thy welth. But and if thou do euill, then feare: for he beareth not a sword for nought: but is the minister of God, to take vengeaunce on them that do euill. Wherefore ye must nedes obey, not for feare of vengeaunce onely: but because of (a) conscience. And eue for this cause paye ye tribute. For they are Gods ministers, seruing for the same pur pose. Give to every man therfore his du ty tribute: to whom tribute belongeth: Custom to whome custom is due, feare to whom feare belongeth: Honour to whom honoure pertayneth.

B

Mat. xxi. c. and. xxi. a.

Exod. xx. c. Deute. v. b. Math. v. b. Lu. xvi. c.

Give no thyng to any man: but to loue one another. For he that loueth another, fulfilleth the lawe: for these commaunde ments: Thou shalt not commit adou lery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Thou shalt not despye, & so forth: (if there be any other commaundment) they are all fulfilled in this sayinge: Thou shalt loue thy neighbour as thy selfe. Loue hurteth not: for love is the ful

filling of the lawe.

For we knowe, I meane þe sea son, howe that it is tyme that we shoulde nowe awake out of slepe. For now is our saluacion nearer then when wee beleued. The nighte is passed, and the daye is come nge. Let vs therfore cast away the dedes of darcknes, and let vs put on the Armour of lpyght. Let vs walcke honestly as it were in the day lpyght: not in eatynge and dryn kyng: neyther in chamberpynge and wan tonnes, neyther in sleepe and enuyng: but put ye on the Lorde Jesus Chyste. And make not proupton for the fleshe, to fulfill the lustes of it.

The Notes.

(a) Though thou wost of power to resist the magistrates, yet shouldest thou conscience con demne the, if thou dydest it, because God com maundeth the to obey them. But this obedy ence is not to do both good and euill at their commaundment: but to do the good thynges that they commaunde: and if they commaunde the any euill, to saye with Peter and Iohn, it is our parte rather to obey God, then men. And yet yett no weapon against them, but patiently suf fer at theyr handes, whatsoeuer tyrannye they will exercise vpon the, for not doynge theyr commaundment.

The. xiiii. Chapter.

Because ther was greute dissencion be twene the Jewes and the Gentyle, about the diuersitye of meates and tymes, Paule monyeth them well that the Jewes folowe not theyr arrogancye, nor the Gentyle theyr ouergreate lybertie. But that in suche out ward thynges either of them folow the rule of charitye, to the entent that they offende not the weaker.

In that is (a) weake in the sayth, receiue vnto you, not in dysputing and troubleng his conscience. One bele ueth that he maye eat all thyng: An other whiche is weake, eateth herbes. Lette not him that eateth, despyse him that eateth not. And lette not him whiche eateth not, rudge hym that eateth. For God hath re ceived him. What arte thou that iudgest another mans seruaunt? Whether he stand or fall, that pertayneth vnto his maister: pea he shal stand. For God is able to make him stande. This manne putteth difference betwene daye and day. Another man coun teth al dayes alike. Se that no man wauer in his owne meanyng. Be that obserueth one daye more than another, doeth it for the Lorde pleaser. And he þe obserueth not one day more than another, doeth it to please the Lorde also. Be that eateth, doeth it to please the Lorde, for he geueth God than kes. And he that eateth not, eateth not to please the Lorde with all, and geueth God thanks. For none of vs lyueth his owne seruaunt: neyther doth anye of vs dye his owne seruaunt. If we lyue, we lyue to be at the Lordes will. And if we dye, we dye at the Lordes will. Whether we lyue there fore or dye, we are the Lordes. For Chyste therfore is therfore

Mat. xxi. d. Mat. xxi. c. Galat. v. b. Jacob. ii. b

Lu. xxi. c. Eccl. xxi. c. 1. xxi. d

Conscience.

Rom. xii. a. 1. xii. d

B

Some weake con science we be, we be Chy rics. And therfore is

for his sake that he might be * Lord both of dead and
* Act. ii. f. quicke.

But why dost thou then iudge thy bro-
ther? Either why dost thou despise thy
brother? We shal all be brought before the
iudgement seate of Christ. For it is wryt-
ten: as truly as I liue, I sayeth the Lord, *
all knees shall bowe to me, and all tonges
shall geue a knowledge to God. So shal
euery one of vs, geue accompts of himself
to God. Let vs not therefore iudge one an-
other any more.

But iudge thys rather, that no man put
Commune, a stumblinge blocke or an occasi-
on to fall
p is to say, in his brothers waye. For I know and am
vndeane. full certayned in the Lord Iesus, p * there
is nothing comune of it self, but vnto him
that iudgeth it to bee common, to him is it
commune. If thy brother be greued wth thy
meate, now walkest thou not charitably.
Destroie not hym wth thy meate, for whō
Christ died. Cause not poure treasure to be
euill spoken of. For the kyngdome of god
is not meate and drinke, but rightuousnes,
peace and ioye in the holy ghost. For who-
soeuer in these thyngs serueth Christ, plea-
seth well god, and is commended of men.

Lette vs folowe those thynges whiche
make for peace, and thyngs wherewith one
maye edifye another. Destroie not p worke
of God for a lytle meates sake. * All thyng-
es are pure, but it is euill for that manne,
whych eateth wth hurt of his conscience.
It is good neither to eat fleshe, neyther to
dryncke wyne, neyther any thyng wherby
thy brother stumbleth, eyther falleth, or is
made weake. Hast thou sayd? haue it with
thy selfe before God. Happye is he that
condempneth not hymselfe in that thyng
whych he alloweth.

For he that maketh conscience, is damp-
ned if he eate, because he doeth it not of
faith. For whatsoeuer is not of faith, that
same is synne. f

The Notes.
(a) Saynt Paule calleth them weake that not
withstandyng they haue the fayeth of Christ,
yet theyr conscience will not suffer them to eat
such meate as the law of Moyses forbade. Such
would not Saynt Paule haue despyled, but to
be gentile instructed and taught, that too the
saythfull all thynges are cleane, and nothyng
to be refused, so it be taken wth thankes, and
that Moyses forbade the vse of certayne beastes
and meates only, because he would by the pro-
perties of the same beastes or meates, declare
what byes the saythfull shoulde receyue. As
by the forbiddinge of swynes fleshe, that the
saythfull shoulde not deliight to wallow in the
fleshy pynnel of synne, as the swyne deliight to
wallow in the myre. And cryght so of other.

The xv. Chapter.
The monyeth to beare patiently wth the
weake. Then exhorteth he hys boldnes in his
Epistle, and wryteth hys sayth in the mys-
trust of the world, and his loue toward
the Romanes. He sheweth the cause thow
whych he coude not come vnto them. And
last he despyeth them to praye for hym.

Which are stronge, * oughte to
beare the scarpnes of them which are
weake, and not to stande in our own
conceptes. Let euery man please hys neigh-
bour vnto hys wealth and edifyinge. For
Christ pleased not hym selfe: but as it is
wrytten. * The rebukes of them which re-
bukethe, fell on me.

* Whatsoeuer thynges are wrytten a-
fore tyme, are wrytten for oure learnyng,
that we thowow pacience and comfote of
the scripture, might haue hope.

The God of pacience and consolacion,
geue vnto euery one of you, that ye be lyke
mynded one towardes another, after the
ex ample of Christ Iesu, * that ye al agre-
yng together, may wth one mouth praise
God the father of our Lord Iesus. Where-
fore receyue ye one another, as Christ recei-
ued vs to the prayse of god. And I say that
Iesus Christ was a minister of the eyrcum-
cysion for the truthe of God, to confirme
the promises made vnto the fathers. * And
let the Gentils praise God for hys mercy,
as it is wrytten. * For this cause I wyl
praise the amonge the Gentils, and spyn-
g in thy name. And agayne he sayth: * reioice
ye Gentils wth hys people. And agayne.
* Praise the Lord al ye Gentyles, & laude
hym al nacions. And in another place E-
saies sayth: that shal be the * rote of Jesse,
and he that shal ryle to raygne ouer the
Gentyles: in hym shal the Gentils truste.
The God of hope fyll you wth al ioy and
peace in beleupnge: that ye maye be ryche
in hope thowow the power of p holy gost. f

I my selfe am full certayned of you my
brethren, that ye poure selues are full of
goodnes, and fylled wth all knowledge,
and are able to exhort one another. Re-
uerthelesse brethren I haue somewhat bold-
ly wrytten vnto you, as one that putteth
you in remembraunce, thowow the grace p
is geuen me of God, that I shoulde be the
minister of Iesu Christ amonge the Gen-
tles, and shoulde minister the glad tydin-
ges of God, that the gentyles might be an
acceptable offering, sanctified by the ho-
ly ghost, I haue therefore wherof I maye
reioice in Christ Iesu in those thynges
whych pertaine to God. For I dare not
speake of anye of those thynges whiche
Christ hath not wrought by me, to make p
gentyles obedyent, wth worde and dede,
in mighty signes and wonders, by p pow-
er of the spirit of God: so that from Ie-
rusalem and coastes roundabout vnto Il-
lyricum, I haue fylled all countreyes wth
the glad tydings of Christ.

So haue I enforced my selfe to preach
the Gospel, not where Christ was named,
least I shoulde haue built on another mans
foundacyon: but as it is wrytten. * To whō
he was not spoken of, they shal see. & they
p heard not, shal vnderstand. For this cause
I haue bene offe let to come vnto you: but
nowe synge I haue no more to do in these
coun-

Sal. vi. a
He is strong
p can beare
another
mans weak-
nes.
Ps. lxxv. b
Rom. iii. b
1. Cor. i. b

Luke. xix. b

2. Cor. xi. f
1. Cor. xiii. f
2. Cor. xxi. f
1. Cor. xxi. f
1. Cor. xxi. f

b

c

1. Cor. iiii. b
and xv. b
Roma. x. b

Ms. lib. v.
and xv. s
Rome. x. v.

The Epistle of S. Paule

countreys, and also haue bene desirous man to peare to come vnto you, when I shall take my iourney into Spaine, I wil come to you. I trust to se you in my iourney, and to be broughte on my waye thitherwarde by you after that I haue somewhat enioyed you.

Actes. xli. d.
and. xliii. d.
1. cor. xvi. a.
11. cor. viii. a.
and. ix. a.

Now go I vnto Ierusalem, and minister vnto the saintes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saintes, which are at Ierusalem. It hath pleased them verely, and their betters are they. For if the Gentiles be made partakers of the spiritual things, their duty is to minister vnto them in carnall thynges. Whiche I haue performed thys, and haue brought them this fruit sealed, I will come back againe by you into Spaine. And I am sure when I come, that I shall come with a boundaunce of the blessing of the Gospel of Christ.

I beseeche you brethren for our Lord Jesus Christes sake, and for the loue of the spirit, that ye helpe me in my busines: with your prayers to God for me, that I may be deliuered from them which beleue not in Iewrye, and that thys my scrupel whych I haue to Ierusalem, may be accepted of the Saintes, that I may come vnto you with ioye, by the will of God, & may with you be refreshed. The God of peace be with you: Amen. f

The. xvi. Chapter.

He commendeth Iphige to the Romaines, and byddeth them to salute the brethren in his name. At last he monyeth them to take heed of such as are authours of diuersion.

A I Commende vnto you Iphige our sister (whych is a minister of the congregation of Lenchia) that ye receyue hyr in the Lord, as it becometh saintes, & that ye assiste hir in whatsoever busines she needeth of your aide. For she hath suckered manye, and myne owne selfe also. Grete Iulca and Aquila my helpers in Christ Jesus, whych haue for my life layd down their own neckes. Vnto which not I only geue thanks, but also the congregacion of the Gentiles. I knowe grete al the company that is in their house. Salute my well beloued Epenetos, which is the first fruite among them of Achaia. Grete Marye which beflowed much labour on vs. Salute Andronicus and Junia my colins, which were prissoners with me also, which are well taken among the Apostles, and were in Christ before me. Grete Amplias my beloued in the Lord. Salute Urbane our helper in Christ, and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kinsman. Grete them of the household of Narcissus, which are in the Lord. Salute Triphena and Triphosa, which women byd labour in the Lord. Salute the beloued Persis, which laboured

To the Roma. Chap. xvi.

in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Grete Sincritus, Phlegon, Herman, Patrobas, Hermon, and the brethren, which are with them. Salute Philologus and Julia, Petrus and his sister, and Olimpha, and al the saintes which are with them. Salute one another with an holpe kyffe. The congregacions of Christ salute you.

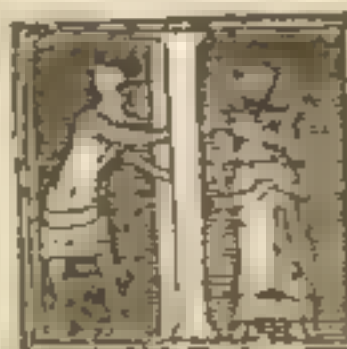
I beseeche you brethren, marke them which cause diuision, and geue occasions of euil, contrary to the doctrine whych ye haue learned: and auoide them. For they are such, serue not the Lord Jesus Christ, but their owne bellies, and with sweete preachynges and flatteryng wordes deceiue the hertes of the innocents. For your obedience extendeth to all men, I am glad no doubt of you. But yet I woulde haue you wylle vnto that whych is good, and to be innocent as concernyng euyl. The God of peace treade Sathan vnder your feete shortly. The grace of our Lord Jesus Christ be with you.

Timotheus my worke felow and Lucius and Jason, and Sopater my kinsman, salute you. I Tertius salute you, whych wrote this Epistle in the Lord. Baia myne hoste and the hoste of all congregacions, saluteth you. Raia the chamberlayne of the cytye saluteth you. And Quartus a brother. saluteth you. The grace of our Lord Jesus Christ be with you all, Amen.

To hym that is of power to stablish you according to my Gospel and preachyng of Jesus Christ, in utteryng of the mystery which was kepte secreete sence the worlde began, but now is opened by the scripturs of prophesie, at the commandement of the euerlastyng God, to steepe by obedience to the faith published among al nacjons: To the same God, whiche alone is wylle, be all praise thowre Jesus Christ for euer. Ame.

To the Romaines. Sent from Corinthum by Iphige, the that was the minister vnto the congregacion at Lenchia.

The Prologe vpon the fyrste Epylle of Sapnt Paule to the Corinthians.



This Epistle declareth itselfe from Chapter to chapter, that it needeth no Prologe or introduccion to declare. When Paul had converted a grete number at Corinthum as ye recorde. Actes. xviii. & was departed, there came immediatly false Apostles and sette forth a secte, and drew euery man bys hyppocresies after hym, so that the people were yholly enguaged,

11. cor. xli. d.

Colos. ii. d.
Eph. v. d.

Phil. iii. d.

Paule wold haue the lape people iudge the prophetes and to obey the according to knowlege onely: for all obedience that is not after true knowlege is falshood of God.

* Act. xli. d.

Actes. xviii.
11. cor. xli. d.

First fruit
that is the
firste that
was con-
uerted to
God.

The Epistle of S. Paule

countreys, and also haue bene desirous man to peare to come vnto you, when I shall take my iourney into Spaine, I wil come to you. I trust to se you in my iourney, and to be broughte on my waye thitherwarde by you after that I haue somewhat enioyed you.

Actes. xli. d.
and. xliii. d.
1. cor. xvi. a.
11. cor. viii. a.
and. ix. a.

* Now go I vnto Ierusalem, and minister vnto the saintes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saintes, which are at Ierusalem. It hath pleased them verely, and their betters are they. For if the Gentiles be made partakers of the spiritual things, their duty is to minister vnto them in carnall thynges. Whiche I haue performed thys, and haue brought them this fruit sealed, I will come back againe by you into Spaine. And I am sure when I come, that I shall come with a boundaunce of the blessing of the Gospel of Christ.

I beseeche you brethren for our Lord Jesus Christes sake, and for the loue of the spirit, that ye helpe me in my busines: with your prayers to God for me, that I may be deliuered from them which beleue not in Jewrye, and that thys my scrupel whych I haue to Ierusalem, may be accepted of the Saintes, that I may come vnto you with ioye, by the will of God, & may with you be refreshed. The God of peace be with you: Amen. f

The. xvi. Chapter.

He commendeth Ihebe to the Romaines, and byddeth them to salute the brethren in his name. At last he monyeth them to take heed of such as are authours of diuision.

A Commende vnto you Ihebe our sister (whych is a minister of the congregation of Eenchia) that ye receyue hyr in the Lord, as it becometh saintes, & that ye assiste hir in whatsoever busines she needeth of your aide. For she hath suckered manye, and myne owne selfe also. Grete Iulca and Aquila my helpers in Christ Jesus, whych haue for my life layd down their own neckes. Vnto which not I only geue thanks, but also the congregacion of the Gentiles. I knowe grete al the company that is in their house. Salute my well beloued Epenetos, which is the first fruite among them of Achaia. Grete Marye which beflowed much labour on vs. Salute Andronicus and Junia my colins, which were prisioners with me also, which are well taken among the Apostles, and were in Christ before me. Grete Amplias my beloued in the Lord. Salute Urbane our helper in Christ, and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kinsman. Grete them of the household of Narcissus, which are in the Lord. Salute Triphena and Triphosa, which women byd labour in the Lord. Salute the beloued Persis, which laboured

To the Roma. Chap. xvi.

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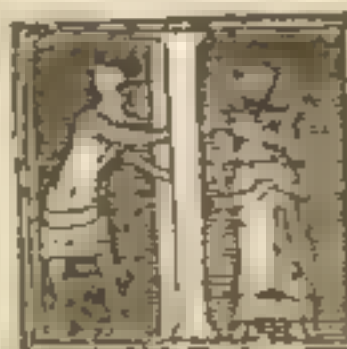
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* Act. xli. d.

Actes. xviii.
11. cor. xli. d.

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uerted to
God.

The .i. Epistle of S. Paul to the Corint. Chap. i. Fo. lxxviii.

sed, diuided, and at variance amonge themselves, every man for the zeale of his doctrine, those newe apostles not regarding what byttersyon, vncleannes of living, or what false opinions were amonge the people, as long as they mighte bee in authoritie, and well at ease in theyr besydes. But Paul in the foure fyrst chapters wryth greate wysdome and sobrynes, rebuketh fyrst the deuision, and the authoys thereof: and calleth the people to Christ agayne, and teacheth howe for what the preacher is to be take.

In the fyfte he rebuketh the vncleannes that was amonge men.

In the .vi. he rebuketh the debate and the goyng to lawe together, pleadyng theyr causes before the heathen.

In the .vii. he reformateth them, concernyng chastite and marriage.

In the .viii. ix. x. and .xi. he teacheth the stronge to forbear the weake that yet vnderstande not the libertie of the Gospell, and that wryth the example of hymselfe. Whiche though he were an Apostle and had authoritie, yet of loue he abstayned to wpyne other. And he feared them wryth the example of the olde Testament, and rebuketh dyuers disorders that were among them, concernyng the Sacramente, and the goyng bare headed of maryed women.

In the .xii. .xiii. .xiiii. he teacheth the manyfold gyftes of the spirite, and proueth by a symplecude of the body, that all gyftes are geuen, that eche should helpe other, and thow lowe do serue to other, and proueth that where loue is not, there is nothyng that pleaseth God. For if one should loue another, is all that God requy-ereth of vs. And therefore if we desyre spyrytuall gyftes, he teacheth those gyftes to be desired that helpe our neyghbours.

In the .xv. he teacheth of the resurrection of the bodye.

And in the last he exhorteth to help the poore captiues.

halfe, for the grace of God whych is geuen you by Iesus Christ, that in all thynges ye are made rich by him, in all learnyng and in all knowledge, euen as the testimony of Iesus Christ was confirmed in you, so that ye are behynde in no gyft, and waite for the appearing of our lord Iesus Christ whych shall strength you vnto the end, so ye may be blamelesse in the daye of our Lord Iesus Christ. For God is faithful, by whom ye are called vnto the felowshyp of his son Iesus Christ our Lord.

I beseech you brethren in the name of our Lord Iesus Christ, that ye all speake one thyng, and that there be no dissencion amonge you: but be knytted together in one minde and in one meanyng. It is shewed vnto me (my brethren) of you by they that are of the house of Cloe, that there is strife amonge you. And this is it that I meane: how that commonly amonge you, one saith: I hold of Paul, another, I hold of Apollos: the third, I hold of Cephas: the fourth, I hold of Christ. Is Christ deuided? was Paul crucified for you? either were ye baptized in the name of Paule? I thanke god that I chastened none of you, but Crispus and Gaius, lest any should saye that I had baptized in mine owne name. I baptized also the house of Stephana. Furthermore knowe I not whether I baptized any man or no.

For Christ sent me not to baptise but to preache the Gospell, not with wysdome of words, lest the crosse of Christ should haue bene made of none effecte. For the preaching of the crosse is to them that perishe, foolishnes: but vnto vs whych are saued, it is the power of God. For it is written: I will destroye the wysdome of the wyse, and will cast awayne the vnderstandyng of the prudent. Wher is the wyse? Wher is the scribe? Wher is the searcher of this world? Hath not God made the wysdome of this world foolishnes?

For when the worlde through wysdome knewe not God in the wysdome of God, it pleased God through foolishnes of preaching, to saue them that beleue. For the Jewes require a signe, & the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasyn of falling, and vnto the Grekes foolishnes, but vnto them which are called both of Jewes and (a) Grekes, we preache Christ the power of God & the wisdom of God. For the foolishnes of God, is wyser then men, and the weaknes of God is stronger then men. Brethren, loke on your calling howe that not many wise men after the flesh, not many mighty, not many of hye degree are called: but God hath chosen the foolish things of the world, to confound the wyse.

And God hath chosen the weake thynges of the worlde, to confounde thynges which are mighty. And vile thynges of the worlde, and thynges which are despyced

Roma. i. a.
Gala. i. a.
I. Cor. i. b.

Act. xlii. c.
I. Cor. x. c.

I. Cor. xlii. d.
I. Cor. xlii. e.
I. Cor. xlii. f.

Act. xlii. d.
I. Cor. xlii. e.
I. Cor. xlii. f.

preaching of the crosse is the power of God.
Roma. i. b.
I. Cor. xlii. d.
I. Cor. xlii. e.

Act. xlii. f.

mat. xlii. b.
Luka. xlii. b.
John. vi. b.
Signe.

Christ is the power & wisdom of God

The fyrste Epistle of saynt Paul the Apostle to the Corinthians.

The fyrst Chapter.

After that he hath moued them wyllynge to heare him, he exhorteth them to agre, and to leaue away the cause of discorde, whych hadde rylen for the lowlynes of Pauls preaching. Then he sheweth that God hath chosen the humble, to the intent all glory should be referred vnto hym.



Paul by vocacion an Apostle of Iesus Christe, thow to the wil of God, & by his ther softenes.

Vnto the congregacion of God, which is at Corinthum. To they that are sanctified in Christ Iesu, sanctes by calling, wryth all that call on the name of our Lord Iesus Christ in every place, both of theirs and of ours Grace be wryth you and peace from God our father, and from our Lord Iesus Christ.

I thanke my God alwayes on your be-

The i. Epistle of S. Paul

to the Corinth. Chapter. ii.

Childe is hath God chosen, yea and thynges of no wylsome, reputacion for to bring to naught thynges of hym of reputacion, that no flesh should reioice oughe we in his presence. And vnto him pertayne ye, holde and in Christ Jesus: which of God is made to vs hym on- vs wylsome, and also rightuousnes. A sanc- tyfyinge, and redempcion. That according as it is writtē. he which reioiceth (b) Gould reioice in the Lord.

The Notes.

Grekes.

(a) The Grekes doo sometyme signifye theyr owne nation only. as in the Actes. vi. a. Sometyme all the Gentiles as here, and Rom. i. b.

To reioice in the lord.

(b) He reioiceth in the Lord, that knoweth certainly that God wyth hym good, and fauoureth him so, that the thyng which he doeth, please God, and which he doeth not as he shoulde do, is forgiven hym and not imputed to hurt. Jeremy. vi. g. And Rom. vii. c.

The. ii. Chapter.

He declareth with what humblenes he preached the Gospel to the. Then teacheth he that this humblenes which they thinke folishnes, is the true wylsome, which cannot be perceyued of the carnall man, except it be reueled to hym through the spirit of God.

A

And I brethren when I came to you, came not in glorioulnes of wordes or of wylsome, shewing vnto you the Testimony of God. Neither shewed I myselfe that I knewe any thyng among you saue Jesus Christ, even the same that was crucified. And I was amonge you in weaknes, and in feare, and in much trembling: And my wordes and my preachinge were not with entyspnge wordes of mans wylsome, but in shewing of the scripture and of power, that your faith shoulde not stand in the wylsome of menne, but in the power of God.

W

Perfecte are they who vnderstand the lawe, sayth and woordes truly, and professe them.

1. Cor. ii. d. 1. Cor. ii. a.

That we speake of, is wylsome among them that are perfect, not the wylsome of this worlde, neither of the rulers of this worlde, which go to nought but we speake the wylsome of God, which is in secretes, and is peth hys, which God ordeined before the worlde vnto our glorie: which wisdom none of the rulers of this worlde knewe. For had they knowen it, they woulde not haue crucified the Lorde of glorie. But as it is writtē. The eye hath not seene, and the eare hath not heard, neyther haue entered into the heart of man the thyngs which God hath prepared for them that loue him.

1. Cor. vii. a. he spirit vnderstandeth godly things.

But God hath opened them to vs by the spirit. For the spirit searcheth all thyngs, yea the bottome of Goddes secretes. For what man knoweth the thynges of a man, saue the spoute of a man which is wylsome hym? Euen so the thynges of God knoweth no man, but the spirit of God. And wee haue not receiued the spout of the worlde, but the spirit which cometh of God, for to know the thynges that are geuen to vs of god, which thyngs also we speake. Not in the cunning wordes of mans wylsome, but with the cunning wordes of the holpe

ghost, makinge spirituall comparisons of spirituall thynges. For the naturall man perceyueth not the thynges of the spirit of God. For they are but folishnes vnto him. Nether can he perceyue the, because he is spirituall examined. But he that is spirituall, discusseth all thynges: yet he him self is iudged of no man. For who knoweth the minde of the Lord: either who shall informe him: But we vnderstand the mynde of Christ.

The. iii. Chapter.

He sheweth the cause whye hys doctryne was so humble. Then disputeth he of the of- fyce and bygnatyng of ministers, shewing that it is not theyr woordes but Goddes, and therfore that they ought not to reioice in menne, but in God alone.

And I could not speake vnto you brethren as vnto spirituall, but as vnto carnall, euen as it were to babes in Christ: I gaue you milke to drinke, & not meate. For ye then were not strong, no nether yet are. For ye are yet carnall. As long as ye are, as there is amonge you enuyng, strife and dissencion, are ye not carnall, and walke after the manner of men: As long as one saith I hold of Paul, & another I am of Apollo, are ye not carnall: What is Paul: What thyng is Apollo: Onely ministers are they by whome ye beleue, euen as the Lord gaue euery man grace. I haue planted, Apollo waters: but God gaue the increase. So then neither is he that planteth any thyng, neither he that watereth: but God that gaue the increase.

He that planteth and he that watereth, are neither better then the other. Euerie man yet shal receyue his reward according to his laboure. We are Goddes labourers, ye are Gods housbandys, ye are Gods buydnyng. According to the grace of god geuen vnto me, as a wylsome builder haue I layed the foundacion, and another buylde thereon. But let euery man take hede how he buyldeth vpon. For other foundacion can no man lase, then that which is layed which is Jesus Christ. If any man buylde on this foundacion, gold, siluer, precious stones, tymber, haye or stoble: euery mans worke shal appeare. (a) For the day shall declare it, and it shal be shewed in fyre. And the fyre shall trye euery mannes worke, what it is. If any mannes worke that he hath buylde vpon, byde, he shal receyue a reward. If any mans worke burne, he shal suffer losse: but he shal be safe him selfe: neyther lesse yet as it were thorow fyre.

Are ye not ware that ye are the temple of God, and how that the spirit of God dwelleth in you: If any manne despyle the temple of God, him will God destroy. For the temple of God is holpe, which temple ye are. Lette no man deceyue hym selfe. If any man seme wylsome among you, lette him be a foole in this worlde that he maye be wylsome. For the wylsome of this worlde is folish-

The naturall manne that is not reueled in Christ can not perceyue the thynges of God.

1. Cor. ii. d. Roma. i. d.

1. Cor. v. v. The apostles & prelatres are seruants to preache Christ, to which doctrine only oughte all obedience to be geuen.

1. Cor. v. v.

1. Cor. i. d. 1. Cor. vi. d. 1. Cor. ii. d.

Christ is the foundacion that beareth all.

1. Cor. vi. c.

Dape.

1. Cor. vi. d. Temple. 1. Cor. vi. c.

The. i. epistle of S. Paule

to the Corin. Chap. v. Fo. lxxviii

Job. v. c. foliſmes with God. * For it is written, he
Ps. cxi. b. compaſſeth the wiſe in their craftines.
In p. king And agayne: * God knoweth the thought-
 es of the wiſe that they be vaine. There-
 we at i ſub ſoze let no man reioice in men. For al thyn-
 geſ are poures whether it be Paule. either
 none ſaue Apollo, either Cephaſ: whether it be the
 to chriſte & woulde, either lyfe, either death, whether
 his doctryn they be preſent thinges, or thinges to come,
Gal. cxi. al are poures, and ye are Lyalls, and Chriſt
 is Gods. f

The Notes.

(A) Dape here ſignifieth the tyme when God
 byngeth to lichte the thinge that is hydde wth
 ſp^{er} underſtande requiſite and perfect true iudg-
 gement, whiche when it hath opened the faulte
 and erreure, affliction of ſynners and re-
 pentynge dooſt folowe. * Agayne f. auncientea-
 reth hee of preachers, whiche ſucceeded hym
 when he was departed from the Corinthyans,
 he had layd a good foundacyon let other take
 heed. laſtly he, what they buyld thereon. If they
 buyld thinges worthy for Chriſt, they wyl
 be well remayne and abyde, euen when they be
 ſeen in the lichte. Whiche ſaynge he ſignifi-
 eth when he layeth. * he dape ſhall declare it.
 But if they buyld in Jewiſhe faſhions, they
 ſhall happily deceyve for a tyme, but at length
 they deſcrie ſhall be opened, alſone as it is de-
 gon to be examined wth true and ſincere iudg-
 gement. Thus dooth Erasmus expounde this
 place, in hys annotations vpon theſe wordes,
 haue and ſtubble. Doyng alſo by the autho-
 rity of S. Ambroſe, Jerome, and other olde
 doctours, that it maketh nothings for purga-
 toye, though many have wonderfully laboured
 to wylke it to that purpoſe.

The. iii. Chapter.

C He teacheth how the miniſters of p church
 ſhould be eſteemed. * Chan blameth he the pride
 of the Corinthyans, vituperate by example of
 him ſelfe, the hypocriſy of falſe Apoſtles. Laſt
 he monyſheth them of theyr outye, he commen-
 deth Timothee, and promyſeth to come vnto
 them.

The Apo- **L** Et men thus wyſe eſtyme vs, euen as
les at my the miniſters of Chriſte, and diſpoſers
ſtters. of the ſecrets * of God. Furthermore
Deu. xii. d it is requyred of the diſpoſers that they be
 ſounde ſapthful. Wth me it is but a verpe
 ſapthfull ſmall thynge, that I ſhoulde be iudged of
 as he p pre- pou, ept he of mans day. * No I iudge not
 wheth hys myne owne ſelfe, I knowe noughte by my
 maſter, & ſelfe, yet am I not thereby iuſtified: It is
 not hym ſelfe. the Lord that iudgeth me. Therefore iudge
 (Manneſ come: who wil lighen thinges that are hid
 in darcknes, and open the counceils of the
 wyſdome. hertes. And then ſhall euery manne haue
 praiſe of God. f

Jaco. i. b. **W**heſe thinges brethren I haue diſcr-
 bed in myne owne perſon and Apollos for
 your ſakes, that ye might learn by vs, that
 no manne counte of himſelfe beyonde that
 whiche is aboue wytten: that one ſwel not
 againſt another for anye mans cauſe. For
 who preferreth the? * What haſt thou that
 thou haſt not receyued? If thou haue recei-
 ued it, wher receyueſt thou as though thou
 haddeſt not receyued it? Nowe ye are full:

nowe ye are made ryche: ye reygne as kyn-
 ges wthout vs: and I woulde to God
 ye dydde reygne that wee myghte raygne
 wth you.

We thincketh that God hath ſent forth
 vs, whiche are Apoſtles, for the lowke of
 all, * as it were men appointed to deathe. **1 Pt. i. i. d**
 For we are a gasping ſtock vnto the world, **Rom. vii. c**
 and to the angels, and to men. We are for **the faſſio**
 les for Chriſtes ſake, and ye are wiſe tho- **of true apo**
 rowe Chriſt. We are weake, & ye are ſtrong. **1 Pt. i. i. d**
 Ye are honozable, and we are deſpiſed. **1 Pt. i. i. d**
 Ven vnto this dape we hunger and thyrſte,
 and are naked, and are boſſeted with ſtilles,
 and haue no certayne dwelling place, and
 labour * workinge with oure handes. **1 Pt. i. i. d**
 We are reuiled, and yet we bleſſe. We are perſe- **1 Pt. i. i. d**
 cuted and ſuffer it. We are euill ſpoken of, **1 Pt. i. i. d**
 and we praye. We are made as it were the
 ſplithnes of the worlde, the offcomminge
 of all thinges, euen vnto this tyme.

I wryte not theſe thinges to ſhame you,
 but as my beloued ſonnes I warne you.
 For though ye haue ten thouſand inſtruc-
 tours in Chriſt, yet haue ye not manye fa-
 thers. In Chriſt Jeſu I haue begotten you
 thow the goſpell: Wherefore I deſire you
 to folowe me. For this cauſe haue I ſente
 vnto you Timotheus, whiche is my deare
 ſonne and ſapthfull in the Lord, whiche
 ſhall put you in remembraunce of my wai-
 es which I haue in Chriſt, euen as I teach
 euery where in all congregacions. Some
 ſwell as though I woulde come nomore at **1 Pt. i. i. d**
 you. But I wil come to you ſhortly * if god **1 Pt. i. i. d**
 wil, and will know not the wordes of them
 whiche ſwell, but the power: for the kyng-
 dome of God is not in wordes, but in pow-
 er. What will ye? Shall I come vnto you
 with a rodde, or els in loue and in the ſpirit
 of mekenes?

The. v. Chapter.

We proueth the doctours of the Corinthy-
 ans to be vayne, becauſe that while they ſche-
 gloze, they puniſh not an abhomyable ad-
 uoutye. * Chan he warneth them to puniſhe
 it, that the whole congregacion be not in-
 fected, laſt he exhorteth them generally, to fo-
 lowe purpoſe of lyfe, and to ſige the company
 of the wycked.

There goeth a commen ſayinge that
 there is fornicacion among you, and
 ſuche fornicacion as is not once na-
 med among the Gentils: * that one ſhould
 haue hys fathers wyfe. And re ſwelle and
 haue not rather ſozowed, that he whiche
 hath done this dede, might be put from a-
 mong you. For I verely as abſent in body, **1 Pt. i. i. d**
 euen ſo preſent in ſp^{er}ite, haue determined **1 Pt. i. i. d**
 alrede as though I were preſent) that he **1 Pt. i. i. d**
 that hath done this dede, in the name of **1 Pt. i. i. d**
 oure Lord Jeſus Chriſt, when ye are ga- **1 Pt. i. i. d**
 thered together in my ſp^{er}it, with the po- **1 Pt. i. i. d**
 wer of the Lord Jeſus Chriſt, * be deſpue- **1 Pt. i. i. d**
 red vnto Sathan, for the deſtruction of the **1 Pt. i. i. d**
 fleſhe, that the ſp^{er}ite maye be ſaued in the **1 Pt. i. i. d**
 day of the Lord Jeſus.

Dooo. i. Your

The .i. Epist. of S. Paule

1. Timo. i. d. Your reioyng is not good: knowe ye not
 B that a lytle leuen soweth the whole lump
 of dowe: & purge therfore the old leuen,
 that ye may be newe dowe, as ye are swete
 bread. For Christ our easter lamb is offered
 Galat. v. b. by for vs Therefore let vs kepe holpe daye,
 not with old leuen, neither wpth the leuen
 of malicpousnes and wickednes: but with
 the swete breade of purenes and truth. &

11. Tel. iii. c
 If anpe
 that pzo-
 pheseth
 Chyrle be
 such. none
 other Chy-
 Remā may
 beate hym
 companp.
 Dr. iii. v.

The. be. Chapter.

He teacheth they wyched abuses of goyng
to lawe, and counsaileth them to ryghtheous-
nes, and charytee. Then enueyeth he mygh-
tely agaynst lacherte and whoresome.

200000
 100000
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 48
 24
 12
 6
 3
 1

Math. v. c.
Luke. vi. c.
Rom. xii. d.
Gal. v. d.
Act. v. a.
These and
such like
have no
part in
Christ.

to the Corint. Chap. vi.

iuspſed by the name of the Lorde Jeſus,
and by the ſpirit of your God.

All thynges are lawfull vnto me, but all
thynges are not profytable, I maye do all
thynges, but I will be brought vnder no
mannes power. Meates are ordeyned for
the helpe, and the helpe for meates, but
God shall destroy both it and them. Lette
not the body be applyed vnto fornicacion,
but vnto the Lord, and the Lord vnto the
body. God hath rapsed by the Lord, & shall
rase be by by his power.

Our bodies
are the
members of
Christe.
Gen. ii. 7
Ed at fir. 2.
Mark. x. 4.
Eph. v. 3
Ie s is of
chud hath
his spoute.
Rom vii.
1. Peter. i. 2.

Flee fornication. All synnes that a man doeth, are wthout the bodye. But he that is a fornicator, synneth against his owne bodye. Either knowe ye not, how that your bodies are the temple of the holy ghost, which is in you, whom ye haue of God, and howe that ye are not your owne? For ye are dearly boughte. Therefore glorifie ye God in your bodies and in your spirits, for they are Gods. ¶

The. vii. Chapter.

Because the vse of matrimony was corrup-
ted with the false Apostles tradycions, some
dysparyng it, and some takinge to muche
vpon them. ad aule teacheth here playnly of
the lawes of wedlocke, chastyty, wyddow-
nes, and byrgenryte.

AS concernyng wherof ye wrote vnto mee: it is good for a manne not to touch a womanne. Neuerthelesse to auoide fornicacion, let euery man haue his wife: and let euery woman haue hyr husbände. Lette the man geue vnto the wyfe due beneuolence. Likewyse also the wyfe vnto the manne. The wyfe hath not power ouer hyr owne body, but the husband. And likewyse the man hath not power ouer his owne body: but the wyfe. * Withdrow not your selues one from another, excepte it be with consente for a tyme, for to geue your selues to fastyng & prayer. And afterwarde come agayn to the same thyng, lest Sathā tempt you for your incontynence. &

This I say of fauour, and not of com-
maundement. For I woulde that all men
were as I my self am: but euery man hath
hys proper gyfte of G O D, one after thys
maner, another after that I sape vnto the
bymaried men and wyddowes: it is good
for them, if they abyde euen as I do. * But
and if they cannot abstayn, let them mary.
For it is better to mary, then (a) burne.

Unto the married commaund not 3, but
the Lord. That the wyfe separate not hyr
selfe from the manne. If she separate hyr
selfe, let hyr remaine unmarried, or be recon
cyled

culed to her housbande agayne. And let not the husband put away his wife from him.

E To the remnant speake I, and not the Lord. If any brother have a wyfe that beleueth not, let her be contente to dwell with him, let him not put her away. And the woman whiche hath to her husband, an infidell, if he consente to dwell wth her, lette hyr not put hym away. For the vnbeleuing husbnde is sanctified by the wife, and the vnbeleupnge wife is sanctified by the husbnde. Ouels were your chyldren vncleane but now are they pure. But and if the vnbeleupng depart, let him depart.

A brother or syster is not in subiection to such: god hath called vs in peace. For howe knowest thou O womanne, whether thou shalt saue that manne or no? epyther howe knowest thou O man whether thou shalt saue that woman or no? but euen as God hath distributed to euery man.

Eph. iiii. c As the Lord hath called euery person so let hym walke: and so ordeine I in all congregacions, If any man be called beyng circumcised, let hym ad nothyng thereto.

Circumci- If any be called vncircumcised, lette hym sion. not be circumcised. Circumcision is nothyng, vncircumcision is nothyng, but the keppnge of the commaundementes of

1. Cl. vi. g God is altogether. Let euery man abide in the same state wherein he is called. *Arte thou called a seruaunt? care not for it, for werthelesse if thou mayest be fre, vse it rather. For he that is called in the Lord be- ryng a seruaunte, is the Lordes free man. A pke wyfe he that is called beyng free, is Chyestes seruaunt. Ye are dearely bought, be not (c) mens seruauntes. Brethren let euery man wherein he is called, therein abyde wth God. †

1. Cor. vi. c **1. Peter. i. a** As concerning vryngs I haue no com- maundemente of the lord, yet geue I coun- sel, as one that hath obtained mercy of the lord to be faithful I suppose yf it is good for the present (d) necessite. For it is good for a manne so to be. Arte thou bounde vnto a wyfe? seke not to be lewled. Arte thou lew- led from a wyfe? seke not a wyfe. But and if thou take a wyfe, thou synnest not. Like wise if a vryngn marre, he synneth not. Neuerthelesse suche shall haue trouble in theyr fleche: but I fauoure you.

Psalm. xc. a **11. Ps. iii. b** This say I brethren *the tyme is short, it remapnerh that they whiche haue wy- ues, be as though they had none, and they that weep, be as though they wepte not, and they that reioyse, be as though they reioysed not, & they that bpe be as though they possessed not: and they that vse thys worlde, be as though they vsed it not. For the fastyon of thys worlde goeth away.

1. Cor. xi. b. **1. John ii. c** **1. Pet. vi. d.** **Luke. v. c** I woulde haue you wthout care: the synge man careth for the thynges of the worlde, howe he maye please the Lord But he that hath married, careth for the thynges of the worlde, howe he maye please his wyfe. Ther is difference betwene a vir-

gyn and a wyfe. The synge woman ca- reth for the thynges of the worlde, that she maye be pure both in bodie and also in spi- rite. But shee that is married, careth for the thynges of the worlde, how she may please hyr husbnde. Thys speake I for your pro- fitte, not to tangle you in a snare: but for that whiche is honest and comely vnto you and that ye maye quietly cleaue vnto the lord without seperacion.

If any man thynke that it is vncome- ly for hym vryngn if he passe the tyme of ma- riage, and if so nede requyre, lette hym do what he lysteth, he sinnet not, let them be coupled in marriage. Neuerthelesse, he that purposeth suetie in hym heart, haupnge none nede, but hath power ouer hym owne wyl, and hath so decreed in his hert that he wyl kepe hym vryngn, doth well. So then he that iopneth hym vryngn in marriage, doth well. But he that iopneth not hym vryngn in marriage doth better. *The wyfe is bounde to the lawe as longe hyr husbnde lyueth. If hyr husbnde slepe, she is at li- bertie to marre wth whom she wyl, one- ly in the Lord. But she is happier if she so abyde in my iudgement. And I thynke ve- rely that I haue the spire of God.

The Notes.

(a) After saynt Ambrose, the consent of the wif to burne is thys turnyng.

(b) Not that chyldren are by nature, cleane and pure wthout synne, for that were agaynst the Apostles hym. 1. Cor. vii. c. that al are vnder originall synne, and naturallie the chyldren of Gods wrath. As. Eph. ii. But here hym meanyng is, that thys as althynges are cleane to the cleane, so is the vncristian woman to the chyrlian man: so that he may be conuersante wth her & not offende, and that the chyldren of them are not to be repured as vnlawfull and vnpure.

(c) To be the seruaunte of menne, is to do any thyng for the fauoure of men, and so oughte we not to seruenen. But to do then bodely seruire accordyng to the order of the countreyes where in we lyue, is not forboden, but commaunded, yea and that to be done so faithfully, as though it were God him selfe y we serue. For so Paul wyteth, not wth eye seruyce as men please, but as men seruyng the Lord and not men. Ephesians. vi.

(d) Chastite is a gyfte of god, and is (as all o- ther moiall vertues be) an honest habite of the mynde wherby the outragiouslustes of the fleche be repelled and kepte vnder, so that they cause vs not to vse or desyre the vnlawful com- pany of the contrary sex, that is the my of wo- man or woman of man. Thys chastite oug- te to be in euery chyrlian man and woman be they married or vnmarrid. Thys chastite haue we not of iog tyme copied wth the name of chastite, but thoughte them only to be chast, whiche haue refrayned marriage. In verry dede, suche if they refrayne all fleschely compayne and desyre of the same, are mooste chast. And if they do wth- all refrayne the busynes of the worlde, are moost apte to preache the woorde, and minister in the congregacion of God. But otherwyse the guy- ete married manne is moost apte for that offyce: Do o. ii. For

Rom. vii. a

Pure.

Mens ser- uantes.

The gyfte of chastite

The .i. Epistle of S. Paul

For the troubles & cares of the world are most to be avoided in church ministers.

The .viii. Chapter.

He dysputeth of the eatinge of such thynges as were offered to idols. And warneth the to folowe the rule of charite, and to beware that through the libertye of the gospel, they offend not the weake.

In speake of thynges *dedicate unto idols, we are sure p we al haue knowledge: knowledge maketh a man swel, but loue edifieth. If any man thinke p he knoweth any thyng, he knoweth nothing pet as he ought to knowe. But if any man loue god, the same is knowne of hym.

So speake of meat dedicate unto Idols we are sure that *there is none Idol in the world, and that ther is none other god but one. And though there be that are called goddes, whether in heauen, either in earth (as ther be gods many and Lordes many) pet unto vs is there but one God, whiche is the father, of whom are al thynges, and we in hym: and one Lorde Iesus Christ by whom are al thynges. and we i p hym. But euery man hath not knowledge. For some suppose that there is an Idol vntill this houre, and eate as of a thyng offered unto the Idol: and so they: consciences being pet weake are defiled. Meate maketh vs not acceptable to God. Neether if we eate are we the better. Neether if we eate not are we the worse.

But take hede that poure libertye be not the weake to faule. For if some man se the whiche hath knowledge, sit at meate in the Idols temple, shall not the conscience of hym whiche is weake, be boldened to eat those thynges whiche are offered unto the Idol? And so thorow thy knowledge shall the weake brother perishe for whom Christ dyed. When ye synne so agaynst the brethren and wound they: weake consciences ye synne agaynst Christ. Wherefore if meate hurte my brother, I will eate no flethe whyle the world standeth, because I wil not hurt my brother.

In al oute dedes we must haue a respecte to our neighbours wealth. Rom. xii. c. Charite what it doeth.

The .ix. Chapter.

He confirmeth here by example of hym selfe that whiche he began in the epghte chapter, shewing that he neyther vsed a wyfe, nor to haue at anye tyme ashed wages for his paynes in preaching, when not withstanding it was lawfull for him, & that because he would not offend the weake.

Am I not an Apostle? Am I not free? *haue I not sene Iesus Christe our Lord? Are not ye my work in the lord? If I be not an Apostle vnto other, pet am I vnto you. For the seale of myne Apostle sheweth in the lord. Sayne aunswere to them that are me, is this haue we not power to eate, and dryncke? Eptier haue we as well as other Apostles, and as the brethren record thien of the lord, and Cephas: Eptier only I and Barnabas haue not power this to

To the Corin. Cha. xi.

do: who goeth a warfare anye tyme at his owne cost: Who planteth a vineparde and eateth not of the fruit. Who fedeth a flock and eateth not of the mylke?

Sape I these thynges after the manner of men? Or sayeth not the law the same also? For it is wyrtten in the law of Moyses: Thou shalt not inosell the mouthe of the oxe that treadeth out the corne. Doeth God take thoughte for oxen? Eptier sayeth he it not altogether for oure sakes? For oure sakes no doubt this is wyrtten: that he whiche eareth, shoulde eare in hope: and that he whiche threasheth in hope, shoulde be partaker of his hope. *If we sowe vnto you spiritual thynges, is it a great thing if wee reape poure carnall thynges? If other be partakers of this power ouer you: wherefore are not we rather.

Neuertheles *we haue not bled this power, but suffer all thynges, lest we shoulde hynder the Gospel of Christ. We pe not vnderstande howe that they whiche minister in the temple, haue they: spending of p temple? And they whiche wayte at the altare, are partakers of the altare? Euen soo also dyd the lordes ordayne *that they whiche preach the Gospel, shoulde be of the Gospel. *But I haue bled none of these thynges.

Neether wrote I these thynges that it shoulde be so done vnto me. For it were better for me to dye, then that anye shoulde take this reioysynge from me. In that I preache the Gospel, I haue no thyng to receyue of. For necessitye is put vnto me. What is vnto me if I preache not the gospel. If I do it with a good wyl, I haue a rewarde. But if I do it agaynst my wyl, an offence is committed vnto me. What is my rewarde then? Merely that when I preache the gospel, I make the gospel of Christ free: that I misuse not myne authorite in the gospel.

For though I be free from all men, pet haue I made my selfe seruaunte vnto all men, that I myghte wynn the moo, *vnto the Jewes, I became as a Jew, to win the Jewes. To them that were vnder the law was I made as though I hadde bene vnder the lawe, to wynn them that were vnder law. To them that were without the lawe, became I as though I had bene without the lawe (when I was not without law as partapnyng to God, but vnder a law, as concernyng Christ, to wynn them p were without lawe. To the weake became I as weake, to wynn the the weake In al thyng I fashioned my selfe to al men, to saue at the lest map some. And this I do for p gospel sake, that I myghte haue my parte thereof.

Receyue ye not howe that they whiche runne in a course, runne all, pet but one receyue the rewarde. So run that ye may obtayne. Eury man that proueth maistries

ching, and as many were by him conuerted, as by p Apostles. deu. xv. a. 1. Timo. v. e. The preacher hath right to challenge a liuinge for his labour. *Ro. xv. c. Gal. vi. b. Actes x. g. De. xviii. a.

Math. x. b. Actes. xx. g. 1. Thes. ii. b. 11. Thes. iii. b

De that woorketh of loue too his neighbour, hath his rewarde what loue maketh man to do

* Act. xvi. a. Gala. ii. a

1. Corin. i. b

D

ab=

The .i. Epistle of S. Paul

taineth from all thinge. And they doo it to obtaine a corruptible crowne, but we to obtaine an * vncorruptible crowne. I there- fore so run, not as at an vncertaine thinge. So fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest after that I have preached to other, I myself should be a cast away.

The .i. Chapter.

The tareth yet aboute this, that folowynge their own lustes, they communicate not of meates offered: and first he warneth them by example of the Jewes, whiche prouoked god in the wilderness, so whiche also he aduerteth other, teaching that the Christen lybertie should be ruled by the lawes of charytee.

Brethren I would not that ye shoulde be ignorant of this, how that our fathers were all vnder a cloude, and all passed thorow the sea, and were all baptised vnder Moyses, * in the cloude, and * in the sea, * and dyd all eat of one spiritual meate, and dyd all drinke of one maner of spirituall drinke. And they dranke of that spirituall rocke that folowed them, which rocke was Christe. But in maner of them had god no deute. For they were ouerthrowen in the wilderness.

These are ensamples to vs * that wee shoulde not luste after euill thinges, as they lusted. I rethier be ye worshippers of Images as were some of them, according as it is written. * The people sate downe to eate and drinke, and rose vp againe to playe.

Reither let vs commit fornicacion as some of them committed fornicacion, and were destroyed in one daye * xxiij. thousand. Reither let vs tempt Christe as some of them tempted, and were destroyed of serpents. Reither murmure ye as some of them murmured, and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples, and were written to put vs in remembraunce, whom the endes of the world are come vpon. Wherfore lette hym that thinketh he standeth, take hede lest he fall. There hath no other temptacion taken pou, but suche as foloweth the nature of manne. But * God is faithful * whiche shal not suffer pou to be tempted aboue your strength: but shal in the myddell of the temptation make a waye to escape oute. * Wherfore my deare beloved, flee fro worshipping of Idoles.

I speake as vnto them whiche haue discrecion, iudge ye what I saye. Is not the cuppe of blessing which we blesse, partaking of the bloude of Christe? is not the breade whiche we breake, partakinge of his bodye of Christe? because that we (though we be manye) yet are one breade, and one bodye, in as muche as wee all are partakers of one bread Beholde Israel whiche walketh carnallye, are not they which eat of the sacrifice, partakers of the aultre?

What saye I then? * that the Image is anye thyng? or that it whiche is offered to

to the Corint. chap. x. No. lxxx

Images is anye thyng? Naye: but I say, that these thinges whiche the Gentiles offer, they offer to deuils and not to God. * And I would not that ye shuld haue fellowship wth the deuilles. Ye can not drinke of the cuppe of the Lorde, and of the cuppe of the deuils. Ye cannot be partakers of the Lordes table, and of the table of deuilles. Either shall we prouoke the Lord? Or are we stronger then he? All thynges are lawefull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but * all thynges edifye not. * Let no man seke his owne profit, but let euery man seke anothers wealthe.

Whatsoeuer is solde in the market, that eate, and are no questions for conscience sake. For * the earth is the Lordes, and all that therein is. If anye of them whiche beleue not, bid pou to a feast, and if ye be disposed to go, whatsoeuer is set before pou, eate, asyng no question for conscience sake. But and if anye man saye vnto pou: this is dedicate vnto Idols, eate not of it, for his sake that sheweth it, and for hurting of conscience. (The earth is the Lorde and all that therein is) Conscience I saye, not thine, but * the conscience of that other. (a) For wher shoulde my liberty be iudged of an other mannes conscience? For if I take my parte wth thankes, wher am I euill spoken of for that thyng, wherfore I geue thankes?

Whether therfore ye eate or drinke, or whatsoeuer ye do, do all to the praise of god.

So that ye geue occasion of euil, neither to the Jewes, nor yet to the Gentiles, neyther to the congregacion of God: euen as * I please al men in all thynges, not sekynge myne owne profit, but the profit of many, that they myght be saued. Follow me, as I do Christ.

The Notes.
(a) We shoulde be so full of loue and so expertlye, that we shoulde geue none occasion to the ignorant to speake euill of vs for any lybertie, and for that whiche we may lawfully do before God.

The .ii. Chapter.

The instructeth the common congregacions, and first teacheth how men and women shuld behaue themselves therein. Then correcteth the Lordes supper whiche was corrupt fro the Lordes institution through contempsons and riot, and other fautes.

I commend pou brethren that ye remember me in all thynges, and kepe the ordinaunces euen as I deliuered * them to you. I would pou knew that Christe is the head of euery man. And the manne is the womans head. And God is Churches head. Euery man praynge or prophesyinge haupynge any thyng on his head, hameth his head. Euery woman that prayeth or prophesyth bare headed, dishonoureth hyr head. For it is euen all one, as the very same thyng, euen as though we were hauen. If the womā be not couered, let hit also be shewen. * If it be shame for a womā to be shewen

0000. iii. 02

11. tim. iiii. b.
1 Pet. v. b.

As it wente
in the olde
testament so
shal it be in
the newe.

* 1 Cor. xiii. b.
* 1 Cor. xiii. b.
* 1 Cor. xvi. c.
1 Cor. xvii. a.
1 Thim. ii. g.
1 Thim. xvi. g.

1 Cor. xxi. b.
1 Thim. xvi. b.
1 Thim. xvi. b.
1 Thim. xvi. b.
1 Thim. xvi. b.

1 Cor. xxi. b.
1 Thim. xvi. b.
1 Thim. xvi. b.

1 Cor. xxi. b.
1 Thim. xvi. b.
1 Thim. xvi. b.

Cup.

Breade.

1 Cor. xxi. b.

1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.

1 Cor. xxi. b.
1 Cor. xxi. b.

1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.

1 Cor. xxi. b.

1 Cor. xxi. b.

1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.

1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.
1 Cor. xxi. b.

1 Cor. xxi. b.

The. i. epistle of S. Paule to the Corinthy. Chap. xi.

oz Hauen, let hit couer hyr heade.

Gen. ii. d. **W** A man ought not to couer hys heade, for as muche as he is the ymage and glorie of God. The woman is the glorie of the man. For the man is not of the woman, but the woman of the man. Nept her was the man created for the womans sake: but the woman for the mannes sake. For the cause is as much ought the woman to haue power on hys to say as a head, for the angels sake. Nevert helesse, signe that nept her is the man wthout the woman, the woman nept her the woman wthout the manne in is in sub= the Lord For as the woman is of the man, reccion, & even so is the man by the woman: but al is hathe an of God.

*** Power** Judge in your selues whether it be comelpe, that a woman praye vnto God bare headed. Or els doth not nature teache you that it is a shame for a man, if he haue long heare: and a playse to a woman, if she haue long heare? For hys heare is geuen hys to couer hys withall. If ther be anye man amonge you that lusteth to stryue, lette him know that we haue no such custome, nept her the congregacions of God.

C Thys I warne you of, and comend not, that ye come together, not after a better manner but after a worse. For of all when ye come together in the congregacion, I hear that there is dissencion amonge you: and I partly beleue it. For there must be sectes among you, that they whych are perfect among you, might be knowne.

The lords Supper.

+ When ye come together, a man can not eate the Lords supper. For euery man be= ginneth afoze to eat his owne supper. And one is houngey, and another is droncken. Haue ye not houses to eate and to duncke in? Or els dispyse ye the congregacion of God, and shame the that haue not? What shall I say vnto you? What I praise you? In this, praise I you not. &

Or rather taught you.

D That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus in the same night, in whych he was betrayed, toke bread, and thanked and brake, & said. Take ye, eat ye, a thys is my body which is broke for you. This do ye in remembrance of me. After the same manner, he toke the cup when supper was done, sayinge. This cup is the newe testament in my bloude. Thys do as ofte as ye dryncke it, in the remembrance of me. For as ofte as ye shal eate thys bread, and dryncke thys cup, ye shal shewe the Lordes death. Till he come. Wherefore, whosocuer shall eate of thys bread, or duncke of the cuppe unworthely, shal be guiltye of the body and bloud of the Lord. Let a man therfore examen himself, and so let him eat of the bread and duncke of the cup. For he that eateth or duncketh unworthely, eateth and duncketh his own dampnacion, because he maketh no difference of the Lordes body. &

Or rather For this cause many are weake & sicke among you and many slepe. If we had are deade. truly iudged our selues, we shuld not haue

bene iudged. But when we are iudged of the Lord, we are chastened, because we shuld not be dampned wth the world. What I saye to my brethren, when ye come together to eat, tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condemnacion. Other thinges will I sette in ordre when I come.

The Notes.

(a) Of these wordes is sufficiently spoken in the 1. of Mathew. (b) Upon these wordes would be some men saye, that the oppynion of the bodely presence of Christ in the sacramente. What difference (saye they) shoulde there be, if the sacrament were not a natural body of Christ? Certes this difference. The sacramentall bread and wyne beynge distributed amonge the saythfull and receiued of the same, shall certefye them euery (as it were) scyn (spylt) of theyr redempcion by Christ, where the commune bread doth but fede the body. Yes and the more spytuall interpretations of thys place, do take these wordes to be spoken of the congregacion, which is truly called the body of the Lord. As though Paule shoulde haue sayd. Puttynge no difference between the saythfull and the vnbeleynge.

The. xii. Chapter.

W There were amonge the Corinthians certayne false teachers, whose spyrites he teacheth them to iudge. There were other besydes, whych abused the gyftes of the spyrte to theyr pryde and enuye, and were euery houre of dissencion, whom he checketh here wth a synpleude of a body, and the members. Mewynge that the church is one body and dyce. & members.

I For spiritual things brethren, I wold not haue you ignorant. Ye knowe that we were gentyles, and went your wayes vnto dumme Idols, euen as you were led. Wherefore I declare vnto you, that no man speakynge in the spirit of God denieth Iesus. Also no man can say, that Iesus is the Lord, but by the holy ghooste.

+ There are diuers kyndes of gyftes betwixt us, yet but one spyrte. And there are diuers offices of administracions, and yet but one Lord. And there are diuers maners of operationes, and yet but one God which worketh all thinges that are wroughte, in all creatures. The gyftes of the spyrte are geuen to euery man to profyt the congregacion. To one is geuen therow the spyrte, the utteraunce of wisdom. To another is geuen the utteraunce of knowlege by the same spyrte. To another is geuen sayeth by the same spyrte. To another the gyftes of healynge, by the same spyrte. To another power to do myracles. To another prophesy. To another iudgement of spyrites. To another diuers tounge. To another the interpretacion of tounge. And these all worketh euen the selfe same spyrte, beynge geuen to euery man severall gyftes, euen as he will. &

*** For as the body is one, and hath many members, and all the members of one body, by though they be many, yet are they but one**

This is not bodpe. Makynge no difference. &c.

1 Cor. xii. a
Eph. iiii. b
1 Cor. xii. b
1 Cor. xii. c
1 Cor. xii. d
1 Cor. xii. e
1 Cor. xii. f
1 Cor. xii. g
1 Cor. xii. h
1 Cor. xii. i
1 Cor. xii. j
1 Cor. xii. k
1 Cor. xii. l
1 Cor. xii. m
1 Cor. xii. n
1 Cor. xii. o
1 Cor. xii. p
1 Cor. xii. q
1 Cor. xii. r
1 Cor. xii. s
1 Cor. xii. t
1 Cor. xii. u
1 Cor. xii. v
1 Cor. xii. w
1 Cor. xii. x
1 Cor. xii. y
1 Cor. xii. z

1 Cor. xii. b

1 Cor. xii. a
Eph. iiii. b

The .i. Epist. of S. Paule

to the Corin. Cha. xii. Fo. lxxx.

one bodpe, euen so is Chyſt. For in one ſpi-
rite are we all baptysed to make one bodp,
whether we be Jewes or gentils, whether
we be bond or fre: and haue * al droncke of
one ſpirit. For the bodp is not one member
but many. If the ſote ſay: I am not þ had,
therfore I am not of the bodpe: is he ther-
fore not of the bodp? And if the eare ſay: I
am not the eye: therfore I am not of the
bodp: is he therfore not of the bodp? If all
the bodp were an eye, where were then the
eare? * If al were hearepnge, whet were the
ſmellpng?

* Or is
ther þ hea
rpnge.

But now hath God diſpoſed the mem-
bers euerpe one of them in the bodp, at his
own pleaſure. If they wer al one member:
whet were the bodp? Now are there many
members, yet but one bodp. And the eye ca-
not ſap vnto the hande, I haue no neede of
the: nor the heade alſo to the feete: I haue
no neede of you. Yea rather a greate deale
thoſe members of the bodp, which ſeme to
be moſt feble are moſt neceſſary. And vpon
thoſe members of the bodp which we thinke
leaſt honeſt, put we moſt honeſte on. And
our vngoodly parties haue moſt bequithon.
For our honeſte members neede it not. But
God hath ſo diſpoſed the bodpe, and hath
geuen moſt honou to that part which la-
ked, leaſt there ſhould be any ſciffe in the
bodp, but that the members ſhould indiffe-
rently care one for another. And if one me-
ber be hadde in honou, all the members bee
glad alſo.

Math. x. d.
Luce. xi. a.
Ephel. iiii.

Ye are the bodp of Chriſt, and members
one of another. And God hath alſo orde-
ned the congregaſon * ſpitt the Apoſtles,
ſecondarely prophetes, thyrday teachers,
then them that do miracles: after that the
giffes of healyng, helpes, gouerners, dy-
uerſitye of tounge. Are all Apoſtles? Are
all prophetes? Are all teachers? Are al do-
ers of myracles? Haue all the giffes of hea-
lyng? Do all ſpeake wpth tounge? Do al
interprete? Couet after the beſt giffes. And
yet ſhew I vnto you a moze excellent way.

The xii. Chapter.

To thynke he maye take awaye the in-
uoues of the cōtencious, alwaye the grudge
of the inferior, and abate the pryde of the
ſuperiours, he wyrteth the people of chari-
tye, teachyng that the greaſteſt vertues are
nothyng worth, excepte they haue chary-
tye loyned vnto them.

Mat. vii. c.
Luce. xii. d.

Though I ſpake wpth tounge of men
and aungels, and yet had no loue, I
were euen as ſoundyng blaſſe, or as a
ſynkelinge Limbal. And though I coude
prophesy, and vnderſtand all ſecretes, and
all knowledge. Yea, if I had * al faith, ſo
that I coult moue mountains out of their
places: yet had no loue, I were nothing.
And though I beſtowed all my goodes to
ſede the poore, and though I gaue my bo-
dy euen that I burned, and yet hadde no
loue, it profiteth me nothyng.

Loue ſuffereth longe, and is courteous,

Loue enureth not. Loue doth not ſtroward
ly, ſwelleth not. Loue doth not diſtynctly, *
ſeketh not his owne, is not prouoked too
anger, thynketh not euyl, reioyseth not in
iniquitie: but reioyseth in the truth. Loue
reth all thynges, beleeueth all thynges. he
peth all thynges, endureth in all thynges.
Though he that preſchpunge ſaple, ept he
tounge ſhall ceaſe, or knowledge vaniſhe
away, yet loue ſapleth neuer away.

Loue.
1. Corin. x. f
Phil. ii. a.

For our knowledge is vnperfect, & our
prophesying is vnperfecte. But when that
which is perfect, is come, then that which
is vnperfect ſhall be done awaye: When I
was a chyld, I ſpoke as a chyld, I vnder-
ſtoode as a chyld, I imagined as a chyld.
But as ſone as I was a man, I put awaye
childiſhnes. Nowe we ſe in a glaſſe euen in
a darcke ſpeaking, but then ſhal we ſe face
to face. Now I know vnperfectly: but the
ſhall I knowe euen as I am known. Now
abideth fayeth, hope, and loue, euen theſe
thre: but (a) the cheſe of theſe is loue.

The Notes.

(a) Paule ſpeaketh not here of iuſtification, but of the profyte of the congregaſon. And in
thys reſpect is loue the cheſe, becauſe it loberth
thynghen to the nede of our neceſſaryte, and
ſeeketh meanes to ſuccoure the ſame: euen as in
iuſtification ſaple cleaueth fully and only vnto
Chyſtes bloud, whiche is the onely and ſuffi-
cyent pyre for ſynne, and is therfore cheſe there-
in. On thys ſoye doeth Erasmus expounde in
his annotaſyon vpon thys place.

The xiii. Chapter.

He returneth now to correcte thoſe of the
churche: for certayne leaſured in their owne
conceytes, abuſed their tounge and pre-
chynge. He ſheweth reſtozed be the true meane
of interpretinge the ſcriptures, and teacheth
what the ſtud, & of tounge ſought to be.

Aboute for loue, and couete ſpiritually
giffes: and moſt chieflye for to prophesy. For
he that ſpeaketh with tonge, ſpeaketh not vnto men, but vnto God, for
no man heareth him: he beſt in the ſpurre taken
he ſpeaketh myſteries. But he that prophesyeth
ſpeth, ſpeaketh vnto men, to edifyng, to
exhortaſon, and to comfort. He that ſpea-
keth with tounge, proſpeth him ſelfe, *
he that prophesyeth, edifyeth the congre-
gaſon. * I woulde that ye all ſpake vpth
tounge: but rather that ye prophesyed.
For greater is he that prophesyeth, then he
that ſpeaketh with tounge, excepte he
expounde it alſo, that the congregaſon
maye haue edifyinge. Nowe brethren if ye
come vnto pou, ſpeakyng with tounge,
what ſhall I proſp you? excepte I ſpeake
vnto pou, ept he by reuelacon or know-
ledge, or prophesying or doctrine.

Rem. xii. d.
1. Corin. xii. g.

Words
that are
not vnder-
ſtoode, pro-
fite not.

Agreouer when thynges wthouten lyfe
geue ſound, whether it be a pipe, or an harp:
except they make a diſtinction in the ſound-
des, how ſhall it be knownen what is pypped
or harped? And alſo, if the trompe geue an
vn certaintye voyce, who ſhall prepare him
ſelfe to ſpyghte? Euen ſo ſpkehwyſe whiche
ye ſpake

2000. iii. ſpake

The. i. epistle of S. Paule

speake with tongues, except ye speake wordes that haue signification, how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kindes of voices are in the world and none of them are withoute signification. If I know not what the voice meaneth, I shall be vnto him that speaketh, an alien, and he that speaketh shall be an alien vnto me. Euen so ye (for as much as ye couete spirituall giftes) seeke that ye maye haue plentie vnto the edifying of the congregacion.

Wherefore let him that speaketh wpth tongues pray that he maye interpret also. If I praye wpth tongues, my spirit prayeth, but my minde is without fruite. What is it then? I will praye with the spirit, and will praye with minde also. I will singe wpth the spirit, and will singe with the minde also.

For els when thou blestest with the spirit, howe shall he that occupieth the rounce of the vnlearned sape: amen, at the geuing of thanks, seynge he vnderstandeth not what thou sayest? Thou verely geuest thanks wel, but so other is not edified. I thank my God, I speake with tongues more then ye all. Yet had I leuer in the congregacio, to speake fewe wordes with my mind to the information of other, rather then ten thousand wordes with the tounge.

Brethren be not children in wpt, howbeit as concerning maliciousnes be chyldre, but in wit be perfect. In pla wit is writen: *with other *tongues, and wpth other lip-
 *Or rather wpth diuers tounges.
 pes well I speake vnto this people, & yet for all that wyl they not heare me, sayeth the Lord. Wherefore, tongues are for a signe not to them that beleue: but to them that beleue not. Contrarywise, prophesying serueth not for them that beleue not, but for them whiche beleue.

If therefore when all the congregacion is come togethet, and all speake with tongues, ther come in they that are vnlearned, or they whiche beleue not: wyl they not saye that ye are out of your wittes? But and if all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery manne: and so are the secretes of hys hert opened, and so falleth he doune on hys face, & worshippeth God, and sayth that God is with you in dedde.

How is it then brethren? When ye come togethet, euery man hath his songe, hath his doctrine, hath his tounge, hath hys reuelacion, hath hys interpretacion. Let all things be done vnto edifying. If any man speake with tongues, lette it be two at once, or at the moste thre at once, and that by course: and let another interpret it. But if there be no interpreter, let him kepe silence in the congregacion, and lette hym speake to him selfe and to God.

Let the prophetes speake two at once,

to the Corinth. Chap. xv.

or thre at once, and *let other iudge. And if any reuelacion bee made to another that sitteth by, let the spirit holde his peace. For ye maye all prophesy, one by one, that all may learne, and al may haue comfort. For the spirit of the prophets are in the power of the prophets. For God is not cause of strife *but of peace, as he is in all our thet congregacions of the saints.

*Let your wiues kepe silence in the congregacions. For it is not permittid vnto them to speake: but let them be vnder obedience, as saith the law. If they wil learne any thyng, let them as their husbands at home. For it is shame for women to speake in the congregacion. Sprong the word of God from you? Euen came it vnto you onely? If any man thinke him selfe a prophet, or other spiritual: let him vnderstande what I wyte vnto you. For they are the commandementes of the Lord. But and if any man be ignoraunt, let hym be ignoraunt. Wherefore couete to prophesy, and forbyd not to speake wpth tongues. And lette all thynges be done honestly and in order.

The Notes.

(a) To speake wpth tongues or wth the spirit, is to speake that other vnderstand not: as ysa. 28. says they scruped. To speake with sound, is to speake that other vnderstande, as when the preacher preacheth to the people in a tounge that they vnderstande.

The. xv. Chapter.

Because there were among the Corinthians and that called into doubt the efficacy of the bodys agayne, the Apostle dispatcheth that doubt, teaching by it that Christ rose agayne, and that thys is the comfort of our religion, and than proueth well that we shall rise agayne, last he teacheth what oure resurrection shall be.

Brethren, as pertainyng to the gospel which I preached vnto you, which ye haue also accepted, and in the whiche ye continue, by whiche also ye are saued: I do you to witte, after what maner I preached vnto you, if ye kepe it, excepte ye haue beleued in vayne.

For spirit of all I deliuered vnto you that whiche I receyued, *howe that *Christ died for our sinnes agreeyng to the scriptures, and *that he was buried, and that he rose againe the thirde day, according to the scriptures, and that he was sene of * Cephas, then of the twelue. After that he was sene of more then fye hundred brethren at once, of which many remaine vnto this day, and many are fallen a slepe. After that appered he to James, then to all the Apostles. And last of al he was sene of me, as of one that was borne out of due tyme. For I am the least of all the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregacion of God. But by the grace of God I am that I am. And hys grace whiche is in me, was not in vaine.

Roma. 15.

1. Cor. 14.

1. Tim. 4. 6

Gen. 3. 6

The wa-

man must

be in sub-

iection to

hys hus-

band.

Colo. 3. 18.

To speake

with toun-

ges.

The spirit

principle

of oure

faith.

Or rather

taughte

you that

whiche I

learned.

Gal. 3. 2.

ma. 2. 15.

Thon. 12. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

1. Cor. 15. 1.

The .i. Epistle of S. Paul

to the Corin. Cha. xv. Fo. lxxxii.

haine. But I laboured more abundant-
ly then they all, not for the grace of god
which is with mee. Whether it were I or
they, so we preach, and so haue ye beleued.

Resurrec-
cion. If Christ be preached howe that he rose
from death, how say some that are among
you, that there is no resurrection fro death?

If there be no rylpnge againe from death,
then is Christ not rylen. If Christ be not ri-
sen, then is our preaching vaine, and your
faith is also in vaine. Ye and we are found
false witnesses of God. For we haue testy-
fied of God, how that he rased vp Christ:
whom he rased not vp, if it be so that the
dead rylse not vp againe. For if the dead rise
not againe, then is Christ not rylen againe.
If it be so, that Christ rose not, the is your
faith in vayne, and yet are ye in your syn-
nes. And thereto they whiche are fallen a-
slepe in Christ, are perished. If in this lyfe
onely we beleue on Christ, then are we of
all men the miserablest.

But now is Christ risen from the dead, &
is become the spirite frutes of them that
slepe. For by a man came death, and by a
man came the resurrection of the dead. For

as by Adam all dye: euen so by Christ shall
all be made aloue. and euerp manne in hys
owne order. The firste is Christ, then they
that are Christes at his comming. Then co-
meth the ende, when he hath deliuered vp
the kyngdome to God the father, when he
hath put downe all rule, authoritie & pow-
er. For he must reigne tyll he haue put all
his enemyes vnder his fete. The last enemy
that shalbe destroyed, is death. For he hath
put all thinges vnder his fete. But when he
sayeth all thinges are put vnder him, it is
manifest that he is excepted which dyd put
all thinges vnder him. When all thynges
are subdued vnto him, then shall the sonne
also him selfe be subiect to him, that put al
thynges vnder him, that God maye be all
in all thynges. Ept her els, what doo they
which are baptysed ouer the dead, if dead
rylse not at all? Why are they then (a) bap-
tysed ouer the dead? yea and why stand we
in jeopardy euerp houre? By our reioysing
which I haue in Christe Iesu our Lorde, I
dye daylye. That I haue fought with bea-
stes at Ephesus, after the maner of men,
what avauntageth it me, if the deade rylse
not againe. Let vs eate and drinke, to mor-
row we shall dye. Be not deceyued: malici-
ous speakig corrupt good maners. Awake
truly out of slepe, and synne not. For some
haue not the knowledge of God, I speake
this vnto your rebuke.

But some man wil saye: how arylse the
deade? wpth what bodyes come they in?
Thou fool, that whych thou sowest is not
quyckened except it dye. And what sowest
thou? Thou sowest not that body, that shal
be but bare corne (I mean either of wheat
or of some other) and God geueth it a bo-
dy at hys pleasure, to euerp seeede a seuer-
all bodye.

All fleche is not one maner of fleche: but
there is one maner fleche of men, another
maner fleche of beasts, another maner fleche
of fishes, and another of byrdes.

There are celestypall bodyes, and ther are
bodies terrestriall. But the glory of the ce-
lestypall is one, and the glory of terrestypall
another. There is one maner glorie of the
sunne, and another glorie of the mone, an-
other glorie of the starrs. For one star diffe-
reth from another in glorie. So is the resur-
rection of the dead. It is sowne in corrup-
cion, and riseth in incorruption. It is sowne
in dishonour, & riseth in hono. It is sowne
in weakenes, & riseth in power. It is sowne
a natural body, & riseth a spirituall bodye.

There is a natural body, there is a spi-
rituall bodye, as it is witten: the first man
Adam was made a liuynge soule, and the
last Adam was made a quickening spirite.
Howbeit that is not first which is spiritu-
al: but that whych is natural, and the that
whych is spiritual. Genes. ii. 7.

The first man is of the earth, earthely: the
second man is the Lord from heauen. As is
the earthely, such are they that are earthely.
And as is the heauenly, such are they that
are heauenly. And as we haue borne the
image of the earthely, so shall we beare the
Image of the heauenly.

Thys I say brethren, that (b) fleche and
bloude cannot inherite the kyngdome of
god: Neither corruption inherit incorrup-
cion. Beholde I shewe you a mystery. Wee
shall not all slepe: but we shal all be chaun-
ged, and that in a moment and in the twink-
ling of an eye at the sound of the last trum-
pette. For the trompe shall blowe, and the
dead shall rise incorruptible, and we shall
be chaunged. For this corruptible must put
on incorruptibility: and this mortall muste
put on immortality. When this corrupti-
ble hath put on incorruptibility, and thys
mortall hath put on immortality: the shall
be brought to pas the saying that is writ-
ten: * Death is consumed into victorie. *
Death, whet is thy sting? Hel, whet is thy
victory? The sting of death is sin: and the
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Image of
Christe.

Corrup-
cion & bloud
cannot. ge.
i. cor. ii. d.
Phil. ii. d.

1. Iohn v. a

The lawe
of sin.

The .i. Epistle of S. Paul

to the Corin. Cha. xv. Fo. lxxxii.

haine. But I laboured more abundant-
ly then they all, not for the grace of god
which is with mee. Whether it were I or
they, so we preach, and so haue ye beleued.

Resurrec-
cion. If Christ be preached howe that he rose
from death, how say some that are among
you, that there is no resurrection fro death?

If there be no rylpnge againe from death,
then is Christ not rylen. If Christ be not ri-
sen, then is our preaching vaine, and your
faith is also in vaine. Ye and we are found
false witnesses of God. For we haue testy-
fied of God, how that he rased vp Christ:
whom he rased not vp, if it be so that the
dead rylse not vp againe. For if the dead rise
not againe, then is Christ not rylen againe.
If it be so, that Christ rose not, the is your
faith in vayne, and yet are ye in your syn-
nes. And thereto they whiche are fallen a-
slepe in Christ, are perished. If in this lyfe
onely we beleue on Christ, then are we of
all men the miserablest.

But now is Christ risen from the dead, &
is become the spirite frutes of them that
slepte. For by a man came death, and by a
man came the resurrection of the dead. For

as by Adam all dye: euen so by Christ shall
all be made aloue. and euerp manne in hys
owne order. The firste is Christ, then they
that are Christes at his comming. Then co-

meth the ende, when he hath deliuered vp
the kyngdome to God the father, when he
hath put downe all rule, authoritie & pow-
er. For he must reigne tyll he haue put all

his enemies vnder his fete. The last enemy
that shalbe destroyed, is death. For he hath
put all thinges vnder his fete. But when he
saith all thinges are put vnder him, it is
manifest that he is excepted which dyd put

all thinges vnder him. When all thinges
are subdued vnto him, then shall the sonne
also him selfe be subiect to him, that put al

thinges vnder him, that God maye be all
in all thinges. Ept her els, what doo they
which are baptised ouer the dead, if dead

rylse not at all? Why are they then (a) bap-
tised ouer the dead? yea and why stand we
in jeopardy euerp houre? By our reioysing

which I haue in Christe Iesu our Lorde, I
dye daylye. That I haue fought with bea-
stes at Ephesus, after the maner of men,
what auantageth it me, if the deade rylse

not againe. Let vs eate and drinke, to mor-
row we shall dye. Be not deceyued: malici-
ous speakig corrupt good maners. Awake

truly out of slepe, and synne not. For some
haue not the knowledge of God, I speake
this vnto your rebuke.

But some man wil saye: how arylse the
deade? wpth what bodyes come they in?
Thou fool, that whych thou sowest is not
quyckened except it dye. And what sowest
thou? Thou sowest not that body, that shal

All fleche is not one maner of fleche: but
there is one maner fleche of men, another
maner fleche of beasts, another maner fleche
of fishes, and another of byrdes.

There are celestypall bodyes, and ther are
bodies terrestriall. But the glory of the ce-
lestypall is one, and the glory of terrestypall
another. There is one maner glorie of the
sunne, and another glorie of the mone, an-
other glorie of the starrs. For one star diffe-
reth from another in glorie. So is the resur-
rection of the dead. It is sowne in corrup-
cion, and riseth in incorruption. It is sowne
in dishonour, & riseth in hono. It is sowne
in weakenes, & riseth in power. It is sowne
a natural body, & riseth a spirituall body.

There is a natural body, there is a spi-
rituall body, as it is witten: the first man
Adam was made a liuynge soule, and the
last Adam was made a quickening spirite.
Howbeit that is not first which is spiritu-
al: but that whych is natural, and the that
whych is spiritual.

The first man is of the earth, earthely: the
second man is the Lord from heauen. As is
the earthely, such are they that are earthely.
And as is the heauenly, such are they that
are heauenly. And as we haue borne the
image of the earthely, so shall we beare the
image of the heauenly.

Thys I say brethren, that (b) fleche and
bloude cannot inherite the kyngdome of
god: Neither corruption inherit incorrup-
cion. Beholde I shewe you a mystery. Wee
shall not all slepe: but we shal all be chaun-
ged, and that in a moment and in the twink-
ling of an eye at the sound of the last trum-
pette. For the trompe shall blowe, and the
dead shall rise incorruptible, and we shall
be chaunged. For this corruptible must put
on incorruptibility: and this mortall muste
put on immortality. When this corrupti-
ble hath put on incorruptibility, and thys
mortall hath put on immortality: the shall
be brought to pas the saying that is writ-

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Genes. ii. 6.

Image of
Christe.

Corrupci-
on & bloud
cannot. 1e.
1. cor. iii. 16.
Phil. iii. 21.

1. cor. xv. 54.
1. thess. v. 4.
1. thess. v. 5.

1. thess. v. 6.
1. thess. v. 7.

The. i. Epistle of S. Paul

not be worthe to cate of the halowed thyngs, tyll he had washed hys flesh wyth water, to declare the hope of the purgynge of ourme body, and gloriouse resurrection of the same. So that to be daptised or washed for the deade, is as muche to save, as for touchynge of the deade corpses of men departed.

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The. xvi. Chapter.

He sheweth certayne speciall thyngs for gathering to be made, to be bestowed vpon the sayntes, and of his comynge. Then comynge vnto them Timothe. And after salutatione, he giveth them commaundment of charite one towards another, and of the loue of Christ.

Actes. xi. b.
Rom. xv. c.
ii. Cor. viii. a.
and. ix. a.

Of the *gatherynge for the sayntes, is I haue ordeyned in the congregacions of Galacia, euen so do ye. Tyll some sundaye let euerye one of you put aside at home, & lay by whatsoeuer he thynketh mete, that there bee no gatherynge when I come.

Actes. xix. b.
ii. Cor. i. c.

When I am come, whomsoeuer ye shall alow by your letters, them will I sende to bring your liberalitie vnto Jerusalem. And if it be mete that I go, theye shall goo with me. I will come vnto you after I haue gone ouer Macedonia. For I will go throughtout Macedonia. Wthypou peraduenture I will abyde awhile, or els wryter, that ye may byng me on my way whither soeuer I go.

i. Corin. xv
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I will not see you nowe in my passage. But I trust to abide a while wthypou, if God shall suffer me. I will tarpe at Ephesus vntill whitsontide. For a great doore, & a fructefull is opened to me, and there are many aduersaries. If Timotheus come, see that he be without feare with you. For he worketh the worke of the Lord as I do. Let no man despise him: but conuaye hym forth in peace that he maye come vnto me.

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For I loke for him with the brethren. For I speake of brother Apollo, I greatly desired him to come vnto you with the brethren, but hys minde was not at all to come at thys tyme: Howbeit he will come when he shall haue conuenient tyme. Watche ye, stande fast in the fapth, quyte you lyce men, & be strong, & let your busynes be done in loue.

First Cras-
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Brethren (ye know the house of *Stephana, how that they are the first fructes of Achaia, and that they haue appoynted themselves to minister vnto the sayntes, I beseech you that ye be obedyent vnto such, and to all that helpe and labour. I am glad of the comynge of Stephanus, Fortunatus, and Achaicus: for that which was lackinge on your parte, they haue supplied. They haue comforted my spirit and yours. Loke therfore that ye know the þ at such.

The congregacions of Asia salute you.

to the Corinth. Chapt. xvi

Aquila and Priscilla salute you much in the Lord, and so doth the congregacion that is in their house. All the brethren grete you.

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The Prologe vpon the seconde Epylle of S. Paule to the Corinthians.



In þ first Epistle he rebuketh the Corinthians tharper, so in thys he comforteth them, prayseth them, and commaundeth him that was excommunicat to be receiued louynge into the congregacion agayne.

And in the first and second chapters he sheweth hys loue to themward, how that all that he spake, or byd suffer, was for their saluacion.

Then in the. iii. liii. and v. he prayseth the of fre of preachynge the Gospell about the preachynge of the law, and sheweth that the Gospell groweth throughtout persecution and throughtout the crosse, whiche maketh a man sure of eternal life: and here and there he toucheth the false Prophetes, whiche studied to tourne the fapth of þ people from Christ vnto the worke of the law.

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And in the last chapter he threatheneth them that had synned, and not amended themselves.

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Her were of the Corinthians which objected to Paul, that all hys diligence and tribulacion was onely to cause sedicion, wherfor he begynneth hys Epistle wth the mention of hys affliction, shewynge what he had suffered, and how louynge he had founde the fauoure of God. Then proueth he howe vpryly he byd hys offyce agaynst them which byd accuse hym of lyng, because that he was not yet come to them accordynge to hys promise, shewynge the cause why he came not.

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Paule

Gala. i. a.
Eph. i. a.
1. Petr. i. a.
Rome. i. a.



Aule an Apostle of Iesu
Christ by the wyl of God,
and brother Timotheus.

Unto the congregacyon
of God, which is at Coun-
thum with al the sanctes
which are in all Achaia, *

1. Cor. i. a

Grace bee wpth you and peace from God
our father & from the Lorde Iesus Christ.

Affeccons
or passions
of Christe
at such suf-
ferings as
Christe suf-
fered.

Colo. i. i. a

Blessed be God the father of our Lorde
Iesus Christ, the father of mercy, and the
God of al comfort, whiche comforteth vs
in all our tribulacion, in so much, that wee
are able to comfort them whiche are trou-
bled in what tribulacion it be, with the same
comfort, wherewith we our selues are com-
forted of God. * For as the afflictions of
Christe are plentuous in vs: euen so is our
consolacion plentuous by Christ.

Whether we be troubled for your conso-
lacion and saluacion, whiche saluacion
sheweth her power in that ye suffer the
same afflictions, whiche wee also suffer: or
whether we be comforted for your conso-
lacion and saluacion, yet our hope is sted-
fast for you, in as much as we know howe
that as ye haue your part in afflictions, so
shall ye be partakers of consolacion.

1. Cor. xii. f.

Brethren, I would not haue you igno-
raunt of our trouble, whiche happened vn-
to vs in * Asia. For we were greued oute of
measure, passing strength, so greatly, that
we despayred euen of lyfe. Also we recei-
ued an aunswere of death in our selues, &
that because we should not put our trust in
our selues: * but in God, which raiseth the
dead to lyfe agayne, and which deliuered
vs from so greate a death, and death deli-
uer. On whom we trust, that yet hereafter
he will deliuer, by the helpe of your prayer
for vs: that by the meanes of many occasi-
ons, thanckes maye be geuen of manye *
on our behalfe, for the grace geuen vnto vs.

1. Reg. ii. b.
Deu. vii. b

1. Colo. i. i. a

Our reioysynge is this, the testimony
of our conscience, that in singlenes & god-
ly purenes, and not in fleshy wisdom, but
by the grace of God, we haue had our con-
uersacion in the world, and most of all to-
wardes you. We wyte no nother thynges
vnto you, the that ye read and also knowe.
Yea, and I truste, ye shall finde vs vnto the
ende, euen as ye haue found vs in part, for
we are your reioysynge, eue * as ye are ours,
in the dape of our Lorde Iesus.

Conscience
1. Cel. ii. c.
1. Co. xvi. a

* And in this confidence was I minded
other tyme to haue come vnto you, that ye
might haue had yet one pleasure more, & to
haue passed by you into Macedonia, & to
haue come agayne out of Macedonia vnto
you, and to haue bene led forth to Jewry-
ward of you. When I thus wise was min-
ded, byd I vse lightnes? Or thincke I car-
nally those thynges, which I thincke that
with me shoulde be (a) * yea, yea, and naye
naye? God is saythful. For our preachynge
vnto you, was not yea and naye. For Gods
sonne Iesus Christ, whiche was preached

among you by vs (that is to say, by me and
Siluanus, and Timotheus, was not yea &
naye, but in him it was yea: For al the pro-
mises of God, in him are yea, and at in him
Amen: vnto the laude of God thorrowe vs.
For it is god which stablisheth you and vs
in Christ, & hath anointed vs, whiche hath
also sealed vs, and * hath geuen the earnest
of the sppyte into our hertes.

The Notes.

(a) In the v. of Marth. these wordes are as much
to saye, as it is so, it is not so. I praye and sym-
ple aunswere wthout othe or taryng. Wherby
is meant that the sayth and credence of Christe
men shoulde be such, that they yea & naye might
be taken in all matters, that they shoulde talke
of. But in this place they are taken for uncon-
stancies of mynde, as to say both yea and naye,
to one thyng.

Al y promi-
ses of god
are geuen
vs ouer
for chris-
take.
Rome. viii. a
Eph. i. i. c

Yea, yea
I say, naye.

The ii. Chapter.

Paul was accused of the false Apostles
to haue entred to vse tyranny in the church,
because that in his former Epistle, he com-
manded to deliuer the aduocater to Sathe-
nas. Wherby he purgeth him of, teachynge wher-
by he gaue them such counsaile. Then he con-
futech suche as sayed he was a deceiver, and
sheweth that wth an vynght sayth he had
taught them the word, and that he both al-
so taught the rest of the Gentiles the same,
wth prosperous successe.

I Call God for a recorde vnto my soule,
that for too fauer you withall, I came
not any more to Counthum. * For that
we be Lordes ouer your faith, but helpers
of your ioye. For by sayth ye stande. But I
determined this in my selfe, that I woulde
not come agayne to you in heaupnes. For
if I make you ioye, who is it that shoulde
make me glad, but the same which is made
ioye by me? And I wrote this same Epistle
vnto you, lest if I came, I should take hea-
uines of them, of whom I ought to reioice.
Certaynly, this confidence haue I in you
all, that my ioye is the ioye of you all. For in
greate affliction and anguyshe of herte I
wrote vnto you with manye teares: not to
make you ioye, but that ye might perceiue
the loue which I haue most specially vnto
you. If anye man haue caused sorowe, the
same hath not made me sorowe, but partely:
lest I should greue you all. * It is suffy-
cent vnto the same man that he was rebu-
ked of many. So that now contrarywysse,
ye ought to forgeue him, and comfort him:
least that same person shoulde be swallow-
ed by wth oute muche heaupnes. Where-
fore I exhorte you, that loue maye haue
strength ouer hym. For this cause verely
byd I wyte, that I might know the profe
of you, whether ye woulde be obedyente in
all thynges. To whom ye forgeue any thyng
I forgeue also. And verely if I forgeue any
thyng, to whom I forgaue it, for your sa-
kes forgaue I it, in the sight of Christ, lest
Sathā shuld preuent vs: For his thought-
es are not vnknown vnto vs.

1. Petr. v. a

1. Cor. v. b

When I was come to Troada for Chri-
st

The ii. Epist. of S. Paule

For the Gospels sake (and a greate doze was opened vnto me of the Lord) I had no rest in my spirite, because I founde not Titus my brother: but toke my leaue of them, and went away vnto Macedonia. Thanks be vnto god, which alwaies geueth vs the victorie in Christe, and openeth the sauour of his knowledge by vs in euery place. For we are vnto God the swete sauour of Christ, both among them that are saued, and also amonge them whiche perishe. * To the one part as we the sauour of death vnto death: and vnto the other part are we the sauour of lyfe vnto lyfe: & who is mete vnto these thynge? For we are not as many are, which chop and chaunge with the worde of God: but euen out of putenes, and by the power of God, and in the sight of God, so speake we in Christ.

The iii. Chapter.

The promer by example of the Corinthians church, that he hath done his duty in the Gospel, as he oughte, and that not by his owne power, but by the grace of God. And than by putting agaynst them whyche wente aboute to myngle in certayne thynge of the lawe, he compareth together the lawe and the Gospel, shewynge howe excellent the lawe is, saynge that Christ hymselfe is the spirit of the law.

V We begyn to praise our selues again. Meane we as some other, of Epistles of recomendacion vnto you: or letters of recomendacion from you? Ye are our Epistle witten in our hertes, which is vnderstand and read of all men, in that ye are knowne, howe that ye are the epistle of Christ ministered by vs and writte, not with pyncke, but with the spirit of the lypynge god, * not in tables of stone, but in fleshy tables of the hert.

* Such trust haue we through Christ to Godwarde, not that we are sufficiente of our selues to thynke any thynge as it were of our selues, but oure ablenes * cometh of God, whych hath made vs able to minister the new testament, not of the letter, but of the spirit. For the (a) letter killeth, but the spirit geueth lyfe.

If the ministracion of death thorough the letters figured in stones was glorious, so that the chyliden of Israel coude not beholde the face of Moyses: the glorie of hys countenaunce (whiche glorie neuerthelesse is done away) why shall not the ministracion of the spirit be much more glorious? For if the ministracion of condempnacion be glorious, muche more doeth the ministracion of rightuousnes excede in glory. For no doubt that whych was there glorified, is not once glorified in respect of this exceeding glorie. Then if that which is destroyed was glorious, muche more shall that which remaineth, be glorious.

Seynge then that we haue suche truste, we vse great boldnes, and do not as Moyses, whych put a vaple ouer his face, that the chyliden of Israel shoulde not see, for

to the Corinth. Chap. iii.

what purpose that serued whych is put away. * But theyr myndes were blynded. For vntill this daye remaineth the same couerynge butaken away in the olde testament, when they read it, whych in Christ is put away. But euen vnto this day when Moyses is read, the vail hangeth before their heartes. Neuerthelesse when they turne to the Lord, the vail shalbe taken away. * The Lord no doubt is a spirit. And whet the spirit of the Lord is, ther is (b) libertie. But we al behold the glorie of the Lord, with hys face open, & are chaunged vnto the same similitude, from glorie to glorie, euen of the spirit of the Lord.

The Notes.

(a) Farre wider are they that take hys letter to be the literal sence of the scripture thowout, and do thereby exhorten men to refraine the reading of the body of the scripture withoute interpretation. For St. Paul intended non other in this place, but to teache the worthynesse of the Gospel to be far aboue the law, and the necessity thereon therof to be muche more worthy to be esteemed, then the ministracion of the law: because the one (that is the lawe) byngith death & damnacion for synne, and the other (that is the gospel) byngith lyfe and redemption of synnes. That this is the very meaning of the Apostle in this place, is playne to as many as wille to weygh the text, or to read. St. Augustyne in hys booke of the spirit and letter, & Erasmus in hys paraphrases, and annotations.

(b) Libertie, there the hert is not in bondage to domine ceremonies, but knoweth how to vse all thynge, and vnderstandeth that loue is the end and the fulfilling of all lawe.

The iii. Chapter.

He defendeth apyll his fidelitie in ministracion of the word. Then teacheth he that wretched men perpe through their own fault, and that they be authores of their owne damnacion. At laste that they be not offended with hys trouble, he sheweth with howe great success he taught Christ to many, before hys tribulacions.

Therfore seyng that we haue suche an office, eue as mercie come on vs, we fainte not, but haue cast from vs the clokes of vnhonestie, and walk not in craftynes, neyther corrupte we the worde of God, but walke in open truth, and repute our selues to euery mans conscience in the sight of God.

* If our Gospel be yet hid, it is hid among them that are loste, in whom the (a) God of this worlde hath blynded the myndes of them which beleue not, lest the light of the glorious Gospel of Christ, whiche is the ymage of God shoulde shyne vnto the. * For we preach not our selues, but Christ Jesus to be the Lord, and our selues poure seruantes for Jesus sake. For it is God that * commaunded the light to shyne out of darknes, whiche hath shyned in oure hertes, for to giue the light of the knowledge of the glorie of God, in the face of Jesus Christ.

But we haue this treasure in earthen vessels

1. Cor. ii. 14.
Roma. xi. 2.
1. Cor. ii. 14.

The letter killeth, &c.

Libertye.

Ex. xliii. a.
Deut. v. d.
Iere. xxxi. f.

Phil. ii. b.
1. Cor. iiii. d.

Deut. xlii. f.
Ex. xxxi. f.

Ex. xlii. d.
mat. xii. b.
1. Cor. ii. d.

1. Cor. ii. c.
God of this worlde
1. Cor. ii. c.
mat. xlii. b.
1. Cor. ii. b.
1. Cor. ii. f.
1. Cor. ii. f.
The apostles are ser-
uants.
Genel. i. a.
1. Cor. ii. d.
1. Cor. ii. a.

The.ii. Epistle of S. Paul

To the Corin. Cha. v. Fol xxxiii

vestels that & excellent power of it might appeare to be of God, & not of vs. We are troubled on every side, yet are we not with out shilte. We are in pouertie, but not vtterlye wout some what. We are persecuted, but are not forsake. We are cast down neuertheles we perishe not. And we al-

Gala. vi. d. wapes beate in oure bodyes the drying of the Lorde Jesus, that the lyfe of Jesus myghte appeare in our bodyes.

Rom. viii. c. For we whiche lue are alwayes deliuered vnto deathe for Jesus sake, that the lyfe also of Jesu, myghte appeare in our mortal fleshe. So then deathe worketh in vs, & lyfe in pou. &

Psal. cxv. Sepnge then we haue the same spuite of sapeth, accordinge as it is mytten: I beleued, and therefore haue I spoken. We also beleue, and therefore speake. For wee knowe that he whiche rased vp the Lord Jesus, shall rase vp vs also by the meanes of Jesus, and shall set vs wpth you.

ii. Cor. i. a For all thynges do I for your sakes. * that the plentiuouse grace by thakes gruyng of man, may redounde to the praple of god. Wherefore we are not wried, but though we oute(c) outwarde man perishe: yet the inward man is renewed dape by dap. * For our eceadynge tribulacion whiche is momentayne and lyghte, prepareth an eceadynge and eternall wayghte of glorie vnto vs, whyle we loke not on the thynges whiche are seene, but one the thynges whiche are not seene. For thynges whiche are seene, are temporal: but thynges whiche are not seene, are eternall.

The god of this world

The Notes.

(a) This god is in the. xvi. of Luke called Mammon, in the. xiii. of John, the prynte or rule of thys worlde. By all that I can gether boeth of thys place and of the other, it shulde be spoken of ryghts accordyng to the sygnification of thys worde Mammon, a worde of the Grek an tounge. Prynte and God of thys worlde it is called, because the wycked worldelynges geupnge them selues to the vnlawefull getyng together, and hepyng thereof, it is theyr prynte & god. Some cal the deuill by these names, who are not far wyde. For the Deuill is a great doer in all these thynges, as an enemye that seeketh all occasions to deface the church of Christ, by drawyng them from the true scrupce of god to the ydol scrupce of Mammon, the ryche of thys worlde.

In the face of Jesus.

(b) By the face of Jesus Christ, is to be vnder stand the lowe degre of hys manhode, accordyng to the humilitie & lynes wherof, the true prechers and professours of Christ were, be, & shal to the worldes ende, be esteemed.

Outward man.

(c) This outward man is somtyme called the old mā, somme & flesh, what & flesh sygnifieth shal ye fynde in the prologe to the Romaynes.

The. v. Chapter.

He treateth more fully the hope of saluacion whych he spake of in the end of the first chapter. He bleth on allegorpe of that tabernacle and heuently house, fordesyre wherof he suffred al thynges: but at lengthe so mitigated hys scyle that he seemeth not to hunt for glory. Last of al he maketh an entree to the which

foloweth comprehendynge in fewe wordes the worke of soluacio in Christ, & also our duty.

V We knowe suerly, if our *earthly māci on wherin we now dwel, were destroyed, & we haue abyldynge or depned of god, an habitacion not made wpth hands, but eternal in heauen. * And therfore sphe we desirynge to be clothed wpth our māci on, whiche is fro heauē: so yet & we be found clothed & not naked. For as long as we are in this *tabernacle, we sighe & are grieved, for we wold not be vnclothed, but wold be & clothed vpon, that mortallite myghte be swallowed vp of lyfe. Be that hath ordayned vs for this thyng, is God * which by the same hath geuen vnto vs the earnest of the spuit. Therefore we are alwaye of good chere, and know well that as long as we are at home in the bodpe, we are absente from God. For we walke in fapth and see not. Neuertheles, we are of good comfort, and had leuer be absente from the boepe, & to be presente wpth the Lorde. Wherefore whether we be at home, or from home, wee endeuoure our selues to please hym. * For we must all apeare before the iudgemente scate of Christ, that euerye man maye receiue the workes of hys bodpe accordyng to that he hath doone, whether it be good or bad.

* Sepnge then that we knowe, howe the Lord is to be feared, we deale faire w men. For we are knowen wel inough vnto god. I truste also that we are knowen in poure consciences. We praple not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, that ye maye haue somewhat agaynst them, whiche reioyse in the face, and not in the herte. For if we be to feruent, to god we are to feruent. If we kepe measure, for your cause kepe wee measure. For the loue of Christ constraineth vs because we thus iudge, if one be deade for all, that then are all dead, and that he died * for all, that they which lue, should not hence forth lue vnto the selues, but vnto hym which dyed for the and rose agayne. &

Wherefore henceforth know we no man after the fleshe. In so muche though we haue knowen Christ after the fleshe, now henceforth know we hym so no more. Therefore if any man be in Christ, he is a new creature. Olde thynges are passed awaye, behold all thynges are become * new. Nevertheless, all thynges are of God, whych hath reconciled * vs vnto hym self by Jesus Christ, and hath geuen vnto vs the ofspce to preach the atonmēt. For * god was in Christ, and made agreement betwene the world and hym self, and imputed not their synnes vnto thein, and hath comitted to vs the preachig of the atonement. Now then are we messengers in the roume of Christ: euen as though we were deade. Seech you thowow vs: So praye we you in Christ.

pppp. a. Christe

ii. Cor. iii. b

Rom. viii. b

ii. Pe. i. c

Apoca. vii. b

Rom. viii. c

ii. Cor. i. d

Laonia. i. iii.

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The.ii. Epistle of S. Paul

His office Christes stede that pe be at one wth god, to preache for he hath * made hym to be spynne for vs, whych knewe no syn. that we by his meannes should be that ryghtuousnes which be fore God is allowed.

The.ii. Chapter.
The exhorteth to a christian lyfe, by example of hym selfe, describunge hys constançe in the true sayeth. Then taketh he awaye the occasiõ of wyckednes, whych is the feloweshyppe and webloke of the vngodlye. Shewynge that throughe these, they despye not the temple of God.

VUe as healpers therfore exhoite you that pe receyue not the grace of God in vayne. For he sayth. * I haue herd thein a tyme accepted: and in the daye of saluacion, haue I succoured the. Beholde nowe is that well accepted tyme: beholde nowe is that daye of saluacion. Let vs geue no man occasion of euill, that in oure ofspce be founde no faulte, but in al thynges let vs behaue oure selues as the ministers of God.

In muche patience, in afflictions, in necessitye, in angurys, in stryppes, in prisonmente, in stryfe, in laboure, in watchynge, in fastynge, in puerues, in knowledge, in longe sufferynge, in kynndes, in the holpe godde, in loue vnfaigned, in the woordes of truth, in the power of God, in the armour * of ryghtuousnes on the ryght hande and on the lefte, in honour and dishonour, in euill repute and good report, as dysceiueis and yet true, as vnknewen, and yet knowen, as dpyng, and beholde we yet lyue: as chastened, and not killed: as sorowinge and yet alwaye mery: as poore, yet make many rich: as haupng notyng, yet possesseing al thynges.

Ope Corinthians, oure mouth is open vnto you. Our herte is made large, pe are in no strapte in vs, but are in a strapte in poure owne bowelles. I promyse you lyke rewarde wth me, as to my chylidren. Set your selues thertore at large, and * beate not a straingers pooke wth the vnbeleruers. For what felowship hath ryghtuousnes wth vnrighuousnes? What compaignye hath lyghte wth darcknes? What corde hath Chyste wth Behall? Epyther what parte hath he that beleneth wth an infidel? Howe agreeth the temple of God wth Imaiges? And pe * are the temple of that liuinge God, as saied God: * I wil dwel among them and walke amonge the and wyl be thei: God, and they shal be my people. * Wherfore come out from among them and separate your selues. Saperth the Lorde and touche none vncleane thinge, so wyl I receyue you, and wyl be a father vnto you, and pe shal be vnto me, sons and daughters, sayth the Lorde.

The.iii. Chapter.
The exhorteth that whiche he toucheth in the seconde chapter, shewynge that he had thurpynge the aduocater for theyr heathes

To the Corin. Cha. vii.

take, and not for anye tyranne that was in his mynde, whiche that he may p planckper pious, he sheweth his good wil towarde the by a tale which he telleth of Titus.

Sepnge that wee haue suche promyses dearely beloued, let vs cleanse oure selues from all fylthynes of the fleshe and spire, and growe vp to ful holynes in the feare of God. Understande vs. We haue hurte no man: wee haue corrupte no man, we haue defrauded no man. I speake not thys to condemne you, for I haue shewed you before that pe are in our heartes to dye and lyue wth you. I am verpe bolde ouer you, and reioyse greatly in you: I am fylled wth comforte, and am excedynge ioyouse in all our tribulacions. For when wee were come into Macedonia * our flesch had no rest, but we wer troubled on euery side. Outwarde was fyghtynge, inward was feare. Neuertheles god * that comforteth the abiect: comforted vs at the comynge of Titus.

And not wth hys comynge onely, but also wth that consolacion wherewth he was comforted of you. For he told vs your despye, your mournyng, your feruent mind to me warde: so that I now reioyse p more. Wherfore though he I made you soze wth a letter, I repente not, though he I dyd repente. For I perceyue that that same epistle made you soze though it were but for a season. But I now reioyse, not that pe were soze, but that pe so sorowed that pe repented. For pe sorowed godly, so p in no thing pe were hurt by vs. For godly sorow causeth repentaunce vnto saluacion not to be repented of. when * worldely sorowe causeth death.

Behold what diligence this godly sorow p pe toke, hath wrought in you: pea it caused you to cleare your selues. It caused indignacion, it caused fear, it caused desire, it caused a feruent mynde, it caused punshment. For in al thynges pe haue shewed your selues that pe are cleare in p matter. Wherfore though he I wrot vnto you I dyd it not for his cause that did hurt, neither for hys cause that was hurt: but p our good minde whych we haue toweyde you in the sight of god, might appeare vnto you.

Therfore we are comforted, because pe are comforted, pea * excedyngly the more ioyed we, for p ioy that Titus had: because his spire was refreshed of you all. I am therefore not nowe ashamed, though he I boasted my self to him of you. For as al thynges which I preached vnto you are true, euen so is oure boasting that I boasted my selfe too Titus wth all, founde true. And nowe is hys inward affection more aboundedaunte towarde you, when he remembreth the obedience of euery one of you: howe wth feare and trembling pe receiued him. I reioyse that I may behold ouer you in al thynges.

The

The vii. Chapter.

He exhorteth them to be liberal to the p^{er} by brethren: first by example of the Macedonians, and then of Chus. Then warneth he them to performe that now which they began before. All he commendeth to them Titus, and other brethren, whiche were sent w^{ith} hym.

I Do you to wit brethren, of the grace of God, which is geuen in the congregations of Macedonia, howe that the aboundance of their reioysinge is, that they are tryed with much tribulacion. And thereto though they were exceeding poore, yet haue they geue exceeding richly, and that in singlenesse. For to their powers (I beare record) yea and beyonde their power, they were willinge of thei^r owne accord, and prayed vs with greate instance, that wee would receiue their benefyte, & suffer them to be partakers with other, in ministering to the Sapientes. And thus they did, not as we looked for: but gaue thei^r owne selues first to the Lorde, and after vnto vs by the will of God: so that we coulde not but bespye Titus to accomplish the same beneuolence amonge you also, euen as he had begunne.

Now therefore, as ye are riche in all partes in faith, in worde, in knowledge, in all feruentnes and in loue, whiche ye haue to vs: euen so let ye be plenteous in this beneuolence. This saie I, not as commanding: but because other are so feruēt, therefore proue I poure loue, whether it be perfecte or no. Ye know the liberality of oure Lord Iesus Christ, which though he were r^{ich}e, yet for poure sakes became poore, that ye thowwe his pouertie, myghte be made riche.

And I gaue counsell hereto, for this is expedient for you, whiche began, not to do onelye, but also to will, a yere ago. Nowe therefore performe the dedde, that as there was in you a redines to wil, euen so ye may performe the dedde of that whiche ye haue.

For if ther be s^{er}vice a willing mynde, it is accepted, accordyng to that a man hath, & not accordyng to that he hath not.

It is not mynde, that other be set at ease, and ye brought into combaunce: but that there be equalnes nowe at this tyme, that your aboundance succour their lack, that thei^r aboundance may supplie your lacke, that there may be equalitie, agreing to that which is witten. * He that gathered much, had neuer the more aboundance, and he that gathered litle, had neuer the lesse. Thanks be to God, whiche put in the hert of Titus the same good mynd toward you. For he accepted the requeste, yea rather he was so well willinge, that of his owne accord he came vnto you.

We haue sente w^{ith} hym that brother whose laude is in the Gospell thowoute all the congregacions, and not so onelye, but is also chosen of the congregacions to be a fellow with vs in our iourney, concerninge this beneuolence that is ministered by vs vnto the prayse of the Lord, and to steepe by your prompte mynde. For this wee eschewe, that anye manne should rebuke vs in this plenteous distribution that is ministered by vs: and therefore make prouision for honest thynges, not in the sight of God onely, but also in the sight of men.

We haue sente with them a brother of ours, whom we haue ofte tymes proued diligent in manie thynges, but nowe muche moze diligent. The great confidence which I haue in you, hath caused me thus to do, partly for Titus sake, whiche is my fellow and helper as concerninge you, partly because of other which are our brethren, and the messengers of the congregacions, and the gloire of Christ. Wherefore shewe vnto them the proue of your loue, and of the * reioysinge that we haue of you, that the congregacions may see it.

The ix. Chapter.

He sheweth moze plainly for what cause he sente to them Titus and the other. Then he exhorteth them to geue Almes, and that w^{ith} manie and most stronge arguments, shewyng howe greatescrupe is w^{orth} to come thereof.

Of the ministeringe to the Sapientes, it is but superfluous for me too wryte vnto you: for I knowe poure redyness of mynde, wherof I boast my selfe vnto them of Macedonia, and saie that Achaia was prepared a yere ago, and poure feruentnes hath prouoked manie. Neuertheles ye haue I sent these brethren, lest our reioysinge ouer you should be in vaine in this behalf, and that ye (as I haue said) prepare poure selues: lest peradventure if thei of Macedonia come with me, and find you vnprepared, the boaste that I made in this matter should be a shame to vs, I saie not vnto you.

Wherefore I thought it necessary to exhort the brethren to come before hande vnto you for to prepare poure good blessinge prompted afore, that it myghte be redye, so that it be a blessinge, and not a defrauding. * This yet remembre, how that he whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. And let euery man do accordyng as he hath purposed in his herte, not grudgyngly, or of necessitie. For God loueth a cheerefull giuer.

God is able to make you r^{ich}e in all grace, that ye in all thynges haupng sufficient vnto the vtmost, maye be tryed vnto all maner good workes, as it is wrytten: * He hath sparred abroad and hath giuen to the poore, his righteousness remaineth for euer. He that sindereth the sower seede, shall minister breade for foode, and shall multiply your seede, and encrease the frutes of poure righteousness, & that on all

Actes. xi. d.
1. Co. xvi. a
11. Co. ix. a
Rom. xv. c.

Roma. x. a.

1. Pe. iii. a
2. Co. vi. d
1. Tim. vi. d
1. Thes. v. a

1. Cor. xvi.

Rom. xii. c.

1. Cor. i. v.

Actes. xi. d.
1. Co. xvi. a
11. Co. vii. a
Rom. xv. c.

1. Thes. ii. d.
Gal. vi. d.

1. Cor. xvi. d.
2. Cor. ix. a

Psal. xli.

The. ii. Epistle of S. Paul

parties ye maye be made ryche in all syn-
glenes, which causeth thowows, thancks
geuing vnto God.

D For the offyce of thys ministracion, not
only supplieth the nede of the Saputs, but
also is abundant herein, that for this lau-
dable ministring, thankes might be geuen
to God of many, which praise God for the
obedience of your professing the Gospel of
Christ, and for your synghenes in distribu-
ting to them and to all men: in their prai-
ers to God for you, longe after you, for the
abundant grace of God geuen vnto you.
Thanckes bee vnto God for hys vnspea-
keable gift.

The. i. Chapter.

He defendeth hys authoritie agaynst the
falle Apostles, whych sayed he was a man, &
therfore might erre, and that he despyed to be
thowp ouer them. Therfore teacheth he what
hys power is, and to what ende it was ge-
uen hym, and how he hadde vsed it: and that
true glory consisteth in God onely.

I Paule my self beseech you by the meke-
nes and softnes of Christ, which when
I am present among you, am of no repu-
tacion, but am bold toward you being ab-
sente, I beseech you that I nede not to be
bolde when I am presente (with that same
confidence, wherewith I am purposed to be
bolde) agaynst some whiche repute vs as
though we walked carnally. Neuertheles
though we walke compassed wth flesh,
pet we war not fleshy. * For the weapons
of our war are not carnal thyngs, but thin-
ges mighty in God to caste downe stronge
holdes, wherewith we ouerthrowe imagina-
cions, and euery hygh thyng that exalteth
it selfe agaynst the knowledge of God, &
brynge into captiuitie all vnderstandynge to
the obedience of Christ, and at redy to take
vengeaunce on all disobedience when your
obedience is fulfilled. Loke ye on things
after the vtter apperaunce?

If any man trust himself that he is Chris-
tian, let the same also consider of himselfe,
that as he is Christian, euen so are we Chris-
tians: and though I wuld boast my self some
what more of our authoritie which the Lord
hath geuen vs * to edifye, and not to de-
stroye you, it should not be to my shame.
* This say I lest I wuld seme, as though I
went about to make you astrayed with let-
ters. For the Epistles (sayeth he) are softe &
strong: but hys bodily presence is weake,
and his speache rude. Let him that is such,
thynke on thys wise, that as we are in wo-
rdes, by letters, when we are absent, suche
are we in dede when we are present.

For we can not synde in oure hartes to
make out selues of the number of them, or
to compare oure selues to them, whych
laud themselves: neuerthelesse whyle they
measure themselves with themselves, and
compare themselves wth the themselves,
they vnderstande nought.

But we wyl not reioyse aboue measure,

to the Corint. Chapt. ii.

but accordyng to the quantite of the mea-
sure, whych God hath distributed vnto vs,
a measure that reacheth euen vnto you.
For we stretch not out our selues beyond
measure, as though we had not reached vnto
you.

* For euen vnto you haue we come wth
the gospel of Christ, and we haue not oure
selues out of measure in other mennes la-
bours. Yea, and we hope, when your faith
is increased among you, to be magnified maner-
ly accordyng to oure measure more largely, to
preache the Gospel in those regi-
ons whych are beyond you, and not to re-
ioyse of that whych is by another mannes
measure prepared already. Lettel ym that
reioysyth reioyse in the Lord. For he that
praiseth hym selfe, is not allowed: but he
whom the Lord praiseth.

The. ii. Chapter.

Because Paule was slandered of the
falle Apostles, he chalengech to hymselfe his
authoritie, wth a certayne holye ambicion,
least hys ministracyon shoulde be extenuate,
shewyng by many argumentes that he was
not onely equal, but also greater than the
other Apostles. Than teacheth he wthal in
whom we shoulde glorie.

Vould to God ye coulde suffer me a
lytel in my folishnes: yea, and I pray
you, forbeare me. For I am gelous
ouer you with bodily gelousy. For I cou-
pled you to one man, to make you a chaste
virgin to Christ. But I feare lest as the ser-
pent beggled Eue thowowe hys subtiltye,
euen so your wits shoulde be corrupt from
the synghenes that is in Christ. For if he
that cometh preach another Jesus then
him whom we preached: or if ye receyue an-
other spirit then that which ye haue recey-
ued: or other Gospel then that ye
haue receyued, ye myghte ryghte well haue
bene content.

I suppose that I was not behynde the
chefe Apostles. Though I be rude in spee-
kyng, pet I am not so in knowledge.
Howbeit amonge you we are knowne to
the vtermoste what we are in all thynges.
Yp I then synne, because I submyt-
ted my selfe, that ye myght be exalted, and
because I preached to you the Gospel of
God free: I robbed other congregacions,
and toke wages of them, to do you serui-
ce wthall. And when I was presente wth
you and had nede, * I was greuous to no
man, for that whych was lackinge vnto
me, the brethren whych came from Ma-
cedonia, supplied: and in all thynges I kept
my selfe that I shoulde not be greuous to
you: and so wyl I kepe my selfe. If the
truth of Christ be in me, thys reioysynge
shall not be taken from me in the regions
of Achaia.

Wherefore? Because I loue you not?
God knoweth. Neuerthelesse, what I do,
that wyl I do, to cut away occasyon from
them whych despye occasyon, & they might
be founde

Eph. vi. 1.

1. Co. xiii. 1.

Gene. iii. 1.

We be ma-
ried to
Christ, &
not to the
preacher.

Actes. xv. 3.
11. Co. xiii.

The.ii. Epistle of S. Paul

be founde lyke vnto vs in that wherein they reioyce. For these false Apostles are disceit full workers, & fashion them selues lyke vnto the Apostles of Christe. And no maruaile for Sathan hymselfe is chaunged into the fashion of an angell of lght. Therefore it is no greates thyng, though he his ministers fashion them selues, as though they were the ministers of ryghteousnes, whose ende shalbe accordyng to their dedes.

D I say agayne, lest any man thynke that I am folyshe: or els euene nowe take me as a foole, that I maye boaste my selfe a litle. That I speake, I speake it not after the wapes of the Lorde: but as it were folyshe: lyke whyle we are nowe come to boastyng. Forpunge that manye reioyce after the flesh I wyl reioyce also. For ye suffer folles glad ly, because that ye poute selues are wylse. For ye suffer euene if a man bypunge you into bondage: if a man deuoute, if a manne take, if a man craite hym selfe: if a manne synpte you on the face. I speake as consernyng rebuke, as though he we hadde beene weake.

Howe be it wherein soeuer any man dare be bolde (I speake folyshe) I dare be bold also. * They are Hebrewes, so am I. They are Italites, euene so am I. They are the seede of Abraham, euene so am I. They are the ministers of Christ, (I speake as) a foole I am more: in laboures more abundante: In stryppes aboue measure: in: In pylson more plentuously: In death ofte. * Of the Jewes, v. tymes receyued I euery tyme. xl. stryppes saue one. * Thysse was I beaten with rodde, & I was once stoned. * I suffered thysse thynge wycke. Ryghte and daye haue I bene in the depe of the sea: In iourneyinge often: in periles of the waters: in periles of robbers: in iopardies of myne owne nation: in iopardies amonge the heathen. I haue bene * in periles in cities, in periles in wyldernes, in periles in the sea, in periles amonge false brethren, in laboure and trauayle, in watchyng often, in hunger, in thyrst, in fastynges often, in cold and in nakednes. And besyde the thynge whych outwardlye happen vnto me, I am combered daylye, and do care for all congregacions. * Who is weake, and I am not weake? Who is hurte in the faeth, and my hearte burneth not? If I muste nedes reioyce, I wyl reioyce of myne infirmities.

The.iii. Chapter.

After manye of his dedes, he recheareth also his visions, where through he God hadde instructed him shewyng with all to what end he vseth his boastyng. Afterward he recheareth his good wil, and geueth them warning of his commyng.

In the name of our Lord Jesus Christe, whiche is blessed for ever more, knoweth that I lye not. * In the cytye of Damasco, the gouernour of the people vnder kynge Aretas, layed watche

To the Corin. Cha. xii. Fo lxxxvi

in the cytye of the Damascens, and would haue caught me, and * at a wyndow was I let downe in a basket thorow the wal, & so scaped his handes.

It is not expediente for me (no doubt) to reioyce; & euenthesse I wyl come to byspous and reuelacions of the Lorde. I knowe a man in Christe aboue .xiii. yeres agone (whether he were in the body I can not tell, or whether he were out of the body I cannot tell, God knoweth) whiche was taken vp into the thyrde heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth) howe that he was taken vp into Paradise, and hearde wordes not to be spoken, whiche no man can vtter. Of this man wyl I reioyce, of my selfe wyl I not reioyce, excepte it be of myne infirmities. And yet though I would reioyce, I shuld not be a foole: for I shoulde saie the truth. & euenthesse I spare, lest any man shulde thynke of me aboue that he seeth me to be, or heareth of me.

And * leaste I shoulde be exalted out of measure thorow the aboundance of the reuelacions, there was geuen vnto me (a) bynquetnes of the fleshe, the messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For thys thynge he soughte I the lorde thysse, that it myghte depart from me. And he sayde vnto me: my grace is sufficient for the. For my strenght is made perfecte thorow weake. Wherefore gladly therefore wyl I reioyce of my weaknes, that the strenght of Christ maye dwell in me. * Therefore haue I delectacion in infirmities, in rebukes, in neede, in perfecutions, in angurwe, for Christes sake. For when I am weake, then am I strong.

I am made a foole in boastyng my selfe, I haue compelled me. I oughte to haue bene commended of you. For in nothyng was I inferioure vnto the chiefe Apostles though I be nothyng yet the tokens of an Apostle were wrought among you with all patience: with sygnes, and woundes and myghty dedes. For what is it wherein ye were inferiours vnto other congregacions, excepte it be therein that I was not greuous vnto you. For geue me this wrong done vnto you. Behold now the thirde tyme I am ready to come vnto you, & yet wyl I not be greuous vnto you. For * I seke not yours, but you. Also the chylde ought not to lare byppe for the fathers and mothers, but the fathers and mothers for the chyl- dren.

I wyl berpe gladly bestowe, and wyl be bestowd for youre soules: though the more I loue you the lesse I am loued agayne. But be it that I grieved you not, neuer the lesse I was craftie and toke you with guile: Did I pil pou by any of them which I sent vnto you? I desired Titus, & with hym I sente a brother. Dyd Titus defraude you

Actes, ix. d.

13

Thon. ii.

Pauls pigneth by his signes, & by his authoritie was as great as the authority of the bygher Apostles.

Actes. xx. 9
ii. 20. 11. c
Eccl. xlii. c
ii. 14. 11. 9

To muche mekenesse & obedience is not allowed in the kynghdome of god, but al must be accordyng to knowlege

Phili. iiii. a

2 Cor. xii. c

2 Cor. xii. c
Actes. xii. c

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1. Cor. ix. d

The.ii. Epistle of S. Paul

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To the Corin. Cha. xii. Fo lxxxvi

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It is not expediente for me (no doubt) to reioyce; & euenthylls I wyl come to byspous and reuelacions of the Lorde. I knowe a man in Christe aboue. xiii. yeres agoe (whether he were in the body I can not tell, or whether he were out of the body I cannot tell, God knoweth) whiche was taken vp into the thyrde heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth) howe that he was taken vp into Paradise, and hearde wordes not to be spoken, whiche no man can vtter. Of this man wyl I reioyce, of my selfe wyl I not reioyce, excepte it be of myne infirmities. And yet though I would reioyce, I shuld not be a foole: for I shoulde saie the truth. & euenthylls I spare, lest any man shulde thynke of me aboue that he seeth me to be, or heareth of me.

And * I shoulde be exalted out of measure thorow the aboundance of the reuelacions, there was geuen vnto me (a) by the quyetnes of the fleshe, the messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For thys thyng he soughte I the lorde thysse, that it myghte depart from me. And he sayde vnto me: my grace is sufficient for the. For my strenght is made perfecte thorow weake. Wherefore gladly therefore wyl I reioyce of my weaknes, that the strenght of Christ maye dwell in me. * Therefore haue I delectacion in infirmities, in rebukes, in neede, in persecucion, in angur, for Christes sake. For when I am weake, then am I strong.

I am made a foole in boastyng my selfe, I haue compelled me. I oughte to haue bene commended of you. For in nothyng was I inferioure vnto the chiefe Apostles. I thought I be nothyng yet the tokens of an Apostle were wrought among you with all patience: with sygnes, and woundes and myghty dedes. For what is it wherein ye were inferiours vnto other congregacions, excepte it be therein that I was not greuous vnto you. For geue me this wrong done vnto you. Behold now the thirde tyme I am ready to come vnto you, & yet wyl I not be greuous vnto you. For * I feke not yours, but you. Also the chylde ought not to lare byppe for the fathers and mothers, but the fathers and mothers for the chyl- dren.

I wyl be gladly bestowe, and wyl be bestowd for youre soules: though the more I loue you the lesse I am loued agayne. But be it that I greued you not, neuer the lesse I was craftie and toke you with guile: Did I pil pou by any of them which I sent vnto you? I desired Titus, & with hym I sente a brother. Dyd Titus defraude you ppp.iii.

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Phili. iiii.

2 Cor. xii. 6

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2 Cor. xii. 6
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2 Cor. xii. 6

1 Cor. ix. 3

2 Cor. ii.

Pauls pious
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ritie was
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as the au-
thority of
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2 Cor. ix. 3
ii. 2 Cor. ix. 3
iii. 2 Cor. ix. 3

The.ii. Epistle of S. Paul

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enuyng, wrath, styffe, backbitynge,
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I feare lest when I come agayne, I shal
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haue sinned alcedye, and haue not repen-
ted of the viciennes, foliacion and wan-
tonnes whiche they haue committed.

The Notes.

Unquiet **nes of the** **spite.** **Galat. v. d.** **1. Cor. v. d.** **1. Cor. v. d.** **1. Cor. v. d.**
I thoughte men of more reuerence knowledge
then I. out do take mys viciennes for the re-
uerence that the wycked made agaynst the doc-
trine of Paule, yet in my iudgemente the re-
uerence rather than it should be the viciennes of
hys owne fleshe, whiche dyd continuallye pull
hym backe, and as it were wylfullye tryd by
force of synes, in the assaye and busynesse
of the spirite.

The iii. Chapter.

E He gathereth together almost all except that
he spake of almes geuyng, whiche he teag-
eth heretofore. For by the he sheweth that he
doth not falslye promyse hys comynge, nor
that he wyl be false. Yet wyl he be that
they maye repent, and praye for good thyng-
es for them.

Deute. xli. **1. Cor. xli.** **1. Cor. xli.** **1. Cor. xli.**
Now come I the thyrde tyme vnto you.
In the mouth of two or thre wit-
nesses shall euery thyng stande. I
tolde you before, and tell you before, and
as I sayde when I was presente wth you
the seconde tyme, so wyl I now beynge
absente to them whiche in tyme past haue
sinned, and to all other. that if I come a-
gayne, I wyl not spare, sayng that ye haue
sene experience of Christe whiche I pre-
acheth in mee, whiche amonge you is not
weake but is myghty in you. And verelie
though it came of weakenes that he was
crucified, yet lyuely he thowowe the power
of God. And we no doubte are weake in
hym: but wee shall lyue wth hym by the
myght of god amonge you.

1. Cor. xli. **1. Cor. xli.** **1. Cor. xli.** **1. Cor. xli.**
For your poute selues whether you be in
the sapeth or not. Examyn your owne sel-
ues knowe ye not your owne selues how
that Iesus Christe is in you, excepte ye be
caste awayes? I truste that ye shall knowe
that we be no cast awayes. I desyre before
God that ye doo none euill, not that wee
shoulde seme comendable, but that ye shuld
do that whiche is honest: and let vs be con-
fessed as lewde persons. We can do nothyng
agaynst the truth: But for the truth, we are
glad when we are weake, and ye stronge.
Thys also we wishe for, euen that ye were
perfect. Therefore wyte I these thynges be-
ing absent, least when I am present, I shuld

To the Corin. Cha. xiii.

ble tharpnes according to the power * whiche the
Lorde hath geuen me, to edifie, and
not to destroye.

E Finallye brethren face ye wel, be perfect,
be of good comforte, be of one mynde, lyue
in peace: and the God of loue and of peace
shall be wth you. * Grete one another in
an holy kyse. Al the Sayntes salute you.
The grace of oure Lord Iesus Christe, and
the loue of God, and the felowshipp of the
holy ghost be wth you all. Amen. The se-
conde Epyllle to the Corinthyans: Sent
from Philippos a cite in Macedonia, by
Titus and Lucas.

The Prologe vnto the Epyllle of Saint Paule to the Galathians.



Per reade Actes. xv. howe cer-
taine came from Iherusalem too
Antioche and vnto the dysciples
there, aspyning that they coulde
not be saued excepte they were cir-
cumcised: And so after Paule had
conuerted the Galathians and coupled them to
Christ to trust in hym onely for the remission of
syn, and hope of grace and saluacion, and was
departed, there came false Apostles vnto them
(as vnto the Corinthyans, and to all places wher
Paule hadde preached) and that in the name of
Peter, James and John, whom they called the
hys Apostles, and preached circumcision and
heryng of the lawe, to be saued by, and minishd
Paules authoritye.

E To the confoundinge of those, Paule magni-
fied hys offyce & Apostleship in the two fyrste
Chapters, & maketh hym selfe equall vnto the
hys Apostles, & concludeth that euery manne
must be iustified without deseruinges, without
workes, and without helpe of the lawe, but al-
one by Christ.

And in the thirde & fourth, he proueth & same
with scripture, examples & similitudes, and shew-
eth that the lawe is cause of more syn, and byn-
geth the curse of god vpon vs, and iustifieth vs
not, but & iustifying cometh by grace promised
vs of God thowow the deseruynge of Christe, by
whom (if we beleue) we are iustified without helpe
of the workes of the lawe.

And in the v. and. vi. he exhorteth vnto the
workes of loue which followe sayth & iustifying.
So that in all his Epyllle he obserueth this or-
der. First he preacheth the damnation of & law
then iustifying of sayth, and thirde the workes
of loue. For on that condicion that we loue and
worke, is the mercy geuen vs.

The Epyllle of saynte Paule to the Galathians.

The fyrst Chapter.

Because the Galathian churches were fallen
from the syncretisme of the Gospell, mynge-
lynge therewith the workes of the lawe,
Paule after he hath made comendation of
vocation accuseth them of inconstancy. Last
he sheweth what his old lyfe, callinge and
offyce were, considerynge that he receyued
not his gospell of men but of Christ onely.

The.ii. Epistle of S. Paul

of anye thyng: walked we not in one spi-
rite, walked we not in lyke steppes? Agai-
n thyng that we excuse our selues? We
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doth not falsly promyse hys comynge, nor
that he wyl be false. Yet wyl he be that
they may repent, and praye for good thyng-
es for them.

Deute. xli. **1. Cor. xli.** **1. Cor. xli.** **1. Cor. xli.**
Now come I the thyrde tyme vnto you.
In the mouth of two or thre wit-
nesses shall euery thyng stande. I
tolde you before, and tell you before, and
as I sayde when I was presente wth you
the seconde tyme, so wyl I now beynge
absente to them whiche in tyme past haue
sinned, and to all other, that if I come a-
gayne, I wyl not spare, sayng that ye haue
sene experience of Christ whiche I prea-
cheth in mee, whiche amonge you is not
weake but is myghty in you. And verelpe
though it came of weakenes that he was
crucified, yet lyueth he thowhe the power
of God. And we no doubte are weake in
hym: but wee shall lyue wth hym by the
myght of god amonge you.

1. Cor. xli. **1. Cor. xli.** **1. Cor. xli.** **1. Cor. xli.**
E For your selues whether you be in
the sapeth or not. Examyn your owne sel-
ues knowe ye not your owne selues how
that Iesus Christe is in you, excepte ye be
caste awayes? I truste that ye shall knowe
that we be no cast awayes. I desyre before
God that ye doo none enuy, not that wee
shoulde seme comendable, but that ye shuld
do that whiche is honest: and let vs be con-
fessed as lewde persons. We can do nothyng
agaynst the truth: But for the truth, we are
glad when we are weake, and ye stronge.
Thys also we wishe for, euen that ye were
perfect. Therefore wyte I these thynges be-
ing absent, least when I am present, I shuld

To the Corin. Cha. xiii.

ble tharpnes according to the power * whiche the
Lorde hath geuen me, to edifie, and
not to destroye.

E Finallye brethren face ye wel, be perfect,
be of good comforte, be of one mynde, lyue
in peace: and the God of loue and of peace
shall be wth you. * Grete one another in
an holy kyse. Al the Sayntes salute you.
The grace of oure Lord Iesus Christ, and
the loue of God, and the felowshipp of the
holy ghost be wth you all. Amen. The se-
conde Epylle to the Corinthyans: Sent
from Philippos a cite in Macedonia, by
Titus and Lucas.

The Prologe

vpō the Epylle of Saint

Paul to the Galathians.



Per reade Actes. xv. howe cer-
taine came from Iherusalem too
Antioche and vnto the dysciples
there, aspyning that they coulde
not be saued excepte they were cir-
cumcised: And so after Paul had
conuerted the Galathians and coupled them to
Christ to trust in hym onely for the remission of
syn, and hope of grace and saluacion, and was
departed, there came false Apostles vnto them
(as vnto the Corinthyans, and to all places wher
Paul hadde preached) and that in the name of
Peter, James and John, whom they called the
hys Apostles, and preached circumcision and
heryng of the lawe, to be saued by, and minishd
Pauls authority.

E To the confoundinge of those, Paul magni-
fied hys offyce & Apostleship in the two syn-
dicates, & maketh hym selfe equall vnto the
hys Apostles, & concludeth that euery manne
must be iustified without deseruinges, without
workes, and without helpe of the lawe, but al-
one by Christ.

E And in the thirde & fourth, he proueth & same
with scripture, examples & similitudes, and shew-
eth that the lawe is cause of more syn, and byn-
geth the curse of god vpon vs, and iustifieth vs
not, but & iustifying cometh by grace promised
vs of God thowhe the deseruynge of Christ, by
whom (if we beleue) we are iustified without helpe
of the workes of the lawe.

E And in the v. and. vi. he exhorteth vnto the
workes of loue which followe sayth & iustifying.
So that in all his Epylle he obserueth this or-
der. First he preacheth the damnation of & law
then iustifying of sayth, and thirde the workes
of loue. For on that condicion that we loue and
worke, is the mercy geuen vs.

The Epylle of saynte

Paul to the Galathians.

The first Chapter.

E Because the Galathian churches were fallen
from the syncretisme of the Gospell, mynge-
lynge therewith the workes of the lawe,
Paul after he hath made commended hys
vocation accuseth them of inconstancy. Last
he sheweth what his old lyfe, callinge and
offyce were, considerynge that he receyued
not his gospell of men but of Christ onely.



of anye other that wente before hym. As yet he brought he wpth hym letters of reconmendaci-
on or bulles of confirmacion. But the confir-
macioun of his Apostleship; was the worde of
God, conscience of me, and the power of the spi-
rit that restyed wpth hym by myrracles and ma-
nyfolde gyftes of grace.

State and
Union.

The ii. Chapter.

He goeth on in his declaracion, wherein he teacheth that he learned not his Gospel, of the Apostles, but rather reproved Peter the chiefe of them, from thys he goeth leysurely to the effect of the matter, shewing that we be iustified by the grace of Christ, and not by the workes of the lawe.

Then xiii peres after that, I went vp
again to Ierusalem with Barnabas
and toke with me Titus also. And
I wente by by reuelacion, and continued
with them of the Gospell wher I preach
among the Gentils: but apart with them
whiche were counted chiefe, lest it shoulde
haue bene thought that I should runne or
had runne in vaine Also Titus wher was
with me, though he were a Greke, yet was
not compelled to be circumcised, and that
because of incommen beinge false heithen
which came in among other to speie out our
libertie which we haue in Christe Iesus, &
they mighte bringe vs into bondage. To
whom wee gaue no tyme, no not for the
space of an houre, as concerninge to bee
brought into subieccion: and that because
that the truth of the Gospell mighte conty-
nue wth you.

Of them whiche seme to be greate what they were in time pasted, it maketh no matter to me: * God loketh on no mans person: neuertheles they whiche seme greate added nothing to me. But contrarie wyse, when they sawe that the Gospell ouer the vncircumcysion was comytted vnto me, as the Gospell ouer the cirkumcysion was vnto Peter, for he that was mightie in Peter in the Apostleship ouer the cirkumcysion, the same was mightie in me amongst the Gentyles, and therefore when they perceived þat grace that was geuen vnto me, then James Cephas and John, which seme to be pillars, gaue to me and Barnabas the right handes, and agreed with vs that we shoulde preache among the Heathen, and they among the Jewes, warning onely that we should remember the poore. * Which thing also I was diligent to do. And when Peter was come to Antioch, I withstood him in the face, for he was worthy to be blamed. For certayn came from James, he ate with the Gentiles. But when they were come, he withdrew and separated hymselfe, fearing them which were of the cirkumcysion. And the other Jewes dissembled likewise, insomuch that Barnabas was brought into the synagoge also. But when I sawe that they went not the right way after þe truth of the Gospel

Д
Зс. в. д.

patience
fendeth &
liberty of
p gospel.

Paul is of
as I pe an
thoutic as
Peter, Pa
mes and
Thou

Deute. d.
ii. ps. xix. c
Tab. xxi. c
dapp. vi. b
Roma. ii. b
Eph. vi. b
Arto. x. c
i. Petri. i. c
e. e. d. x. c. d.
15

Circumstances are the
jewels &
direction
of the
the

Went to
H. Lopez
to take
baker's
potter in
the face

Dule an Apostie, not (a) of
men, neyther by man, but
by Iesus Chyulte. & by god
the father whiche raised
him from death: and al the
bretren whiche are wpyth
me. Unto the congregatep-

Roma. 1. 8. on of Salacia. * We be with you in peace
1. Cor. 1. 8. from God the father, and from our Lord
11. Cor. 1. 8. Jesus Christ, which gaue himselfe for our
sinnes, to deliuer vs from this present euil
worlde, thorow the wil of God our father,
to whom be praise for euer and euer. Amen.

B I marvelle that ye are, so soone turned
from him that called you in the grace of
Christe, vnto another Gospell: whiche is
nothing els, but that they be some y^e trou-
ble you and^e intend to peruert the gospel
of Christ. Neuertheles though we our sel-
ues, or an angell from heauen, preach any
other Gospell vnto you, then that whiche
we haue preached vnto you, holde him as ac-
cused. As I haue sayed before, so saye I
nowe agayne: if any man preach any other
thinge vnto you then that you haue recei-
ued, holde hym accused. Preache I mans
doctrine, or Gods? Either go I aboute to
please men? If I studied to please men, I
were not the seruaunt of Christ.

¶ I certyfyed you brethren, that the Gos-
pel which was preached of me, was not af-
ter the maner of men, neither receyued I it
of man, neither was I taught it: but recei-
ued it by the reuelacion of Iesus Christe.
For ye haue hearde of my conuersacion in
time past, in the Jewes wayes: howe that
beyond me I was, I persecuted the con-
gregacion of God, and spoyled it, & pre-
uailed in the Jewes lawe, aboue manie of
my companions, which wer of myne own
nacion, & was a much more feruent main-
tainer of the traditions of the elders.

But when it pleased God (which separated me from my mothers wombe* and called me by his grace, for to declare his son by me) that I should preach him among the heathen, immediately I communed not of the matter with b. flehe* and bloude, neither returned to Ierusalē to the whicher Apostles before me: but went my wayes into Arabia & came againe to Damasco. Then after thine prayce I returned to Ierusalem to se Peter, and abode with him forty daies: none other of the Apostles sawe I, save Iames the Lordes brother. The things which I wote, beholde God knoweth. I lye not.* After that I went into the countreies of Syria and Cilicia, and was knowne as touching my person vnto the congregations of Jewes, which were in Christ. But they heard only that he which persecuted vs in time past, now preacheth the sayeth which before he destroyed. And they glorified God on my behalfe. †

of the Notes.

Of man. (a) Poulc though he came longe after the Apo-
stles, yet had he not hys authority of Peter, nor

Roma. t. 5.
1. Florent. t. 5.
21. Florent. t. 5.

উচ্চ, ১০.৮

Зоб.хл.б

Act. vill. n.
res. s. xii. d
amb. xviii b
f. cop. xv. b.
* 1046. f. i. a

Acto. ix. v.

Deutsche

Paulus
Dospell
was not
confirmed
by the au-
thority of
man: but
by the mi-
racles of
the spirit.
Act. xxi. d.

of max.

The Epistle of S. Paul

to the Galatys. Chapt. iii.

I sayde vnto Peter before al men. If thou beynge a Jewe, lyuest after the maner of the Gentyles, and not as doo the Jewes, why causest thou the Gentiles to lyue as do the Jewes? We whiche are Jewes by nature, and not synners of the Gentyles

Phil. iii. a. knowe that a man is not iustified by the Rom. iii. c.

(a) dedes of the lawe, but by the fayth of Iesus Christ. And therefore we haue beleued on Iesus Christ, that we myghte be iustified by the fayth of Christ, & not by the dedes of the law: & that because that by the dedes of the law no fleshe can be iustified.

D Yf then whyle we seke to be made righteous by Christ, we oure selues are founde synners, is not then Christ the minister of synne? God forbid. For if I buyde againe that whiche I destroyed, then make I my selfe a trespasser. But I thowowe the lawe am (b) deade to the lawe, that I myghte lyue vnto god: I am crucified wth Christ, I lyue yetely: yet nowe not I, but Christ lyueth in me. For the lyfe whiche I now lyue in the fleshe, I lyue by the fayth of the sonne of God: whiche loued me and gaue hymselfe for me. I despyse not the grace of god. For if righteousness come of the lawe then Christ dyed in vayne.

The Notes.

Dedes of the lawe. (a) The lawe threateneth my synne, and threateneth damnacion for the same, and therby diuertieth me to Christ for mercy and remission: For in the dedes of the law, is nowte to be found. For when we haue done all, we are vnpossible seruantes, and haue doone but our duty. We can not therefore by these dedes, deserue remission of our former offences.

Dead to the lawe. (b) So many as thowowe the threatenynge of the lawe haue fledde vnto Christ, and be crucified wth hym by mortyfying their fleshe by despyse, and castynge all theyr heauye burthen on his backe: are by the lawe deade to the lawe. That is thowow the terrible threatenynge of the lawe, they haue sought Christ: who deliuereth from the lawe, all them that come vnto hym, and setteth them at libertie, so as free men, and not as bond slaues.

The. iii. Chapter.

Now he enuyeth agaynst them, shewynge by manye argumentes that wee be iustified through the grace of Christ, by fayth, not by the workes of the lawe. And thus he reacheth by example of Abraham, and by the efficacy of fayth and of the lawe, shewynge wythall why the lawe was geuen: and that by fayth we are deliuered from the power and bondage thereof.

Folowe Galatians, who hath bewitched you, that ye shoulde not beleue the truth? To whō Iesus Christ was described before the eyes, and amonge you crucified. This onely would I learne of you, receiued ye the spūite by the dedes of the lawe, or els by preachynge of the fayth? Are ye so vnwise, that after ye haue begonne in the spūite, ye woulde now end in the fleshe? So manye thynges then ye haue suffered in vayne, if that be vayne. Whiche ministered to you the spūite, and

worketh miracles amonge you, doeth he it thowowe the dedes of the lawe, or by preachynge of the fayth? Euen as Abraham beleued God, and it was ascribed to hym for righteousnes. Understande therefore, that they which are of fayth, the same are the chylidren of Abraham.

For the scripture sa we afore hand, that God would iustifie the Heathen thowowe fayth: and therefore shewed before had glad tydings vnto Abraham: In the which all nations be blessed. So then they whiche be of fayth are blessed with faithfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediccion. For it is wrytten, cursed is euery man that conuyneth not in all thynges, which are wrytten in the booke of the lawe, to fulfill them. That no man is iustified by the lawe in the sight of God, is euident. For the iudiciall iure by fayth the lawe is not of fayth, but of the mā that fulfilleth the thynges contayned in the lawe, shall lyue in them. But Christ hath deliuered vs from the curse of the lawe, and was made accursed for vs. For it is wrytten, cursed is euery one that hangeth on tre, & the blessing of Abraham might come on the Gentiles thowow Iesus Christ, and that we might receiue the promes of the spūit thowow fayth.

Brethren, I wil speake after the maner of men. I thought it be but a mannes testament, yet no manne dispiseth it, or addeth any thyng thereto when it is once allowed. For Abraham and his seede were the promyses made. The fayth not in thy seedes as in many: but in thy seede as in one, whiche is Christ. This I saye, that the lawe which began afterwarde, beyonde foure hundredth and thirtie peeres, doeth not disanull the Testament, that was conspymed afore of God vnto Christwarde, to make the promes of none effect. For if the inheritance come of the lawe, it cometh not of promes. But God gaue it vnto Abraham by promes.

Wherefore then setureth the lawe? The lawe was added because of transgression (till the seede came to whiche the promes was made) and it was ordeyned by angels in the hand of a mediator: he is not in euill for of one: But God is one. For the lawe then agaynst the promes of God: God forbid howbeit, if ther had ben a lawe geuen, which could haue geuen lyfe, then no dout righteousnes shoulde haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promes by the fayth of Iesus Christ shoulde be geue vnto them that beleue.

Before the fayth came, we were kept & shut vp vnder the lawe to the fayth whiche shoulde afterwarde be declared. Wherefore the lawe was oure scholemaster to the tyme of Christ, that we might be made righteous by fayth. But after the fayth is come, now at we no longer vnder a scholemaster. For ye are all

Gen. xii. c. Rom. iii. a. Gal. iii. b

13

Gen. xii. a. and. xii. a. Eccl. xiii. The lawe curseth, but fayth blesteth. Deu. xii. b. For fayth onely maketh the consciēce alpe.

20. ii. a. Roman. x. c. 1 Cor. xvi. a. Eccl. x. b. Rom. x. a.

Christ was accursed for our sakes, & he was punished & claime for our sine.

Deu. xii. c.

Gen. xii. c. Exod. xii. c. Jerem. v. b. Act. vi. a. Rom. iii. c.

The lawe. Rom. vi. c. and. vi. b. Act. vi. g. Rom. vi. c. 1. Tim. i. b. The lawe geueth not lyfe, but threateneth death.

all the a. sonnes of GOD, by the sayeth which is in Christ Jesus. For all ye that are baptised, haue put on Christ. Now is there no Jewe neyther Gentyl, there is neyther bond nor fre: there is neither man nor woman: but ye are all one thynge in Christ Jesus. If ye be Chyldren, then are ye Abrahams seide and heires by promes.

The Notes.

Sonnes of God.

(a) True it is, that we are all the sons of God. So many of us as by faith are new borne chyldren in the generacion of the spirit. And so are we brothers and heires together with Christ in the kyngdom of his father. But yet is Christ (for whose sake we are adopted) the first begotten, euen of the substance of the father, and in diu. asne equal vnto hym.

The.iii. Chapter.

Because he entredeth to dispute more plainly of Chyldren lyberte, he rehearseth fyrste some what of the vse and properties of the lawe, from whiche he teacheth that wee are deliuered by Christ. Then blameth he them that were returned backe to the fyrst principles: and by comparing of theyr doctryne, he sheweth howe fowle theyr errors, discoueryng wrythall the decyies of the falsc Apostles. Then by a figure taken out of y law, he sheweth that we are bonde by the lawe, & deliuered by Christ.

And I saye that the heire as long as he is a chylde, differeth not from a seruaunt, though he be Lord of all, but is vnder tutours and gouerners, vntill the tyme appointed of the father. Euen so we, as long as we were chyliden, were in bondage vnder the ordinaunces of the worlde. But when the a. tyme was full come, god sent his sonne made of a woman, & made bond vnto the lawe, to redeme them, which were vnder the law: that we thozow election mighte receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, & God hath sente the spirit of his sonne into our hertes, whiche cryeth Abba father. Wherefore nowe thou art not a seruaunt but a sonne. If thou be the sonne, thou art also the heire of GOD thozowe Christ. &

Notwithstanding when ye knewe not God, ye dyd seruece vnto them & which by nature were no goddes. But now seying ye know god (yea rather are knowne of god) howe is it that ye retourne agayne too the weake and beggerly cetermenpes, wher vnto agayne ye despie a frellie to be in bondage? Ye obserue daies, and moneths, and tymes, and peaces, I am in fear of you lest I haue bestowed on you labour in vayne.

Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye know howe I now infirmities of the fleshe, I preached the Gospell vnto you at the first. And my temptacion whiche I suffered by reason of my fleshe, ye despised not, neyther abhorred: but receiued me as on rebuke an angell of god: yea as Christ Jesus. How & y crosse. happye were ye then: for I bear your record

that if it hadde bene possyble, ye wold haue plucked out your owne eyes, and haue geuen the to me. Am I therefore becc me your enemye, because I tel you the truth? They are gelous ouer you amisse, yea, they intended to exclude you, that ye should be feruent to themwarde. It is good alwayes to be feruent, so it be in a good thynge, and not only when I am present wth you.

Applyte chyliden of whome I trauallye in byth agayne vntill Christ be fastyned in you, I wold I wet wth you now, and coulde chaunge my voice: for I stande in a doubte of you. Tel me, ye that despie to be vnder the lawe, haue ye not hearde of the lawe? For it is wrytten that Abrahā had two sonnes, the one by a bonde mayde, the other by a fre woman. Yea and he whiche was of the bonde woman, was borne after the fleshe: but he which was of the fre woman, was borne by promes. Whiche thynge betoken a mistery. For these womenne are two testaments: the one from the mounte Syna, whiche gendreth to bondage which is Agar. For mount Syna is called Agar in Arabya, and borydeth vpon the cyp, which is nowe Hierusalem, and is in bondage with hyr chyliden.

But Hierusalem, which is aboue, is free: which is the mother of vs all. For it is wrytten: receiue thou baren that bearest no chyliden: breake forth and crye, thou that trauallyest not. For the desolate hath manye more chyliden then she which hath an husband. Brethren, we are after the maner of Isaac, chyliden of promes. But as then, he y was borne carnallie, persecuted hym that was borne spirytualie: euen so is it nowe. Reuerthelesse what sayth the scrip ture: put awape the bond womanne and hyr sonne. For the sonne of the bonde woman shall not be heire wth the son of the fre womanne. So then brethren we are not chyliden of the bonde womanne: but of the fre woman.

The Notes.

(a) That was the tyme of Chyldes rompyng, who made an ende of the lawe, and deliuered vs from the burthen therof.

The.ii. Chapter.

He rebyleth them to perseuer in the Chyldren sayeth, except they entende to fall from Christ. & then threateneth he punishment to the falsc Apostles. And lest they wold abuse theyr lyberte in geuynge theyr fleshe the luste thereof, he appoynteth to them charitie, and wryteth them to crucify the fleshe wth the affeccon thereof.

So and saye therefore in the liberty wherewith Christ hath made vs free, & wryteth I not your selues agayne in the poke of bondage. Behold I Paule saye vnto you, that if ye be circumcysed, Christ shal profyt you nothinge at all. I testifie agayne to euery man whiche is circumcysed, that he is bounde to kepe the whole law. Ye are gone quite from Christ as manye as are iustified

Genel. xvi. Gene. xxi. Heb. x. 1. a

D Apo. xxi. 9. & ap. i. iii

Eccl. v. Roma. ix. b

Gen. xxi. a

The tyme full come.

2 Tim. ii. 16

all the a. sonnes of GOD, by the sayeth which is in Christ Jesus. For all ye that are baptised, haue put on Christ. Now is there no Jewe neyther Gentyl, there is neyther bond nor fre: there is neither man nor woman: but ye are all one thynge in Christ Jesus. If ye be Chyldren, then are ye Abrahams seide and heires by promes.

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Not withstanding when ye knewe not God, ye dyd seruece vnto them & which by nature were no goddes. But now seying ye know god (yea rather are knowne of god) howe is it that ye retourne agayne too the weake and beggerly cetermenpes, wher vnto agayne ye despie afreshe to be in bondage? Ye obserue daies, and moneths, and tymes, and peaces, I am in fear of you lest I haue bestowed on you labour in vayne.

Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye know howe I now infirmities of the fleshe, I preached the Gospell vnto you at the first. And my temptacon whiche I suffered by reason of my fleshe, ye despised not, neyther abhorred: but receiued me as on rebuke an angell of god: yea as Christ Jesus. How & y crosse. happye were ye then: for I bear your record

that if it hadde bene possible, ye wold haue plucked out your owne eyes, and haue geuen the to me. Am I therefore becc me your enemye, because I tel you the truth? They are gelous ouer you amisse, yea, they intended to exclude you, that ye should be feruent to themwarde. It is good alwayes to be feruent, so it be in a good thynge, and not only when I am present wth you.

Applyte chyliden of whome I trauaile in byth agayne vntill Christ be fastyned in you, I wold I wet wth you now, and coulde chaunge my voice: for I stande in a doubte of you. Tel me, ye that despie to be vnder the lawe, haue ye not hearde of the lawe? For it is wrytten that Abrahā had two sonnes, the one by a bonde mayde, the other by a fre woman. Yea and he whiche was of the bonde woman, was borne after the fleshe: but he which was of the fre woman, was borne by promes. Whiche thynge betokene a mistery. For these womenne are two testaments: the one from the mounte Syna, whiche gendreth to bondage which is Agar. For mount Syna is called Agar in Arabya, and boudreth vpon the cyp, which is nowe Hierusalem, and is in bondage with hyr chyliden.

But Hierusalem, which is aboue, is free: which is the mother of vs all. For it is wrytten: receiue thou baren that bearest no chyliden: breake forth and crye, thou that trauailest not. For the desolate hath manye more chyliden then she which hath an husband. Brethren, we are after the maner of Isaac, chyliden of promes. But as then, he y was borne carnallpe, persecuted hym that was borne spiritualpe: euen so is it nowe. Reuerthelesse what sayth the scrip ture: put awape the bond womanne and hyr sonne. For the sonne of the bonde woman shall not be heire wth the son of the fre womanne. So then brethren we are not chyliden of the bonde womanne: but of the fre woman.

The Notes.

(a) That was the tyme of Christes cominge, who made an ende of the lawe, and deliuered vs from the burthen therof.

The. v. Chapter.

He rebyleth them to perseuer in the Chy sten sayeth, excepte they entende to fall from Christe. & then threatneth he punishment to the falsc Apostles. And lest they wold abuse theyr lyberte in geuynge theyr fleshe the luste thereof, he appoynteth to them charitie, and wryteth them to crucify the fleshe wth the af fectyon thereof.

So and saye therefore in the liberty wherewith Christe hath made vs free, & wryap A not your selues agayne in the poke of bondage. Behold I Paule saye vnto you, that if ye be circumcysed, Christe shal profyt you nothinge at all. I testifie agayne to euery man whiche is circumcysed, that he is bounde to kepe the whole law. Ye are gone quite from Christe as manye as are iustified

Genel. xvi. Gene. xxi. Heb. x. 1. a

D Apo. xxi. 9. & ap. i. iii

Eccl. v. Roma. ix. b

Gen. xxi. a

The tyme full come.

2 Tim. ii. 15

The Epistle of saint Paul

These be they that are justified by the lawe, and are fallen from grace. We loke for and hope in the spirit, that we may be justified by the lawe of grace. * For in Iesu Christ, neither is circumcision any thinge worthy, neither yet uncircumcision, but faith which by loue is mighty in operatiō. Ie did run well: who was a let to you, that ye should not obeye the truth? Euen that I sayeth counsel, that is not of him that called you.

which was a lettel leuen doth leuen the whole lump keth thou of dowe.

rowe loue * I haue trust toward you in the lord, that is the true pe wil be none otherwise minded. kethat sayth and troubleth you, shall beare his iudgemente, all that whatsoeuer he be. Brethren, if I yet preach god requi- circumcision, why do I yet suffer persecu- reth of vs. cion? For then had the offence whiche the

Galat. vi. a. crosse geueth, ceased. I would to God they were separated from you, whiche trouble

Galat. vi. a. you Brethren, ye were called into libertie only, * let not your libertie be an occasiō vnto the flesh, but in loue serue one ano- Galat. vi. a. ther. For all the law is fulfilled in one word, Galat. vi. a. whiche is this: Thou shalt loue thy neigh- Galat. vi. a. bour as thy selfe. If ye bite and deuour one Galat. vi. a. another, take heed lest ye be consumed one Galat. vi. a. of another.

Galat. vi. a. * I saye walke in the spirit, and fulfil not Galat. vi. a. the lustes of the flesh. For the flesh lusteth Galat. vi. a. contrary to the spirit: and the spirit con- Galat. vi. a. trary to the flesh. These are contrary one Galat. vi. a. to the other, so that ye can not do that which Galat. vi. a. ye wold. But and if ye be led of the spirit, Galat. vi. a. then are ye not vnder the lawe. The dedes Galat. vi. a. of the flesh are manifest, which are these,

Galat. vi. a. aduocacye, fornicacion, uncleannes, wan- Galat. vi. a. tonnes, ydolatrie, witchcraft, hatred, va- Galat. vi. a. riance, zeale, wrath, strife, sedicion, sectes, Galat. vi. a. enuyng, murder, drunkennes, gluttony, Galat. vi. a. and suchlike: of the whiche I tell you be- Galat. vi. a. fore, as I haue told you in tymes past, that Galat. vi. a. they which commit such thinges, shall not Galat. vi. a. inherite the kyngdome of God. But the Galat. vi. a. fruit of the spirit, is loue, ioye, peace, long Galat. vi. a. sufferinge, gentilnes, goodnes, faithfull- Galat. vi. a. nes, mekenes, temperance, agaynst such Galat. vi. a. ther is no law. They that are Chrystes, haue Galat. vi. a. crucified the flesh with the appetites and Galat. vi. a. lustes. I

Galat. vi. a. * If we spue in the spirit, lette vs walke in Galat. vi. a. the spirit. Lette vs not be vaine gloriouse, Galat. vi. a. prouokynge one another, and enuyng one Galat. vi. a. another.

The vi. Chapter.

Galat. vi. a. * We counsaileth them to be gentle toward Galat. vi. a. such as fall through infirmities: he bodden Galat. vi. a. them loue one another, and forsydden selfe Galat. vi. a. loue, and vaine glorie. Then commendeth he Galat. vi. a. the ministers of the worde, and teacheth them Galat. vi. a. constancy in good workes, & also he affirmeth Galat. vi. a. the authoritie of hys Epistle, repressinge the Galat. vi. a. chiefe pointes therof.

Galat. vi. a. Brethren, if anye manne be fallen by Galat. vi. a. chaunce into any fault, ye whiche are Galat. vi. a. spirituall helpe to amende hym, in the Galat. vi. a. spirit of mekenes: consyderinge thy selfe, Galat. vi. a. least thou also be tempted. * Beate ye one

The dutye of euerye churche man.

Galat. vi. a. least thou also be tempted. * Beate ye one

to the Galathy, Chap. vi.

another's burthen and so fulfill the law of Galat. vi. a. Christ. If anye man seme to himselfe, that Galat. vi. a. he is somewhat, whē in dede he is nothing, Galat. vi. a. the same deceiveth himselfe in his imagina- Galat. vi. a. tion. Let euery man proue his own work, made only Galat. vi. a. and then shall he haue reioysing in his own to the that Galat. vi. a. selfe, and not in another. For euery man wyl worke Galat. vi. a. shall beare hys owne burthen.

Galat. vi. a. Let him that is taught in the worde, mi- Galat. vi. a. nister vnto hym that teacheth him, in all Galat. vi. a. good thinges. Be not deceiued, God is not Galat. vi. a. mocked. * For whatsoeuer a man soweth, Galat. vi. a. that shall he reape. Be that soweth in hys Galat. vi. a. flesh: shall of the flesh reape corrupcion. Galat. vi. a. But he that soweth in the spirit, shall of the Galat. vi. a. spirit reape lyfe euerlastynge. * Let vs not Galat. vi. a. be wery of well doyng. For when the time Galat. vi. a. is come, we shall reape wthoute werynes. Galat. vi. a. Whyle we haue therfore tyme, lette vs do Galat. vi. a. good vnto al men, and specially vnto them Galat. vi. a. which are of the household of faith.

Galat. vi. a. * Beholde how large a letter I haue writ- Galat. vi. a. ten vnto you with mine owne hand. As ma- Galat. vi. a. ny as despie with outwarde apperaunce to Galat. vi. a. please carnallye, they constraine you to be Galat. vi. a. circumcised, only because they woulde not Galat. vi. a. suffer persecucion with the crosse of Christ. Galat. vi. a. For they themselves whiche are circumci- Galat. vi. a. sed, kepe not the lawe: but despie to haue Galat. vi. a. you circumcised, that they mighte reioyce Galat. vi. a. in our flesh.

Galat. vi. a. God forbid that I should reioyse but in Galat. vi. a. the crosse of our Lorde Iesu Christ, wher- Galat. vi. a. by the world is crucified as touchynge me, Galat. vi. a. and I as concernynge the worlde. For in Galat. vi. a. Christ Iesu neither circumcision availeth Galat. vi. a. any thinge at all, nor uncircumcision, but Galat. vi. a. a newe creature. And as many as walke ac- Galat. vi. a. cording to this rule: peace be on them, and Galat. vi. a. mercy, and vpon Israell that pertapneth Galat. vi. a. to wood: From hence forth, let no man put Galat. vi. a. me to busynes. For I beare in my body the Galat. vi. a. markes of the Lorde Iesu. Brethren, the Galat. vi. a. grace of our lord Iesu Christ be with youre Galat. vi. a. spirit. Amen.

Galat. vi. a. Vnto the Galathians writ- Galat. vi. a. ten from Rome.

The Prologe vpo the Epylle of Saint Paul to the Ephesians.

Galat. vi. a. This is the first Chapter, where Paul sheweth Galat. vi. a. that the Gospell and grace thereof Galat. vi. a. was foretold and predestinate of god Galat. vi. a. from before the begynnyng, and described thow- Galat. vi. a. rowe Christe, and nowe at the laste sente forth Galat. vi. a. that all men should beleue thereon, thereby to be Galat. vi. a. iustified, made righteous, ioyous and happy, Galat. vi. a. and to be deliuered from vnder the dampnacy- Galat. vi. a. on of the lawe, and captiuitie of ceremonies.

Galat. vi. a. And in the fourth he teacheth to auoyde tras- Galat. vi. a. dyssions and mens doctrynes, and to beware of Galat. vi. a. putting

The Epistle of saint Paul

These be they that are justified by the lawe, and are fallen from grace. We loke for and hope in the spirit, that we may be justified by the lawe of grace. * For in Jesu Christ, neither is circumcision any thinge worthy, neither yet uncircumcision, but faith which by love is mighty in operatiō. Ye did run well: who was a let to you, that ye should not obeye the truth? Euen that

spareth counsell, that is not of him that called you. which was a litle leuen doth leuen the whole lump keth those of dowe.

For I have trust toward you in the lord, that is the true love ye will be none otherwise minded. Keth that sayth and troubleth you, shall beare his iudgemente, all that whatsoeuer he be. Brethren, if I yet preach circumcision, why do I yet suffer persecucion? For then had the offence whiche the crosse geueth, ceased. I would to God they were separated from you, whiche trouble you Brethren, ye were called into libertie only, * let not your libertie be an occasiō vnto the flesh, but in love serue one another. For all the law is fulfilled in one word, whiche is this: Thou shalt love thy neighbor as thy selfe. If ye bite and deuour one another, take hede lest ye be consumed one of another.

* I saie walke in the spirit, and fulfil not the lustes of the flesh. For the flesh lusteth contrary to the spirit: and the spirit contrary to the flesh. These are contrary one to the other, so that ye can not do that which ye wold. But and if ye be led of the spirit, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these, aduocacy, fornicacion, uncleannes, wantonnes, ydolatrie, witchcraft, hatred, variance, zeale, wrath, strife, sedicion, sectes, enuyng, murder, drunkennes, gluttony, and suchlike: of the whiche I tell you before, as I haue told you in tymes past, that they which commit such thinges, shall not inherite the kyngdome of God. But the fruit of the spirit, is love, ioye, peace, long suffering, gentlenes, goodnes, faithfulness, mekenes, temperance, agaynst such ther is no law. They that are Christs, haue crucified the flesh with the appetites and lustes.

* If we spue in the spirit, lette vs walke in the spirit. Lette vs not be vaine gloriouse, prouokynge one another, and enuyng one another.

The vi. Chapter.

He counsaileth them to be gentle toward such as fall through infirmities: he bodden them love one another, and forbyddeth selfe love, and vaine glorie. Then commendeth he the ministers of the worde, and teacheth them constancy in good workes, & also he affirmeth the authoritie of his Epistle, repressinge the chiefe pointes therof.

These be they that are fallen by chaunce into any fault, ye whiche are spirituall helpe to amende hym, in the spirit of mekenes: consyderinge thy selfe, least thou also be tempted. * Beate ye one

to the Galathey, Chap. vi.

another's burthen and so fulfill the law of Christ. If anye man seme to himselfe, that he is somewhat, when in dede he is nothing, the same deceiveth himselfe in his imagination. Let euery man proue his own work, made only and then shall he haue reioysing in his own to the selfe, and not in another. For euery man shall beare his owne burthen.

Let him that is taught in the worde, minister vnto hym that teacheth him, in all good thinges. Be not deceived, God is not mocked. * For what soeuer a man soweth, that shall he reape. Be that soweth in his flesh: shall of the flesh reape corrupcion. But he that soweth in the spirit, shall of the spirit reape life euerslastynge. * Let vs not be wery of well doinge. For when the time is come, we shall reape without werynes. Whyle we haue therfore tyme, lette vs do good vnto all men, and specially vnto them which are of the household of faith.

* Beholde how large a letter I haue written vnto you with mine owne hand. As many as despie with outwarde apperaunce to please carnallye, they constraine you to be circumcised, only because they woulde not suffer persecucion with the crosse of Christ. For they themselves whiche are circumcised, kepe not the lawe: but despie to haue you circumcised, that they mighte reioyce in our flesh.

God forbid that I should reioyse but in the crosse of our Lorde Jesu Christ, whereby the world is crucified as touchynge me, and I as concernynge the worlde. For in Christ Jesu neither circumcision availeth any thinge at all, nor uncircumcision, but a newe creature. And as many as walke according to this rule: peace be on them, and mercy, and vpon Israell that pertapneth to wood: From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our lord Jesu Christ be with youre spirit. Amen.

Unto the Galatians written from Rome.

The Prologe vnto the Epistle of Saint Paul to the Ephesians.

This is Pauls Epistle, and namely in the first Chapters, Paul sheweth that the Gospell and grace thereof was foretold and predestinate of God from before the begynnynge, and described thowre Christ, and nowe at the laste sente forth that all men should beleue thereon, thereby to be iustified, made righteous, ioyous and happy, and to be deliuered from vnder the dampnation of the lawe, and captiuitie of ceremonies.

And in the fourth he teacheth to amende their doctrynes, and to beware of putting

The counsaunte of mercy in Christ is made only and to the selfe that wyl worke. Rom. xiii. Rom. xvi. 1. Cor. xiii. 1. Job. xiii. 1. 1. Cor. xiii. 1.

Nothing helpeth saue to be a newe creature. Galat. v. 6. 1. Cor. xiii. 1.

The Epistle of S. Paul

puttyng trust in anye thyng, saue in Christ, as-
fyrmyng that he onely is suffeient, and that in
hym we haue all thynges, and besyde hym, neede
nothyng.

In the v. and. vi. he exhorteth to exerceise the
fayeth, and to declare it abroade thowowe good
workes, and to auoide synne, and to arme them
wyth spirituall armour agaynst the devyll, &
they might stande faste in tyme of trybulacion,
and vnder the crosse.

The epistle of saynt Paule vnto the Ephesians.

The first Chapter.

And by after the beginning, he teacheth
that befoze the worlde was made, God ap-
pointed to saue vs by Christ, in whom he
hath opened all the treasures of knowledge
and health: And while he wytheth to the E-
phesians the knowledge of hym, he getteth
hym the good wyll, reachyng wythall
what is geuen of Christ, and what oughe
cheifely to be craued of God.

And an Apostle of Jesu
Christ by the wyll of God.
To the Sanctes whiche
are at Ephesus, & to them
whiche beleue on Iesus
Christ: Grace be with you
and peace from God our fa-
ther, and our lord Iesu Christ.

Blessed be the father of our lord Je-
sus Christ, which hath blessed vs wyth all
manner of spirituall blessing in heauen-
ly thynges by Christ, accordyng as he had
chosen vs in him, befoze the foundation of
the worlde was layed, that wee shoulde be
sanctes and withoute blame befoze hym
thorowe loue. And ordeined vs befoze tho-
row Iesu Christ, to be heries vnto hym
selfe, accordyng to the pleasure of hys wil,
to the praise of the glorie of his grace, wher
wyth he hath made vs accepted in the be-
loued.

By whom we haue redempcion thowowe
hys bloud, euen the forgyuenes of synnes,
accordyng to the riches of his grace, which
he geueth vnto vs abundantly in all
wisdom and perseruance. And hath o-
pened vnto vs the mysterie of his will ac-
cordyng to hys pleasure, and purposed the
same in him selfe, to haue it declared whē
the tyme were full come: that all thynges,
both the thynges which are in heauen, and
also the thynges which are in earth, shoulde
be gathered together euen in Christ: that
is to say, in him, in whom we are made he-
ries, and were thereto predestinate accor-
dyng to the purpose of him which worketh
all thynges after the purpose of hys owne
wil, that we which befoze beleued in Christ
shoulde be vnto the prayse of hys glorie.

In whom also ye (after that ye heard the

to the Ephes. Chapt. i. Fo. lxxxix.

word of truth, I mean the Gospel of pour
saluacion, wher in ye beleued, & were sea-
led with the holy spirit of promys, which is
the earnest of our inheritaunce, to redeme
the purchased possession, and that vnto the
laude of hys glorie.

Wherefore, euen I after that I heard of
the fayeth whiche ye haue in the Lord Je-
su, and loue vnto all the sanctes, & cease
not to geue thanks for you, making men-
cion of you in my prayers, that the God of
our Lord Iesus Christ, and the father of
glorie, might geue vnto you the spirit of
wisdom, and open to you the knowledge
of hym selfe, and lighten the eyes of your
myndes, that ye myght know what that
hope is, wherunto he hath called you, and
what the riches of hys glorious inheri-
taunce is vpon the sanctes, and what is the
excedyng greatnes of hys power to vs
warde, whiche beleue accordyng to the wo-
rking of that his mighty power, whiche he
wrought in Christ, when he rased him fro
the deade, and set him on hys right hand
in heauenly thynges, aboue all rule, po-
wer, and might, and dominion, and aboue
all names that are named, not in this world
only, but also in the world to come: and
hath put all thynges vnder hys fecte, and
hath made hym aboue all thynges, & the
head of the congregacion, which is his bo-
dy, and the fulnes of him that filleth all in
all thynges.

The ii. Chapter.

He teacheth that all menne be synners, and
are wylfyll by Christ. Then sheweth
he that the Gentyles are also called to salua-
cion, in as much as Christ hath taken away
the stoppe of the lawe, and hath made of all
belouers, but one Church.

And pou hath he quickened also that
were deade in trespass and synne, in
the whiche in tyme passed ye wal-
ked accordyng to the couise of this worlde,
and after the gouernour that ruleth in the
aier, the spirit that now worketh in the
chyliden of vnbelyfe, among whiche we al-
so had oure conuersacion in tyme passe, in
the lustes of oure fleshe, and fulfilled the
wyll of the fleshe and of the mynde: & were
naturallie the chyliden of wrath, euen as
well as other.

But God which is rich in mercy thowow
hys greatesse loue wherewyth he loued vs, e-
uen when wee were deade by synne, hath
quickened vs together in Christ (for by
grace are ye saued) and hath rased vs vp
together, and made vs sit together in hea-
uenly thynges thowow Christ Iesu, for to
shew in tyme to come the excedyng riches
of his grace in kindnes to vsward in Christ
Iesu.

For by grace are ye made safe thowowe
fayth, and that not of your selues. For it is
the gyft of God, and cometh not of wo-
rkes, lest any man shoulde boaste hymselfe.
For we are his workeman shyppe created
in Christ

Ro. vii. d.
ii. Cor. i. v.
and v. a

Where
sayeth to
Christe is,
there is
loue to all
bare fan-
tysped in
his bloud.
hope.

* Rom. i. a
Phil. i. b
Collo. i. a
ii. Cor. i. a
* Ro. xv. c.

Fayth is
worke of
god only,
euen as
was pray-
sing vpon
Christ.

Phil. ii. a
Deu. vii. d
Phil. vii. c
Job ii
i. Cor. xv. d
Eph. v. c
Collo. i. c

Roma. v. a
Collo. i. c

Collo. iii. a

We be all
by nature
the chylde
of wrath &
heries of
dampna-
cion.

Rom. i. a
i. Cor. i. a
Gala. i. a
i. Pet. i. a
ii. Cor. i. a
ii. Pet. i. a

Colo. i. c.
Redemp-
cion is for-
gyuenes
of synnes.
Galyer is
secret cou-
sell.
Gala. iii. a

The Epistle of S. Paul

to the Ephes. Chapt. iii.

Titus. i. d. in Christ Jesus to good (a) works, unto the which God ordeined vs before, that we shoulde walke in them.

1. Cor. xii. a **1. Cor. xii. b** **1. Cor. xii. c** **1. Cor. xii. d** **1. Cor. xii. e** **1. Cor. xii. f** **1. Cor. xii. g** **1. Cor. xii. h** **1. Cor. xii. i** **1. Cor. xii. j** **1. Cor. xii. k** **1. Cor. xii. l** **1. Cor. xii. m** **1. Cor. xii. n** **1. Cor. xii. o** **1. Cor. xii. p** **1. Cor. xii. q** **1. Cor. xii. r** **1. Cor. xii. s** **1. Cor. xii. t** **1. Cor. xii. u** **1. Cor. xii. v** **1. Cor. xii. w** **1. Cor. xii. x** **1. Cor. xii. y** **1. Cor. xii. z** **1. Cor. xii. aa** **1. Cor. xii. ab** **1. Cor. xii. ac** **1. Cor. xii. ad** **1. Cor. xii. ae** **1. Cor. xii. af** **1. Cor. xii. ag** **1. Cor. xii. ah** **1. Cor. xii. ai** **1. Cor. xii. aj** **1. Cor. xii. ak** **1. Cor. xii. al** **1. Cor. xii. am** **1. Cor. xii. an** **1. Cor. xii. ao** **1. Cor. xii. ap** **1. Cor. xii. aq** **1. Cor. xii. ar** **1. Cor. xii. as** **1. Cor. xii. at** **1. Cor. xii. au** **1. Cor. xii. av** **1. Cor. xii. aw** **1. Cor. xii. ax** **1. Cor. xii. ay** **1. 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revelacion shewed he this mystery to me, as I learned wrote about in fewe words, wherby when ye reade, ye maye knowe mine understan- ding in the mystery of Christ. Which myste- ry in times passed was not opened to the sonnes of men, as it is nowe declared unto us by holpe of Apostles and prophetes by the spirit: that the Gentiles should be inheri- tors also, and of the same body, and par- takers of his promises that is in Christ, by the meanes of the Gospell, whereof I am made a minister, by the gift of the grace of God, given unto me thowow the working of his power.

Unto me the least of all saintes is this grace geuen, that I should preach among the Gentiles the vnsearcheable riches of Christ, and to make all men see what the fellowshyppe of the mystery is, which from the beginninge of the worlde hath bene hyd in God whiche made all thynges thowow Jesus Christ, to the entente that now unto the rulers & powers in heauen mighte be knowen (by the congregacion) the man- yfold wisdom of God, accordyng to the eternall purpose, whiche he purposed in Christ Jesus oure Lord, by whom we are bold to drawe nigh in that truste whiche we haue by fapeth on him. & Wherefore I desire that ye fapnt not, because of my tribulacions for your sakes, whiche is your praise.

For this cause I bowe my knees vnto the father of our Lord Jesus Christ, whiche is father ouer all that is called father in hea- uen and in earth, that he wold graunt you accordyng to the riches of his glory, that ye maye be strengthened with mighte by his spirit in the inner man, that Christe maye dwell in your hertes by (a) fapeth, that ye being rooted and grounded in loue, might be able to comprehend wth all sayntes, what is that bredth and length, depth and heighth: and to knowe what is the loue of Christ, which loue passeth knowlege: that ye might be fulfilled with al maner of ful- nes whiche cometh of God.

Unto him that is able to do exceeding a- boundantly aboue al that we are or thinke, accordyng to the power that worketh in vs, be praise in the congregacion by Jesus Christ, thowowoute all generacions, from tyme to tyme. Amen.

The Notes.

(a) Where true sayth in Christ is, there is loue to the neyghboure: and sayth and loue in the vs vnderstande all thynges. Sayth vnderstandeth the secretes of God, and the meere that is gy- uen by in Christ. And loue knoweth his due to his neyghboure, and can interpret all lawes and ordynances, and knoweth howe far forth they are to be kept, & wth to be dispensed wth.

The iii. Chapter.

First with many argumentes he exhorteth to conioyd, and then to holynes of lyfe. Last of all, he blameth dyuerse vyces that are in spech, in dedes, and in the affectyons of our mynde.

After-

For he is oure peace, whiche hath made of both one, and hath broken down the wall that was a stop betwene vs, and hath also put away thowow his fleche, the cause of hatred: that is to saye, the lawe of com- mandementes conteyned in the lawe wri- ten) for to make of twayne one newe man in him selfe, so making peace: and to recon- cile both vnto God in one body thowow his crosse, and slewe hatred thereby: and came and preached peace to you, whiche were a farre of, and to the that were nigh. For thowow him we both haue an open wape in, in one spirit vnto the father.

& Now therefore ye are no more straungers and foreyners, but citisens with the saints, and of the household of God: and are built vpon the foundation of the Apostles and prophetes, & Jesus Christ beinge the corner stone, in whom euery buildyng con- pleted together, groweth vnto an holy tem- ple in the Lord, in whom ye also are built together (made an habitacion for God in the spirit.)

The Notes.

(a) The promises of mercy in Christes bloude are made vnto that condepyon, that we walke in the workes commaunded of God, louyng one another.

(b) Moyles lawe was this wal whiche shut out the Gentiles from the fold of his chosen shepe. This wal is nowe taken away by Christ, and entraunce is geuen to all nacjons of the earth to come to the knowledge of God, and to lyue in brotherly loue together, as shepe of one flock, & chyldren of one household, the cause of hatred (that is the lawe of ceremonies) put away.

The iii. Chapter.

To proue these thynges whiche he spake before, he commendeth now his ministracy- on, shewing from whence he toke his office, and what he nowe suffereth for it and the Gentiles sakes. And lest they should be offen- ded wth his imprisonmente, he exhorteth them to constançe, shewing that he prayeth to God for them alwayes, that he may by ex- ample of hym selfe prouoke them also to praye.

For this cause I paule am in the bon- des of Jesus Christ for your sakes which are heathen. If ye haue hearde to the hea of the ministracion of the grace of God then, and which is geuen me to youward. For by re-

we are members one of another. ‡ We an-
gry but syn not, let not the sun go downe
vpon your wrath, neither geue place vnto
the backbiter. ¶ Let him that stole, steale no
more, but let him rather labour wth his
handes some good thyng, that he maye
haue to geue vnto him that needeth.

D conuersation in time past, laye fro you that
old man, which is corrupt thorowe the de-
cepuable lustes, and be ye renued in the spi-
rite of your minds and put ^r on that newe
man which after the Image of god is sha-
pen in rightuousnes. & true holines. When
fore put ^r away lying, and speke euery ma-
n truth vnto hys neyghboure, for as much as

For it is shame euen to name those things whiche are done of them in secretes: but all things, when they are rebuked of

Ignorance
is cause of
evil doing

The Epistle of . S. Paule

lyght, are manifest. For whatsoeuer is manifest, that same is lyght. Wherefore he sayeth: awake thou that sleepest, and stand vp from death, and Christ shall geue the lyght.

Redempcyng Take hede therefore that ye walke circumspectiue: not as toles, but as wyse, re-
the tyme dempne the tyme, for the dayes are euell.
is spendig Wherefore, be ye not vnwyse but vnder-
the tyme stande what the wyll of the Lorde is, and
well. be not dronke wth wyne, wherein is exces,
collo. iii. c. but be fulfilled wth the spirite, speakyng
Roma. vii. vnto poure selues in psalmes, and hym-
1. Thes. ii. nes, and psutual songes, singyng and ma-
Col. iii. kyng melody to the Lorde in poure hertes
Pla. xxi. a geuyng thanks alwayes for all thynges
vnto God the father in the name of our lord
Jesu Christe, submytting poure selues one
to an other in the feare of God. &

Gene. ii. d. Women submit poure selues vnto poure
1. cor. x. a. owne husbandes, as vnto the Lorde. For
Ephe. i. d the husbande is the vynes head, euen as
Christe is the heade of the congregacion,
and the same is the sauoure of the bodie.

*** Col. iii. c.** Therefore as the congregacion is in sub-
1. Pet. iii. a leccion to Christe, lyke wyse let the wyues
Husbades be in subieccion to thei husbandes in all
thynges. Husbandes loue poure wyues, e-
uen as Christe loued the congregacion, &
gaue hym selfe for it, to sanctifie it, and
clensed it in the fountayne of water tho-
rowe the worde, to make it vnto hym selfe
a glorious congregacion wthout spote
or wrinkle, or any such thyng: but that it
should be holy and wthout blame.

Baptisme So oughte men to loue thei wyues, as
laureth tho thei owne bodyes. He that loueth hys
row the wyue, loueth hym selfe. For no man in euer yet
word: that hated hys owne flesch, but norseth & che-
risseth it euen as the Lorde doth the con-
gregacion. For we are members of hys bo-
dy of hys fleshe, and of hys bones. For
this cause shall a man leaue father and mo-
ther, and shall continue wth his wyue, and
two shall be made one flesch. This is a great
secrete, but I speake betwene Christ and
the congregacion.

Gene. ii. d. Neuerthelesse do ye so, that euerye one
Wat. xii. a of you loue hys wyfe truely, euen as hym
Mark x. a selfe. And let the wyfe se that she feare hir
1. Thes. v. b. husbande.
Ephe. v. g.

The. vi. Chapter.

Che declareth the duties of chyldren and ser-
uantes, seruauntes and masters, then exhor-
teth he them to constancke, byserpyng how
charp a batayle is ordayned for the fawth-
ful, and what weapons ther must vse therein.
At last he treateth certayne pryuate matters,
and commendeth Tychicus.

Children. **C*** Chyldren obeye poure fathers & mo-
Collo. iii. b thers in the Lorde: for so is it ryght. &
Honour thy father & mother, that is
the fyrste commaundemente that hath a-
nye promes, that thou maiest be in good e-
state, and lyue longe on the earth. And ye
fathers, moue not poure chyliden to wrath
but & hyng them vp wth the lord and
informacion of the lorde.

to the Ephe. Chap. vi.

Seruauntes be obedient vnto your cat-
nail masters, wth feare and tremblng, in
spnglens of your hertes, as vnto Christe:
not wth scrupce in the eye spnght, as men
pleasars, but as the seruauntes of Christ,
doynge the wyl of God from the hert, wth
good wyl seruyng the Lord, and not men.
And remember that what soeuer good thyng
any man doth, that shall he receyue agayne
of the Lord: whether he be bond or fre. And
ye masters, do euen the same thynges vn-
to them, puttng away thretemyng: and
remember that eue a pour master also is in
heauen, nether is ther any respect of per-
son wth hym.

*** Finally** my brethren, be stronge in the
Lord, and in the power of hys myght put
on the armour of God, that ye may stand
stedfast agaynst the craftye assautes of the
dyuyl. For we wrestle not agaynst fleshe
and bloude: but agaynst rule, agaynst po-
wer, & agaynst worldly rulers of the dark-
nes of this worlde, agaynst spiritual wic-
kednes, for heauenly thynges. For this
cause take vnto you the armour of God,
that ye may be able to resist in the euil day,
and stand perfect in all thynges.

Stand therefore, & your loines gird
about wth veritie, haunge on the breste
plate of ryghteousnes, shooed wth sho-
wes prepared by the Gospell of peace. A-
boue all take to you the shield of fapth wher-
wyth ye maye quench all the fyre dartes of
the wycked. And take the helmet of salua-
cion and the swearde of the spirite, whiche
is the word of God. & And praye alway-
es wth al maner prayer and supplicacion
and that in the spuite, and watch ther vnto
with instance and supplicacion for al sain-
tes, and for me, & that vtterance maye be
geuen vnto me, that I maye ope my mouth
boldely, to vtter the secretes of the Gos-
pell, wherof I am a messenger in bondes,
that therein I maye speake liely, as it beco-
meth me to speake.

But that ye may also know what condi-
cion I am in, and what I do, Tychicus my
deare brother and fapthfull minister in the
Lord, shall shewe you of all thynges, whom
I sent vnto you for the same purpose, that ye
myght knowe what case I stande in, and
that he myght comfort your hertes.

Peace be wth the brethren, & loue, wth
fapth from God the father and from the
Lorde Iesus Christe. Grace be wth all
them which loue our Lord Iesus Christ in
puernes. Amen.

C Sente from Rome vnto the
phesians by Tychicus.

The prologe vpon the e- pistle of S. Paule to the philip- pians.

Paul prayeth the philippians, and ex-
horteth them to stande faste in the true
fawth, and to encrease in loue.

And because that the false prophetes
are

Ecc. iii. b.
Deut. iii. b.
Fathers
Collo. iii. b.
Eues. ii. c.
1. Pet. ii. c.
Christ hath
purchased
a rewarde
for althyn-
ges.
1. Ps. xix. c.
1. Pet. ii. c.
Rom. ii. b.
Eccl. xix. b.
Col. iii. c

W.
Shipsters

The ar-
mour of
god folow-
eth veritie
the shoes
of a sted-
fast pur-
pose to fol-
low the
Gospell:
fapth, the
helmet of
saluacion,
the worde
of God
whiche is
the sword.
Take. iii. c.
1. Pet. ii. c.
Lu. xiii. a.
1. Thes. v. d.
Collo. iii. a.

And he alwayes to impugn and destroye the true sayth, he warneth them of such worke lea-
ners of teachers of workes, and playeth Epaphroditus. And all this both he in the first and second Chapters.

In the third he reprooveth saythles and mans
eyghtroulnes whych falle Prophets teach and
maintayne. And he setteth him for an ensample,
howe that he hymselfe had lyued in such false
eyghtroulnesse and holynes vnebeueable, that
was so that no man coulde complayne on him,
and yet now setteth naught thertby for Chri-
stes eyghtroulnesse sake. And finallye affirmeth
that such false Prophets are the cunnages of
the crosse, and make theyr beilles theyr God.
Further then they may safely and without per-
pill and sufferynge, wyl they not preach Christ.

The epistle of saynt Paule vnto the philippians.

The first Chapter.

In the first he playeth theyr sayth and constan-
cy. Then exhorteth he them not to be offen-
ded wth hys trouble, for as muche as more
prospite thyn bynderaunce maye happen to
the Gospell thertbyough: and that he was
redy to dye for Christ. Then exhorteth he
them to walke accordyng to theyr calling.

2



Paul and Timotheus the
seruauntes of Iesu Christ:
to al the Saints in Christ
Iesu, which are at Philip-
pos with the Bishops and
Deacons. Grace be wth
you and peace from God

Bishops.
Deacons.

Roma. i. b.
Collo. i. a

our father, and from the lord Iesus Christ.
I thanke my God with al remembrance
of you alwayes in my prayers for you, and
praye with gladnes, because of the felow-
ship which ye haue in the Gospell from the
first daye vnto now: and am surelye certy-
fied of this, that he which beganne a good
worke in you, shall go forth with it vntill
the daye of Iesus Christ, as it becometh me
so to iudge of you all, because I haue you
in my hert, & haue you also euery one copar-
tions of grace with me, even in my bonds,
as I defend and stablish the Gospell.

13

For God beareth me record how great-
ly I longe after you all from the very hert
rote in Iesus Christ. And this I pray, that
poure loue maye increase more and more in
knowledge, and in al feling, that ye might
accept things most excellent, that ye might
be pure, and such as should hurte no mans
conscience, vntill the daye of Christ, filled
with the frutes of rightuousnes, whiche
frutes come by Iesus Christ vnto the glo-
ry and laud of God. I

I would ye vnderstode brethren that my
business is happened vnto the greater fur-
thering of the Gospell. So that my bondes
in Christ are manifest thorow oute all the
iudgement hal, & in all other places: In so

much that many of the brethren in the lord
are boldened thorow my bondes: and dare
more largely speke the word wthout fear.
Some there are which preach Christ of en-
ue and strife, and some of good will. The
one part preacheth Christ of strife, and not
purely: supposyng to adde more aueritie
to my bondes. The other parte of loue, be-
cause they se that I am set too defende the
Gospell.

What then? So that Christ be preached
all maner wayes, whether it be by occasiō,
or of true meaning, I therein hope: and wyl
lop for I know that this shal chaunce to
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I shalbe ashamed: but that with all confre-
dence as alwayes in times past, even to
now Christ shalbe magnified in my bodye,
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Christe is to me lyfe, and death is to me a-
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If it chaunce me to lyue in the flesh, that
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lesse to abyde in the flesh is more needfull
for you: And this am I sure of that I shal
abide, & with you al continue for the furthe-
rance & lop of pour faith, that ye maye more
abundantly reioyse in Iesus Christ thow
me, by my commyng to you againe.

Only let pour conuersacion be as it be:
cometh the Gospell of Christ: that whe-
ther I come and se you, or els be absent, I
maye yet heare of you, that ye continue in
one spirit, and in one soule, labouringe as
we do, to mainteyne the sayth of the Gos-
pell, and in nothing fearing pour aduersa-
ries: whiche is to them a token of perdition;
and to you of saluacion, and that of God.
For vnto you it is geuen, that not onely ye
should beleue on Christ: but also suffer for
his sake, & haue even the same fight which
ye sawe me haue, and now heare of me.

The ii. Chapter.

He teacheth theyr callinge to be this,
that they lorned in true concord, shoulde laye
awaye all pryde and dysdayne, accordyng to
Christes example, of whose mystery he dyspa-
tereth a whyle. Then he promyseth that Timo-
theus shal come vnto them, and commendeth
Epaphroditum.

If there be among you any consolacyon
in Christ, if ther be any confortabill loue,
if ther be any fellowship of spirit, if there
be any compassion or mercy, fulfil my ioye,
that ye drawe one way, hauinge one loue,
beynge of one accorde, and of one mynde,
that nothyng be done thorow strife or bryn-
gloze, but that in mekenes of minde euerye
man esteeme other better then hym selfe,
and that no manne consider his owne, but
what is mete for other.

Let the same mynde be in you, that
A q q q. ii. was

ii. Cor. i. b.

ii. Cor. v

Ep. i. iii. a.

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Lette the same mynde be in you, that
A q q q. ii. was

Bishops.
Deacons.

Roma. i. b.
Collo. i. a

ii. Cor. i. b.

ii. Cor. v.

Ep. i. iii. a.

Tribula-
ciō is a to-
ken of sal-
uacion to
the true
beleuers.

was in shewe Iesus: Whiche beynge in
the shape of wood, and thought it not rob-
berye to be equall wth God, steuerche-
les, he made him selfe of no reputacon,
and toke on hym the shape of a seruaunte,
and became lyke vnto him, & was founde
in his apparell as a man. He humbled hym
selfe, and became obedient vnto death, eue
the death of the crosse.

Wherefore God hath exalted him, and
geuen him a name aboue al names: that in
the name of Iesus shoulde ^e euerie knee
bowe, both of thynges in heauen, and thin
ges in earth, and thynges vnder the earth:
and that all tounses shoulde confesse that
Iesus Christ is the ^e Lord, vnto the praise
of God the father. **R**

Wherefore my dearly beloved, as ye haue
alwayes obeyed, not when I was presente
onely, but nowe muche more in myne ab-
sence, euen so worke out your owne, & sal-
uacion wpth feare and tremblinge. * For
it is God whiche worketh in you both the
will and also the deede euen of good will.

* Do all thyng without murmuring and
dysputynge, that ye maye be faultles and
pure, and the sonnes of God without re-
buke, in the middes of a croked and a per-
uerse nation, among which se that ye shine
as lightes in the world, holdynge faste the
word of lyfe, vnto my reioysynge in the day
of Christ, that I haue not runne in vayne,
neither haue laboured in vayne. Yea, and
(b, though) I be offered vpon the offer-
tyng and sacrifice of youre fayeth, I re-
ioyse, and reioyse wth you all. For the
same cause also reioyse ye, and reioyse ye
wth me.

I truste in the Lorde Iesus for to sende
Timotheus shortly vnto you & that I also
maye be of good comforte, when I knowe
what case ye stande in. For I haue no man
that is so lyke mynded to me, whiche wth
so pure affection careth for youre matters.
For all other seeke their owne, and not that
whiche is Iesus Christes. Ye knowe the
proue of him, howe that as a sonne wth
the father, so wth me bestowed he hym self
laboure vpon the Gospell. Him I hope to
sende asone as I know how it wil go with
me: I truste in the Lord, I also my self shal
come shortly.

I supposed it necessarie to sende brother
Epaphroditus vnto you, my companion in
laboure, and fellow souldier, poure Apostle
and my minister at my needes. For he lon-
ged after you, and was full of heauynes,
because that ye hadde hearde saye, that he
should be specke. And no dout he was sicke,
and that nyc vnto death. But God had mercy
on him, not on him onely, but on me also,
lest I should haue had sorow vpon sorowe.

I sent him therfore the diligent lare, that
when ye should se him, ye mighte reioyse a-
gaine, & I might be the lesse sorowful. I re-
ceiue him therfore in the lord with al glad-
nes, and make much of suche, because that

for the worke of Christ he went so far, that
he was ype unto death, & regarded not his
selfe, to fulfill the seruice whiche was la-
ying on your part toward me.

(e) As re be caused stein lynn thorough fapeth:
to worke accordinge to the cōsumante, vntill
ye come to the laluaed of glosp. For if ye cease
working, the spyrte queneth agayne, and ye
cease to be partakere of the promyses

(b) he maketh here two offerings or sacrifices. They sayeth the one, and himselfe the other. They sayth, in that he hadde offered them vnto God as the frutes of hys preachyng. himselfe, if it should please God, that he for the true preachyng of the Gospell vnto them, should be put to the cruel tormentes of death. Whych thyng he refused not, trustyng that thercof he myghte make them worthy of God.

¶ He warneth to take heed of those whiche mingled the law wth the Gospel, for so much as whatsoever it were that had the name of þe most excellent righteousness in the world was but refuse, if it were compared wth Christ: Therfore he biddeth them follow him a continuall waynde, and to auoide false teachers, whom he paynteth oute in theyr countours.

Moreouer my brethren, reieyce in the
Lorde. It greuethe me not to write
one thyng often to you. For to you
it is a sure thyng. Beware of dogges, be-
ware of euill workers. Beware of dissenci-
on. * For we are circumcised which (a) wor-
shipp God in the spirit, & reioyce in Christe
In su, and haue no confidence in the fleshy:
though I haue whereof I mighte reieyce
in the fleshe. If any other man thinke that
he hath wherof he might trust in the fleshe,
much more I, excommunicated the eight daies,
of the kynred of Israel, of the tribe of Ben-
iamin * an Hebrue borne of the Hebrues, &
as concerning the lawe, a pharisee: and as
concernynge feruentnes, I persecuted the
congregacion: and as touchynge the righ-
tuousnes whych is in the lawe, I was un-
rebukeable.

* But the thynges that were bauntage
vnto me, I counted losse for Chyestes sake.
Yea I thynke all thyngs but losse for that
excellent knowledge sake of Chyeste Iesu
my Lorde. For whom I haue counted all
thyngs losse, & do iudge them but dounge,
that I myght wyne Chyeste, and myghte
be founde in hym, not hauing myne owne
rightuousnes, whiche is of the lawe: but
that whych spryngeth of the fapth whiche
is in Chyeste, I meane the rightuousnes
whych commeth of God thezowe fapth, in
knowpnce hym and the vertue of hys re-
surreccyon, and the felowshyppe of hys
passions, that I myghte be consoun-
de vnto hys death, if by anye meanes I
myght attayne vnto the resurreccyon from
death.

Not as though I had already attained to it, either were already perfect: but

**Work out
your own
salvation.**

though
be offered.

Roma. id. b
 Ephesi. id. c
 Thon. id. c
 Roma. id. c

for the
the first
and the

that, said,

Iokenot on þ wor- kes that I haue done: but what I lack of þ perfect- nes of Chaste. I follow, if that I may comprehend that, wherin I am comprehended of Christ Jesu. Brethren, I counte not my selfe that I haue gotten it, but one thyng I sape: I forget that which is behynd, and stretch my selfe vnto that which is before, & prease vnto the marcke appointed, to obtayne the reward of the high calling of God in Christ Jesu. Let vs therefore as manpe as be perfect, be thus wise minded: & if ye be other- wise minded, I praye God open euen thyng vnto pou. Neuerthelesse in that wherunto we are come, lette vs procede by one rule, that we may be of one accord.

D Brethren, be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. For manpe walke (of whom I haue tolde pou often, & nowe tell pou weping) that they are the enemies of the crosse of Christ: whose endes damp- nation, whose God is theyr belly, & whose gloire is their shame, which are worldlie minded. But our conuersacion is in heauē, from whence we loke for a Saviour, euen the lord Jesus Christ, which shal change our vile bodies, that they may be fashioned like vnto his glorious body, according to the workyng, wherby he is able to sub- due all thynges vnto himselfe.

If we be like Christ in conuer- sacion, we shal be like hym in glory.
1. Cor. xv. 5
Wo. x. 1

The Notes.

(a) We worship God in sprynte thowgh soreth and lone. We reioyce that Christ hath redeemed vs, and traile not in our owne workes. He onely is our righteousnes, and for his sake our synnes are forgiven vs, and for his sake, our good workes are accepted, which shal we be dam- nable, for the synne that is in them.

The iii. Chapter.

Whe exhorte them to constancy, then ad- deth he certayne peculiar thynges contey- nyng in them concord and other vertues mete for a Christian. Last he thankeyth them for the rewarde that was sente hym, and geueth them salutations.

Therfore my brethren dearly beloued & longed for, my rope and croune, so con- tinue in the Lorde, ye beloued. I pray Euodias, and beseech Sentpches that they be of one accorde in the Lorde. Yea and I beseeche the faithfull pock felow, help the women which laboured with me in þ Gos- pell, and with Clemente also, and wpth o- ther my labourer felowes: whose names are in the boke of lyfe.

Of þ boke of lyfe is spoken in the. psal. lxxviii.
Luce. x. c
Apo. xvi. b
1. Tes. v. d

Reioice in the Lorde alwaye, and agayne say reioice. Let your softnes be knowne to all men. The Lorde is euen at hande. Be not carefull, but in all thynges shewe your petition vnto God in praye and supplica- cion, with geuynge of thanckes. And the peace of God which passeth all vnder- standynge, kepe your hertes and myndes in Christ Jesu. &

Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are ho- nestie, whatsoeuer thynges are iuste, what- soeuer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges

are of honest report: if there be any vertu- ous thyng, if there be any laudable thing, those same haue ye in your munde, whiche ye haue both learned and receiued, hearde and also sene in me: those thynges do, and the God of peace shal be with you. I re- ioice in the Lord greatly, that nowe at the last ye are reuined againe to care for me, in that wherein ye were also carefull, but ye lacked opportunitie. I speake not because of necessitie, for I haue learned in what- soeuer estate I am, to therewith to be con- tent. I can both cast doune my selfe, I can also excede. Euery wher, and in all thynges I am instructed, bothe to be full, and to be hongry: to haue plentie, and to suffer nede. I can do all thyngs thorow þ help of Christ which strengteth me. Notwithstanding ye haue well done, that ye beare part wpth me in tribulacion.

1. Tim. v. 6

Ye of ischippus know that in the be- gynnynge of the Gospell, when I departed from Macedonia, no congregacion bare part wpth me, as concerning geuynge and receyving, but ye onely. For when I was in Thessalonica, ye sente once and after- warde agayne vnto my needes: not that I desire giftes, but I desire abundant fruit on your part. I receyued all, and haue plen- ty, I was euen fylled after that I had re- ceyued of Epaphroditus, that which came from you, an oboure that smelleth swete a sacrifice accepted and pleasant to god. God fulfill youre nedes thowgh we hys gloriouse riches in Jesus Christ. Vnto God and our father be prayse for ever- more. Amen.

Rom. xii. a
1. Cor. xiii. c

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Wo. x. 17
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The Epistle of S. Paul

In the second, he warneth them of mens doctrine, and describeth the false prophetes too the uttermost, and rebuketh them accordingly. In the third, he exhorteth to be fruitful in þe pure sayeth wþ all manner of good workes one to another, and describeth all degrees, and what theyr duties are.

In the fourth, he exhorteth to praye, and also to praye for hym, and salueth them.

The cpyllle of saynt Paul the Apostle vnto the Colossians.

The first Chapter.

In the first chapter, he exhorteth to the faith, hope, and charite wherby they had learned of the Gospell. Then describeth he Christe more at large, teachyng þe we haue saluacion frely by hym, through whom the lord hath poured al plen teoulnes vpon vs.



Paul an Apostle of Iesu Christe by the wil of God, and brother Timotheus. To the saintes whiche are at Colossa, and brethren that beleue in Christe.

* Grace be wþ you and peace from God our father, and from oure Lord Iesus Christ.

¶ We geue thankes to God the father of our Lord * Iesus Christ, alwayes prayyng for you, sence wee hearde of poure sayeth wherby pe haue in Christe Iesu, and of the loue whiche pe beare to all saintes, for the hopes sake whiche is laped vp in flore for you in heauen, of wherby hope pe haue herd before by the true worde of the Gospell, which is come vnto you euen as it is vnto al the worlde, and is fructefull, as it is among you, from þe first day in the which pe heard of it, and hadde experyence in the grace of god in the truth, as pe learned of Epaphras our deare fellow seruante, which is for you a faithfull minister of Christe, whiche also declared vnto vs poure loue, wherby pe haue in the spyrte. For this cause we also, sence that daye wee hearde of it, haue not ceased prayyng for you, & desyring that pe mighte be fulfilled with the knowledge of his wil, in all wysdome and spirituall vnderstandyng, that pe mighte walke worthy of the Lord in all thynges that please him, being fructifull in all good workes, and encreasyng in the knowledge of God, strengthened with al might thorow his glorious power, vnto all patience and long sufferynge, with ioyfulnes geuyng thankes vnto the father, wherby he hath made vs mete to be partakers of the inherytaunce of sayntes in lyghte.

¶ Wherby he hath deliuered vs from þe power of darckenes, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redempcion thorow his bloude,

to the Colossy. Chapt. i.

that is to save the forgyuenes of synnes & our redemption which is the ymage of the invisible God, by whom were all thynges created, thynges that are in heauen, and thynges that are in earth: things visible & things invisible, whether they be maistie of Lordship either rule or power. Al thynges are created by him and in him, and he is before al thynges, and in him al thynges haue their being.

And he is the head of the body, that is to sayt of the congregacion: he is the begynnyng & first begotten of the dead, that in all thynges he mighte haue the preeminence. For it pleased the father, that in him should all fulnes dwell, and by hym to reconcile al thyng vnto him selfe, and to set at peace by him thorow the bloude of his crosse, both thynges in heauen and thynges in the earth.

And you, which were in tymes past straungers & enemies, because your myndes were set in euil workes, hath he now reconciled in the bodye of his fleshe thorow death, to make you holy, vnblynded and without fault in his own sight, if ye continue grounded and stablished in the sayeth, and be not moued away from the hope of the Gospell, wherof ye haue heard, how that it is preached among all creatures which are vnder heauen, wherof I Iesu am made a minister. Now hope I in my sufferynge which I suffer for you, and fulfill (a) that which is behinde of the passions of Christe in my fleshe for his bodyes sake, which is the congregacion, wherof I am made a minister according to the ordinance of god, which ordinance was geuen me vnto youward, to fulfill the worde of God, that minister he had sence the world beganne, and sence the begynnyng of generacions: but now is opened to his sayntes to whom God wold make knowne the glorious riches of his mystery among the gentyles, wherby riches is Christe in you the hope of glorie, whom we preache, warning all men and teaching all men in all wysdome, to make al menne perfect in Christe Iesu. Wherewith I also labour and stryue, eue as far forth as his working worketh in me, mightely.

The Notes.

(a) For the passions or sufferynge wherby he sustained for our synnes. For therein wanted no change. They were a sufferyng ransome for þe syns of the whole worlde. But these passions and sufferynge were the paynfull trauayles in prayyng to the people the Gospell, and the persecutions that folowe the same. And these sufferynge are not yet at an ende. For all the true preachers do yet and shall to the worldes ende suffer in this sort: for the body of Christe, that is his congregacio. For as they persecuted Christe, so shall they persecute his true preachers.

The ii. Chapter.

¶ After that he hath got the first chapter, he exhorteth them that they slide not from the perfect doctrine of the Gospell to philosophicall subtilties, and Jewe the fables, wherewith

our redemption is the forgyuenes of synnes of synnes Heb. i. c.

Ephes. i. d. and. v. c. i. Cor. xv. c. He is the first & hath the glorie & new life of the resurrection.

Rom. i. i. c. ii. Cor. v. d. i. Rom. v. a. Ephes. i. c. Coloss. ii. c.

ii. Cor. i. c. Ephes. iii. d.

A true apostle would haue al me perfect in the knowledge of Christ and of his doctrine.

Ephes. i. c. b. math. xi. d. ii. Cor. i. c. c. Ephes. i. d.

That was behinde in the passions of Christe.

Galat. i. d. Ephes. i. d.

Phil. i. a. i. Cor. i. a. Roma. i. b. Phil. p. i. a. Ephes. i. d. Wher the faith of Christ is, there is loue to the brethren.

Col. iii. a.

Ephes. i. d.

Iohn. xv. c.

Ephes. i. d.

The epistle of S. Paul

inoughly vehementlye againste those that teach such thynges, aduysing agayne that all fulnes is in Christ.

I Would ye knewe what fighting I haue for youre sakes, and for them of Laodicea, & for as manie as haue not seene my person in the fleshe, that they herts might be comforted and knit together in loue, & in all riches of full vnderstandynge, for to knowe the mysterie of God the father and of Christ, in whom are hid all the treasures of wysdome and knowledge. * This I say least any man should begyle you wth emptyng wordes. For though I be absent in the fleshe, yet am I presente wth you in the spyrte, toyinge and beholding the order that ye kepe, and your stedfast fapth in Christ. As ye haue therfore receiued Christ Iesus the Lord: euen so walke, robed and buipt in hym, and stedfast in the fapth as ye haue learned, and therin be plentuous in geuyng thankes.

Beware lest any man come and spoyle you thow philosophy and disceptfull vanitie, thow the tradycions of men, and ordynauces after the worlde, and not after Christ. For in hym dwelleth all the fulnes of the Godhead (a) body, and ye are complete in him whiche is the heade of all rule and power, in whom also ye are crucified wth circumcision made wth his out handes, by puttyng of the spynful body of the fleshe thow the circumcision that is in Christ, in that ye are buried wth him thow baptism, in whom ye are also risen agayne thow fapth, & is wrought by the operation of God which raised him from death.

And ye whiche were dead in sinne thow the uncircumcision of your fleshe, hath he quickened with hym, and hath forgiven vs all our trespasses, & hath put out the hand wrytyng that was agaynst vs, cancelled in the lawe witten, and that hath he taken out of the way, and hath fastened it to his crosse, and hath spoiled rule & power, and hath made a shewe of them openly, and hath triumphed ouer the in his owne person.

Let no man therfore trouble youre consciences about meat and dryncke, or for a piece of an holy day, as the holy day of the newe Moone or of the Sabothe dayes, * which are nothing, but shadowes of thyngs to come: but the body is of Christe. Let no man make you shoke at a wronge marche, whiche after his owne pynagion walke in the humblenes and holynes of angels, thyngs whiche he neuer sawe, causelesse putt by wth his fleshy minde, & holdeth not the heade, wherof all the body by ioyntes and couples receiueith nourishment, and is together, & encreaseth wth the increasynge that cometh of God.

Wherfore if ye be dead wth Christ fro the ordinaunces of the worlde, wher as though ye yet liue in the world, are ye led

to the Colos. Chap. iii. Fo. xliii.

with tradicions of them that saye: Touch not, tast not, handle not, whiche al perthe with the vsinge of them, and are after the commaundements and doctrines of men: which thyngs haue the similitude of wysdome in chosen holynes and humblenes, & in that they spare not (c) the body, & do the fleshe no worship vnto his nede.

The Notes.

(a) That is, verely and in dede, not in shadowes, so that when ye haue hym, ye ought not to follow the shadowes of Moyses law, or the entymementes or iudgements of mannes wysdome. But haueing hym in whom dwelleth the fulnes of the Godhead body, that is to saye: verely, you maye no longer now beholde figures, and doubtfull promyses, but embrace faithfully the sonne of God, who is also very God of the substance of the father, and very man of the substance of Mary the vyrgin.

(b) The lawe is our hand wrytynge, in that the conscience setteth to his scale, subscribyng and consentynge that the lawe is iuste, and we synners. Whiche lawe (conscience dampnacion) is taken away by Christ, in all them that vnfeignably beleue and trust in hym.

(c) This body, is the performance of all the thynges that were prefigured in the olde lawe.

The. iii. Chapter.

He exhorteeth them to despyse earthly thynges, and care for the heauynly, then nameth he certayne vices whiche they shuld refraine, commendynge hyghlye charitye and encreasynge of Gods word. Laste he appoynteth the lawes of marriage, and the duties of chyldren and fathers, of seruants and maisters.

If ye then be risen agayne with Christe, seeke those thynges whiche are aboue, wher Christ sitteth on the righte hande of God. Set your affectyō on thyngs that are aboue, and not on things which are on the earth. For ye are dead, and your lyfe is hid with Christ in God. Wher Christ which is our lyfe, shall leue hym selfe, then shall ye also appeare with hym in glory. For if therfore your members which are on the earth, fornicacion vncleannes, vnnatural lust, euell concupiscence, and couetousnes which is worshyping of Idols: for which thynges takes the wrath of God cometh on the children of vbelefe. In whiche thynges ye walked once when ye liued in them. But nowe put ye also awaye from you all thynges, wrath, fearesnes, malicousnes, cursed speakynge, and splethyspeaking out of your mouthes. Ipe not one to another, that the old man wth his workes be put of, and the new put on, whiche is renued in knowledge after the pynage of hym that made hym, wher is neither Gentill nor Jewe, circumcision nor uncircumcision, Barbarous or Sathan, bonde or free: but Christ is all in all thynges.

Now therfore as elect of God, holy and is Christe beloued, put on tender meete, kyndnes, to another humblenes of mynde, mekenes, long suffering, forbearing one another, and forgeue up one another, if any man haue a quarrell to another, eue as Christ forgave you,

make the Christ, not other name to be saued by.

Body.

Hand wrytynge.

The body.

Al the merce that is sette forth in the two upper chapters is promised to the onely that will folowe Christ, & lyue as hereafter foloweth. These matters must be slayne. Ephe. ii. 8 Rem. vi. 8 Eph. iii. 8 1 Pet. i. 8 Gal. vi. 8 Euery man

The epistle of S. Paul

inoughly vehementlye againste those that teach such thynges, aduising agayne that all fulnes is in Christ.

I Would ye knewe what fighting I haue for youre sakes, and for them of Laodicea, & for as manie as haue not seene my person in the fleshe, that they herts might be comforted and knit together in loue, & in all riches of full vnderstandynge, for to knowe the mysterie of God the father and of Christ, in whom are hid all the treasures of wysdome and knowledge. * This I say least any man should begyle you wth emptyng wordes. For though I be absent in the fleshe, yet am I presente wth you in the spytte, toyinge and beholding the order that ye kepe, and your stedfast fapth in Christ. As ye haue therfore receiued Christ Iesus the Lord: euen so walke, robed and buipt in hym, and stedfast in the fapth as ye haue learned, and therin be plentious in geupnge thanckes.

Beware lest any man come and spoyle you thow philosophy and discreffull vanitie, thow the tradycions of men, and ordynauces after the worlde, and not after Christ. For in hym dwelleth all the fulnes of the Godhead (a) body, and ye are complete in him whiche is the heade of all rule and power, in whom also ye are crucified wth the circumcision made wth the out handes, by puttyng of the spynful body of the fleshe thow the circumcision that is in Christ, in that ye are buried wth hym thow baptism, in whom ye are also risen agayne thow fapth, & is wrought by the operation of God which raised him from death.

And ye whiche were dead in sinne thow the uncircumcision of your fleshe, hath he quickened with hym, and hath forgiven vs all our trespasses, & hath put out the hand wrytyng that was agaynst vs, cancelled in the lawe witten, and that hath he taken out of the way, and hath fastened it to his crosse, and hath spoiled rule & power, and hath made a shewe of them openly, and hath triumphed ouer the in his owne person.

Let no man therfore trouble youre consciences about meat and dryncke, or for a piece of an holy day, as the holy day of the newe Moone or of the Sabothe dayes, * which are nothing, but shadowes of thyngs to come: but the body is of Christe. Let no man make you shoke at a wronge marche, whiche after his owne pynagion walke in the humblenes and holynes of angels, thyngs whiche he neuer sawe, causelesse putt by wth his fleshy minde, & holdeth not the heade, wherof all the body by ioyntes and couples receiueith nourishment, and is together, & encreaseth wth the increasynge that cometh of God.

Wherfore if ye be dead wth Christ fro the ordinaunces of the worlde, wher as though ye yet liue in the world, are ye led

to the Colos. Chap. iii. Fo. xliii.

with tradicions of them that saye: Touch not, tast not, handle not, whiche al perthe with the vsinge of them, and are after the commaundements and doctrines of men: which thyngs haue the similitude of wysdome in chosen holynes and humblenes, & in that they spare not (c) the body, & do the fleshe no worship vnto his nede.

The Notes.

(a) That is, verely and in dede, not in shadowes, so that when ye haue hym, ye ought not to follow the shadowes of Moyses law, or the entymementes or iudgeynge of mannes wysdome. But haue hym in whom dwelleth the fulnes of the Godhead body, that is to saye: verely, you maye no longer now beholde figures, and doubtfull promyses, but embrace fastly the sonne of God, who is also very God of the substance of the father, and very man of the substance of Mary the vyrgin.

(b) The lawe is our hand wrytynge, in that the conscience setteth to his scale, subscribyng and consentynge that the lawe is iuste, and we synners. Whiche lawe (conscience dampnacion) is taken away by Christ, in all them that vnfeignably beleue and trust in hym.

(c) This body, is the performance of all the thynges that were prefigured in the olde lawe.

The. iii. Chapter.

He exhorteeth them to despyse earthly thynges, and care for the heauynly, then nameth he certayne vices whiche they shuld refraine, commendynge hyghlye charytee and encreasynge of Gods word. Laste he appoynteth the lawes of marriage, and the duties of chyldren and fathers, of seruantes and maisters.

If ye then be risen agayne with Christe, seeke those thynges whiche are aboue, wher Christ sitteth on the righte hande of God. Set your affectyō on thyngs that are aboue, and not on things which are on the earth. For ye are dead, and your lyfe is hid with Christ in God. Wher Christ which is our lyfe, shall leue hym selfe, then shall ye also appeare with hym in glory. For if therfore your members which are on the earth, fornicacion vncleannes, vnnatural lust, euell concupiscence, and couetousnes which is worshyping of Idols: for which thynges takes the wrath of God cometh on the children of vbelefe. In whiche thynges ye walked once when ye liued in them. But nowe put ye also awaye from you all thynges, wrath, fearesnes, malicousnes, cursed speakynge, and splytly speaking out of your mouthes. Ipe not one to another, that the old man wth his workes be put of, and the new put on, whiche is renewed in knowledge after the pynage of hym that made hym, wher is neither Gentill nor Jewe, circumcision nor uncircumcision, Barbarous or Sathan, bonde or free: but Christ is all in all thynges.

Now therfore as elect of God, holy and is Christe beloued, put on tender meete, kyndnes, to another humblenes of mynde, mekenes, long suffering, forbearing one another, and forgeue up one another, if any man haue a quarrell to another, eue as Christ forgave you,

make the Christ, nor other name to be saued by.

Bodyly.

Hand wrytynge.

The body.

Al the mercie that is sette forth in the two upper chapters is promised to the only that will folowe Christ, & lyue as hereafter foloweth. These matters must be slayne. Ephe. ii. 8 Rem. vi. 8 Eph. iii. 8 1 Pet. i. 8 Gal. vi. 8 Euery man

The Epistle of Saint Paul

mat. xxi. d. euen so do ye. About all these thynges put
on loue which is the bonde of perfectnes.
And the peace of god rule in your hertes, to
the whiche peace ye are called in one body.
And let that ye be thankfull. Let the word
of Christ dwell in you plentifully in all wis-
dome. Teache and exhorte your owne fel-
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ing in your hertes to the lord. And all thin-
ges, whatsoeuer ye do in word or dede do
it in the name of the lord Iesu, geuyng
thanks to God the father by him.

Wives. **Wives** submit your selues vnto your
owne husbands, as it is comely in the lord.
Husbands loue your wives, and be not
bitter vnto them. Children obey your fa-
thers and mothers in the lord. For that
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sperate mynd. **Seruauntes** be obedient
vnto your bodily maisters in all things, not
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euer ye do, do it hertely, as though ye dyd it
to the lord, and not vnto men: for as muche
as ye know that of the lord, ye shal receiue
the reward of inheritance, for ye serue the
lord Christ.

But he that doth anye wrong, shal receiue
for the wrong that he hath done. For ther
is no respecte of persones with God. Ye
maisters do vnto your seruants that which
is iust and equal, for ye knowe that ye
also haue a maister in heauen.

The iii. Chapter.

Here he begynneth the other parte of his
Epistle, in which he exhorteth them to prynci-
pall in true religyon, though purpse of
lyfe, innocency, and mutuall loue. Then he
forbyddeth pldence and curysitie. Laste he
disputeth of the deade, and of the resurreccyon
of oure bodies.

Continue in prayer and watche in the
same wyth thanks geuyng, praying
also for vs that God open vnto vs
the doore of biterance, that we maye speake
the misterie of Christ (wherefore I am also
in bondes) that I may vtter it as it becom-
meth me to speake.

Wake wisely to them that are without,
salte is þe and redeme the tyme. Lette your speach be
wisdom of alwaies well fauoured and powdered wyth
gods word. That ye may know how to aunswere
euerye manne. The deare brother Tychicus
shall tell you of all my busynes, whiche is
a faithfull minister, and fellow seruaunt in
the lord, whom I haue sente vnto you for
the same purpose, that he mighte knowe
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shewe you of all things, which are a doing
here. Aristarchus my prison folowe salu-
eth you. Marcus Barnabas Cassers son:
touchynge whom perseeued commaunde-
mentes. If he come vnto you, receiue him,

to the Collosy, Chap. iiii.

and Iesus whiche is called Justus, whiche
are of the circumcysion. These only at my
worke felowes vnto the kyngdom of god, to
whiche were vnto my consolacion. * Pa-
phas the seruaunt of Christ, whiche is one
of you, saluteth you, & alwaies laboureth
frequently for you in prayers, that ye maye
stand perfect and full in all that is the wyll
of God.

I beare him record that he hath a seruett
mynde toward you, and toward them of
Laodicia & them of Hierapolis. Deare Lu-
cas the physician greeteth you, and * De-
mas Salute the brethren whiche are of La-
odicia, and salute Nymphas and the con-
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The salutacion by the hand of me Paule.
Remember my bondes. Grace be wyth
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Sent from Rome by Tychicus
and Onesimus.

The Prologe

vpon the .i. Epylle of S.
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His Epistle byd Paul wyte of ex-
ceedynge loue and care: and praiseth
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The Epistle of Saint Paul

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nce and
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The .i. epistle of S. Paul The .i. epistle of saynt Paule vnto the Thessalonians.

The first Chapter.

The playfeth the Thessalonians, because þ
in so grete troubles, they hadde kepte the
fayeth, whych they hadde learned of hym, so
synccely and fullre, that they were an ex-
ample vnto all other.

A



Aule, Siluanus, and Ti-
motheus. Vnto the con-
gregation of the Thessa-
lonians. in God the father
in the Lord Jesus Christ.

* Grace be with you, and
peace from god our father
and from the Lord Jesus Christ.

We geue God thanckes alwayes for
you all, makynge mencyon of you in oure
prayers withoute ceasinge, and call to re-
membraunce your worke in the fayeth, and
labour * in loue and perseuerance in that
hope of oure Lorde Jesus Christ, in the
sight of God our father, because we know
brethren beloued of God, howe that ye are
electe. For our Gospell came not to you in
word * only, but also in power, and in the
holpe ghost, and in muche certaintie, as ye
knowe after what maner we behaued oure
selues amonge you, for your sakes.

And ye became folowers of vs of the
Lorde, and receyued the word wpth muche
affliccyon, with ioye of the holy ghost: so
that ye were an ensample to all that be-
leue in Macedonia and Achaia. For from
you sounded out the worde of the Lorde,
not in Macedonia and in Achaia onely:
but poute sayeth also whiche ye haue vnto
God, spied hym selfe abroade in all quat-
ters, so greatly, that it needeth not vs to
speake any thyng at all. For they them-
selues shewe of you what maner of entre-
ringe in we had vnto you, and howe ye re-
turned vnto God sed images, for to serue
the lypunge and true God, and for to loke
for hym sonne * from heauen. whom he rai-
sed from death: I meane Jesus whych de-
liueth vs from wyath * to come.

The .ii. Chapter.

He describeth hym doctryne mox at large
than he taught it them, not to praple him selfe,
but to exhoite them that they shal not fea their
fayeth and Godlynes, nor be moued through
thantoytie of those whych hadde persecuted
Christe and all hym Apostles.

For ye pour selues knowe * brethren of
our entraunce in vnto you, how that it
was not in bayne: but even after that
we had suffered before, and were * waine-
fullre entreated at Philippios (as ye well
know) then were we bolde in oure God to

to the Thess. Chap. ii. Fo. xciii.

speake vnto you the Gospell of God wpth
* much styrving. Our exhortacyon was not
to bring you to erroure, nor yet to vnder-
nes, neither was it with gyle: but as we
were allowed of God, that the Gospell
shoulde be commytted vnto vs: euen so we
spake, not as though we enteded to please
men: but God whych tryeth our hertes.

Nether was oure conuersacyon at anye
tyme with flatteringe wordes, as ye well
knowe, neyther in cloked couctoulines *
God is record: nether soughte we praple of
men neither of you, nor yet of anye other,
when we myght haue bene chargeable, as
the Apostles of Christe, but we were tender
amonge you: euen as a nourse cheriseth hir
chidren, so was our affection toward you:
our good will was to haue dealt to you, not
the Gospell of God onely, but also oure
own soules, because ye were deare to vs.

* Ye remember brethren our labour and
trauaile. For we labored daye and nyghte,
because we would not be greuous but a-
ny of you and preached vnto you the Gos-
pell of God. Ye are witnesses, and so is
God, howe holpwe and iustlye and vnbly-
meablye we behaued oure selues amonge you
that beleue, as ye knowe howe that we ex-
hortet and comforted, and besoughte eue-
rye one of you, as a father hys chidren,
that ye woulde walke wothlye of God,
whych hath called you vnto hym kyngdom
glory.

For this cause thanke we God wpth-
out ceasinge, because that when ye recey-
ued of hym þ word wherwith God was prea-
ched, ye receyued it not as the word of man
but euen as it was in dede, the word of
God: which worketh in you that beleue. *
For ye brethren became folowers of the co-
gregacions of God, whyche in Jewys are
in Christ Jesus: for ye haue suffred like thin-
ges of your kynsmenne, as we oure selues
haue suffred of the Jewes. Whych as they
kylled the Lord Jesus and they own pro-
phetes, euen so haue they persecuted vs,
and God they please not, and are contra-
ry to all men, and forbyd vs to preach vnto
the gentiles that they mighte be saued, to
fulfyll thei synnes alway. For the wyath
of God is come on them, eue to the vltimost.

For as much brethren as we are kept
from you for a season as concernynge the
bodely presence, but not in the hert, we ex-
hortet the more to se you personalllye wpth
greate desyre. And therefore we would haue
come vnto you, I Paule once and agayne:
but * Sathan wythstode vs. For what is
our hope or ioye, or crowne of resouringe,
* are not ye it in the presence of oure lorde and
Jesus Christ at his comynge? yea, ye are
our glory and ioye.

The .iii. Chapter.

He holdeth on hym matter in which he pro-
ueth hym sauer toward them both by his sen-
tyng of Timothee also by his prayer for
them: Whych tendeth all to this ende, that
they

Roma. i. a.
i. Cor. i. a.
ii. Cor. i. a.
Gala. i. a.
Eph. i. a.
i. Rom. i. b.
Phil. i. a.
Eph. i. b.
Collo. i. a.
i. Cor. iii. b.
i. Tim. i. a.

i. Cor. ii. a.
i. Cor. ii. a.

Hebr. i. b.
i. Joh. ii. b.

i. Cor. i. b.

Act. xvi. b.

Deu. xvi. b.
i. Cor. i. b.
Gala. i. b.

Phil. i. a.

A sure to-
ken of a
true apo-
stle.
i. Cor. ii. g.
i. Cor. iii. c.
i. Cor. iii. c.
i. Cor. iii. c.

Luke. xii. c.

i. Cor. i. c.
i. Cor. i. c.

The Epistle of S. Paul

they should not through persecucion fall away from Christ.

Vherfore sence we couide no longer forbeare, it pleased vs to remain at Athens alone, and sente Timotheus our brother and minister of God, and oure laboure felowe in the Gosnell of Christ, to stablish you, and to comfort you ouer your faith: that no man shuld be moued in these distractions. For ye knowe selues knowe that we are euen appointed therunto. For wherelp when I was wpth you, I tolde you before, that we should suffer tribulacion, euen as it came to passe, and as ye knowe. For this cause wherelp I could no longer forbeare, I sente that I mighte haue knowledge of your faith, least happelp the tempter had tempted you, and that our laboure had bene bestowed in vaine.

But now latelp when Timotheus came from you vnto vs, and declared to vs your faith and your loue, and howe that ye haue good remembraunce of vs alwayes, desyringe to se vs as we desire to se you: Therefore brethren we had consolacion in you, and in all our auersitie, and necessitie. thow poure faethly. For nowe are wee alque, if we stand stedfast in the Lord. For what thanks can we recompence to God againe for you, ouer all the rop that we rope for your sake before our God, while we might and day pray exceedngly that we might se you presently, and might fulfill that which is lackng in your faethly.

God him selfe our father, and our Lorde Jesus Christ guide our iorney to you: and the Lord increase you and make you flow ouer in loue one toward another, and toward al men euen as we do toward you, to make your hertes stable and vnblyameable in holynesse before God our father, at the comynge of our lorde Jesu wpth all hys sapnetes.

The .iii. Chapter.

Wher he begynneth the other parte of hys Epistle, in which he exhorteth them to profite dayly in true religiō, through purgynge of life innocencye, and mutuall loue. Then he forbyddeth vncleannes and curyosyte, laste he dispateth of the dead, and of the rpyng agayn of our bodyes.

Furthermore wee beseeche you brethren and exhort you in the lorde Jesus, that ye increase more and more euen as ye haue receiued of vs, how ye ought to walk and to please God. Ye remember what commaundements we gaue you in our lorde Jesu Christ. For this is the wil of God euen so ye should beholpe, that ye should abstaine from fornicacion, that euerye one of you should know how to kepe his vessel in holines and honoure, and not in the lust of concupiscence: as do the heathen whych know not God, that no man go to farre and defraude hys brother in bargenng: because the lorde is a reuenger of al such thinges as we tolde you before tyme, and testified. For

to the Thessa. Cha. iiii.

God hath not called vs to vncleannes, but vnto holines. * Therefore that despiseth, despiseth not manne, but God which hath sent this holy spirit amonge you. But as touching brotherly loue, ye neede not I write vnto you. For ye are taught of God, to loue one another. Yea and that thinge wherelp ye do vnto all the brethren, which are thow woute al Macedonia. We beseeche you brethren that ye encrease more and more, and that ye study to be quiet, and to meddle with your own busynes, and to worke with your own handes, as we commanded you: that ye maye behaue your selues honestly toward them that are without, and that nothing be lackng vnto you.

* I would not brethren haue you ignorant concerning them which are fallen a slepe, that ye sorrow not as other do whiche haue no hope. For if we beleue that Jesus Christ dyed and rose againe, euen so them whiche slepe by Jesus, will God bring agayn with him. And thus say we vnto you in the word of the lorde, that we which lue and are remaininge in the comynge of the lorde, shall not come per they whiche slepe. For the lorde himselfe shall descend from heauen with a shout, and the voice of the archangel and trompe of God. And the dead in Christ shall aryse (first: then shall we which lue and remaine, be caught up with them also in the cloudes to meete the lorde in the ayer. And so shall we euer be with the lorde. Wherefore comforte your selues one another with these wordes. *

The .v. Chapter.

Wher teacheth of the vncertayntye of the tyme of our rpyng agayne, by whiche he exhorteth to watchng and sobernes. Then he comeneth vnto them the ministers of the church, he commaundeth them to care one for another, teacheth them to trie prophetes, and wisheth all good to them that beleue.

Of the times and seasons brethren ye haue no nebe that I write vnto you, for ye knowe perfectly that the day of the Lorde shall come euen as a thefe in the night. When they shall say peace and no daunger, then cometh on them sudden destruction, as the traualynge of a woman wpth childe, and they shall not escape. But ye brethren are not in darcknes, that that daye should come on you, as it were a thefe. * Ye are all the chyldren of lpyght, and the chyldren of the day. We are not of the nyght, neyther of darckenes.

* Therefore lette vs not slepe as do other: but lette vs watche and be sober. For they that slepe, slepe in the nyght: and they that be droncken, are droncken in the nyght. But lette vs which are of the day, be sober, armed with the brest plate of sapeth and loue, and wpth hope of saluacion as an helmet. For God hath not appointed vs vnto wrath: but to obtayne saluacion by the meanes of our Lorde Jesu Christ, whiche dyed for vs: that whether wee wake

Luke. x. c.
1. Cor. iii. b
and. vi. b
1. Cor. i. a
1. Thon. ii. a
and. xv. b
1. Joh. ii. b
A good les-
son for the
that wold
lue pble.
* Act. ii. b
1. Cor. ii. c.
1. Cor. iii. b
Resurrec-
cion.

1. Thon. ii. a
1. Cor. ii. a
1. Cor. ii. a

1. Cor. xv. g

mat. xxiv. e.
L. ad. xii. a.
1. Cor. xv. b

mat. xxiv. b
1. Cor. i. b
Apoc. iii. a
and xv.
1. Cor. xv. b

1. Thon. ii. e
Ephes. v. c.

Rom. xii. b
Faith is
brest plate
hope is
helmet.
Esa. li. c.
Ephes. vi. c.

The .i. Epistle of S. Paule

wake or slepe, wee shoulde lyue together with him wherfore comforte your selues together, and edifye one another, euen as ye do. &

ii. Cor. v. d.
Gala. vi. a.
ii. Ti. v. b.
We beseech you brethren, * that ye know them which labour among you, and haue the oversight of you in the Lorde, and geue you exhortacion, that ye haue them the more in loue for their workes sake, and be at peace with them.

Math. v. c.
Phil. iiii. a.
Luke. xvi.
Eph. v. b.
i. co. xiii. d.
Rom. xii. d.
i. Pet. iii. b.
* We desire you brethren warne them that are vntruly comfort the feeble minded, forbeare the weake, haue continual patience toward all men. Se that none recompence euill for euill vnto any man: but euer follow that which is good, both among your selues, and to all men. * Reioyce uer: & pray continually. * In all thynges geue thanks. For this is the will of God in Christ Iesus toward you.

Examen
al maner
of learning
* Quenche not the (a) spirite. Despyse not prophesying. Examen all thyngs, and kepe that which is good. Absteyne from all suspicious thynges. The very god of peace sanctifye you thorow oute. And I praye God that your whole spirite, soule and body, be kept faultles vnto the cominge of our Lord Iesus Christ. &

i. Cor. i. b.
and. x. c.
Rom. xvi. b.
i. Cor. xvi. c.
ii. Cor. xiii. c.
i. Tes. iii. d.
* Faithfull is he whiche called you: whiche will also do it. Brethren, praye for vs. * Grete all the brethren with an holy kysse. I charge you in the Lorde that this Epistle be reade vnto all the holpe brethren. The grace of the Lorde Iesus Christ be wth you. Amen.

The Notes.

Praye continually. (a) Thys continual praye is not continual babling wth the tong. (For that is forbiddon Mathew. vi.) but it is the spytynge vp of the herte vnto God, with the continual and seruent bespye, that the will of God be done in vs, and in all other creatures both now and in tyme to come.

Quenche not the spirite (b) When we are geuen ouer to euill conuersacion, and bespye in fleshy conuersion, then is the spirite quenched in vs.

The first Epistle vnto the Thessalonians, sent from Athens.

The Prologe vpon the .ii. Epistle of S. Paule to the Thessalonians.

Because in the first Epistle he hadde sayd that the laste daye shoulde come sodenlye, the Thessalonians thought that it shoulde haue come shortly. Wherfore in thys Epistle he declareth hymselfe.

And in the first Chapter he comforteth them wth euerlastynge reward of theyr sayth and patience in suffering for the Gospel, and wth the punishment of theyr persecutours in euerlastynge payne.

In the seconde he sheweth that the laste daye shoulde not come tyll there were first a depar-

To the Thess. Cha. i. Jo. xlv.

tyng (as some men thynke) from vnder the obedience of the Emperour of Rome, and that a suchyn shoulde set vp hym selfe in the same place as God, and deceyue the vntowardly world wth false doctryne, and wth false and lpyng myracles wrought by the working of Satan, vntill he shoulde come and slea hym wth his glorious coming and spiritual preaching of the word of God.

In the third he gructh them exhortacion, and warneth them to rebuke the idle that woulde not labour wth theyr handes, and auoyde theyr company, yf they would not amende.

The seconde epistle of S. Paul the apo- stle to the Thessalonians.

The first Chapter.

Because he prayeth they sayeth, to whiche they sticke in euery sore danger, pryncipally that they shalbe rewarded therfore wth euerlastynge lyfe, but threatneth the wyched wth euerlastynge damnacion, descreyunge wythall the glorious coming of Christ, to whiche he addeth prayer, warnynge vs what we ought to do.

Aule, Siluanus and Timo-
theus. Vnto the congrega-
cion of the Thessalonians
which are in God our fa-
ther, and in the Lorde Je-
sus Christ.

* Grace be with you and peace from God our father, and from the Lord Iesus Christ.

We are bounde to thanke God alwayes for you brethren, as it is meete, because that your sayth groweth exceedingly, and euery one of you summeth in loue toward another betwene your selues, so that we our selues reioyce of you in the congregacions of God ouer your patience and faith in all your persecutions and tribulacions that ye suffer, which is a token of the righteous iudgement of God, that ye at counted worthy of the kyngdome of God, for which ye also suffer. It is verely a righteous thinge with God to recompence tribulacion to them that trouble you: and to you which are troubled rest with vs, whiche the Lord Iesus shall shew hymselfe from heauen with his mighty aungels, in flaming fire, rending vengeance vnto them that knowe not God, and to them that obeye not vnto the Gospel of oure Lorde Iesus Christ, whiche shall be punished with euerlastynge damnacion from the presence of the Lorde, and from the glorie of his power, when he shall come to be glorified in his saintes, & to be made maruelous in all them that beleue: because oure testimony that we had vnto you, was beleued euen the same daye that we preached it.

Wherfore wee praye alwayes for you, that oure God make you worthy of the callinge, and fulfill all declaration of

Tribulaci-
on is a to-
ken of sal-
uacion.

mat. xxiii. c
and. xii. c
i. Pet. iii. a
Roma. ii. a

2. pet. v. a.
2. cor. ii. b

The .i. Epistle of S. Paule

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2. pet. v. a.
2. Cor. ii. b

The.i. Epistle of S. Paule

of goodnes and the worke of fayth, wpth power, that the name of oure Lorde Iesus Chyist may be glorified in you, & ye in hym thowwe the grace of our God, and of the Lord Iesus Chyiste.

The.ii. Chapter.

Because he made often mencyon of Chyistes corrupcyon, and that there were manye whych laved, he was now at hande, he wyl- leth them not to be seduced with the seroues of such, teachenge that Chyistes corrupcyon shall not be, before Antichyiste be reuiled, whom he painted couerly and wrytheth them to perseuerance.

Ve beseeche you brethren by the com-
mynge of our Lorde Iesu Chyiste, and
in that we shall assemble vnto hym,
that ye be not fodeuylpe moued from poure
mynde, and be not troubled, neyther by spi-
rite, neither by wordes, nor yet by letter,
whiche shoulde seme to come from vs, * as
though the daye of Chyiste were at hande.
Let no man deceyue you by anye meanes,
for the Lorde commeth not, except * there
come a departing spyt, and that that spyt-
ful man be opened, the sonne of perdition,
whiche is an aduersarpe, and is exalted a-
boue all that is called God, or that is wor-
shipped: so that he shall sytte as God in
the temple of God, and shewe hym
selfe as God.

Remember ye not, that when I was yet
wth you, I tolde you these thynges: And
nowe ye knowe what wythholdeth: e-
uen that he might be bittered at hys tyme. *
For the mysterpe of the iniquitie doeth al-
ready worke whych onely holdeth vntill
it be taken out of the way. And then shall
that wicked be vttered, * whom the Lorde
shall consume wth the spyt of hys
mouthe, and shall destroye wth the apper-
taunce of hys commyng. Heuen him whose
commyng * is by the workyng of Sathan,
wth all lyng * power, signes and woun-
ders: and in all deceyueableness of vnrygh-
tuousnes, amonge them that perishe, be-
cause they receiued not the loue of p^r truth,
that they mighte haue bene saued. * And
therfore God shall sende them strong delu-
sion, that they should beleue lyes: that all
they myghte bee dampned whiche beleued
not the truth, but had * pleasure in vnrygh-
tuousnes.

But we are bound to geue thanckes al-
waye to God for you brethren beloued of
the Lord, for because that God hath from
the beginninge chosen you to saluacion,
thorow sanctifyinge of the spyt, and tho-
row beleuing the truth, wherunto he cal-
led you by our Gospell, to obayne the glo-
ry that commeth of our Lord Iesu Chyist.
* Therefore brethren stand fast and kepe p^r
ordinaunces whiche ye haue learned: whe-
ther it wer by our preaching, or by Epistle.
Oure Lord Iesu Chyist himselfe, and God
our father whiche hath loued vs, and hath
geuen vs everlastinge consolacyon & good

To the Thess. Cha.ii.

hope thowwe grace, comfort pour harts, &
stablish pou in al doctrine & good dopnge.

The Notes.

(a) Thys temple of God is the consence of
men. And to sit in thys temple, is to be taken of
men, as the verpe deputie and vicare of God, so
that they be as freyde to bryake hys ordinaun-
ces and lawes, as the ordinaunces and lawes
of God.

(b) Thys spyt is hys holpe worde, whiche is
also called the swerde of the spyt.

Spyt of
his mouth.

The.iii. Chapter.

We monyfyen them to helpe forwarde the
Gospell wth theyr deuoute prayers. Then
earnestly perswadeh he them to bynge into
order thole, whiche through theyr folye &
curpospe trouble the churche and good or-
der of the lande.

Furthermore brethren pray for vs, that
the worde of God maye haue fre pas-
sage & be glorified, as it is wth you: &
that we maye be deliuered from vnreaso-
nable and euill men. For * all menne haue
not fapeth: but the Lord is faithful, whiche
shall stablish you and kepe you from euil.
We haue confidence thowwe the Lorde to
pouwarde, that ye both do, and wil do that
whiche we commaund you: And the * Lorde
gypde poure hertes to the loue of God and
patience of Chyist. *

We * require you brethren in the name
of our Lord Iesu Chyist, that ye withdrow
poure selues from euerpe brother that wal-
keth inordinatly, and not after the institu-
cion whiche ye receiued of vs. * Ye pour sel-
ues know, how ye ought to folowe vs. For
we behaued not oure selues inordinatly
amonge you. Neithet toke we bread of a-
ny man for nought: but wrought wth la-
boue and trauayle night and day, because
we wold not be greuous to any of you: not
but that we hadde authortie, but to make
oure selues an ensample vnto you, to folow
vs. For when we were wth you, this wee
warned you of, that if ther were any whiche
wold not worke, p^r the same shuld not eate.

We haue hearde say no doubt, that ther
are some whiche walke among you inordi-
natly, and worke not at all: but are buspe
bodpes. * Them that are such, we com-
mand and exhort by our Lorde Iesu Chyist, that
they worke wth quietnes, and eate theyr
owne bread. Brethren * be not weep in wel-
dopng. If any man obey not our sayings,
send vs worde of him by a letter: and haue
no company wth hym, that he maye be a-
shamed. And count him not as an enemye,
but warne him as a brother.

The verpe God of peace geue pou peace
alwayes, by all meanes. The Lord be wth
you all. * The salutacyon of me Paule
with mine owne hand. This is the ro-
ken in all Epistles. So I wyte.

The grace of our Lorde
Iesus Chyist be wth
you all. Amen.

¶ Sent from Athens.

THE

ii. Pe. iiii. a
Dan. ix. c
Eph. v. b
i. Ti. iiii. a

Antichyist.

i. Cor. xii. b
and. vi. b
Dan. xi. c

i. John ii. c
Job. xv. b
Ez. x. a
Dan. vii. b
Job. vii. b
Deu. xxi. a
Mat. xxiii. b
I. ying my
acles, be-
cause thei
kellipe a
false faith
zachar. v. a
Roma. i. b
Wher no
loue is to
the truth,
on them
doeth
God let
flie false
prophets
to deceiue
them.

De. vii. a

Math. ix. b
Eph. vi. c
Col. iiii. a
John. vi. c

Deu. xxi. a
and. xxi. b
Je. xxi. b
i. Cor. v. b

i. Cor. iiii. c

Act. xx. c
and. xvi. c
i. Cor. ix. b
i. Ti. ii. b

i. Ti. iii. b

Sal. vi. a
ii. Thon. b

Sal. vi. c
i. Cor. v. c
i. Tim. v. c

Col. iiii. b
Phil. iiii. c

i. Tim. v. c

The. i. Epistle of S. Paul

Himeneus. Himeneus and Alexander * whom I have delivered unto Satan, that he might be taught not to blaspheme.

The. ii. Chapter.

Alexander. **li. c. ii. b.** **ii. c. iii. b.** **li. c. v. a.** The seconde point of a pastors charge is to pray diligently. Therefore he teacheth what prayer is, & after what sort they must be made to God, wherewithal he treateth of his office and apparel both of men and women.

Christ is the **onely me-** **diator.** **i. c. i.** **Christ** **Jesu**, which gave himselfe a ransom for all men, that it should be testified at his time, wherunto I am ordered a preacher & an Apostle: I tell the truth in Christ and lye not, being the teacher of the Gentils in faith and verity. &

Prayer. **Women.** I will therefore that the men pray ever, wher, lifting up pure hands without wrath, or doubting. Likewise also the women that they array themselves in comely apparell with shamefastnes and discrete behavours, not with broided heere, either gold, or pearls, or costly array: but with such as becometh women that professe the worshippinge of God thozow good workes. Let the women learne in silence with all subiection. I suffer not a womanne to teach, neptther to have authoritie over a man, but for to be in silence. For Adam was first formed, & then Eve. Also Adam was not deceived, but the woman was deceived, and was in transgression. Notwithstanding thozow bearing of children they shall be saved, so they continue in faith, love and holynes with discretion.

The Notes.

will have all men saved. (a) When saynt Paul saith al men, he meaneth not every man, for then should not God be found almighty, saying he would have every man saved, and yet the most part be damned, as appeareth by Christs word, where he saith The way that leadeth to life, is narrowe, and fewe there be that fynde it: but his meaninge is, that God refuseth no nacion, be it Jewe or Gentyle. At ether estate, be it ephe or poore. All is our with hym, he hath no respect of persons, but would have his Gospell to be preached to all nacions and estates, & such among them as be preordained to the life, may be saved, and come to the acknowledging of the truth.

The iii. Chapter.

Because there lyeth much upon the life of a Bishop, he describeth here what it ought to be. And what a Deacon ought to be. And what is the office of theyr wives, and of their whole household.

A Tris is a true saying: If a man couete the office of a (a) Bishop, he desireth a good worke. Yea and a Bishopp

to Tymothe. Cha. iii.

must be faultlesse, the husband of one wife, A Bishop sober, discrete, honestly appareled, habetous, apte to teach, not drunken, no high fear what ter, not geuen to sylthpelyne: but gentle, he oughte abhorring sylthpelyne, abhorring couetousnes, and one that ruleth his own house honestly, havinge children vnder obediencye, with all honesty. For if a man can not rule his owne house, how shall he care for the congregation of God? He maye not be a pong scholar, lest he swel and fall into the judgement of the evill speaker. He must also be well reported of amonge them which are without faith, lest he fall into rebuke & snare of the evill speaker.

Likewise must the Deacons be honest, not double tongued, not geuen to muche drinking, neither unto sylthpelyne: but havinge the mystery of the faith in a pure conscience. And let them first be proued, & then let them minister, if they be found faultlesse. Even so must theyr wives be honest, not evill speakers: but sober and faithfull in all thynges. Let the Deacons be the husband of one wyfe, and such as rule theyr children well, and their owne householdes. For they that minister well, gette themselves good degre and great libertie in the faith which is in Christ Jesu.

These things write I unto the, trusting to come shortly unto the: but and if I tary long, that thou maist yet have knowledge, how thou oughtest to behau thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without rap, greate is that mystery of godlines: God was revealed in the fleshe, was manifested in the spirit, was sene of angels, was preached unto the Gentils, was beleued on in earth, & receyved up in glory.

The Notes.

(a) Bishop, is as much to say, as a watch man, an over seer, a sear to, or one that taketh heed to, When this man desireth to feede the flocke of Christ with his holy worde, then desireth he a good worke, and the verie office of a Bishop: But he that desireth honour, a pryde for lucre, thyrdly greates reates, seeketh pryde, pompe, pomp, downynge: coueteth abundance of all thynges without want, rest, and heres ease, caresses, paches, lordshippes, cardines, &c. desireth not a worke, much lesse a good worke, and is nothinge lesse then a bishop, as S. Paul hath here vnder stand a bishop.

The. iii. Chapter.

Because Barhanas lowerh corrupt doctrine with good, he declareth here what his doctrine is, to the intent we may the easlyer beware of it. Then goeth he forwarde earnestly to shewing a Bishoppes office.

The spirit speaketh evidently that in the latter tymes some shall departe fro the faith, & shall give heed unto spites of erreure, and devillish doctrine of them which speake false thozow hypocryse, and have theyr consciences marked with an (a) hote Iron, for by

Deacons.

The wives of the pnestes & Deacons.

Bishoppes.

ii. c. iii. a. **ii. c. iii.**

to mary, and commaundynge to abyapne
frowns which God hath created to bere
ceyued wth geuyng thankes, of the which
beleue & know the truth. For all þ creaturs
of God are good, and nothyng to be refu-
sed if it be receyued wth thankes geuyng.
For it is sanctified by the worde of God &
prayer. If thou shalt put the brethren in re-
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D Excuse thy selfe vnto Godlynes. For
bodily exercise profiteth little. But godly-
nes is good vnto all thynges, as a thyng
which hath promises of þ lyfe that is now,
and of the lyfe to come. This is a sure say-
inge and of all parties worthy to be recey-
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buke, because we beleue in the lyving god,
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iall of those that beleue. Such thyngs com-
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Note Iron

[a] The conspence is sayed to be marked wth
an hote Iron, when the party knoweth that þ
doctrine which he setteth forth is not good, and
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ted of certain crimes, shal be burned in the hand
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If any wydowe haue chyldren or newes,
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Godlye, and to recompence their elders.

For that is good & acceptable before God.
She that is a very wydowe and frendlesse,
putteth hyr trust in god and continueth in
supplication and prayer night and daye.
But she that liueth in pleasure, is dead eue
yet alieue. And these thyngs commaund, that
they maye be wthout faule. If there be a-
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Let no wydowe be chosen vnder thye scoe
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tered vnto them which were in a duersity, if
she were continually geuen vnto all maner
good workes. The yonger widdowes refuse.
For when they haue begon to were wanton,
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marry, hauing dānacion, because they haue
broken their first fayth. And also they learn
to go fro house to house pde, yea not pde
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Act. ii. Let

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Act. ii. Let

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The.i. Epistle of S. Paul

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These thinges teache and exhorte. If a nyne man teache otherwys, and is not content with the holysome words of our Lorde Iesus Christe, and wpth the doctrine of Godlines. he is puffed vp and knoweth nothing, but wasteth his braines about questions and strife of wordes, wherof spring enuy, stryfe, raplynge, euill surmisinges, and vaine disputacions of men with corrupte mindes, and destitute of the truthe, which thinke that lucre is Godlines, from such seperate the selfe. Godlines is greate riches, if a man be content with þ he hath.

For we brought nothing into this world, & it is a plain case þ we ca carpe nothing oute.

When we haue fede & raiment, let vs therewith be content. They that wil be rich, fall into temptation and snares, & into manpe folish and noysome lustes, whych drownde men in perdition and destruction. For conuetousnes is the roote of all euill, whiche while some lusted after, they erred from the fapth, and tangled themselves with many sorowes. But thou which art the manne of God, fipe such thynge. Follow rightuousnes, Godlines, loue, patience & mekenes. Fight the good fight of faith. Lay hande on eternal life, wherunto thou art called, & hast professed a good profession before many witnesses. I geue the charge in þ sighte of God, & whiche quickeneth al thinges, & before Iesu Christ, which vnder poncius pilate witnessed a good witnessinge, that thou kepe the comādemēt, & be wpythout spot & vnbrekeable, vntil the appering of our lord Iesus, which appering (when the time is come) he shal shewe that is blessed & mighty only, king of kings, & lord of lords, which only hath immortalite, & dwelleth in light, & no mā cā attain, & whō neuer mā saw, neither cā se, to whō be honoure & rule euerlasting. Amē. Charge the that are rich in this world, þ they be not exceeding wise, & þ they trust not in þ vnertain riches, but in the liuing god which geueth vs abundantly al thinges to enioy the, & that they do good & be rich in good workes, & redi to geue & to distribute, laying vp in store for the selues a good foundacion against the tyme to come, that they may obtayne eternall lyfe.

¶ Timothe saue that whiche is geuen the to kepe, and auoide vnghostly banities of voyces and opposicions of science falsly so called, which science while some professed, they haue erred as concerninge the fapth. Grace be wpth the Amen.

Sent from Laodicia, which is the chiefe cty of phrygia pacatiana.

to Tymothe, Chap. i.

The Prologe vpon the second epytyle of S. Paule to Tymothe.

In this Epistle Paule exhorteth Timothe to go forward as he had begunne, and to preache the Gospell wpth all dyligence, as it was neede, for many were fallen away, and many false sypytes and teachers were sprong by already. Wherfore a Bishops parte is, euer to watche and to labour in the Gospell.

In the thyrde and fouerth he sheweth before and that notable, of the leopordous tymes toward the end of the world, in whych a false spirytual liuing should deceiue the whole world, wpth outward hypocrysy, and apperance of holynes, vnder whych all abhominacions shoulde haue there free passage and course, as we (alas) haue seene this prophesy of S. Paul fulfilled, in oure spiritualtye to the vttermoste poynt.

The.ii. epist. of saynt Paule the Apo-

gle vnto Tymothe.

The firste Chapter.

¶ He testifieth the good will whiche he beareth because of hys fapth, wherin he commanbeth hym to perseuer, and not to be offended wpth the crose of persecution wpth whiche he sawe hym and other geured.

All an Apostle of Iesu Christ by the will of God, to preache þ promys of life, whych lyfe is in Christ Iesu. To Tymothe hys beloued sonne. Grace, mercy, and peace from god the father and from Christ Iesu our lord.

I thanke God, whom I serue from mine elders with pure conscience, that withoute ceasinge I make mencio of the in my prayres night and day, desiring to se the, myndfull of thy teares: so that I am filled wpth ioye, when I cal to remembraunce the vnspayed fapth that is in the, whiche dwelt first in thy grandmother Lois, and in thy mother Eunice: & am assured that it dwelleth in the also.

Wherefore I warne the that thou stee by the giste of God whiche is in the. by the puttinge on of my handes. For God hath geuen to vs the spirit of feare, but of power and of loue, & of sobernes of minde. Be not ashamed to testify our lord, nether be ashamed of me, which am bound for hys sake, but suffer aduersitye also wpth the Gospell, thorow the power of God, whych saued vs and called vs wpth an hoipe callinge, not according to oure dedes, but according to his own purpose and grace, whych grace was geue vs thorow Christ before þ world was, but is now declared openly by the

Job. i. v.
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Conuetousnes.
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Th. xvi. g.
Wash. vi. b

Apo. xvi. d

Thon. i. b
i. Thon. i. c.

Luke. xii. d.
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Ro. vii. s
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The.ii. Epistle of S. Paul

To Tyimo. Chap.ii. Jo. xcviij.

ii. Ti. ii. a.

the appearing of our saviour Iesu Christe, which hath put away death, & hath brought life & immortality to light through the gospel, wherunto I am appointed, a preacher & an Apostle, & a teacher of the Gentiles: for the which cause I also suffer these things. Nevertheless I am not ashamed. For I know whō I have beleued, & am sure that he is able to kepe that which I have committed to his keeping, against that day.

Se thou haue the ensample of the holisome words, which thou heardest of me in faith & loue, which is in Iesus Christ. That good thing, which was committed to thy keeping, kepe in the holpe of god, which dwelleth in us. Thus thou knowest, howe that all they which are in Asia, be turned from me. Of which sorte are Phileas & Hermogenes. The Lorde geue mercede vnto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chayne: but when he was at Rome he sought me out very diligently & found me. The Lord graunt vnto hym that he may finde mercede with the Lord at that day. And in how many things he ministered vnto me at Ephesus, thou knowest very well.

The.ii. Chapter.

We exhorteth to patience & constancy, that he fall not vnto wickednes by example of others which were fallen: For so much as the worde of truth can neither be bound, nor yet overcome. He moneth also how to behaue vs wth the enemyes of the faith.

Thou therefore my sonne, be strong in the grace that is in Christ Iesus. And what things thou hast heard of me, many bearing witness, the same deliver to faithful men, which are apte to teache others. Thou therefore suffer affliction as a good soldier of Iesu Christ. No mā that warreth, entangleth himselfe with worldly busynes, & that because he would please him that hath chosen hym to be a soldier. And though a man strue for a matter, yet is he not crowned, except he strue lawfully. The husbandman that laboreth, muste first receiue of the fruits. Consider what I saie. The Lord geueth vnderstandynge in all thynges. &

Remember that Iesus Christ beynge of the seede of Dauid, rose agayne from death accordyng to my Gospell, wherein I suffer trouble as an euill doer euen vnto bonds. But the word of God was not bound. Therefore I suffer all thynges, for the elects sake, that they might also obteyne the saluacion, whiche is in Christ Iesus, wth eternall glory.

It is a true sayinge, if we be dead wth hym we also shall liue with hym. If we be patient, wee shall also reigne with hym. If we denye hym, he also shall denye vs. If we beleue not, yet abyde he faithful. He can not denye hym selfe. Of these things put them in remembrance, & testify before the Lord, & they shal not about words: whiche is to no profite, but to peruert the hearers.

Electe.

Loue.

naunts.

Mat. x. b.

Mat. vii. c.

Rom. vii. a.

Study to shew thy selfe laudable vnto God, a workman that needeth not to be ashamed, diuindinge the word of truth iustly. Unghostly and vaine voyces passe ouer: For they shal encrease vnto greater vngodlines, & their workes shal fret euē as doeth a canker: of whose number is Simeneus & Philotas: which as concerninge the truth, haue erred, saying that the resurrection is past already, and do destroy the faith of diuers persones.

Simeneus.
Philotas.

But the sure ground of God remaineth, and hath this seale: the Lord knoweth they that are his, and let every man that calleth on the name of Christ, depart from iniquitie. Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of wood & of earth, some for honoure, and some vnto dishonoure. But if a man purge him selfe from such felowes, he shal be a vessel sanctified vnto honoure meete for the Lord, and prepared vnto all good workes.

Lutes of youth auoyd, and follow righteuousnes, faith, loue and peace, with them that call on the Lord with pure heart. Folow and vnlarned questions put from the, remembering that they do but gender strife. But the seruant of the Lord must not strue, but must be peaceable to all men, and apte to teache, and one that can suffer the euill in mekenes, and can inuoluntarily be repentaunce for to knowe the truth, that they may come to them selues agayne out of the snare of the deuill, whiche are nowe taken of him at his will.

The.iii. Chapter.

We describe how dangerous & last daies will be through the vngodlynes of false teachers. Then teacheth he that only the holy scriptures contayne all thynges whiche pertaine to Godlynes.

This vnderstand, that in the last daies shal come perillous tymes. For the men shal be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to father and mother, vnthankful, vnholp, vnkind, true breakers, stubborn, false accusers, riotous, fierce, dispisers of the which are good, traitours, headye, hie mynded, greedy vpon voluptuousnes more then the louers of God, hauynge a similitude of Godly lpyunge, but haue demed the power therof, and such abhorre. Of this sorte are they whiche enter into houses, & bunge into bondage women laden with synne, which women are led of diuers lustes, euer learninge, & neuer able to come vnto the knowledge of the truth.

As Iannes & Iambres withstode Moyses, euen so do these resist the truth, menne they are of corrupte myndes, and lewde, as concerninge the faith: but they shal preuaile no longer. For their madness shal be vttered vnto all men as theirs was. But thou hast sent the experience of my doctrine, faith

i. Ti. ii. a.
ii. Ti. iii. a.
Jude. i. f.

This was
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Electe.

True sayings.

Mat. x. b.
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The.ii. Epistle of S. Paul

of lymnge, purpose, sapeth, longe sufferinge, loue, patience, persecucions, and afflictions, whiche happened vnto me at Antioch, at Iconium, and at Lustra, whiche persecucions I suffered paciently. And from them all, the Lorde deliuered me.

Yea, and all that will lyeve God in Christ Iesu, must suffer persecucions. But people men and deceyvers shall wape worse and worse, while they deceyue and are deceyued them selues.

But conserne thou in the thynges whiche thou hast learned, whiche also were committed vnto the serynge, thou knoweste of whom thou hast learned them: and for as muche also as thou hast knowen holy scripture of a chyld, whiche is able to make the wyle vnto saluacion thorowe the sapeth whiche is in Christ Iesu. For all scripture geuen by inspiration of God, is profitable to teach: to improue, to amende, and instructe, in rightuousnes, that the man of God may be perfect and prepared vnto all good workes.

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The exhorteth greatly, and doth as it were bynd Timothe, that wpth all hys endeuoure he labour to bynge into the church the scriptures onely, strengthynge hym wpth example of him selfe. And in the ende, he aduerteth certayne peculier thynges.

They that haue no true sapth nor luf to lue God, they seeke euer newe doctryne. I wyl lyeve therefore before God, and before the Lorde Iesu Christ, whiche shall iudge quicke and dead at hys appearing in hys kyngdome, preach the word, be feruent, be it in season or out of season. I must reuoke, erroure wpth all longe sufferinge and doctryne. For the tyme wyl come when they wyl not suffer wholesome doctryne, but after theyr own lustes shall they (whose rates yteche) get them an heape of teachers, and shall turne theyr rates from the trouth, and shall be geuen vnto fables.

But watch thou in all thynges, and suffer aduersitee, and do the worke of an euangelist, fulfil thyne office vnto the uttermost.

For I am now ready to be offered, and the tyme of my departyng is at hande. I haue foughte a good fight, and haue fulfilled my course, and haue kepte the faith: from henceforth is layd up for me a crown of rightuousnes whiche the Lorde that is a righteous Iudge shall geue me at that day: not to me only, but vnto all them that loue hys commyng. Make spede to come vnto me at once.

For Demas hath left me and loued this present worlde, and is departed into Thracia, Crescens is gone to Galacia, and Titus vnto Dalmacia. Onely Lucas is with me. Take Marke and bynge hym wth thee, for he is necessary vnto me for to minister. And Archelus haue I sent to Ephesus. The cloke that I left at Troada wth Carpus, when thou comest, bring wth thee, and the booke but specially the parchement. Alexander the cooper smyt: did me muche

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Salut * Saluta and Aquila, and the household of Onesiphorus. Aulus abode at Corinthum. Trophimus I left at Asclepium sicke. Make spede to come before winter. Eubolus greeteth thee, and Iudes, and Linus, and Claudia, and all the brethren. The Lord Iesus Christ be wth thy spirit. Grace be wth you. Amen.

The ende of the seconde Epistle wrytten from Rome vnto Timothe, when Paul was presented the second tyme vnto the Emperour Nero.

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In the second he teacheth all degrees, old, yong, men, women, maisters, and seruauntes, howe to behaue them selues as they whiche Christ hath bought with his blood to be his proper or peculiar people, to glorify God wth good workes.

In the thirde he teacheth to honour tempo- rall rulers and to obey them, and yet byng- geth to Christ agayne, and of the grace that he hath pur. haied for vs, that no manne shoulde thynke that the obedience to hyeres lawes or anye other woode shoulde iustifie vs before God.

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The Epistle of S. Paule The epyſtle of Saint Paul the apostle vnto Titus.

The fyrſt Chapter.

Because Paule had made Titus Bishop of the church of the Grecians, he exhorteth him to ordayne elders. Then desceybeth he what they ought to be whiche shoulde haue authoritie in the church, to thynke that they may resiste false teachers, whiche he teacheth will not lache in Creta.



Title the seruaunt of God
an Apostle of Iesu Christ
to preache the fayeth of
Goddes elect, & the know-
ledge of that truth, which
is after Godlines, vpon the
hope of eternal life, which
lyfe God that cannot lye, hath promised
before the worlde began - but hath opened
his worde at the tyme appointed thowhe
preachynge, which preaching is committed
vnto me by the commaundemente of God
our sauoure. So Titus his naturall son
in the common fayeth. Grace, merce and
peace from God the father, and from the
Lord Iesu Christ our sauoure.

For this cause left I the in Creta, that
thou shouldest performe that whiche was
lackynge, and shouldest ordeyne elders in
euery cite as I appointed them. If any be
fautlesse, the husband of one wyfe, hauing
faithful children, which are not claudred
of spote, neither are disobedient. For a bi-
shoppe muste be faultlesse, as it becommeth
the minister of God, not subborn, not an-
gry, no drunkard, no fighter, not geuen to
epithelaker: but herberous, one that lo-
ueth goodnes, sober minded, rightuous,
holp, temperat. and such as cleaueth vnto
the true worde of doctrine, that he maye be
able to exhorde wth wholsome learnynge,
and to impproue them that sape agaynst it.

For there are many disobedient and tal-
kers of vanitie and disceruers of mynides,
nameipe they of the circumcision, whose
mouthes must be stopped. which peruert
whole houses, teachynge thynges whiche
they ought not, because of filthy lucre. One
beyng of themselves, whiche was a port
of theirowne, sayd: The Cretians are al-
wayes liars, euil beasts, and slowe belpes.
This witness is true, wherfore rebuke the
harply that they may be sound in the faith,
and not takinge hede to Jewes fables and
commaundementes of men that turne fro
the truth. Vnto þ pure are all thyngs pure,
but vnto them that are despyled and vnde-
leuing, is nothing pure: but euen the very
myndes and consciences of them are despy-
led. They confesse that they knowe God:
but with the dedes they denye him, and are
abominable and disobedient, and vnto
all good workes discommendable.

To Tytus. Chap. ii. Fo. xcix.

The ii. Chapter.

He desceybeth the peculiar offices of all
kynndes of men, teachynge this to be the cal-
lynge of God, þ leauynge the world we shuld
lyue only to hym.

But speake thou that which becometh
wholsome learnynge. That the elder
men be sober, honest, descrete, sounde
in the faith, in loue, and in patience. And
the elder women ykewise that they be in
suche raiment as becometh holynes: not
false accusers, not geuen to muche dypry-
kynge, but teachers of honeste thynges, to
make the yong womenne sober minded, to
loue their husbands, to loue their children,
to be discret, chaste, housewifely, good, and
obedient vnto theirown husbands, that
the worde of God be not euill spoken of.
Yonge menne ykewyse exhorde that they
be sober mynded.

About all thynges shew thy selfe an ex-
ample of good workes with vncorrupte
doctrin, with honestie, and with the whol-
some word, which cannot be rebuked, that
he which withstandeth, may be ashamed, ha-
uynge nothing in you þ he may dyspraise.
The seruantes exhorde to be obedient vnto
theirowne masters, and to please in all
thynges, not aunsweryng agayne, neither
be pickers, but þ they shew all good faith-
fulnes, that they may do worshippe to the
doctrine of our sauoure God in all thynges.
For the grace of God, that bringeth sal-
uation vnto al men, hath appeared, & tea-
cheth vs that we shoulde deny vngodlines,
and worldly lust, and that we shoulde lyue
sober mynded rightuously and Godly in
the present world, lookinge for that bles-
sed hope and glorious appearynge of the
mighty God, & of our sauoure Iesu Christ,
whiche shall buye him selfe for vs to redeme vs
from al vngodlines, and to pouge vs
a peculiar people vnto him selfe, feruently
geuen vnto good workes. These thynges
speake, and exhorde, & rebuke with all
comanbynge. Se that no man despyse the.

The iii. Chapter.

He commaundeth obedience to rulers, the
reherceth he the old maner of theirowne life that
they maye perceyue they be saued by the only
grace of God. Then sheweth he what shuld
be taughte, and howe to deale wth authours
of sectes. At last he addeth certayne peculiar
thynges.

Varne them that they submyt them
selues to rule and power, to obey the
officers, that they be redye vnto all
good workes that they speake euill of
no man, that they be no fighters, but soft, beped.
Shewynge all mekenes vnto al men. For we
our selues also in tymes past wer vniwysse,
disobedient, deceyued, in daunger to lu-
res, and to dyuers maner of voluptuous-
nes, liuing in maliciousnes and enuy, full
of hate, hatynge one another.

But after that the kyndnes and lode
of our sauoure God to manward appea-
red,

1. Tim. i. c.

Rom. iii. a.

1. Co. vii. c.

Eph. i. a.

1. Tim. iii.

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The Epistle of S. Paule The epyſtle of Saint Paul the apoſtle vnto Titus.

The fyrſt Chapter.

Because Paule had made Titus Biſhop of the church of the Grecians, he exhorteth him to ordeyne elders. Then deſcribeth he what they ought to be whiche ſhoulde haue authoritie in the church, to thintent they may reſiſte falſe teachers, whiche he teacheth wil not lacke in Creta.



Inſte the ſeruaunt of God
an Apoſtle of Jeſu Chriſt
to preache the ſapeth of
Goddess elect, & the know-
ledge of that truth, which
is after Godlines, vpon the
hope of eternal life, which
Ieſu God that cannot lye, hath promiſed
before the worlde began - but hath opened
his worde at the tyme appointed thoro-
we preachyng, which preaching is committed
vnto me by the commaundemente of God
our ſauoure. So Titus his naturall ſon
in the common ſapeth. Grace, merce and
peace from God the father, and from the
Lord Jeſu Chriſt our ſauoure.

For this cauſe left I the in Creta, that
thou ſhouldest perſorme that whiche was
lackyng, and ſhouldest ordeyne elders in
euerie cite as I appointed them. If any be
faultleſſe, the husband of one wyfe, hauing
faithful children, which are not ſlandred
of poſte, neither are diſobedient. For a bi-
ſhoppe muſt be faultleſſe, as it becommeth
the miniſter of God, not drunken, not an-
gry, no drunkard, no fighter, not geuen to
ſpithelucker: but herberous, one that lo-
ueth goodnes, ſober minded, rightuous,
holp, temperat. and ſuch as cleaueth vnto
the true worde of doctrine, that he may be
able to exhort wth wholiſome learnyng,
and to impropie them that ſape agaynſt it.

For there are many diſobedient and tal-
kers of vanitie and diſcruers of myn-
des, nameſpe they of the circumciſion, whoſe
mouthes muſt be ſtopped. which peruerſe
whole houſes, teachyng thynges whiche
they ought not, becauſe of filthy lucre. One
beyng of themſelues, whiche was a poſt
of theirowne, ſayd: The Cretians are al-
wayes liars, euil beaſts, and ſlowe beſtes.
This witnes is true, wherefore rebuke the
harply that they may be ſound in the faith,
and not takinge hede to Jewes fables and
commaundementes of men that turne fro
the truth. Vnto ſ pure are all thyngs pure,
but vnto them that are deſpiled and vnde-
leuyned, is nothing pure: but euen the very
minde and conſciences of them are deſp-
led. They confeſſe that they knowe God:
but with the dedes they denye him, and are
abominable and diſobedient, and vnto
all good workes diſcommendable.

To Tytus. Chap. ii. Fo. xcix.

The ii. Chapter.

He deſcribeth the peculiar offices of all
kynnes of men, teachyng this to be the cal-
lyng of God, ſe leauyng the worlde we ſhuld
lyue only to hym.

But ſpeake thou that which becometh
wholiſome learnyng. That the elder
men be ſober, honeſt, deſerite, ſounde
in the faith, in loue, and in patience. And
the elder women ſpewiſe that they be in
ſuch raiment as becometh holynes: not
falſe accuſers, not geuen to muche dy-
pnyng, but teachers of honeſte thynges, to
make the yong women ſober minded, to
loue their husbands, to loue their children,
to be diſcret, chaſt, houſewiſe, good, and
obedient vnto theirown husbands, that
the worde of God be not euill ſpoken of.
Yonge menne ſpewiſe exhorteth that they
be ſober minded.

About all thynges ſhew thy ſelfe an ex-
ample of good workes with vncorrupt
doctrin, with honeſty, and with the wholi-
ſome word, which cannot be rebuked, that
he which withſtandeth, may be aſhamed, ha-
uyng nothing in you ſe he may diſpraiſe.
The ſeruaunt is exhort to be obedient vnto
theirowne maſters, and to pleaſe in all
thynges, not aunſweryng agayne, neither
be pickers, but ſe they ſhew all good faith-
fulnes, that they may do worſhippe to the
doctrine of our ſauoure God in all thynges.
For the grace of God, that bringeth ſal-
uation vnto al men, hath appeared, & tea-
cheth vs that we ſhould deny vngodlines,
and worldly luſt, and that we ſhould lyue
ſober minded rightuouſly and Godly in
theſe preſente world, lokinge for that bleſ-
ſed hope and glorious appearyng of the
mighty God, & of our ſauoure Jeſu Chriſt,
whiche ſhal ſave him ſelfe for vs to redeme vs
from al vnihtuouſnes, and to pouge vs
a peculiar people vnto him ſelfe, ſeruently
geuen vnto good workes. Theſe thynges
ſpeake, and exhort, & rebuke with all
comandynge ſe that no man deſpise the.

The iii. Chapter.

He commaundeth obedience to rulers, the
reherſeth he the old maner of theirowne life that
they may perceyue they be ſaued by the only
grace of God. Then ſheweth he what ſhuld
be taughte, and howe to deale wth authoris
of ſectes. At laſt he addeth certayne peculiar
thynges.

Varne them that they ſubmyt them
ſelues to rule and power, to obey the
officers, that they be redye vnto all
good workes that they ſpeake euill of
no man, that they be no fighters, but ſoft, beped.
Shewyng all mekenes vnto al men. For we
our ſelues alſo in tymes paſt wer vniſpise,
diſobedient, deceyued, in daunger to lu-
res, and to dyuers maner of voluptuous-
nes, liuing in maliciousnes and enuy, full
of hate, hatyng one another.

But after that the kyndnes and love
of our ſauoure God to manward appea-
red,

1. Tim. i. c.

Rom. iii. a.

1. Co. vii. c.

Eph. i. a.

1. Tim. iii.

1. Tim. iii.

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The Epistle of. S. Paule

Metre
sauey.

Rom. viii.
Iuon. iii. a.
Eph. vi. a.

red, not of the dedes of ryghtuousnes whp
the we wroughte, but of hys mercede he sa-
ued vs * by the fountayne of the new byth,
and wpth the renynge of the holpe ghost,
whiche he shed on vs aboundantlye tho-
rowe Iesus Christ our sauoure, that wee
once iustified by his grace, shuld be * heires
of eternall lyfe thow we hope. & This is a
true sayinge.

Actes. xv. b.
Eph. ii. a.
I. Tim. ii. d.

Mat. xviii. d.
I. Cor. ii. a.
Rom. xvi. b.

Of these thynges I would thou shouldest
certifye, that they whiche beleue God
myght be diligente to go forward in good
workes. These thynges are good and pro-
fyttable vnto me. * For the questions and
genealogies, and brawnyng and stryfe a-
bout the lawe, auoyde. for they are unpro-
fitable and superfluous. A man that is ge-
uen to * heresy, after the spyle and second
admonicion auoyde, remembryng that he
that is such, is peruerced, and synneth cō-
demned by hys own iudgement.

Actes. xviii. c.
I. Cor. i. b.

When I shall sende Artemas vnto the
or Richicus, be diligente to come to me vnto
Nychopolis. For I haue determined
thereto wynter.

Byngne tenas the lawlar and * Appollos
on theyr iorney diligentlye, that nothyng
be lackyng vnto the. And let ours also
learne to excell in good workes as farforth
as nede requyret. that they be not vnfruit-
full. All that are wpth me salute the. Grete
the. That loue vs in the sayeth. Grace be
wth you all. Amen.

Wrytten from Nychopolis a cite of
Macedonia.

The Prologe vpon the Epylle of sainte

Paule the Apostle vnto Philemon

In this Epylle saynte Paule sheweth
with a godly ensample of Christes
loue. Herein we se howe Paule sa-
ueth poore Onesimus vnto hym, and
maketh intercession for him vnto his maister, &
healpe hym wpth all that he maye, and beha-
ueth hym selfe none other wyse then as though
he hym selfe were the sayde Onesimus. Whych
thyng he doth not wpth power and auctor-
ite, as he well might haue done but putteth of
all auctorite and what so euer he myghte of
righte do, that Philemon myghte do lyfelye
towards Onesimus: and wpth grete mekenes,
and wylde meeknes teacheth Philemon to se hys du-
tye in Christ Iesus.

The epylle of Saynte Paule vnto Philemon.

Philemon had a seruant, which hauing stol-
len hys goods was run away to Rome, & there
learned of Paul the mysteries of Christs religi-
on. Wherefore Paule exhorteth Philemon to
take him againe, sayinge þ he sendeth hym.

to Philemon. Chap. i.



Paul the prysoner of Iesu
Christ and brother Timo-
theus. Vnto Philemon þ
beloued, and our healper,
and to the beloued Appia,
and to * Archippus our fe-
lowe souldier, and to the
congregation of thy house. * Grace be w
you and peace from God our father, & fro
the Lord Iesus Christ.

Col. i. i. b.
I. Cor. i. a.
I. Cor. i. a.
Col. i. a.

I thanke my God, making mencion al-
wayes of the in my prayes, when I heare
of thy loue and sayeth whych thou hast to-
warde the Lord Iesus, and to-
warde all sayntes: so that the fellowshipp
that thou hast in the sayeth, is frutefull tho-
rowe knowledge of al good thynges, whiche
are in you by Iesus Christ. And we haue
grete ioy, and consolacion ouer thy loue:
For by thee (brother) the sayntes heres
are comforted.

Col. i. i. a.

Wherefore though I be bolde in Christe
to enioyne thee, that whiche becometh the:
yet for loues sake I rather beseeche thee,
though I be as I am, euen Paule, aged &
nowe in bondes for Iesu Christs sake, I
beseech the for my sonne * Onesimus, whō
I begat in my bondes, whych in tyme pas-
sed was to the vnprofitable, but now pro-
fitable both to the, and also to me, whome
I haue sent home agayne. Thou therefore
receyue hym, that is to say, myne own bow-
els, whom I woulde sayne haue receyued
wth me, that in thy stede he myghte haue
ministred vnto me in the bondes of the gos-
pel.ouer theles, wthout thy mynd, wold
I do nothyng, that the good whych sprun-
geth of the should not be as it were of ne-
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Happely he therefore departed for a sea-
son that thou shouldest receyue hym for e-
uer, not now as a seruant, but aboue a ser-
uant, I meane a brother beloued, specially
to me. but howe much more vnto the, both
in the fleshe and also in the Lord?

If thou count me a fellowe, receyue hym
as my selfe. If he haue hurt the, or oweth
ought that lay to my charge. I Paul haue
wrytten it with mine owne hand, I wil re-
compence it. So that I doo not saye to the
howe that thou owest vnto me euen thyne
owne selfe. Euen so brother, let me enioyne
the in the lord. Comfort my bowels in the
Lord. Trustyng in thyne obedience, I wrot
vnto the, knowyng that thou wyldest do
more then I saye for. Moreover prepare
me lodgyng: for I trust thow the healper
of our prayes, I shal be geuen vnto you.
Ther salut the Epaphras, my felowe pris-
soner in Christe Iesu. Marcus, Ar-
starcus, Demas, & Lucas, my hel-
pers. The grace of our lord Je-
su Christ be wth youe spi-
rites. Amen.

Col. i. a.
and. i. i. d.
Marke &
Luke e-
uangelist.

Sente from Rome by One-
simus a seruant.

A 1010

The Epistle of. S. Paule

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Happely he therefore departed for a sea-
son that thou shouldest receyue hym for e-
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uant, I meane a brother beloued, specially
to me. but howe much more vnto the, both
in the fleshe and also in the Lord?

If thou count me a fellow, receyue hym
as my selfe. If he haue hurt the, or oweth
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Col. i. a.
and. i. i. d.
Marke &
Luke e-
uangelist.

Sente from Rome by One-
simus a seruant.

A Prologe to the fyrst Epytyle of Saynt Peter.

This Epytyle byd saynt Peter wyte to the heathen that were conuerted, and exhorteth them to stand fast in the fapth, to grow therein, and to were perfect, thowome all maner of sufferynge, and also good works. In the fyrste he declarerth the mystyfyng of fapth thowome Chyistes bloude, and conforterth them wpth the hope of the lyfe to come, & sheweth that we haue not deserued it, but that the Prophetes prophesied, it shoulde be geuen vs: and as Chyiste whych redemed vs out of synne, and all uncleannes in holpe, so he exhorterth to leade an holpe conuersacion: and because we be cephlye bought and made heyres of a ryche inheritance, to take herde that we lose it not agayne thowome our owne neglygence.

In the second Chapt. he sheweth that Chyiste is the foundacyon and head corner stone, wher on al ar buyle thowome fapth, whether it be Jew or Gentyle, and howe that in Chyiste they are made Pryestes, to offer them selues to God (as Chyist byd hym selfe) and to slea the lastes of the flethe, that syght agaynst the soule. And fyrst he teacherth them in generall to obeye the worldye rulers, and then in spersall he teacherth the seruants to obeye theyr masters, be they good or bad, and to suffer wrong of them as Chyist suffered wrong for vs.

In the thyrde he teacherth the wyues to obeye theyr husbands, yea though they be vnbeluers, and to apparel themselues godlye as it becometh holynes. And thereto that the husbands suffer and beare the iniquyte of theyr wyues, and lyue accordyng to knowledge wpth them. And then in generall he exhorterth them to be softe, courteous, payente and frendlye one to another, and to suffer for righteounes after the ensample of Chyist.

In the fourth he exhorterth to flee synne, and to tame the flethe wpth sobernes, watchyng and prayer, and to loue eche other, and to know that all good gyftes are of God, and euerie man to heape hys neyghbour wpth such as he hath receyued of God, and synally not to wonder, but to reioyse though they muste suffer for Chyistes names sake, seying that as they be partakers of hys affliccyons, so shall they be partakers of hys glory to come.

In the fyft he teacherth the Bishops and presbytes, howe they shoulde lyue and feede Chyistes flocke, and warneth vs of the Deuil, whych ouercometh us in wayte for vs.

The fyrste epytyle of saynt Peter the Apostle.

The fyrst Chapter.

He exhorterth them to be payente whyche are troubled for Chyistes sake. And lest they distrust the goodnes of theyr quarel, he sheweth that Chyist is that lambe appointed from the begynnyng in whom saluacion is promysed, wpth this he exhorterth them to purges of lyfe, shewyng that whatsoeuer man hath is transitory.

of S. Peter. Chapt. i. Fo. c.



Peter an Apostle of Iesu Chyist to them that dwell here and there as strangers thowome al Iseraelus, Galacia, Capadocia, Asia, and Bithynia, electe, by the foreknowledge of God the father, thowome the sanctyfying of the spirit, vnto obedience and spraynklyng of the bloude of Iesu Chyiste. Grace be wpth you and peace be multiplied: Blessed be God the father of our Lord Iesu Chyist, which thowome his abundant mercede begat vs again vnto a liuely hope, by the resurrection of Iesus Chyiste from death, to enioie an eternitaunce immortal and undefiled, and that putteth not, reserved in heauen for you, whiche are kepte by the power of God thowome fapeth vnto saluacion, whiche saluacion is prepared al ready to be shewed in the laste tyme, in the whych tyme ye shall receyue, though nowe for a season if nede requyre ye are in tribunes, thowome manifold temptacions: that your fapth once tryed, byeng much more precious, then gold that perissheth (though it be tryed with fyre) might be founde vnto laude, & glory, and honoure, at the appearing of Iesus Chyiste, whom ye haue not seene and yet loue hym: in whom euen now, though ye se him not, yet do ye beleue, and reioice wpth ioy vnspokeable and glorious, receyving the end of your fapeth, the saluacion of poure soules.

Of whiche saluacion haue the prophetes enquired and searched, whych prophesied of the grace that shoulde come vnto you, searchyng when or at what tyme the spirit of Chyist, which was in them shoulde signifye of, which spirit testified before the passions that shoulde come vnto Chyist, and the glorye that shoulde folowe after: vnto which prophetes it was declared, that not vnto them selues, but vnto vs, they shoulde minister the thynges which are now shewed vnto you of them, whiche by the holpe ghost sent downe from heauen haue preached vnto you the thynges which the angels desyre to beholde.

Wherefore gird vp the loines of poure minds, be sober, and trust perfectly on the grace that is brought vnto you, by the declaring of Iesus Chyist: as obedient chylidren, not fashioning your selues vnto your olde lustes of ignoraunce: but as he which called you is holpe, euen so be ye holp in all maner of conuersacion, because it is witten: * Be ye holp, for I am holpe.

And if so be that ye call on the father, which without respect of person iudgeth accordyng to euerie mans workes, se that ye passe the tyme of poure pilgrimage in feare. & for as much as ye know how that ye were not redeemed with corruptible syluer and gold from your bayne conuersacion, whych ye receyued by the tradicions of the fathers, but wpth the precious bloude of Chyist

Peter, as other true Apostles do, tithes setteth forth the treasure of mercy, which god hath bond hym self to geue vs for chyistes sake, & the our dute what wee ar bounde to do agayne, if we will be partakers of his mercy. Iob. xlii. a. James. i. c. p. at. xv. c. John. xii. b.

Gen. xlii. b. Dan. ii. b. Agge ii. b. Iach. vi. b.

Actes. i. c. Luke. ii. b.

Luke. xii. b. Dure buyte again.

Ignorance is the cause of euill lyuyng. I. Cor. xi. g. Mar. xv. c.

Epoure workes that we be iudged: for as our misdeeds are such as are

The i. epistle of Saynt

are þ wor- of Chust as of a lamb undefiled and unth-
kes by whyp out spotte, which was ordeyned before the
che þ faith worlde was made, but was declared in the
is seene. last tymes for poure sakes, wyche by hys
i. cor. vi. a meanes hys beleued on God that rased
i. Thon i. d hym from deatly, & glorified hym, that poure
Apoc. i. f faith and hope might be in God.
We be pr- And for as much as pe haue purpysed pour
tified frely soules thowre the spire, in obepinge the
inbeleuing tenthe, for to loue brotherly withoute sap-
the truth ninge, see that pe loue one another wth a
of Chypse pure hert teruently: for pe are boine a new,
for to loue not of mortall seide, but of immortall, by the
on another word of God wyche liueth, and lasteth for
Eph. i. b. euer. For all flethe is as grasse, and all the
Eccl. xii. c. glorie of man is as the floure of grasse. The
Iaco. i. b. grasse wppdoreth, and the floure falleth a-
wape, but the word of the Lorde endureth
euer. & And this is the worde whiche by the
Bosgel was preached amouge pou.

The Notes.

A lully hope. (a) A lully hope is that wher by we be certayne
of euerlastyng lyfe.

The ii. Chapter.

We sheweth that theþe duety wyche are
boine agayne in Chyke, is to folowe inno-
cence of lyfe, seynge they are grounded vpo
the rocke Chyke. & boine all thynges he wyl-
leth them to be obedyente to the maistres-
tes, and ethopetly them to pacience.

We be the church: a þ obediēce of the hert
is the spiri-
tual sacri-
fice: bodely
sacrifice
must be of-
fered to
our neigh-
bours, for
if þ offerest
it to God,
þ makest a
bodely þ-
dol of hym.
Eccl. xvi. d
Roma. ix. g
psal. cxviii. c
Mat. xxi. d
Actes. iiii. b
Eph. viii. c
Eph. xix. a
Iaco. ii. d
Roma. ix. c.

Vherfore lay asyde all malicioufnes
and all gyle, and dissimulacion and
enup, and all backbytynge: & as newe
boine babes, desyre that reason ble mylke
whych is without corrupcion, that pe may
growe therein. If so be that pe haue tasted
howe pleasaunte the Lorde is, to whom pe
come as vnto a spynng stone, disallowed of
men, but chosen of God and precious: and
pe as spynng stones, are made a spiritual
house, and an holy habytatode, for to offer
by spirituall sacryfice, acceptable to God
by Iesu Chyke.

Wherfore it is cōtayne in the scripture:
behold: I put in Sion an head corner stone
elect and precious: and he that beleueth on
hym shall not be ashamed. Vnto pou there-
fore whych beleue, he is precious: but vn-
to them whych beleue not, the stone which
the buildeis refused, the same is made the
head stone in the corner, and a stone to sto-
ble at, and a rocke to offende them whiche
stumble at the worde, and beleue not that,
whereon they were set. But pe are a chosen
generacion, a royal priesthod and holy na-
cion, and a peculiat people, that pe should
shewe the vertues of hym that called pou
out of darknes into hys maruelous light,
whych in tyme paste were not a people, yet
are nowe the people of God: whiche were
not vnder mercy, but nowe haue obtayned
mercy.

We sheweth the duety of married folke. Chy-
ke wylleth to be harmles & charitable. When
returneth he to pacience, teachyng what we
ought to do by example of Chyke, seynge he is
the sauour of all.

Ikempse let the wpyes be in subiecci-
on to their housbandes, that euen thei
whych beleue not the word, may wth-
out the worde be wonne by the conuersa-
cion of the wpyes: whyle they behold pour
pure conuersacion coupled with feare.
Whose apparell shall not be outwarde
wth broded heere, & hanging on of gold,
ether puttyng on of gorgeous apparel: but
let the hid man of the herte be incorrupte,
wth a meke and a quiete spire, whiche
spire is before God a thyng muche set by.
For after this maner in the olde tyme dyd
the holpe womenne whych trusted in God,
tpe theselues, and were obedyente to their
husbands, euen as Sara obeyed Abraham
and called hym Lorde: whose doughters pe
are as long as pe do well, and be not afraid
of euery shadowe.

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Peter. Chapter. ii.

God in the daye of bysytacion.

Submyt pour selues vnto al maner of
dynaunce of man for the Lordes sake, whe-
ther it be vnto the kyng as vnto the chiete
head: ether vnto rulers, as vnto the that
are sente of hym, for the punysshment of e-
uill doars, but for the laude of the that do
well. For so is the wpyl of God, that pe put
to seilence the ignorance of the folish mē,
as fre, and not as haupnge the liberty for a
cloke of malicioufnes, but euen as the ser-
uaunts of God. * Donoure all men. Loue
brotherlye felowshyp. Feare God and ho-
nour the kyng. Seruaunts obep pour mai-
sters wth al feare: not only if they be good
and courteous, but also though they be fro-
ward. For it is thankeworthly, if a man for
conscience toward God endure grete, suf-
ferynge wrongfully. For what prayse is it,
if when pe be buffetted for pour fautes, pe
take it paciently? But and if when pe do
wel, pe suffer wrong and take it paciently,
then is there thanke with God.

Roma. xiii. a
Eph. vi. a
Obediēce
to rulers.

Roma. xiii. c
Seruaunt
Eph. vi. a
Colo. iii. d
I. Cor. vii. c
I. Tim. ii. b
I. Pet. ii. a
I. Pet. iii. a

For here vnto verely wer pe called: for
Chust also suffred for vs, leauing vs an ex-
ample, that we should folowe his steppes,
whych did no synne, neyther was ther gyle
founde in hys mouth: whiche when he was
reupled, reupled not agayne: when he suffe-
red, he threatened not, but committed the
cause to hym þ iudgeth righteously, whych
hys owne selfe hate our synnes in hys bo-
dy on the tre, that we should be deliuered
from syn, and should lyue in righteoufnes.
By whose steppes pe were healed. For pe
were as shepe goyng astray: but are nowe
toured to the shepheard and byshoppe of
poure soules.

Our callig
is to folow
Chyke.

Eph. iiii. a
I. Joh. iii. a

The iii. Chapter.

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I. cor. xi. c
Wpyes.
Eph. v. c
Col. iii. c

I. Tim. ii. b

Gen. xvi. d

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Husbands
I. cor. vii. b

320. r. b. f. t.
and. xii. b.
Rom. xii. d.
1. Cor. vi. d.
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the theyr prayers. But the face of the Lorde
beholdeth them that do euill.

math. v. c.

Beue a re
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Qu. ii. a.
hebr. ix. a.
Rom. v. d.

Moreover who is it that wil harme you,
if ye folowe that whych is good? Not with
standyng happy are ye, if ye suffer for right
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they seeme terrible vnto you, neyther bee
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answer to euery man that aseth you a
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math. xii. d
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(c) baptisme that now saueh vs * not the
puttynge awaye of the fylthe of the fleshe,
but in that a good conscience consenteth to
God, by the resurrection of Iesus Christ
whych is on the righthand of god, & is gon
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The Notes.

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beware that he halte not in anye parte of hys
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destroie more then all exhortacions he can geue
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The. iiii. Chapter.

He exhorteth them to repenitance by christes
example, shewynge withall the punishmente
of the vngodly. And because the buyes of
charite be infinite, he sheweth vs too be
good disposers of the grace of God, that he
moneth them to be patient in tribulacion.

For as much as Christ hath suffered
for vs in the fleshe, arme poure selues
lykewyse wpyth the same mynde. for he
whych suffereth in the fleshe, ceaseth from
synne, that he hence forwarde shoulde liue
as muche tyme as remapneth in the fleshe
not after the lustes of menne, but after the
wpyll of God. * For it is sufficient for vs
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Rom. x. b.

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scet h w
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Rom. x. b.

Reut. x. c.
1. Rom. ii. c.
De p. luf.
scetth in
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The .i. Epistle of Saynete

withchaung. ye maye be merreye and glad. If ye be rap-
If the son led hypon for the name of Chyriste, hap-
nes of god ppe are pe. For the spyrte of glorie and the
must be all spyrte of God resteth hypon you. On thep
scourged & part he is euill spoken of. but on your part
none maye he is glorified.

be faued. Se that none of you suffer as a murthe-
but thow. ret or as a thefe, or an euill doer, or as a bu-
towe the spode in other mennes matters. If anpe
same fere man suffer as a Chyrien man, let hym not
that chust be ashamed, but let hym glorie woth on
went thow. thys be halfe. For if tyme is come that iud-
row: what gement must begyn at the house of God.

What the os. * If it spyrte begynne at vs, what shall the
naciō of p. ende be of them whych beleue not the gos-
disobedi- pel of God? And if the ryghtuous scarsely
ene & vnde be faued: where shall the vngodlye and the
leuers be? spynner appeare: Wherefore let them that

suffer accordyng to the wyl of god, com-
mit theyr soules to hym with wel doing, as
vnto a faithfull creator.

The Notes.

(a) Certayne learned expositors vnderstande
thys and that in the Chapter goyng before con-
cernyng preaching to the spirites, to be all one
thyng. And that the meaninge of death is none
other, but that the strength of Chyristes passion
was such that it lewde the spirites of p. sayeth
ful whych were departed before that tyme, and
broughte them into such consolation as they
now haue. Whiche no doubt is greater the p. was
by as much as the p. person reioyseth more wh-
he seeth hys fees payed and hys prynces taken
of hym, and loketh dayly to be decked with gol-
drouse robes, and to be set in possession of incō-
preable ryches. For so standeth it with p. soules
departed in the sayth of Chyriste. They are by p.
death of Chyriste set at libertie from all the bon-
des of synne, and do onelye loke for the daye of
iudgement, when the incorruptible crowne of
glorie shall be geuen vnto them, that both bodye
and soule maye lyue for euer in the moste ioyfull
presence of the godheade.

The .ii. Chapter.

He declareth theyr dutye to the ministers of
the church and then teacheth what the yow-
ger ought to do. He counsaileth to be lowly, so-
ber, and watchfull.

The elders whiche are amonge you, I
exhorthe, whiche am also an elder, and
a wptnes of the afflictions of Chyriste
and also a partaker of the glorie that shall
be opened: se that ye fede Chyristes flocke
whiche is amonge you, takyng the ouer-
spight of them, not as though ye were ch-
pelled thereto, but wyllynge: not for the
desyre of splythlye, but of a good mynd:
not as though ye wer Lordes ouer the pa-
rishes, but that ye be an ensample to the
flocke. And when the chiefe shepheard shall
appeare, ye shall receyue an incorruptible
croune of glorie.

Lykewyse ye ponger, submit your sel-
ues vnto the elder. Submit your selues e-
uerie man one to another, knyt your sel-
ues together in lowdynes of mynde. For
God resisteth the proud, and geueth grace
to the humble. & Submit your selues ther-
fore vnder the myghtye hand of God that

Peter. Chapter. v.

he may exalte you, when the tyme is come.
Cast al your care to hym. for he careth for
you.

Be sober and watch, for your aduersary
the deuyll as a roynge lyon walketh about
sekyng whom he maye deuour: whome ye
shall stand fast in the sayth remembryng that
ye do but fulfyll the same afflictions which
are appoynted to your brythren that are in
the worlde. The God of all grace whiche
called you vnto hys eternal glorie by Chyrist
Jesus, shall hys owne selfe after ye haue
suffered a litle affliction make you perfect:
shall settle, strengthe and stablyshe you. To
hym be glorie and dominion for euer, and
while the worlde endureth. Amen. &

By Siluanus a faythfull brother vnto
you (as I suppose) haue I wrytten bryefly
exhortyng and testifyng howe that this
is the true grace of God wherein ye stand.
The companions of your eleccion that
are of Babilon, salute you, and Marcus
my sonne. Greete ye one another wth the
kisse of loue.

Peace be wth you all whiche are in
Chyriste Jesus. Amen.

The Prologe vpon the .ii.

Epistle of S. Peter.

This Epistle was wrytten agaynst
them whiche thoughte that chyristen
saye's myghte be ydle and without
woorth, when yet the promes of
Chyriste is made vs vpon that condi-
tion, that we henceforth wyke the wyl of god
and not of the flesh. Therefore he exhorteth the
to exercise them selues bryggently in vertue & al
good workes, thereby to be sure that they haue
the true faith, as a man knoweth the goodnes
of a tre by hys fruit. Then he commendeth and
magnifyeth the gospell, and wylleth that menne
harken to that onely, and to mens doctryne not
at all. For as he sayeth, there came no prophetic-
all scripture by the wyl of man, but by the wyl
of the holy ghost, whych onely knoweth the wyl
of God, nether is any scripture of pryuate in-
terpretacion, that is to saye, maye be otherwyse
expounded then agreeing to the open places and
generall articles and to the cōtētaunces of god
and al the rest of the scripture.

And therfore in the second he warneth them
of false teachers that shoulde come, and thow-
purchage confidence in false workes to satisfie
theyr conetousnes wthall, shoulde denye
Chyriste. Whiche he threatheneth wth the terri-
ble examples. Wth the fall of the angels, the
floud of Noe, and ouerthrowyng of Sodome
and Gomor, and so describeth them wth theyr
insatiabie conetousnes, pryde, subboynce and
disobedience to all tempozall rule and authori-
tye, wth theyr abhominable whoysome, and
hypocrysy, that a blynde man mye see that he
prophecieth of the Popes holye spyritualltye,
whych deuoured the whote worlde with theyr
conetousnes, luyng in al luff and pleasure, and
reignyng as tempozall tyrantes.

In the thirde he sheweth that in the latter
dayes the people thowme vndeless and lacke of
fere of p. iudgement of the last day shall be euen
as Epures, wholy geuen to the flesh, whiche
last day shall yet surely and shortly come saith he

Math. v. c.
Luke. xii. c.
Roma. xii. c.
1. John. i. c.

C

Parishes
the Breke
hath lots,
that is the
to whom a
ny lot

chaunce or
election is
to preache
gods word

13

2. John. i. c.

3. John. i. c.

4. John. i. c.

5. John. i. c.

6. John. i. c.

7. John. i. c.

8. John. i. c.

9. John. i. c.

10. John. i. c.

11. John. i. c.

12. John. i. c.

13. John. i. c.

The. i. Epistle of Saynete

withchaſt. ye maye be merreye and glad. If ye be rap-
If the ſon led vpon for the name of Chryſte, hap-
nes of god ppe are ye. For the ſpūte of glōry and the
muſt be all ſpūte of God teſteth vpon you. On theſe
ſcourged & part he is euill ſpoken of. but on your part
none may he is glouſified.

be faued Se that none of pou suffer as a murthe-
but tho- ret or as a thefe, or an euyl boar, or as a bu-
towe the spodpe in othet mennes matters. Yf anpe
same fire man suffer as a Churshen man, let hym not
that chust be ashamed, but let hym glorie wod on
went tho- thys be halfe. For þtyme is come that iud-
row: what gement must begyn at the house of God.

¶ If it spylle begynne at vs, what shall the
naciō of þe ende be of them whiche beleue not the gos-
pēl of God? And if the rēgitiuous scarcely
be saued: where shall the vngodly and the
lawless be? Spūnet appeare: Wherefore let them that
suffer accordyng to the wyl of god, com-
mit theyr soules to him with wel doing, as
vnto a faithful creator.

The Notes.

(a) Certaine learned expositors vnderstande
thys and that in the Chapter goyng before con
cernynge preachynge to the spirites, to be all one
thyng. And that the meaninge of death is none
other, but that the strength of Chrystes passion
was suche that it lewde the spirites of þe sayeth
ful wher they were departed before that tyme, and
broughte them into suche consolacion as they
now haue. Whiche no doubt is greater the þe was
by as much as the ppysoner reioyseth more whē
he seeth his fees payed and his prynces taken
of hym, and loketh dayly to be decked with goz
grouse robes, and to be set in possession of inco
preable ryches. For so standeth it with þe soules
departed in the sayth of Chryste. They are by þe
death of Chryste set at liberte from all the bon
des of synne, and do onelye loke for the daye of
iudgemente, when the inextinguishable crowne of
glorie shalbe geuen vnto them, that both bodye
and soule may lyue for euer in the moste ioyfull
presence of the godheade.

Die. v. Chapter.

¶ He declareth they; butge to the ministers of
the church, and then teacheth what the you-
ger ought to do. He counsaileth to be lowly, to
ber, and watchfull.

The elders whiche are amonge you, exhoorte, whiche are also an elder, and a wptnes of the afflictions of Chyrche and also a partaker of the glorie that shal be opened: se that ye feede Chyrches flocke whiche is amonge you, takynge the ouer sighte of them, not as though ye were compelled thereto, but willingelpe: not for the desyre of splythlyuere, but of a good mynde: not as though ye were lordes ouer the parishes, but that ye be an ensample to the flocke. And when the chiefe shepheard shal appeare, ye shal receyue an incorruptible crowne of glorie.

¶ **I** pkeuſe pe ponger, ſubmit poue ſel-
ues vnto the elder. Submit poue ſelues e-
uerpe man one to another, knet poue ſel-
ues together in lowdnes of mynde. For
God reſiſteth the proud, and geueth grace
to the humble. ⁊ Submit poue ſelues ther
fore vnder the myghtye hand of God that

Peter. Chapter. v.

he may exalte you, when the time is come.
Cast al your care to hym. for he careth for
you.

Be sober and watch, for your adversary the deuyll as a roynge lyon walketh about sekynge whom he may deuour: whome te-
sist stedfast in the fapth remembrynge that
ye do but fulfyll the same afflictions which
are appoynted to your brethren that are in
the worlde. The God of all grace whiche
called you vnto hys eternal glorie by Ihu
Jesus, shall hys owne selfe after ye haue
suffered a litle affliction make you perfect:
that sette, strengthe and stablyshe you. To
hym be glorie and dominion for euer, and
while the world endureth. Amen. f.

By Siluanus a sayethfull brother vnto
pou (as I suppose) haue I wrytten breself
exhortynge and testifyng howe that this
is the true grace of God wherein ye stand.
The companions of youre eieccion that
are of Babilon, salute pou, and Marcus
my sonne. Greete ye one another wpyth the
kisse of loue.

Peace be wth you all whiche are in
Christe Iesus. Amen.

The prologe vpon the .ii.

republic of St. Peter.

Thus Epistle was written agaynst
them whiche thoughte that chrylten
sape's myghte be yde and wythout
woorthes, when yet the promys of
Christe is made vs vpon that condi-
tion, that we henceforth worke the wyll of god
and not of the flesh. Therfore he exhorteth the
to exercise them selues diligently in vertues and
good workes, thereby to be sure that they haue
the true faith, as a man knoweth the goodnes
of a tre by hys fruite. Then he commendeth and
magnifyeth the gospel, and wylleth that menne
harken to that onely, and to mens doctryne not
at all. For as he saith, there came no propheticall
scripture by the wyll of man, but by the wyll
of the holy ghost, whych onely knoweth the wyll
of God, nether is any scripture of pryuate in-
terpretation, that is to saye, maye be otherwyle
expounded then agreeing to the open places and
generall articles and to the covenantes of god
and al the rest of the scripture.

And therefore in the second he warneth them
of false teachers that shoulde come, and thow-
purchaunge confidence in false workes to satis-
fye thei couetousnes wpthall, shoulde denye
Christe. Whiche he threatheneth wpth the terri-
ble examples. Wpth the fall of the angels, the
floud of Noe, and ouerthrowynge of Sodome
and Gomor, and so describeth them wpth thei
insatiable couetousnes, pryde, subboynce and
disobedience to all temporall rule and authori-
te, wpth thei abhominable whoresdome, and
hypocresye, that a blinde man mye see that he
prophecieth it of the Popes holye spirituallite,
whych deuoured the whote worlde with thei
couetousnes, liuing in at lust and picaure, and
reigninge as temporall tyrantes.

In the thirde he sheweth that in the latter
dayes the people throughe vaneite and lacke of
fear of judgement of the last day shalbe euen
as Epicures, wholy geuen to the flesh, whiche
last day shal yet surely and shortly come saith he

Math. v. c.
Luke. iii. c.
Roma. vi. c
Psa. lxxv. v

parties
the Breke
bathlots,
that is the
to whom a
up lot

chance or
election is
to preach
gods word

13

The second Epistle of S. Peter. Chapt. iii.

pany to command them that walke after the flesh in the lust of uncleannes, & despise the rulers. Presumptuous are they, & subborn, and feare not to speake euill of them that be in authoritie. * When the angels which are greater both in power & myght, receyue not of the lord sayyng iudgement agaynst them. * But these as brut beasts, naturally made to be taken and destroyed, speake euill of that they knowe not, and shall perper the thozow they owne destruction, and receyue the rewarde of vnrigh- tounes.

They counte it pleasure to spue delici- ously for a season. Spots they are and fil- thynes, lypung at pleasure, and in disce- uable wayes feastyng wpth you: haupnge eyes ful of aduouty, and that canot cease to spue, begpyng vnsatiable soules. Let- tes they haue exercised wpth couetousnes. They are cursed children, and haue forsa- ken the rpyght way, and are gone astray fo- lowyng the wape of * Balaam the sonne of Bosoz, which loued the rewarde of vnrigh- tounes: but was rebuked of hys iniqui- ty. The same and dome beaste, speakyng wpth mannes voice, forbade the folysynes of the ierophete.

These are welles wpthoute water, and * clouds caried about of a tempest, to whom the miste of darckenes is reserued for euer. For when they haue spoken the swellpyng wordes of vanuety, they begple with wan- tonnes thozow the lustes of the flesh, them that wer cleane escaped, but now are wrap- ped in errors. They promys them liberty, and are them selues the bond seruaunts of corrupcion. For of whomsoever a man is o- uercome, vnto the same is he in bondage. For if they, after they haue escaped fro the fylthynes of the world thozow the know- ledge of the lorde and of the sauour Jesus Christ, are yet tangled again therein & over- come: the is the latter end worse with the then the beginninge. For it had ben better for the not to haue knowe the way of righ- tounes, the after they haue knowe it to * turne fro the comandements geuen vnto the. It is happened to the according to the true prouerbe. * The dogge is turned to his vomit again, & the sow that was washed, to hir wallowing in the myre.

The.iii. Chapter.

It shall be sheweth a cause why he wrot al as fore. He retheth he what maner of men shal be in the laste ende of the worlde, what they counsailes and talke shal be: dysputyng ther wpth that of the tyme of reuengeaunce. Laste he exhorteth to holynes of lyfe.

This is the second Epistle that I now wrot to you (beloued) wherewith I shew by a warne your pure minds, to cal to remembraunce the wordes which wer told befoze of the holy prophets, & also the com- mandements of vs the Apostles of the lord & sauour. This first vnderstand, that there shal come in the laste daies mockers, which

wil walke after their own iusts and say: * Wher is the promys of hys commyng? For- sence: the fathers dyed, al things continue in the same estate wher in they were at the begynnyng. This they knowe not (that wilfully) so be that the heauens a greate while ago wer, and the * earth that was in the water, appered by oute of the water by the word of God: by the whych things, the * world that then was, perished ouerflow- en with the water. But the heauens betely geath which are now, are kepte by the same worde in store, and reserued vnto * spie, & agaynst the daye of iudgement and perdyce- on of vngodly men.

Dearely beloued, be not ignorant of this one thyng, how that * one day is with the Lord, as a thousand yere, and a thousand yere as one day: the lord is not slacke to fulfill his promise, as some count slack- nes, but is * payent to vsward & * woulde haue no man lost, but would receyue al me to repentance. Neuertheles the day of the Lord wyl come as a thie in the nyght, in the whych day, the * heauens shal perper with terrible noise, and the elements shal melt wpth heate, & the earth with the wox- kes that are therein shal burne.

If al these thynges shal perper, what ma- ner persons ought ye to be in holy conuer- sacion and godlynes, loking for and ha- uing vnto the commyng of the day of god, in which the heauens shal perper wpth fire, and the elementes shal be consumed wpth heat. Neuertheles v- ke for a new heau- and a new earth, ac- cording to his promise, and wherein dwelleth rightounes.

Wherefore dearely beloued, sepyng that ye loke for suche thynges, be diligente that ye may be found of him in peace, wpthout spot and vndefiled. And suppose that the longe sufferpyng of the Lord is saluacion, eu as our dearely beloued brother saule, accor- dyng to the wylsome geuen to him, wrote vnto you, pea, almost in euery Epistle spea- kyng of such thynges, among whych ar ma- ny things hard to be vnderstand, which they that are vnlearned, and vnsatiable, peruerse, as they do other scriptures vnto their own destruction. Ye therefore beloued, sepyng ye knowe it befoze hande, beware, leaste ye be also plucked, and fall from your own sted- fastnes: but grow in grace, & in the know- ledge of our Lord & sauour Jesus Christ. To whome glory both now & for euer. Ame.

A Prologe v-

pon the thre Epistles of Saint John.

This first Epistle of S. John is contay- ned the doctryne of a very Apostle of Christ, and oughte of epphe to knowe hys Gos- pyle. For as in hys Gospill he letteth oute to the world, and teacheth by it onely all men to be saued and redyced vnto the fauour of god agayne, such so here in this Epistle he goeth agayne

The second Epistle of S. Peter. Chapt. iii.

pany to command them that walke after the flesh in the lust of uncleannes, & despise the rulers. Presumptuous are they, & subborn, and feare not to speake euill of them that be in authoritie. * When the angels which are greater both in power & myght, receyue not of the lord sayyng iudgement agaynst them. * But these as brut beasts, naturally made to be taken and destroyed, speake euill of that they knowe not, and shall perper the thozow they owne destruction, and receyue the rewarde of vnrigh- tounes.

They counte it pleasure to spue delici- ously for a season. Spots they are and fil- thynes, lypung at pleasure, and in disce- uable wayes feastyng wpth you: haupnge eyes ful of aduouty, and that canot cease to spue, begpyng vnsatiable soules. Let- tes they haue exercised wpth couetousnes. They are cursed children, and haue forsa- ken the rpyght way, and are gone astray fo- lowyng the waye of * Balaam the sonne of Bosoz, which loued the rewarde of vnrigh- tounes: but was rebuked of hys iniqui- ty. The same and dome beaste, speakyng wpth mannes voice, forbade the folysynes of the ierophete.

These are welles wpthoute water, and * clouds caried about of a tempest, to whom the miste of darckenes is reserued for euer. For when they haue spoken the swelling wordes of vanuety, they begple with wan- tonnes thozow the lustes of the flesh, them that wer cleane escaped, but now are wrap- ped in errors. They promys them liberty, and are them selues the bond seruaunts of corrupcion. For of whomsoever a man is o- uercome, vnto the same is he in bondage. For if they, after they haue escaped fro the fylthynes of the world thozow the know- ledge of the lorde and of the sauour Iesus Christ, are yet tangled again therein & over- come: the is the latter end worse with the then the beginninge. For it had ben better for the not to haue knowe the way of righ- tounes, the after they haue knowe it to * turne fro the comandements geuen vnto the. It is happened to the according to the true prouerbe. * The dogge is turned to his vomit again, & the sow that was washed, to hir wallowing in the myre.

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It shall be sheweth a cause why he wrot al as fore. He retheth he what maner of men shal be in the laste ende of the worlde, what they counsailes and talke shal be: dysputyng ther wpth that of the tyme of reuengeaunce. Laste he exhorteth to holynes of lyfe.

This is the second Epistle that I now wrot to you (beloued) wherewith I shew by a warne your pure minds, to cal to remembraunce the wordes which wer told befoze of the holy prophets, & also the com- mandements of vs the Apostles of the lord & sauour. This first vnderstand, that there shal come in the laste daies mockers, which

wil walke after their own iustes and say: * Wher is the promys of hys commyng? For sence the fathers dyed, al things continue in the same estate wher in they were at the begynnyng. This they knowe not (that wilfully) so be that the heauens a greate while ago wer, and the * earth that was in the water, appered by oute of the water by the word of God: by the which things, the * world that then was, perished ouerflow- en with the water. But the heauens betely geath which are now, are kepte by the same worde in store, and reserued vnto * spie, & agaynst the daye of iudgement and perdyce- on of vngodly men.

Dearely beloued, be not ignorant of this one thyng, how that * one day is with the Lord, as a thousand yere, and a thousand yere as one day: the lord is not slacke to fulfill his promise, as some count slack- nes, but is * payent to vsward & * woulde haue no man lost, but would receyue al me to repentance. Neuertheles the day of the Lord wyl come as a thie in the nyght, in the which day, the * heauens shal perper with terrible noise, and the elements shal melt wpth heate, & the earth with the wo- kes that are therein shal burne.

If al these thynges shal perper, what ma- ner persons ought ye to be in holy conuer- sacion and Godlynes, loking for and ha- uing vnto the commyng of the day of god, in which the heauens shal perper wpth fire, and the elementes shal be consumed wpth heat. Neuertheles v- ke for a new heau- and a new earth, ac- cording to his promise, wherein dwelleth rightounes.

Wherefore dearely beloued, sepyng that ye loke for suche thynges, be diligente that ye may be found of him in peace, wpthout spot and vndefiled. And suppose that the longe sufferpyng of the Lord is saluacion, eu as our dearely beloued brother Ioule, accor- dyng to the wylsome geuen to him, wrote vnto you, pea, almost in euery Epistle spea- kyng of such thynges, among which ar ma- ny things hard to be vnderstand, which they that are vnclearned, and vnsatiable, peruerse, as they do other scriptures vnto their own destruction. Ye therfore beloued, sepyng ye knowe it befoze hande, beware, leaste ye be also plucked, and fall from your own sted- fastnes: but grow in grace, & in the know- ledge of our Lord & sauour Iesus Christ. To whome glory both now & for euer. Ame.

A Prologe v-

pon the thre Epistles of Saint Iohn.

This first Epistle of S. Iohn is contay- ned the doctryne of a very Apostle of Christ, and oughte of epphe to knowe hys Gos- pille. For as in hys Gospill he letteth oute to the world, and teacheth by it onely all men to be saued and redyemmed vnto the fauour of god agayne, such so here in this Epistle he goeth agayne

The .i. Epistle of Sayncte

agaynste them that haue them selues of saynthe
and yet continue wpythout good workes, & teach-
eth manye wayes, that where true sayth is, ther
the woorkes carye not behynde, and contraye,
that where the woorkes folowe not, ther is no
true saynthe, but a false imagination, and bitter
darchnes. And he wryteth soye agaynst a sect of
heretikes, wpych then began to denye þe Chyste
was come in the fleshe, and calleth them verpe
Antichyristes, whiche sect goth nowe in hys full
flouryng. For though they deny not openly wpyth
the mouth that Chyste is come in the fleshe, yet
they deny it in the hert wpyth thery doctrine and
teyninge. For he that wyl be iustified and sau-
ed shoulde hys own workes the same doth as much
as he that denieth Chyste to be come in the fleshe
sayng that Chyste came only therfore in the fleshe
that he shoulde iustifye vs, or purchase vs par-
don of oure synnes, byng vs in the fauoure of God
agayn, and maue vs heres of eternal life, wpyth
hys woorkes onely, and wpyth his blood sheddyng
wpythout and before al oure woorkes. So figh-
teth thys Epistle bothe agaynste them that wyl
be saued by thery own good workes, & also agayn-
st them that wyl be saued by a feythe that hathe
no luste to worke at all, and kepeth vs in the
myddle waye, that we helue in Chyste to be sa-
ued by hys woorkes onely & then to knowe þe it is
oure dutie, for þe hidenes, to prepare our selues to
do the commaundementes of God, and to loue e-
uerye man hys neyghbour as Chyste loued him,
sekyng wpyth oure owne woorkes Goddes ho-
noure, and oure neyghbours wealthe only, and
erastyng for eternall lyfe, and for al that God
hath promysed vs for Chystes sake. The two
laste Epistles thoughte they be Moyse, yet are god-
lye examples of loue and saythe and do sauour
of the spyrte of a true Apostle.

The epylle of saynt Paul

the Apostle.

The first Chapter.

He certifieth that all is true and approued
whiche he declareth, whiche is the Gospel
of Chyste verpe God and manne, wherein
we maye learne innocent lyfynge and ob-
tayne forgyuenesse of synnes, so that we co-
leste oure synnes.



A thou here
as in hys
Gospel, &
as Paul &
Peter in
the first
Epistle, teach
vs that whiche
we haue seene
and hearde
eth firste þe
declare we vnto
you, that pe may
haue fe-
lowschyp wpyth
vs, and that our
fellowshyp
of saynthe, &
maye be wpyth
the father and
hys son Ie-
sus christ. And
this wryte, we
vnto you that
re cometh out
of our map be
full.

And thys is the tydynges that we haue
hearde of hym, and declare vnto you, that
God is lpyght, and in hym is no darknes at
all. If we saye that we haue felowschyp wpyth
him & yet walke in darkenes, we lye and do
not the truth, but if we walke in lpyghte
as he is in lpyght, then haue we felow-
shyp wpyth hym, and the bloude of Iesus

John. Chapter. ii. Fo. clvi.

Christe hys sonne clenseth vs from all syn.
If we saye that we haue no synne, wee
deceyue our selues, and trouth is not in vs.
If we knoweledge our synnes: he is fapth
full and iust, to forgyue our synnes, and to
clense vs from all vneyghtuousnes. If we
saye we haue not synned, wee make hym a
lyar, and his worde is not in vs.

The .ii. Chapter

He exhorteth to puernes of lyfe, too mutuall
loue and muche watchynge, because there be
many Antichyristes: whose craftes they maye
auoyde, if they cleaue fast to the doctryne of
the holy gost.

Mylle children these thyngs wryte
vnto you, that pe syn not. If anye
man syn, yet wee haue an aduocate
wpyth the father, Iesus Chyste, whiche is
ryghtuous. & he it is that obayne grace
for our synnes: not for our synnes onely, but
also for the synnes of the world. And be-
lye we are sure that wee knowe hym, if wee
kepe hys commaundementes. He that say-
eth I knowe hym and kepeth not hys com-
maundementes, is a lyar: and the veritye
is not in hym. Whosoeuer kepeth hys word
in hym is the loue of God, perfecte in hede.
* And therby knowe we that we are in hym.
* He that sayeth he abydeth in hym, ought
to walke euen as he walked.

Brethren I wryte no new commaunde-
ment vnto you, but that olde commaun-
dement whiche pe heard from the begyn-
nyng. The olde commaundement is the
worde whiche pe heard from the begyn-
nyng. Agayne a new commaundement: I
wryte vnto you, a thyng that is true in hym
and also in you: for the darknes is passe, &
the true lpyght now shyneth. He that sayeth
how that he is in the lpyght and yet hateth
his brother, is in darknes euen vntill thys
tyme. He that loueth hys brother, abydeth
in the lpyght, and there is none occasion of
reueyl in him. He that hateth hys brother, is
in darkenes, and walketh in darknes: and
cannot tell whither he goeth, because that
darknes hath blynded hys eyes. * Babes
I wryte vnto you, hee that your synnes
are forgyuen you for hys names sake, I
wryte vnto you fathers, how that pe know
hym that was from the beginning. I wryte
vnto you yong men, how that pe haue ouer-
come the wycked. I wryte to you litle chil-
dren, how that pe knowe the father. I wryte
vnto you fathers, how that pe knowe hym
that was from the beginning. I wryte vnto
you yong men, how that pe are stronge,
and the word of god abydeth in you, and pe
haue ouer come that wycked.

Seth if pe loue not the world, neyther shal
thynge that is in the world. For al that is in
the world, the luste of the fleshe, the luste of
the eyes, and the proude of goods, is not of
the father, but of the world. And the world
danelett away and the luste therof, but he
that fulfilleth þe wpyll of god.

doctin of
Chyste.

1. Peter .1. b

he that ke-
peth the co-
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mentes
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He that ke-
peth gods
word, lo-
ueth god, &
is in god &
walketh
as Chyste
dyd.

1. John .1. b
1. Peter .1. b
1. John .1. b
and .1. b.

1. John .1. b
Acts .1. b

1. John .1. b
1. Peter .1. b
1. John .1. b
1. Peter .1. b

1. John .1. b
1. Peter .1. b

The .i. Epistle of Sayncte

of God * abydeh ever. Little chyliden, it is the last tyme, and ye haue hearde howe that Antichrist shall come, even now we are ther manpe Antichrists come alrede. Wher by we knowe that it is the last tyme. They went out from vs: but they were not of vs. For if they had bene of vs, they woulde no doubte haue continued wth vs. But that fortuneth that it myghte appeare, that they were not of vs.

And ye haue an opntmente of the holpe gost and ye knowe all thynges. * I wyte not vnto pou, as though ye knowe not the truth: but as though ye knewe it, & know also that no lye cometh of truth. Who is a lyar but he that denieth that Iesus is Christ? The same is the Antichrist that denieth the father and the sonne. * Whosoever denieth the sonne, the same hath he not the father. Let therefore abyde in pou that same whiche ye hearde from the begynnyng. Yf that whiche ye hearde from the begynnyng, shall remayne in pou, ye also shall continue in the son, and in the father. And this is the promys p he hath promised vs, even eternall life.

Thys haue I wyten vnto pou concernyng them that dyscepe pou. * And the annointyng whiche ye haue receyued of hym, dwelleth in pou. And ye nede not that anye manne teache pou: but as the annointyng teacheth pou all thynges, and is true, and is no lye, and it is taught pou, even so byde therein. And now babes abyde in hym, that when he shall appeare, we may be bold and not be made ashamed of hym at hys comyng: If ye know that he is ryghtuous, knowe also p which foloweth rightuousnes, is borne of hym. The .iii. Chapter. ¶ He teacheth still in his argumente exhortyng to puerne of life and maners, but chiefly to brotherly loue.

Behold what loue the father hath shewed on vs, that we shoulde be called the sonnes of God. For this cause the worlde knoweth not hym. Verely beloved now are we the sonnes of God, and yet it dooth not appeare, what wee shalbe. But we know p when it shall appere, wee shalbe like hym. For we shal se hym as he is. And every man that hath this hope in hym pourgeth hym selfe, even as he is pure. Whosoever comytteth synne comytteth vnto ryghtuousnes also, for synne is vnto ryghtuousnes. And ye knowe that he appered to take away our synnes, & in hym is no syn. As many as bide in hym, synne not: whosoever synneth hath not sene hym, neither hath knowen hym.

Babes let no man deceyue pou. He that doeth ryghtuousnes is ryghtuous, even as he is ryghtuous. He that comytteth syn, is of the deupil: * for the deupil synneth sece the begynnyng. For this purpose appered the sonne of God to lewse the workes of the deupil. * Whosoever is borne of god synneth not: for hys sede remaineth in hym

John. Chapter. iiii.

and he cannot synne, because he is borne of God. * In this are the chyliden of god known, and the chyliden of the deupil. Whosoever doth not rightuousnes, is not of God, neyther he that loueth not hys brother. For this is the tryng, that ye heard from the begynnyng, that ye shoulde loue one another, not as * I came whych was of the wycked, and slewe hys brother. And wherfore slewe he hym? Because his own workes were euyl, and hys brothers good. * Example not my brethren though he the woulde hate pou. Wee knowe that wee are translated from death vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeh in death. Whosoever hateth hys brother, is a mansleat. And ye know that no mansleat, hath eternal lyfe abydyng in hym.

Hereby perceyue we lone: that he gaue hys lyfe for vs, and therefore ought we also to geue our lyues for the brethren. Whosoever hath this workes good, and seeth hys brother haue nede, and shetteth by his compassion from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde neyther in tounge: but with the dede and in verite. * For thereby we knowe that we are of the verite, and can before hym quiet our hertes. But if our hertes condemne vs, God is greater then our hertes, & knoweth all thyngs. Beloued, if our hertes condemne vs not, then haue we trust to God warde and whatsoeuer we are, we shall receyue of hym: because we kepe hys commaundementes, and do those thynges whych are pleasyn in his syghte.

And this is hys commaundemente, that we beleue on (a) the name of hys sonne Iesus Christe and loue one another, as he gaue commaundemente. And he that keepeth hys commaundementes, dwelleth in hym, and he in him: and thereby we knowe that ther abideth in vs of the spirit, whych he gaue vs. The Notes.

(a) Faith is the first commaundement, and loue is the seconde: the that hath them is in god, and hath his spirit.

The .iii. Chapter.

¶ He teacheth to proue spirites, and then exhorteth to charite wth verpe many argumentes.

Ye beloved, beleue not euery spirit: but proue the spirites whether they be of god, or not. For many false prophetes are gonne out into the worlde. Hereby shall ye knowe the spirit of (a) God. Euery spirit that confesseth that Iesus Christe is come in the fleshe is of God. They that And euery spirit that confesseth not that Iesus Christe is come in the fleshe, is not of iustie frō god. And this is that spirit of antichrist, of sin are they whō ye haue heard how that he shuld come that denye and even now all ready is he in the world. Christe to Little chyliden, ye are of god, and haue o- be come in uercome them: for greater is he that is in the fleshe. pou: then he that is in the world. They are of the worlde, therefore speake they of the world

1. Pet. ii. b. John. iii. Loue is p firste precept and cause of al other John. xv. b. Gene. iii. b. He that loueth is escaped death

He that loueth not is in death, & a murd-er, & hath not eternal lyfe. He p hath no compassi-on, loueth not God.

by lone we know that we are in p truth and haue quiet consciences to godwarde.

The fyrst Epistle

Ego. viii. f.

John. H. C.

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The fyrst Epistle

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tion whych(as þ people saye) shuld come in þ
ende of the world. For yee that euen in Saint
Ihons tyme there were many Antichristes, that
is to saye enemies & men that wrought againste
Christ. Yet notwithstanding yngelys is infallys
blyssed true & petyperouse sect was prophesied
of, whych shuld come in the latter dayes, þ head
and chiefe powers wherof shulde auance hym
selfe as God. This secte no doubt is the Pa-
pistes, whiche haue the Pope, which auanced
himselfe as God, and is nowe declared to be þ
same Antichriste spoken of before by the Pro-
phetes.

The 6. Chapter.

The treatise of the vertue of the true sayth
in Christ, which is the true son of God, and
the everlasting health of them that be-
lieve, without whom is not saluacion.

Versoeruet beleueth: þæt Iesus is Christus,
is borne of G. D. And euery one
that loueth hym which begat, loueth
hym also whiche was begotten of hym. In
this we know that we loue the children of

of S. John, Chap. v. Fo. iiii.

God, when we loue GOD, and kepe hys
commaundementes. * This is the loue of
God: that we kepe hys commaundemen-
tes, * and hys commaundementes are not
griuous.

For al that is borne of God, ouercometh
the world. And this is the victorie that o-
uercommeth the worlde, euen ouer faith.
Who is it that ouercommeth the worlde:
but he whiche beleueth, that Iesus is the
sonne of God?

This Iesus Christ is he that came by the water and blond, not by water only: but by water and blond. * And it is the spyrte that beareth wytnes, because þe spyrte is truth. (For there are thre whiche beare recorde in heauen, the father, the word, and the holpe Ghost. And these thre are one.) Forther are thre which beare record in earth, the spyrte and water, and bloude: and these thre are one. * If we receiue the wytnes of menne, the wytnes of God is greater. Forth y is the wytnes of God, wherby he testified of his sonne. * He that beleueth on the sonne of God, hath the wytnes in him selfe.

He that beleueth not God, hath made him
a lyar, because he beleued not the recorde þ
God gaue of hys sonne And this is that re
corde, howe that God hath geuen vnto vs
eternall life, ⁊ and this life is in hys son. He
that hath the sonne hath lyfe.

These thynges haue I writen vnto you,
that beleue on the name of the son of god,
that ye may know howe that ye haue eter-
nall life. * & so maye ye beleue on the name o-
f the sonne of god. * And this is the truste &
we haue in him: that if we are anye thyng
according to his will, he heareth vs. And if
we knowe that he heareth vs, whatsoeuer
we are, we knowe that we shal haue the pe-
titions that we desyre of him.

¶ If any man se his brother sinne a synne that is not vnto death, let him aye, and he shal geue him lpe, for them that synne not vnto death. * Ther is synne vnto death, for which say I not that a man shuld praye. All vnrighteousnes is synne, and there is synne not vnto death.

We knowe that whosoeuer is borne of
God, spanneth not: but he that is begotten
of God, keepeth hymselfe, and that u pe-
ked toucheth hym not. We knowe that we
are of God, and that the worlde is al toge-
ther set on wyckednes. We know that the
sonne of God is come, and hath geuen vs
a^mpn to knowe hym whiche is true:

and we are in hym that is true tho-
 we his sonne Jesus Childe.

This same is very God, and
eternal lyfe. Babes, kepe
poure selues from
Images.
Amen.

§ 333. iii. The

The fyrst Epistle

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John. H. C.

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The 6. Chapter.

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§ 333. iii. The

The.ii. Epistle of S. John

The.ii.epist. of

Sapnt John.

The reioyseth that the fapthful church hath receyved the truth, and exhorteth to perseuer therein, and to loue one another, and to beware of false Prophetes.



He elder to the elect Ladys hyr children whiche I loue in the truth: & not I only, but also all that know the truth, for the truths sake whych dwelleth in vs, and shalbe in

vs for ever.

Wpith you be grace, merce and peace from God the father, and from the Lorde Iesus Christe * & son of the father in truth and loue. I reioysed greatly, that I found of thy children walkynge in trueth, as we haue receyued a commandement of the father. And now beseeche I the Ladye, not as though I wrote a newe commandement vnto the, but that same whiche we had fro the beginning, that we should loue one another: And this is the loue, that we should walke after his commandements.

This comāndement is (that as ye haue heard from the beginning) ye should walk in it. * For many deceyuers are entred into the world, whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on your selues & we lose not & whiche we haue wrought: but that we may haue a ful reward. Who soeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne.

* If there come any vnto you and bring not thys learnynge, him receyue ye not to house: nether byd hym God speke. For he that byddeth him God speke, is partaker of his euill dedes. * I had many thynges to wryte vnto you, neuertheles I woulde not wryte with paper and pynke: but I trust to come vnto you, and speake wpth you mouth to mouth, that our ioy may be ful. The sons of the elect sister grete the. Amē.

The thyrd

Epistle of S. John.

The reioyseth that Gaius walketh in the truth he hath receyued, & is so benefycall to the byethen. He threateneth Diotryphes and commendeth Demetrius.



He Elder vnto the beloued Gaius, whiche I loue in the truth. Beloued, I wishe in al things, that thou prosperedst and farest best well, euen as thy soul prospereth. I reioysed greatly

The.iii. epistle of S. John

when the byethen came, and testyfyed of the truth that is in the, howe thou walkest in the trueth * I haue no greater ioye then for to hear, howe that my sonnes walke in verpitye.

Beloued, thou doest fapthfullye, what soeuer thou doest to the byethen, & to strangers, whiche beare witness of thy loue before all the congregacion. Whych byethen when thou bingest forwards on thepyrynyng (as it becometh God) thou shalt do wel: because that for his names sake they went forth, and toke nothyng of the Gentiles. ^{1. Cor. 12. b} We therfore oughte to receyue such, that ^{11. cor. 1. 11, a} we also myghte be helpers to the trueth. ^{1. mat. 23. a} I wrote vnto the congregacion: but Diotryphes whych loueth to haue the preeminence amonge them, receiuethe vs not. Wherefore if I come, I will declare his dedes, whych he doth, resting on vs wpth malicious wordes: neither is therewith content. Not only he himselfe receiuethe not the byethen, but also he forbiddeth them that would, & thrusteth them out of the congregacion.

Beloued, folowe not that which is euill, but that which is good. He that doth well, is of God: but he that doth euill, seeth not God. Demetrius hath good repute of all men, and of the truth: pea and we oure selues also beare repute, and ye knowe that our record is true.

I haue many thynges to wryte * but I ^{11. Ihon. 1.} wll not wpth pynke and penne wryte vnto the. For I trust I shall shortly see the, and we shall speake mouth to mouth. Peace be wpth the. The louers salute the. Grete the louers by name.

The Prologe

vpon the Epylle of saint

Paul to the Hebrues.



About thys Epistle hath encre ben much doubtyng, and that amonge great learned men, who should be the authour thereof: dyuers aspymyng, that it was not Pauls, partly because the Epylle disagreeeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter: thys learning was cōfirmed so vaward, that is to say taughte by them that heard it themselves of the ioy. Now Paule testyfyeth Galat. 1. that he receyued not hys Gospell of man, nor by man, but immediately of Christ, and that by reuelacion.

Wherefore say they, sayng this man confesseth & he receyued hys doctryne of the Apostles, it can not be Pauls, but some dysciple of the Apostles. Now, whether it were Pauls or no, I say not, but permit it to other mennas iudgement, neyther thynke I it to be an article of any mans faith, but that a man may doubt of the authour.

Wherfore, manye there hath bene whiche not only haue denyed thys Epistle to haue ben wrytten by anye of the Apostles, but haue also refused it altogether, as no catholyke or godly

Epistle

The.ii. Epistle of S. John

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Sapnt John.

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The.iii. epistle of S. John

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vpon the Epylle of saint

Paul to the Hebrues.



About thys Epistle hath encre ben much doubtyng, and that amonge great learned men, who should be the authour thereof: dyuers aspymyng, that it was not Pauls, partly because the Epylle disagreeeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter: thys learning was cōfirmed so vaward, that is to say taughte by them that heard it themselves of the ioyd.

Now Paule testyfyeth Galat. 1. that he receyued not hys Gospell of man, nor by man, but immediately of Christ, and that by reuelacion. Wherefore say they, sayng this man confesseth & he receyued hys doctryne of the Apostles, it can not be Pauls, but some dysciple of the Apostles. Now, whether it were Pauls or no, I say not, but permit it to other mennys iudgement, neyther thynke I it to be an article of any mans faith, but that a man may doubt of the authour.

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Epistle

The.ii. Epistle of S. John

The.ii.epist. of

Sapnt John.

The reioyseth that the fapthful church hath receyued the truth, and exhorteth to perseuer therein, and to loue one another, and to beware of false Prophetes.



He elder to the elect Ladys hyr children whiche I loue in the truth: & not I only, but also all that know the truth, for the truths sake whych dwelleth in vs, and shalbe in

vs for ever.

Wpith you be grace, merce and peace from God the father, and from the Lorde Iesus Christe * & son of the father in truth and loue. I reioyced greatly, that I found of thy children walkynge in trueth, as we haue receyued a commandement of the father. And now beseeche I the Ladys, not as though I wrote a newe commandement vnto the, but that same whiche we had fro the beginning, that we should loue one another: And this is the loue, that we should walke after his commandements.

This comāndement is (that as ye haue heard from the beginning) ye should walk in it. * For many deceyuers are entred into the world, whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on your selues & we lose not & whiche we haue wrought: but that we may haue a ful reward. Who soeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne.

* If there come any vnto you and bring not thys learnynge, him receyue ye not to house: nether byd hym God speke. For he that byddeth him God speke, is partaker of his euill dedes. * I had many thynges to wryte vnto you, neuertheles I woulde not wryte with paper and pynke: but I trust to come vnto you, and speake wpth you mouth to mouth, that our ioy may be ful. The sons of the elect sister grete the. Amen.

The thyrd

Epistle of S. John.

The reioyseth that Gaius walketh in the truth he hath receyued, & is so benefycall to the byethen. He threateneth Diotryphes and commendeth Demetrius.



He Elder vnto the beloued Gaius, whiche I loue in the truth. Beloued, I wishe in al things, that thou prosperedst and farest well, euen as thy soul prospereth. I reioyced greatly

The.iii. epistle of S. John

when the byethen came, and testyfyed of the truth that is in the, howe thou walkest in the trueth * I haue no greater ioy then for to hear, howe that my sonnes walke in verpitye.

Beloued, thou doest fapthfullye, what soeuer thou doest to the byethen, & to strangers, whiche beare witnes of thy loue before all the congregacion. Whych byethen when thou bingest forwards on thepyrynyng (as it becometh God) thou shalt do wel: because that for his names sake they went forth, and toke nothyng of the Gentiles. ^{1. Cor. 12. b} We therfore oughte to receyue such, that ^{11. cor. 1. 11, a} we also myghte be helpers to the trueth. ^{1. mat. 23. a} I wrote vnto the congregacion: but Diotryphes whych loueth to haue the preeminence amonge them, receiuethe vs not. Wherefore if I come, I will declare his dedes, whych he doth, resting on vs wpth malycious wordes: neither is therwpth content. Not only he himselfe receiuethe not the byethen, but also he forbiddeth them that would, & thrusteth them out of the congregacion.

Beloued, folowe not that which is euill, but that which is good. He that doth well, is of God: but he that doth euill, seeth not God. Demetrius hath good repute of all men, and of the truth: pea and we oure selues also beare repute, and ye knowe that our record is true.

I haue many thynges to wryte * but I ^{11. Ihon. 1.} wll not wpth pynke and penne wryte vnto the. For I trust I shall shortly see the, and we shall speake mouth to mouth. Peace be wpth the. The louers salute the. Grete the louers by name.

The Prologe

vpon the Epylle of saint

Paul to the Hebrues.



About thys Epistle hath encreased much doubtyng, and that amonge great learned men, who should be the authour thereof: dyuers aspymyng, that it was not Pauls, partly because the Epylle disagreeeth, and is so vnlike hys other Epistles, and partly because it standeth in the second Chapter: thys learning was cōfirmed so backward, that is to say taughte by them that heard it themselves of the ioyd.

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Epistle

Epistle, because of certayne textes wrytten there in. For the first it sayeth in the xij. It is impossible that they which were once lighted, & have tasted of the heavenly gift, & were become partakers of the holy ghost, and have tasted of the good word of God, and of the power of the world to come, if they fall, should be renewed again to repentance or conversion. And in the tenth it sayeth: if we synne willingly after we have receyved the knowledge of the truth, there remaineth no more sacrifice for synne, but a fearful lookinge for judgement and violent fye, which shall destroye the adversaries. And in the xii. it sayeth, that Elau found no waye to repentance or conversion, no though he soughte it with teares. Whiche textes saye they, sounde: if a man synne any more after he is once baptized, he can be no more forgiven, and that is contrary to all the scripture, and therfore to be refused to be catholike and godlye.

Unto which I answer: if we should denye this Epistle for those textes sake, so should we denye the first of Marthe, which in the xii. chapter affirmeth, that he which blasphemeth the holy ghost, shall never be forgiven here, nor in the world to come. And then Marthe which in his third chapter sayeth, that he that blasphemeth the holy ghost, shall never have forgiveness, but shall be in danger of eternal damnation. And the third Luke, which sayeth, there shall be no remedy for him that blasphemeth the spirit of God. Wherupon John in his first epistle saith: there is a synne unto death, for which a manne should not pray. And, ii. Pet. ii. saith: if a man be seduced from the brennynesse of the world thowow the knowledge of the saupoure Jesus Christ, and then be caught in a gale, his ende is worse then the begynnyng, and that it had bene better for hym, never to have knowen the truth. And Paule. ii. Tim. iii. curseth Alexander the covetous, desiring the Lord to reward hym, according to his deeds. Whiche is a signe, that either the Epistle should be good, or that Alexander had synned past forgiveness, no more to be prayed for. Wherfore, saynge no scripture is of private interpretation, but must be expounded, according to the generall articles of our faith, and agreeable to other open and evident textes, and confirmed or compared to lyke sentences, wher should we not understand these places to lyke sentence as we do the other, namely, when all the remnant of the Epistle is so godly and of so great learning.

The first place in the first Chapter, wyl no more then that they which know the truth, and yet willingly refuse the light, and chose rather to dwell in darkness, and refuse Christ, & make a moche of hym (as the Pharisees which when they were overcome with scripture and miracles that Christ was the very Messiah: yet had such lust in iniquity that they soughte him, persecuted hym, flew hym, and did all the same that coulde be imagined to hym) can not be renewed (as Metanotam) sayth the Greke, to be converted: that is to saye, such malicious unkyndnes, whiche is none other, then the blaspheming of the holy ghost, deserveth that the spirit shall never come more at them to convert them, which I beleve to be as true, as any other texte in all scripture.

And what is meante by that place in the tenth Chapter, wher he sayeth, if we syn willingly after we have receyved the knowledge of the truth, there remaineth no more sacrifice for sin, is declared immediately after. For he maketh a

comparyson betwene Moyses and Christ, saying: if he which displayed Moyses lawe, died without merce, howe much worse punishment is he worthy of, that treadeth the sonne of God under foot, and counteth the bloude of the covenant, by which he was sanctified, as an unholy thinge, and blasphemeth the spirit of grace: by which words it is manifest, that he meaneth none other by the fore wordes, then the synne of blasphemy of the spirit.

For them that synne of ignorance or infirmity, there is remedy, but for hym that knoweth the truth, and yet wyl willingly yelde hym selfe to synne, and consenteth unto the lust of synne, with soule and body, and hath leuer lye in synne, then have his poisoned nature healed by the heale of the spirit of grace, and malice troubleth persecuteth the truth: for hym I saye, there is no remedy, the way to mercy is locked up, and the spirit is taken from hym for his unthankfulness sake no more to be given hym. Truth it is, if a man can tourne to God and beleue in Christ, he must be forgiven, howe depe so ever he hath synned, but that wyl not be without the spirit, and such blasphemers shall no more have the spirit offered the. Let every man therfore feare God, and beware that he yelde not hym selfe to serve synne, but howe oft soever he syn, let hym begin agayn and fight a fere, and no doubt he shall at the last overcome, and in the meane tyme yet be under mercy for Christes sake, because he here worketh, and would sayne be lawed from under bondage of synne.

And that it sayeth in the xii. Elau founde no waye (as Metanotam) to be converted and received unto God, and restored unto his birthright agayne, though he sought with teares, & tearefull heart a spiritual eye. For Elau in selling his birthright, displayed not only that temporall promycion that he should have bene lord over all his brethren, and kynge of that country, but he also refused the grace, and mercy of God, and the spiritual blessing of Abraham, Isaac, and all the mercy that is promysed us in Christ, which should have bene his seed. Of this ye se that this Epistle ought no more to be refused for holy, godly, and catholike, then the other autentike scriptures. Howe therfore to come to our purpose agayn, though this Epistle (as it sayeth in the first) laye not the grounde of the faith of Christ, yet it burydeth conynge thereon pure golde, silver, and precious stones, and proueth the priesthood of Christ, with scripture incurable. Wherupon there is no worke in all the scripture, that so plainly declareth the meaning and signification of the sacrifices, ceremonies, and figures of the olde testament as this epistle: in so much that if wylfull blindness, and malice were not the cause, this Epistle only were enough to werde out of the heres of the Papistes, that cankered herselfe of suffring of workes, concerning our sacramentes, ceremonies, and all maner traditions of their own invention.

And finally in that ye se in the tenth that he had bene in bonds and prison for Christes sake, and in that he so myghtily dyeth at to Christ to be saved thowow hym, & so cared for the flocke of Christ, that he both wrote and sent, where he heard that they beganne to fayne, to comforte, courage, and strengthe them with the wordes of God, in that also, that he sente Timothy Pauls discypple, both vertuous, well learned, and had in great reverence: it was easye to se that

The Epistle of S. Paul to

was a faithfull seruaunt of Christes, and of þ
same doctryne that Tymothe was of, yea and
Paulc hymselfe was, and that he was an Apo-
stle, or in the Apostles tyme or nere thereunto.
And seying the apostles agreeth to all the rest of
the scripture, if it be indifferently toled on, how
should it not be of authoitye and taken for so
by scripture

The epyſtle of
Saynete Paule vnto the
Hebrues.

The first Chapter.

The first parte of this Epistle is contained in this Syllogisme. *Heere* man that turned Gods word shewed by angels, escaped punishment: *Christe*. is greater then the angels, for he is the very sonne of God. *Therefore* shall no man escape unpunished that despiseth his worde. The minor or latter part of this argumēt, he proueth in this chapter with many testimonies.



¶ Dintyne past diuers
by a manys wayes, spake
vnto the father by pro-
phetes: but in these late
dayes he hath spoken vn-
to vs by his son * whom
he hath made heire of all
thynges: by whom also

he made the worlde. Wherby sonne begonne
the brightnes of hys glorie, and verie I-
mage of his substance, bearing vp al thin-
ges with the worde of hys power, hath in
hys owne person purged oure sinnes, and
is set on the ryght hand of the maiestie on
hygh, and is more excellent then the An-
gels, in as much as he hath by inheritance
obteyned an excellenter name then haue
they. For vnto whych sayd he at any tyme.
* Thou art my sonne, this daye begatte I
thee: And agayne: I will be hys father, and
he shall be my sonne: And agayne when he
bryngeth in the spiryt begotten sonne, into
the worlde, he saith: * And all the An-
gels of God shall worshippinge him.

And of the aungels he sayeth. He maketh
hys aungels spyrtes * and his ministers
flames of fyre. But vnto the son he sayeth:
GOD thy^e seat shal be for ever and ever.
The scepter of thy kyngedome is a ryghte
scepter Thou haste loued ryghtuousnes, &
hated iniquity. Wherefore **GOD**, whycher is
thy god, hath anointed the with the oyle of
gladnes aboue thy felowes.

¶ And thou Lorde in the beginnynge hast
 layed the foundacyon of the earth. And the
 heauens are the workes of thy handes.
 They shall perishe, but thou shalt endure:
 they all shall waxe old as doth a garment:
 and as a vesture shalt thou chaunge them,
 and they shall be chaunged. But thou art al-
 waies, and thy yeares shall not faile. ¶
 ¶ Into wyppes of the gungelles said he at

the Hebrews, Chapter. i.

any tyme. Sit on my ryghte hande, till I
make thyne enemies thy foteftole? Are thei
not all miniftring fpirites, fente to muni-
fice for thep? fakes, which fhall be hepyes of
faluacon?

The.ii. Chapter.

¶ He sayeth the argument begonne in the
first chapter, declaring that Christ is greater
then the angels, from thys he digresseth
to shew howe that he is also verie man,
where also he sheweth the causes of mans na-
ture in Christ.

Vherfore we ought to geue the more
heede to the thynges we haue hearde, lest we perishe. For if the word which spylles of
was spoke by Angels was stedfast, so that euery transgression and disobedience receiued a iust recompence to reward: how shall we escape, if we dispyse so greate saluacyn which
whiche at the firste begon to be preached of the Lord hymselfe, and afterwarde was become of
confirmed to vsward, by them that hearde them that
it. God bearing witness thereto, both with signes and wonders also, and with diuers miracles, and gistes of the holy ghoost, as Chyriste,
cording to his owne will.

He hath not vnto the Angels put in sub-
iection the worlde to come, whereof wee
speake. But one in a certayn place witness
is. sayinge. What is man, that thou arte
myndfull of hym? After thou haddest for a
season made hym lower then the Angels,
thou crownedst him wpth honoure and glo-
rye, and hast set hym aboue the workes of
thy handes. Thou hast putte all thynges in
subiection vnder hye steete. In that he put
all thyngs vnder him, he left nothing that
is not putte vnder hym. Neuerthelesse we
yet se not all thyngs subdued, but him that
was made lesse then the Angels we se that
it was Iesus, which^e is crowned with glo-
ry and honoure for the sufferinge of death:
that he by the grace of God, shoulde take
of death for all men.

For it became hym, for whom are al thin-
ges, & by whom are all thynges, after that
he had brought many sonnes vnto glorie,
that he should make the Lord of their sal-
uacion perfect thow sufferynge. For he
that sanctifyeth, and they whych are sanc-
tified, are all of one: For whych cause
sake, he is not ashamed to cal them brethren
saynge: I wil declare thy name vnto my
brethren, in the middes of the congrega-
on wpll I prayse the And agayne: I wll
put my trust in hym. And agayne: beholde
here am I, and the chyl dren whych God
hath geuen me.

For as much then as the children were partakers of flesh and bloude, he also hym selfe lyke wyse toke parte wylh them, for to put downe thorow death, him that had Lordship ouer death, that is to say, the deuell: and that he might deliuer them which thorowe feare of death were all their lyfe tyme in daunger of bondage. For he in no place taketh on hym the angels, but of Abia

If the de-
spisers of
Egyptes
wet so gre-
uouſly pu-
niſhed:
what ſhall
become of
them that
make a
mocke of
Chriſt.

Phil. C. C. C.
1, 20, 20, 20

Cal. ref. s.

137. 138. 139.

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The Epistle of S. Paule

To the hebr. Cha. iii. Fo. cv.

of Abrahā taketh he on him. Wherefore in all thynges it became him to be made like vnto hys brethren, that he might be merciful and a faithful hys priest in thynges concerning god, for to pouge & peoples syns. * For in that he himself suffered and was tempted, he is able to succoure them that are tempted. The.iii. Chapter.

He exhorteth them to receiue Christ, because that he veynge greater then Moyses is Lord ouer all. Than sheweth he of the miserable example of theyr elders, howe sore punishment they shall suffer, if they continue Chast the sonne of God.

Therefore holpe brethren, partakers of the ecclesial calling, consider the Ambassadors and the hys priest of oure professiō, Christ Jesus, which was faithful to him that made him, eue as was Moyses in all his house. And yet was thys man counted worthe of more glorie then Moyses: In as muche as he whiche hath prepared the house, hath mooste honoure in the house. Euerie house is prepared of some man. But he that ordained all thynges, is god. And Moyses verely was faithful in all hys house as a minister to beare wptnes of those thynges, which shoulde be spoken afterward. But Christe as a son hath rule ouer the house, whose house are we, so that we hold fast the confydence and the reioysing of that hope vnto the ende.

Wherefore as the holy ghost saith: to daye if ye shall heare his voice, harden not your hertes, after the rebellion in the day of temptation in the wilderness, wher your fathers tempted me, proued me, & sawe my workes. xl. peates long.

Wherefore I was greued with that generation and sayed: They erre euer in theyr hertes they verely haue not knowen my wapes, so that I swaie in my wraethe, that they shoulde not enter into my reste. Take hede brethren, that there be in none of you an euill herte in vnbeleue, that he shoulde departe from the liuinge God: but exhorthe one another daily, while it is called to day, lest any of you were hard herted thowowe & deceptfulnes of synne.

We are partakers of Christ: if we kepe sure vnto the ende the first substance, so longe as it is sayed: to daye if ye heare hys voice, harden not your hertes, as when ye rebelled. For some, whē they heard, rebelled: howbeit not all that came oute of Egypt vnder Moyses. * But with whō was he displeased xl peates? Was he not displeased wth them that synned: whose carcasses were ouerthrowen in the desert? & to whom swaie he that they shoulde not enter into hys reste: but vnto them that beleued not? And we se that they could not enter in because of vnbeleue.

The.iii. Chapter.

He saith vpon hys synners example, shewyng from what rest it was that theyr elders fel through incredulitye, exhortyng the with

al that though true sayth they escape & same punishment. To which sayth he exhorteth by arguments drawn out of the very nature of God and of hys worde.

Let vs feare therefore, lest anye of vs forsakynge the promes of entryng into his reste, shuld seme to come behind. For vnto vs was it declared, as wel as vnto them. * But it ptophted not them that they heard the worde, because they whiche heard it, coupled it not with faith. But we which haue beleued, do enter into his reste, as contrarywise he sayd to & other: I haue sworne in my wraethe, they shall not enter into my reste. And that spake he verely long after that the workes were made, and the fundacion of the world layd. For he spake in a certayne place of the seuenth daye, on thys wyle. And God dyd rest the seuenth daye from all hys workes. And in this place agayne. * They shal not come into my reste. Sepnge therefore it foloweth, that some must enter therinto, and they to whom it was first preached, entered not therein for vnquietnes sake. Agayne he appointeth in Dauid a certayne present daye after so long tyme, sayinge as it is rehearsed: * thys day if ye hear his voice, be not hard herted. For if Josue had geuen them reste, then would he not afterward haue spoken of another day. Ther remaineth therefore yet a reste to the people of God. For he that is entred in to hys reste, doth cease from his owne workes as God dyd from hys.

Let vs ruddye therefore to enter into that reste, lest anye man fall after the same example into vnbeleue. For the word of god is quick and myghty in operacion, & sharper then any two edged swerde, & entreteth through, euen vnto the deuydng a sonder of the soule and the spyrte, & of the iointes and the marye and iudgeth the thoughts & ententes of the hart: neither is anye creature inuisible in the sight of him. For all thynges are naked and bare vnto the eyes of hym, of whom we spake.

The.ii. Chapter.

He proueth Christ to be very Gods man, & to be the true priest ordeyned by God after & order of Melchisedech: who offerynge sacrifice for vs, is made oure persoun. Then sheweth he, and speaketh agaynst their sluggishnes.

Sepnge then that we haue a great hope in Christ, whiche is entred into heauen (I meane Jesus the sonne of God, let vs holde out professiō. For we haue not any hys priest, whiche can not haue compassion on our infirmities: but was in all pointes tempted, like as we are: but yet without synne. Let vs therefore go boldly vnto the seate of grace, that wee maye receiue merce, and synde grace to heale in tyme of nede.

* For euery hys priest that is taken from amonge men, is ordeyned for men, in thynges pceptynge to God to offer gyftes

Eccl. vii. b
Roma. ii. b
Ps. xcvi. d

Gene. ii. a
Ps. xcvi. d
B

Ps. xcvi. d

Gene. ii. a
Sin is our worke fro whiche all must cease that enter into reste of a quiete conscience in Christe.
Eccl. xii. c
Eccl. x. c.

Heb. iii. a
vi. c
viii. a
and. ix. b

Eccl. iii. b
Ho. viii. a
it. Ro. v. c
* Ro. iii. c

Leu. i. b
and

nl. ii. a

ti. v. a

Co. iiii. a
um. xii. a

iene. i. a
e. xvi. c.

Co. iiii. b
ad. vi. c.

36. xlii. c
Deut. ii. a

Exo. xvi. c

Heb. xii. b

Spit sub
stance is
faith.
Math. x. c

Am. iiii. c
As faith
is & growd
of al grace
euen so is
vnbeleue
the rote of
all synne.

The Epistle of S. Paule

To the heb. Chapt. vi.

Leuit. ix. 6. and sacrifices for sin: which can haue compassion on the ignorant, & on the that are out of the way, because that he himself also is compassed with infirmities. For for which infirmities sake, he is bounde to offer for sinnes, as well for his own part, as for the peoples. And no man taketh honour vnto hym selfe, but he that is called of God: as was Aaron.

Exo. xlviii.
Num. xvi.

Buten to Iphewse, Chuse glorified not hym selfe, to be made the hie priest: but he that said vnto him: thou art my son, this day begat I the, glorified him. As he also in another place speketh. Thou art a priest for ever, after the order of Melchisedech. Which in the dayes of his fleche dyd offer vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him fro death, and was also heard, because of his godlines. * And though he were Gods son, yet learned he obedience, by those thynges whiche he suffered, & was made perfect, and the cause of eternal saluacion vnto all them that obey him, and is called of God an hie priest, after the order of Melchisedech.

Psal. li. 6
The dayes of his fleche signifyng the tyme of his humanitie.

Psal. cxi. b
Ioh. ii. a

Wherof we haue many thynges to saye, whiche are harde to be uttered, because ye are dull of hearing. * For when as concerning the tyme, ye ought to be teachers, yet haue ye neede again, that we teache you the first principles of the worde of God: & are become such as haue neede of milke, & not of strong meate: For euery man that is fed with milke, is inept in the word of righteousness. For he is but a babe. But strong meate belongeth to them that are perfect, which thorow custome haue ther wittes exercised to iudge both good and euil also.

1 Cor. iii. a
By milke are vnderstanded them that are easie to perceive: but strong meat, such as are hard & obscure.

The vi. Chapter.

He blameth first their sluggishnes & slownesse, threatening them punishment, excepte they go forward in the knownen truth, alleginge to the worde is preached to th nente it shoulde byng forth fruite, sayng that it is testayne and assured by the oth of God.

Wherfore lette vs loue the doctrine pertaininge to the begynnynge of a Christen man, and let vs go vnto perfection: and now no more lay the foundation of repentance from dead workes, & of faith toward God, of baptisme, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement. And so will we do, if God permitte. * For it is (a) not possible that they which were once lighted, and haue tasted of the heauenly gyfte, and were become partakers of the holy ghost, and haue tasted of the good word of God, and of the power of the world to come, if they falle, shoulde be renewed agayne vnto repentance: for as much as they haue (as concernynge themselves) crucified the son of God a freche, makinge a mocke of him.

Heb. x. c.

1. Pet. ii. a.

For the earth whiche dryncketh in the rayne, which cometh oft vpon it, and bringeth

forth forth herbes mete for them that dress it, receyue the blessing of God. But that ground which beareth thornes and burs, is reioyced, & is nye vnto cursynge: whose ende is to be burned. Neuerthelesse deare frendes, wee truste to se better of you, and thynges whiche accompanie saluacion, though we thus speake.

* For God is not unrighteous that he shoulde forgette your worke, and laboure that proceedeth of loue, whiche you shewed in his name, which haue ministered vnto the saintes, and yet minister. Yea and we desyre, that euery one of you shew the same diligence to the stablyshynge of hope euen vnto the ende: that ye faint not but folowe them which thorow faith and patience inherite the promyses.

For when god made promise to Abraham, because he had no greater thing to sweare by, he sware by himself, saying: Surely I will blesse the, and multiply the in dede. And so after that he had taried a long tyme, he enioyned the promise. Whanne verely sweare by hym that is greater then themselves, and an othe to confirme the thyng, is among them an ende of all stryfe: So God wplyng very aboundantly to shewe vnto the heries of promises the stablesnes of his countenace. he added an othe, that by two immutable thynges (in which it was impossible that God shoulde lye, we mighte haue perfect consolacion, whiche haue fled, for to holde faste the hope that is sette before vs, whiche hope wee haue as an ancre of the soule both sure and stedfast. Whiche hope also entreteth in, into those thynges that are within the vaile, whither the forerunner is for vs entered in, I meane Iesus that is made an hie priest for ever, after the order of Melchisedech.

Math. xv.

Gen. xxi. c.

Exod. xxi.

Two im-

mutable things: & promise & the othe.

The Notes.

(a) Not because God is not able to shewe such mercy vnto them that obstynarily fall from the truth, and become enemies to the holpe ghost, that they shoulde come to repentance, but because their falling is a token that they be not of the number of the that be called so by knowledge of the truth, as Gods elect, but (as Judas was) to declare themselves to be the chyliden of perdition. And if they come to repentance as Judas dyd, yet shall that repentance be accounted to desperacion, and be altogether voyde of hope as Judas was.

Impossible

The vii. Chapter.

He returneth to his matter, & declareth who was that Melchisedech accordinge to whose order Christ was made a priest. He teacheth he that Christ is a true and everlasting priest, farre more excellent then the Leuites.

This Melchisedech, a kyng of Salem & whiche byng priest of the moste hie God, met Abraham, as he returned agayne from the slaughter of the kynges, & blessed hym: to whom also Abraham gaue tythes of all thynges. I saye by interpreacion kyng of rightuousnes: after that he is kyng of Salem, that is to saye, king of peace,

Gen. xxi. b

The Epistle of S. Paul to the Hebrewes. Cha. vii. Fo. lvi.

peace, withoute father, withoute mother, withoute kyn, and hath neither beginning of his tyme, neither yet end of his tyme: but is likened vnto the sonne of God, and continueth a priest for euer. Consider what a man this was, vnto whom the patriarche Abraham gaue tithes of the spoiles. * And verely those childre of Leui, which receiue the offyce of the priestes, haue a commaundment to take according to the law, tithes of the people, that is to say of their brethren, yea though they spronge out of the loynes of Abraham. But he whose kinrede is not counted among them, receiued tithes of Abraham, and blessed him that had the promises. And no man denyeth but that whiche is lesse, receiue the blessing of that whiche is greater. And here men shal receiue tithes. But there he receiue the tithes, of whom it is witnessed, that he liueth. And to say the truth, Leui himselfe also, which receiue the tithes, payed tithes in Abraham. For he was yet in the loynes of his father Abraham,

when Melchisedech meet him. * If nowe therefore perfection came by the priesthode of the Leuites (for vnder the priesthode the people receiued the law what needeth further more that another priest should appere after the order of Melchisedech, and not after the order of Aaron.) Now no doubt * if the priesthode be translated, then of necessity must the law be translated also.

For he of whom these thyngs are spoken pertaineth vnto another tribe, of which neuer man serued at the altare. For it is euident * that our lord sprong of the tribe of Juda, of which tribe spake Moses nothing concerning priesthode.

And it is yet a more euident thing, if after the similitude of Melchisedech, there appere another priest: whiche is not after the lawe of the carnall commaundement: but after the power of the endles life. (For he testifieth). Thou art a priest for euer, after the order of Melchisedech.

When the commaundemente that went before, is dysannulled, because of hys weakness, and vnprofitableness. * For the lawe made nothing perfect: but was an introduction of a better hope, by whiche hope we drawe nye vnto God.

And for this cause it is a better hope, that it was not promysed without an oth. (Those priestes wer made without an oth, but this priest wth an othe, by him that sayed vnto him: The Lord swate, and wil not repente. * Thou art a priest for euer after the order of Melchisedech.) And for that cause was Jesus a stablisher of a better testament.

And among them many were made priestes, because they wer not suffered to endure by the reason of death. But this man, because he endureth euer, hath an euerslastig priesthode. Wherefore he is able also euer to saue them that come vnto god by him, seynge that he euer liueth * to make intercession for vs.

Such an hie priest it became vs to haue, which is holpe, harmlesse, vndefyled, separte from sinners, and made bygher then heauen. Which needeth not daily (as the other priests, to offer by sacrifice, first for his owne synnes, and then for the peoples synnes. For that dyd he at once for al, whiche he offered by him selfe. * For the lawe maketh men priestes, whiche haue infirmitie: but the word of the oth that came sence the lawe, maketh the son priest, whiche is perfect for euer more.

The vii. Chapter.

Nowe gathereth he together all that he disputed at large, declaring that Christ is a priest, yea and an only priest, whose priesthode shall dure for euer, where as Aarons is already taken awaye, whiche he proueth by many argumentes and tellings.

Of the thynges which we haue spoken this is the ppth: that we haue suche an hie priest that is sitten on the right hande of the seate of maiestie in heauen, and is a minister of holpe thynges, and of the very tabernacle whiche is our right, and not man.

For euerie hie priest is ordeyned to offer giftes and sacrifices: wherfore it is of necessity, that this man haue somewhat also to offer, for he were not a priest, if he were on the earth where are priestes, that according to the law, offer giftes * which priestes serue vnto the ensample and shadowe of heauenly thynges, euen as the answer of God was geuen vnto Moses, when he was about to finish the tabernacle. Take heed (sayd he) that thou make al thynges according to the patrone shewed to thee in the mount.

Now hath he obtained a more excellent offyce, in as much as he is the mediator of a better testament, whiche was made in better promyses. For if that first testamēt had bene faultlesse, then shoulde no place haue bene sought for the second. For in rebuking them, he sayth: * beholde the dayes wll come (sayth the Lord, and I wll synneth vpon the house of Israel, and vpon the house of Juda, a newe testament: not lyke the testament that I made wth their fathers at that tyme, when I toke them by the handes, to leade them oute of the lande of Egypt, * for they contrayned not in my testament, and I regarded them not saier, the Lord.

* For this is the testament that I wll make with the house of Israel: After those dayes sayeth the Lord, I wll put my lawes in their myndes, and in their hartes I wll wyte them, and I wll be theyr God, and they shal be my people. And they shal not teache euery man his neyghbour, and euery man his brother, saying: know the lord: For they shal knowe me, from the leste to the moste of them. For I wll be merciful ouer their vnrighteousnes, and on their iniquities. In that he sayeth a new testament

De reb. a
Ioh. xix. a
pa. xxi. b

Rom. iii. b
Gal. iii. c

Gal. iii. b

Gal. iii. b

Gal. iii. b
Rom. iii. b
Ioh. viii. a
Gal. iii. b
Ioh. iii. a

Gal. iii. a

I. Cor. ii. a
I. Ioh. ii. a

shall once
sacrificed
purged
al sinnes.
Gene. ix. b
Heb. vi. b

Heb. vi. a
Eph. i. c
Ioh. i. a
I. Cor. x. a

Heb. x. a

Exo. xvi. b
I. Cor. vi. c

Heb. xii. c

Couenante

Exo. ii. b
I. Cor. x. c
I. Ioh. v. c

Gal. iii. b

I. Cor. x. b

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ment he hath abrogat the olde. Nowe that which is disanulled and waxed old, is ready to minishe awaye.

The .ix. Chapter.

The dysputeth of Chyestes sacryfices, prouing Chyist to be an onely oblation for the synnes of all the world: and that Aaron's sacryfices, whiche were a figure, are directely abelished, because that Chyestes sacryfice is perfect, hauinge no neede to be done agayne.

That first tabernacle betely had ordynances, and scrupnges of God, and worldly holpnes. Forther was a fore tabernacle made, wherein was the candlestick and the table, and the shew bread which is called hoip: But within the second waile was there a tabernacle, which is called holpest of al, which had the golden sencer, and the arke of the testament ouer laid round about with golde, wherein was the golden pot wpth manna, and Aaron's rodde that sprong, and the tables of the testament. Ouer the arke were the cherubs of gloire shadowynge the seate of grace. Of whych thyngs, we will not now speake particularly.

When these thyngs were thus ordeined, the priestes went alwayes into the first tabernacle and executed the scrupce of God. But into the second went the hye prieste alone euery peare, and not without bloud, whiche he offered for himselfe, and for the ignorance of the people. Wherewyth the holy ghost thus signified, that the way of holp thynges, was not yet opened, whyle as yet the first tabernacle was standynge. Which was a similitude for the tyme then present, and in which were offered gyftes, and sacryfices that could not make the minister perfect, as pertaynyng to the conscience, with onely meates and drynckes and dyuers washynge and iudspynge of the fleshe, whych were ordeined vntyl the tyme of reformation.

But Chyist beynge an hye priest of good thynges to come, came by a greater and a more perfecte tabernacle, not made wpth handes: that is to saye, not of this maner buildynge, neither by the bloude of goates and calues, but by his own bloud he entred once for all into the holy place, and founde eternall redemption. For if the bloud of oxen and of goates, and the ashes of an heifer, when it was sprinkled, purified the vnclene, as touchynge the purgynge of the fleshe, howe much more shall the bloude of Chyist (whiche thorow the eternall spyrte offered himself without spot to god) purge our consciences from dead workes, for to serue the spynge God? And for this cause is he the mediator of the newe testament, that thorow death whych chaunced for the redemption of those transgressors that were in the first testamente, they whiche were called might receiue the promes of eternall inheritance.

For wherfoerer is a testament, they must

To the Hebr. Chap. x. Fo.

also be the death of him that maketh the testament. For the testament taker hath thoytpe when men are dead. For it is of no value as longe as he that made it, is alpye. For whiche cause also, nether that first testament was ordeined without bloud.

For when all the commaundements were reade of Moyses to all the people, he took the bloud of calues and of goates, with water and purple wool and pscop, and sprinkled both the booke and al the people, sayynge this is the bloud of the testamente whych God hath apointed vnto pou. Moreover, he sprinkled the tabernacle with blouds also, and all the ministering vessels. And also almost al thynges are by the same purged wpth bloud, and wpthout the shedynge of bloude is no remission.

It is then neede that the similitudes of heauenly thynges be purged wpth suche thynges: but the heauenly thynges themselves are purged with better sacryfices then are those. For Chyist is not entred into the holy places that are made with handes, whych are but similitudes of true thynges: but is entred into very heauen, for to appere now in the syght of God for vs: not to offer himselfe often as the hye priest entred into the holy place euery peare wpth strange bloud, for then must he haue often suffered sence the world began. But nowe in the ende of the worlde hath he appeared once to put syn to flight by the offerynge of himselfe. And as it is appointed vnto me that they shall once dye, and then cometh the iudgement, euen so Chyist was once offered to take away the synnes of many, and vnto them that loke for hym shall he appere agayne wpthout syn vnto saluacion.

The .x. Chapter.

The cōtynueth to proue Chyist to be the onely and perfect sacryfice for synnes, shewing wpthall the vse of the old sacryfices. Then goeth he to a newe matter, counsaylynge them agreably to enter through true fayth into the waye, whych Chyist hath made open: drawynge the arrogancie thereto wpth the threatenynge of punishment, but the good wpth hope of reward.

For the law whych hath, but the shadowe of good thynges to come, is not the thynges in theyr own fashion, can neuer wpth the sacryfices whych they offer peare by peare continuallye, make the comyners therunto perfect. For would not then those sacryfices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of synnes? Neuertheles in those sacryfices is ther mencion made of synnes euery peare. For it is vnpossyble that the bloud of oxen and of goates shoulde take awaye synnes.

Wherfore when he cometh into the world, he sayth. Sacryfice and offerynge thou wouldest not haue: but a body hast thou ordeined me. In sacryfices & synne offerings thou

Exo. xvi. 8.

Exo. xvi. 8.

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Exo. xvi. 8.

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to the hebrw. Chap. x. Fo. cxi.

thou hadst no lust. Then I said: Lo I come, in the chiefest of the booke it is wryten of me, that I shoulde do thy wyl & God. And howe when he had sayed: sacrifice and offerings, and burnt sacrifices and syn offeringes thou wouldest not haue, neyther hadst allowed: whiche yet are offered by the lawe) and then sayed, Lo I come to do thy wyl & God: he taketh awaye the syn to stablysh the latter. By the whiche wyl we are sanctified, by the offeringe of the body of Iesu Christ once for all.

And euerye priest is readye daylye minystringe and oft tymes offereth one manner of offeringe whiche can neuer take away synnes. But this man after he had offered one sacrifice for synnes, satte hym downe for ever on the right hand of God, & from hence forth taryeth til his foes be made his fote stole. For wth one offeringe hath he made perfect for ever, the þ are sanctified. And the holy god also beareth record of this even whiche he told before. * This is the testamente that I wyl make to the people after those dayes sayeth the Lord, I wyl put my lawes in their hertes, and in their mynd I wyl write them, and they synnes and iniquities wyl I remember no more. And wher remission of these thynges is, there is no more offeringe for synne.

Being brethren that by the merces of the bloude of Iesu, we maye be bolde to enter into that holpe place, by the newe and lypunge waye whiche he hath prepared for vs, thorowe the dapple, that is to saye by his fleshe. And saynge also that we haue an heuyl priest whiche is ruler ouer the house of god, let vs drawe nye wth a true herte in a full sayeth * sprinkled in our hertes from an euyl conscience, and washed in our bodies wth pure water, and let vs keepe the profession of oure hope, wthout wauerynge, for he is sayeth full that promysed, and let vs consider one an other to prouoke vnto loue, and to good woorkes, and let vs not forsake the feloweshyppe that we haue amonge oure selues, as the maner of some is, but let vs exhort one another, and that so muche the more, because we see the dape draweth nye.

(a) For if we synne wyllynge after that we haue receyued the knoweledge of the truth, there remaineth no more sacrifice for synnes, but a feareful lokynge for iudgemente, and vpolente fyre, whiche shall deuoure the aduersaries. * He that despiseth Moyses lawe dyeth wthout mercye vnder two or thre wytnesses. Of howe muche soier punishmente suppose we shal he be counted worthy, whiche treadeth vnder fote the son of God: and counteth the bloude of the Testamente as an vnholpe thyng, wherewith he was sanctified, and doeth dyshonoure to the spirite of grace? For we knowe hym that hath sayed: * ven geaunce belongeth vnto me. I wyl recompence sayeth the Lord. And agayne: the

Lord shall iudge hys people. It is a feare full thyng to fall into the handes of the lypunge God.

Call to remembraunce the dayes that are passed in the whiche after we had receyued Iyghte we endured a greate syght in aduersities, partelye whyle al men wondred and galed at you, for the shame and tribulacion that was done vnto you, and partlye whyle we became companions of them whiche so passed theyr tyme. For we suffered also with my bondes, and tooke in worth the spoylynge of goodes and that wth gladnes, knowynge in your selues howe that we had in heauen a better & an enduring substance. Cast not awaye therefore youre confidence whiche hath great reward to recompence. For we haue neede of patience, þ after we haue done the wyl of god, we might receiue the promys. * For yet a verpe litle while, & he that shal come wil come, & wil not tarpe. * But the iust shal liue by sayeth: And if he wyl drawe hym selfe, my soule shal haue no plesur in him. We are not, whiche wyl drawe our selues vnto damnacion, but pertaine to sayeth, to the winnyng of þ soule.

The Notes.

(a) This is it that is spoken of in the vi. of this Epistle, & in Mat. the xii. that is þ sin of blasphemie agaynst the holy god, whiche Ihon calleth the sinne to deathe. Let all such therefore as spare not to blaspheme the spirite of god, in resisting & railing vpon his word, knowe þ their made is no sacrifice for syn, but þ the terrible iudgement of god remaineth for them, and their wyched ydolatrie.

The xi. Chapter.

First he teacheth what sayeth is: than describeth he þ effect thereof by many exaples, shewing that all the holpe, euen from iud Abel, ar saued only by sayeth.

Fayth is a sure (a) confidence of thynges which are hoped for, and a certaintie of thynges whiche are not sene. By it the Elders were well reported of. Thorowe sayeth we vnderstand that the world was ordened by the word of god: and that thynges which are sene were made of thynges which are not sene. By sayeth Abel offered vnto God a more plenteous sacrifice the Cain: by which he obtayned wytnes þ he was righteous. god testifig of his graces, by which also he being deade, yet speaketh. By sayeth was Enoch translated that he shuld not se deathe, neither was he toid, for god had take him away. Before he was taken awaye, he was reported of þ he had pleased god: but wout sayeth it is vnpossible to please hym. For he that cometh th to god, must beleue that god is, and that he is a rewarder of them that seke hym.

By sayeth Noe honoured god, after that he was warned of thynges which were not sene, and prepared the arke to the saupnge of hys housholde, thorowe the whiche arke he cōdemned the world. and became heire of the rightuousnes that cometh by sayeth.

By sayeth Abraham, when he was called

It is a feare full thyng to fall into the handes of the lypunge God.

Christe do
the is but
once offered

Gal. xii. a.
1. Cor. xv. d.

John. x. a.
Rom. vi. a.
Here for
loweth
out butpe,
if we will
be parta-
kers of
mercy be-
fore cher-
sed.
Hebrw. ix. d.
1. Peter. i. a.

Rom. xv. c.
Hebrw. vi. a.

Deu. xiii. b.
Mat. xviii.
Iho. viii. c.
1. Cor. xiii. a.

Deu. xxi. e.
Rom. xii. d.

Actes. xxi.
Eph. iii.

Hebrw. xii. a.

Romay. i.

Gal. iii. b.

If we trye
wyllynge

Genel. i. a.

Genel. iii. a.

Genel. v. t.

Genel. vi. t.

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obeyed, to go out to a place, which he should afterward receive into inheritance, and he wente oute not knowynge whither he should go.

By fapth he remoued into the land þe was promysed hym, as into a strange countrey, & dwelt in tabernacles. & so did Isaac & Jacob, heires wth hym of the same promys. For he looked for a cite haupng a foundacion, whose builder and maker is God.

iii. Thow fapth Sara also receyued strength to be wth child, & was deliuered of a child when she was past age, because she iudged hym faithful which had promysed.

D And therefore spiong ther of one (& of one which was as good as deade) so manye in multitude, as the stars of the skye, & as the sande of the sea shoure, whiche is innumerable.

iii. And they al died in fapth, & receyued not the promyses: but sawe the a far of, & beleued them, & saluted the: & confessed that they were straungers and pilgrims on the earth. They that say suche thynges, declare that they seke a countrey. Also if they had bene myndfull of þe countrey fro whence they came out, they hadde lesure to haue returned agayne.

E But now they desire a better, that is to say an heauely. Wherefore god is not ashamed of them euen to be called they: God: for he hath prepared for them a cite.

iii. In fapth Abrahā offered vp Isaac, whē he was tēpted, & he offered hym being his only begoten son, which had receyued the promys. For of whō it was sayed, in Isaac shall thy seed be called. for he considered þe god was able to raise vp agayne from death. Wherefore receyued he hym for an ensample. In fapth Isaac blessed Jacob and Esau concerning thynges to come.

iii. By fapth Jacob whē he was a dyng, blessed both the sonnes of Joseph, and bowed hym selfe toward the top of hys scepter:

D By fapth Joseph whē he died remembred the departyng of the childre of Israel, and gaue commaundement of hys bones.

iii. By fapth Moses whē he was borne, was lpyd thre monethes of his father & mother because they sawe he was a proper childe, neither feared they the kynges commaundemente.

iii. By fapth Moses when he was great, refused to be called the son of Pharaos daughter, & chose rather to suffer aduersite with the people of god, thē to enioy the pleasures of syn for a season, & esteemed the rebuke of Christ greater thynges thē the treasure of Egypt. For he had respecte vnto the reward.

By fapth he forsoke Egypte, and feared not the scarcenes of the kyng. For he endured euen as he had sent hym which is miserable.

iii. Thow fapth he ordayned the ester. And the effusion of blood, leaste he that despyred the tyll borne should touche them.

By fapth they passed thow the redde

to the Hebru. Chap. xi.

sea, as by drye lande, whiche when the Egyptians hadde assayed to doo, they were drowned.

By fapth the walles of Jerico fell downe after they were compassed about seue daies. **Josua. v. 1.**

By fapth the harlot Raab perished not wth unbelieuers, when she hadde receyued spies to lodgynge peaceabpe. **Josua. vi. 1.**

And what shall I moze saye of the tyme woulde bee to shewe for me to tell of Be-deon, of Baruch, and of Sampson, and of Jephthae: also of Dauid and Samuell, & of the prophets: & whiche thow fapth subdued kyngdoms: wrought cōspyracions, obtayned the promyses, stopped the mouthes of yrons, quēched the violence of fyre, escaped the edge of þe sword, of weak were made strong, waxed valiant in fyght, tourned to slayght the armys of aliants. And the women receyued they: deade raised to lyfe agayne.

Other were racked, and would not be deliuered, þe they mought receiue a better resurrection. Other tasted of mockyngs and scourgynges, mozeouer of bands and ppriment: were stoned, were hewen a sunder, were tempted, were slayne wth swerdes, walked vp and downe in theys skynnes, in gote skynnes, in neede, tribulacion, and vexacion, whiche the worlde was not worthy of. they wādered in wilderness, in moystaynes, in denes and caues of the pearch. And these al thow fapth obtayned good report, & receyued not the promys, god prouidyng a better thyng for vs, that they wthout vs shoulde not be made perfecte.

The Notes.

(a) Who so hath in hym thys sure confidence, is at quyet in his conscience. Whiche quietnes can not be had by the trust in woorkes. For he that trusteth in hys woorkes shall alwayes thynke the rather to bad, other els to fewe: so that they shal not be able to way agaynst hys euyl dedes, for so doo these whozemongers scan the matter betwene god and they: consciences, and the they doubt, and cannot be sure of they: saluacion. Wherefore they: lot is damnacion. For he þe doubteth cannot enioy the promyses of God. he therfore that shal enioy the promyses of god must assuredly beleue that the one woork of Christ once done on the crosse, hath pacified the wrath of the father, and hath fully satisfied for hys synnes, and that there is no moze satisfaction to be made.

The. xii. Chapter.

The returneth to that matter from whiche he started in the end of þe xth chapter, & shewing them to patience with many examples: then maketh he a rehearsal of al, declaring the insynnytye of Moses law, and the authority of þe gospel, in that we be redeemed with Christes sacrifice. Whā he exhorteth that we put our whole trust in Christ.

V Wherefore let vs also (sayng that we are compassed with so great a multitude of wytnesses, laye away al that presseth downe, & the syn that hangeth on, and let vs runne wth patience vnto the battayle that is sette before vs, lookynge vnto

Rom. vi. 1.
Collo. iii. 1.
Eph. iii. 1.
1. Pet. ii. 1.

The Epistle of S. Paule

To the hebr. Cha. xii. Fo. cxiij

We be cōfessed vnto Iesus the authoz and finisher of oure
fith, which for the ley that was set before
fer. For he him, abode the crosse, & despised the shame,
out suffer. & is set down on the right hand of p throne
ringe no of God. Consider therfore how that he en-
man cā be durerly such speakinge against him of syn-
the son of nets, least pe wuld be werped and faint in
god. If a pource munde for pe have not yet resisted
ny soue p vnto bloud shedding, steeving against sinne.
law of god And pe have not forgotten the consolaci-
e be chaste on, which speaketh vnto pou as vnto chyl-
sed of god dien: mo sonne despyse not the chastening
it is a com of the Lord, neither faint when thou art re-
scote. buked of him. For whom the Lord loueth,
him he chasteneth, pea, and he scourgeth e-
uery sonne that he recepueth.

If pe endure chastenpge, God offereth
himselfe vnto pou as vnto sonnes. What
son is that whō the father chasteneth not?

For ther-
by he is
sure that
God lo-
ueth hym,
and hath
chose hym
to hys son
and hepe
of euerla-
sting lyfe.
Whi God
chastiseth

If pe be not vnder correcciō (wherof al are
partakers) then ar pe bastards & not sons.

Moreouer seynge we hadde fathers of our
flesh whiche corrected vs, and we gaue the
reuerence: should we not much rather be in
subiection vnto the father of spiritual gif-
tes, that we might liue? And they verely for
a rewe daies, nurtered vs after their owne
pleasure: but he learneth vs vnto p whiche
holines. Romaner chastysing for the pie-
sent tyme semeth to be iolous, but greuous:
neuerthelesse afterwarde, it bringeth the
quyte fruite of rightuousnes vnto them,
which are therein exercepsed.

Stretch forth therfore again the hands
which were let down and the weake knees,

and see that pe haue straighte steppes vnto
pout fete, lest any haltpng turne pou oute
of the wage: pea let it rather be healed. Em-
brace peace with all men, & holynes, with-
out the which no man shal se the lord. And
loke so, that no man be destitute of p grace
of God, & that no rofe of bytternes spring
bp and trouble, & therby many be defiled, &
that ther be no fornicator or vnclane per-
son, as (a) & sau whiche for one breckfaste

Gen. xii. d. sold his birthrighte. Ye know how p after
Gen. xvi. ward whan he woulde haue inhereted the
blessing, he was put by. & he found no mea-
nes for to come therby againe, no, though

he desired it with teares. For pe ar not come
vnto the mount that can be touched, & vn-
a contray to burnyng fyre, nor yet to mist and darck-
nes, & tempeste of wether, neither vnto the
sounde of a trompe, & the voice of wordes,
which voice they p heard it willed awape,
that the communicacyn shuld not be spo-
kent to them. For they were not able to a-
bode that whych was spoke. If a beaſt had
touched the mountayne, it must haue bene
stoned, or fust thorow with a dart, euen
so terrible was the sighte which appeared.
Moses saped. I feare and quake. But pe
are come vnto the mount Sion, and to the
citty of the lypnyng God, the celeſtyall Je-
rusalem: and to innumerable syght of aun-
gels, and vnto the cōgregacyn of the first

borne sonnes, whpche are witten in hea-
uen, and to God the iudge of al, and to the
spirates of iust and perfect men, and to Ie-
sus the mediator of the newe testament,
and to the spryncklyng of bloud that spea-
keth better then the bloude of Abel.

Se that pe despyse not him that speaketh.
For if they escaped not which refused hym
that spake on erth: much more shal we not
escape, if we turne away fro him that spea-
keth from heauē: whose voice then shoulde
the earth, and nowe declareth sayinge: yet
once more wil I shake, not the earth only,
but also heauen.

No doubte that same that he sayeth yet
once more signifieth the remouing awape
of those thynges whpche are shaken, as of
thynges whpche haue ended theyr course:
that the thynges whpche are not shaken
mape remayne.

Wherfore if we receyue a kyngdom which
is not moued, wee haue grace, wherby we
may serue God, and please hym wth reue-
rence and wōdly care. For oure God is a
consumyng fyre.

The Notes.

(a) & sau sold his birthrighte for one breck-
faste, and coulde not haue it agayne afterwarde
when he repented: so they that sell the inheri-
taunce of heauen, for the fleshy lyste and plea-
sures of the worlde, can not by repentaunce re-
couer that inheritaunce. For it is to be p-
posed, that he that selleth a thyng, hath gyfte
some thare in the thyng that he selleth, & that he
doeth willyngly leaue al hys interest p he hath
or can haue therein: to enioy suche thynges as he
selleth it for. Wherfore therfore doeth wyl-
lyngly leaue the interest that by the promysse of
God he hath in the heauenly kyngdome, & beto-
keth hymselfe to the lustes of this worlde to dwel
therin, is not lyke to enioy p kyngdome agayne
by repentaunce, for he hath synned agaynst the
holy ghoſt, whych shal not be forgyuen in this
worlde, or in the worlde to come.

The xii. Chapter.

He geueth them good admonitions, wher-
in he commendeth Chyſten charytee, innocen-
cy of lyfe, say h in chyſte, and true releygō.

Let brotherly loue contynue. Be not
forgetful to lodge strangers. Forther:
p haue dyuers receiued angels into
their houses bywares. Remember the that
are in bondes, euen as though pe wer bond
wpyth them. Be mindful of them whpche are
in aduersytie, as pe whiche are yet in poue
bodpes. Let wedlocke be had in pure in all
poyntes, and let the chamber be vndefiled:
for whorkepers and aduocaters God
will iudge. Let your conuersacyn be with
out couetousnes, and be content with that
pe haue already. For he verely said: I wyl
not saye the, neyther forsake the: that we
may boldly say: the Lord is my helper, and
I wyl not fear what man doeth vnto me.
Remember the which haue the oversighte
of you, whpche haue declared vnto pou the
worde of God. The ende of whose conuer-
sacyn se that pe looke vpon, and folowe
theyr sayeth.

Tit. ii. Iesus

first bor-
sons, that
is the sons
of God be-
cause the
first bor-
wer dedica-
ted vnto
God.

Page. ii. b.

Dea. ii. b.

Esau.

Our duty
if we wyl
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Chyſte.

Tit. ii. b.

The Epistle of S. Paule

To the hebr. Cha. xii. Fo. cxiij

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sting lyfe.
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chastiseth
Stretch forth therfore again the hands
which were let down and the weake knees,
and see that pe haue straighte steppes vnto
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brace peace with all men, & holynes, with-
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ward whan he woulde haue inherited the
blessing, he was put by. & he found no mea-
nes for to come therby againe, no, though
he desired it with teares. For pe at not come
Spoke by vnto the mount that can be touched, & vn-
a contrary to burnyng fyre, nor yet to mist and darck-
pmaise p nes, & tempeste of wether, neither vnto the
is that sounde of a trompe, & the voice of wordes,
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The Notes.

(a) & sau sold nps by buying it for one breck-
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taunce of heauen, for the fleshy lute and plea-
sures of the worlde, can not by repentance re-
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posed, that he that selleth a thyng, hath sp-
se to me that in the thyng that he selleth, & that he
doeth willingly leaue al hys interest p he hath
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I wyl not fear what man doeth vnto me.
Remember tye whpche haue the ouersight
of you, whpche haue declared vnto pou the
worde of God. The ende of whose conuer-
sacyn se that pe looke vpon, and folowe
theyr sayeth.

Tit. ii. Iesus

first bor-
sons, that
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Page. ii. b.

Dea. ii. b.

Esau.

Our duty
if we wyl
haue cur-
pait with
Chyſte.

Tit. ii. b.

The Epistle of S. Paule

Jesus Christ yesterday, and to day, and the same continueth for ever. For he is not moved about with divers and strange leanings. For it is a good thing, that the heart be established with grace, and not with meats, which they have not profited therein that have had their pasture in them. Wee have an altar, whereof they may not eat which serve in the tabernacle: For the bodies of those beasts, whose blood is brought in to the holy place by high priest to purge sin, are burnt without the tentes. Therefore Jesus to sanctify the people with his owne blood, suffered without the gate.

Let us go forth therefore out of the tentes, and suffer rebuke with him. For here have we no continuing city: but we seek one to come.

For by him offer we the sacrifice of laude, it wapes to God, that is to say, the scripture of those lippes, which confess his name. To do good, and to distribute, forget not, for with such sacrifices God is pleased. Obey them that have the oversight of you, and submitte your selves to them, for they watch for your soules, even as they that must give accomptes: that they may do it with joye, and not with griefe. For this is an unprofitable thing for you. For as for us, we have confidence, because we have a good conscience in all things, and desire to live honestly, and desire you therefore some that the more abundantly, that ye so do, that I may be restored to you quickly.

The God of peace that broughte againe from death our Lord Jesus, the great shepherd of the shepe, thow the blood of the everlasting testamente, make you perfect in all good workes, to do his will, working in you that which is pleasaunt in his sight thow Jesus Christ. To whom be prayse for ever while the worlde endureth. Amen.

I beseech you brethren, suffer the wordes of exhortacion. For we have writen unto you in few wordes: know the brother Symothe, whom we have sent from us, with whom (if he come hostelle) I will see you. Salute them that have the oversight of you, and all the sayntes. They of Italy salute you. Grace be with you all. Amen.

Sent from Italy by Timothyus.

A Prologe vpon the Epistle of S. James and Judas.

Though this Epistle were refused in the old tyme, and denyed of many to be the Epistle of a very Apostle, and though also it laye not the foundation of the faith of Christ, but speaketh of a generall faith in God, neither preacheth his death and resurrection, either the mercie that is layed by in store for us in him, of everlasting covenant made us in his blood,

To the Hebr. Chapt. xiii.

which is the office and ducte of a very Apostle, as Christ sayeth. Thon xv. ye shall receive of me: yet because it setteth up no mans doctrine, but setteth to kepe the lawe of God, and maketh love which is without parcialitie, the fulfilling of the lawe, as Christ and all the Apostles did, and hath thereto so many good and Godly sentences in it: and hath also nothing that is not agreeable to the rest of the scripture, if it be looked indifferently on: me thinketh, it oughte of right to be taken for holy scripture. For as for that place for which haply it was at the beginning refused of holpe men as it ought, if it had meant as they take it, and for which place one tyme, for the false understandinge, it hath bene chiefly received of the Papistes: yet if the circumstances be well pondered, it will appeare that the authours entente was farre otherwys then they take hym for.

For where he sayeth in the second ch. sayeth without dedes is drabe in it selfe, he meaneth none other thing then all the scripture doeth: how that, that sayeth that hath no good dedes following, is a false faith, and none of þ sayth that iustifieth or receiveth forgiveness of synes. For God promysed them onely forgiveness of their synes which turn to God, to kepe his lawes.

Wherefore they þ purpose to continue still in synne, have no parte in that promise: but deceive themselves, if they beleve that God hath forgiven them their old synes for Christs sake. And after when he sayeth that a man is iustified by dedes, and not of faith onely, he wyl no more, then that sayth doth not so iustify every wher, that nothing iustifieth, save faith. For dedes also do iustify. And as sayeth onely iustifieth before God, so do dedes onely iustify before the world, whereof is enough spoken, partly in þ prologe on Paule to the Romaynes, and also in other places. For as Paule affirmeth. Rom. iii. that Abraham was not iustified by workes before God, but by faith onely, as Genesis beareth record, so wyl James, that dedes onely iustified hym before the world, and sayth wroughte with his dedes: that is to say, faith wherewith he was righteous before God in the herte, byd cause hym to worke the will of God outwardly, whereby he was righteous before þ world, and wherby the world perceived that he believed in God, loved and feared God. And as Hebr. xi. the scripture affirmeth that Iacob was iustified before God thow faith, so doth James affirm that thow workes, by which he shewed hym sayeth, he was iustified before the world, and it is true.

And as for the epistle of Judas, though men have and yet do doubt of the authour, and though it seme also to be drawn oute of the second Epistle of S. Peter, and thereto allethgeth scripture that is no wher found, yet sayng the matter is so Godly and agreynge to other places of holy scripture, I be not but that it ought to have the authority of holy scripture.

The epistle of the Apostle saynt James.

The first Chapter.

He treateth of patient suffering of persecution, teachynge from whence, and how Gods wisdom ought to be conquered therunto. The dispute he agaynst them which sayed they were

The Epistle of S. Paule

Iesus Christ yesterday, and to day, and the same continueth for ever. **¶** Be not troubled about with divers and strange learning. For it is a good thing, that the heart be established with grace, & not with meats, which they have not profited therein that have had their pasture in them. Wee have an altar, whereof they may not eat which serve in the tabernacle: For the bodies of those beasts, whose blood is brought in to the holy place by high priest to purge same, are burnt without the tentes. **¶** Wherefore Iesus to sanctify the people with his owne blood, suffered without the gate.

Let us go forth therefore out of the tentes, and suffer rebuke with him. For here have we no continuing city: but we seek one to come.

For by him offer we the sacrifice of laude, it wapes to God, that is to say, the scripture of those lippes, which confess his name. To do good, and to distribute, forget not, for with such sacrifices God is pleased. **¶** Obey them that have the oversight of you, and submitte your selves to them, for they watch for your soules, even as they that must give accomptes: that they maye do it with ioye, and not with griefe. For this is an unprofitable thing for you. **¶** For as we have confidence, because we have a good conscience in all things, and desire to live honestly, I desire you therefore some that the more abundantly, that ye so do, that I may be restored to you quickly.

The God of peace that broughte againe from death our Lord Iesus, the great shepherd of the shepe, thow the blood of the everlastinge testamente, make you perfect in all good workes, to do his will, working in you that which is pleasaunt in his sight thow Iesus Christ. To whom be prayse for ever while the worlde endureth. Amen. **¶**

I beseech you brethren, suffer the wordes of exhortacion. For we have writen unto you in few wordes: know the brother Symothe, whom we have sent from us, with whom (if he come hostelle) I will see you. Salute them that have the oversight of you, and all the sayntes. The prayer of Iulius salute you. Grace be with you all. Amen.

Sent from Italy by Timotheus.

A Prologe vnto

pon the Epistle of S. James and Iudas.



Though this Epistle were refused in the old tyme, and denyed of many to be the Epistle of a very Apostle, and though also it laye not the foundation of the faith of Christ, but speaketh of a generall faith in God, neither preacheth his death and resurrection, either the mercie that is layed by in rooze for us in him, of everlastinge covenant made us in his blood,

To the Hebr. Chapt. xiii.

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Wherefore they þ purpose to contynue still in synne, have no parte in that promise: but deceive themselves, if they beleue that God hath forgiven them their old synes for Christes sake. And after when he sayeth that a man is iustified by dedes, and not of faith onely, he wyl no more, then that sayth doth not so iustifye euery wher, that nothing iustifyeth, save faith. For dedes also do iustify. And as sayeth onely iustifyeth before God, so do dedes onely iustify before the world, whereof is enough spoken, partly in þ prologe on Paule to the Romaynes, and also in other places. For as Paule affirmeth. Rom. iii. that Abraham was not iustified by workes before God, but by faith onely, as Genesis beareth record, so wyl James, that dedes onely iustified hym before the world, & sayth wroughte with hys dedes: that is to say, faith wherewith he was ryghtuous before God in the herte, byd cause hym to worke the wyl of God outwardly, where by he was ryghtuous before þ world, and wherby the world perceyved that he belued in God, loued and feared God. And as hebr. xi. the scripture affirmeth that Iacob was iustified before god thow faith, so doth James affirme that thow workes, by which he shewed hys faith, he was iustified before the world, and it is true.

And as for the epistle of Iudas, though men have and yet do doubt of the authour, and though it seme also to be drawen oute of the second Epistle of S. Peter, and thereto allethgeth scripture that is no wher found, yet sayng the matter is so Godly and agreynge to other places of holy scripture, I be not but that it ought to have the authority of holy scripture.

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The first Chapter.

He treateth of patient suffering of persecution, teachynge from whence, & how Gods wysdom ought to be enquired therunto. The dispute he agaynst them which sayed they were

The Epyſtle of S.

were tempted of the Lord, and that god was the author of euyl, (than exhorteth he to cryſtall Goddes word in our tryngs, ſhewyng wpthall what reſpynge is.

A



James the ſeruaunte of God and of the lord Jeſus Chyiſt, ſendeth greting to the twelue tribes which are ſcattered here and ther. + My brethre, count it excedynge ioye

Roma. v. a when ye fall into dyuers temptacions, for as much as ye knowe how that the tryng of poure ſapth byngeth pacience: and let pacience haue hys perfect worke, þe ye may be perfect and (a) ſound, lacking nothing.

Mat. vii. a If any of you lacke wyſedome, let hym Mat. vii. c and. xxi. c. Mat. vii. c. Lu. xxi. b. Job. xiii. b. and. xvi. e. aſke of God, whych geueth to al men indifferently, and caſteth no man in the ſet: & it ſhal be geuen him. But lette him be in faith, and wauer not for he that doubteth is lyke the waves of the ſea, toſt of þe wind and carped with violence. Nextly let that man thinke, that he ſhal receiue any thing of the Lord. A wauering minded man is vnſtable in all his wayes.

B

Eccle. i. c. Eccl. i. xxi. b. (b) Let the brother of low degre reioice in that he is exalted, and the rich in that he is made lowe. For euen as the flower of the graſſe, ſhall he vanyſh away. The ſunne riſeth with heate, and the graſſe wydereth, and his flower falleth away, and the beauty of the faſhion of it perſheth, euẽ ſo ſhal the rich man perſh with his aboundaunce.

1. Petr. i. a. Job. v. c. Happy is the man that endureth in temptation, for when he is tried he ſhal receiue the crowne of life, which the Lord hath promyſed to them that loue hym. +

Let no man ſay when he is tempted that he is tempted of God. For God (c) tempteth not vnto euyl, neptier tempteth he any man. But every man is tempted, drawn a waye, and entyled of his owne concupſcence. When when luſt hath conceived, ſhe bringeth forth ſyn, and ſyn when it is finiſhed, bringeth forth death.

Erre not my deare brethzen. + Everye good gifte, and every perfecte gift, is from aboue, and cometh downe from the father of light, with whom is no variablenes, neptier is he chaunged vnto darknes. Of his own wil begat he vs with the word of life, that we ſhuld be the firſt fruits of his creatures. Wherefore deare brethzen, let everye man be ſwift to hear, ſlowe to ſpeake, and ſlowe to wrath. For the wrath of man worketh not that which is rightuous before God. Wherefore lay apart filthines, all ſuperfluitie of maliciouſnes, & receiue with mekenes the worde that is grafted in you, which is able to ſaue your ſoules: +

C

Mat. vii. b. Roma. ix. b. + And ſe that ye be doers of the word & not hearers onely, deceiuing your owne ſelues with ſophiſtry. For if any hear the worde, and do it not, he is like vnto a man that beholdeth his bodely face in a glaſſe. For aſſone as he hath looked on him ſelfe, he go-

James, Chapter. ii. Fo. cix.

eth his waye, and forgetteth immediately what hys faſhion was. But whoſo loketh in the perfect law of liberty, and contynueth therein (if he be not a forgetfull hearer, but a doer of the worcke) the ſame ſhall be happy in his dede. If any man among you ſeme deuout, and reſtaine not his tounge, but deceiue hys owne heart: this mans deuotion is in vayne. Pure deuotion and vndeſiled before God the father is this, to viſite the fatherles and wyddowes in ther aduerſitie, and to kepe hym ſelfe vnſpotted of the world. +

The Notes.

(a) Sound, after the Hebrewes ſynagoga hym þ in leauinge the wiſedome of the chyldren of this world, and procuring for his own profit, ſpueth a ſimple lyfe and without blame. Such one was Jacob, of whom Genel. xxi. b.

(b) In Chyiſt we are al lyke good, and euen ſeruauntes eche to other for Chyiſtes ſake, curye man in hys office. And he that taketh more on hym then that, of whatſoever degre he be, is a falſe Chyiſtian, and an Apoſtata from Chyiſte.

(c) Almighty God hath alway tempted and proued his elect, by trouble and perſecucion, & by nouriſhing them with outward plagis. Neuertheles, he doeth it not vnto euyl, but for good, namely becauſe he loueth them & will haue theſe ſapth exerceſed. Thus tepted he Abraham, Genel. xxi. & the Iſraelites, Deut. vii. & ſo for the temptation that we pray in the Vater noſter to be deſpyered from us, is the luſte and concupſcence of our fleſhe, wherby we are entyled to euyl.

The. ii. Chapter.

He ſpeaketh agaynſt the acception of perſons, teachyng to obſerue in all thyngs þ lawe of charity. Than enuery he agaynſt ſwelling through the vaine title of ſapth, teachyng that ſapth except it worke, is dead & vnprouſtable.

Brethzen haue not the ſapth of oure Lord Jeſus Chyiſt, the lord of glory in reſpect of perſons. If ther come into your company a man with a golden rypg & in goodly apparel, and there come in alſo a poore man in vble raimente: and ye haue a reſpecte to hym that weareth the gaye clothyng, and ſaye vnto hym Sit thou here in a good place: and ſay vnto the poore, ſtand thou ther, or ſit here vnder my ſoteſtole, ar ye not parcial in your ſelues, and haue iudged after euyl thoughtes?

Harken my deare beloued brethzen. Hath not God choſen the poore of this worlde, whych are rych in ſapth, and heires of the kyngdome whiche he promyſed to the that loue hym? But ye haue deſpyſed the poore. Are not the rycher they which oppreſſe you? and they whiche drawe you before iudges? Do not ther ſpeake euyl of that good name after which ye be named.

If ye fulfill þ royal law accordyng to the ſcripture whych ſapth: Thou ſhalt loue thy neyghboure as thy ſelfe, ye doo well. But if ye regarde one perſon more then another, ye commytte ſinne, and are rebuked of the lawe as tranſgreſſours. Whoſoener ſhall kepe the whole lawe, and yet ſaple in one poynte, he is gylty in all.

For he that ſaped thou ſhalt not commit

Tit. iii. ad

Pure deuotion.

Sound.

Let the brother.

God tempteth not.

A

Leu. xix.

The Epistle of Sayntte :

aduoutye faped also: thou shalt not kyll. Though thou do none aduoutye, yet if thou kyll thou arte a transgressor of the lawe.

So speake ye, and so do, as they that shall be iudged by the law of libertie. For they sheweth no mercy, and mercy reioysseth against iudgemente.

What auapleteth it my brethren, though a man sape he hath fapeth, when he hath no dedes? (a) Can fapeth saue hym? If a brother or a sister be naked or destitute of dayly fode, and one of you say vnto them: Departe in peace, God sende you warmenes and fode; not wpythstandyng ye geue them not those thyngs whych are nedeful to the body, what healeth it then? Euen so faith if it haue no dedes is deade in it selfe. Yea and a man myghte sape: Thou haste fapth and I haue dedes: Shewe me thy fapth by thy dedes, and I wyll shewe the my fapth by my dedes. Beleuest thou that ther is one God? Thou doest wel. The deuyls also beleue and tremble.

Wpste thou vnderstande (D) thou vaine man) that fapeth wpythout dedes is deade. Was not Abraham oure father (b) iustified thowowe workes when he offered Isaac his son vpon the altier? Thou seest howe that fapeth wrought wpyth his dedes, & through the dedes hys fapth was made perfect, and the scripture was fulfilled whych fapth: Abraham beleued God and it was reputed vnto hym for rightuousnes, and he was called the frende of God. (c) * Ye se then how that of dedes a man is iustified, and not of fapth onely. Like wyle also was not Isaac the harlot iustified thowowe workes, whiche receiued the messengers, and sent them out another waye? For as the body wpythout the spirite is deade, euen so fapeth wpythout dedes is deade.

The Notes.

(a) James speaketh not here of the true and liuely fapeth which by loue is myghtie in operation. But of the vaine imaginatiou and opinion that the vnthankful people haue of faith. And because there foloweth no good workes of it, he calleth it deade fapeth, where contrary wyle the fapeth wherby we be accepted & made iust in the sight of God, byngeth forth good workes plentifully.

(b) Too be iustified in this place, and thowowe out this whole Chapter, is to be declared iust in the sight of the worlde, as in Luke. x. x. & xxi. d. not to be made iust in the sight of God. So that when he saith: Was not Abraham oure father made iust thowowe workes. he meaneth this. Was not oure father Abraham, by his workes declared iust? That is, byd not his workes declare and shewe that he was iust, and were sure tokens of his rightuousnes? It significeth not that Abraham was by his workes made iust before God, reputed rightous, and obtained remission of synnes: For by faith he came thereby as witnesseth Paule. Rom. iii. a.

(c) That is by the workes of iustice, the manne that doth them is declared to be iust, euen as the good tre is knowen by the good fruite that it byngeth forth. Other interpretation maye wee

Judas. Chap. iii.

make none of this place. For there coulde nothyng be more folowynge then this sayinge of James, if a man woulde thus enterprete it. And no man obtayneth remission of syns, but because his workes are worthy of greate benefyte.

What so euer he be that speaketh by this interpretation vnderstandeth not what remission of synnes is, or how the conscience oughte to be comforted when it seeth that it byngeth no good workes, whych are sufficiente to please hym.

Yea this interpretation is cleane contrarye to other open sayings of the scripture, whych teach that remission of synnes cometh freely, as the Psalmist saith: I wyll acknowledge myne offence vnto the lord, and thou forgavest me the wickednes of my synne. And Rom. iii. a. To hym that worketh not, but beleueth on hym that iustifyeth the vngodly. What canne be more playnely spoken then that synnes are forgiven to the wicked and vngodly man that worketh not, not for anye of his workes, but freely. To conclude, if the gospel forgue not syns but for our good workes sake, and for our worthynes, it differeth nothyng from the lawe, nor saueeth any more then the lawe. I trust this wyl suffice the good and wise. For as touching them that byng nothyng vnto this cause, but a wil to braule and chide, wyl neuer suffer them selues to be satisfied. And yet if wee woulde contend by the number of authorities, this one place of James, is ouerthrowen by many testimonies of .i. Paul. If men wyl vnderstand by iustification one thyng in the both. When Paule therfore saith: fapth iustifyeth vnderstande there by that fapth causeth that we be accepted iust reputed rightous, & that oure syns be not imputed vnto vs, but forgiven vs for Christes sake. When James saith, workes iustifyeth, he meaneth thus: Workes declare vs iust, and shewe euidently that we be rightous. Thus shalt thou make the accord. Place faileth me (D reader) rather then tyme or wyl, or else woulde I yet haue spoken more of this thyng.

The iii. Chapter

He fapeth such as being vnable to teach, deceyve the office. Then teacheth he howe to orde the tong & wyl, whych are two chiefe pointes in a preacher, shewing what is the propriete of them, how they should be geded.

My brethren be not euerp man a master, remembryng how that we shal receyue the more damnacion: for in many thynges we synne all. If a man syn not in woordes, the same is a perfecte man and able to tame all the bodye. Beholde we put byttes into the horses mouthes that they shoulde obey vs, and we tourne about at the bodye. Behold also the byppes whiche though they be so greate and are dyuen of fiers wyndes, yet are they tourned aboute wpyth a very small helme, whether soeuer the violence of the gouernour wil. Euen so the tounge is a lyttell member, and boasteth greate thynges.

Beholde howe greate a thyng a lytell fyre kndeleth, and the tounge is fyre, and a woulde of wickednes. So is the tong set amonge oure members, that it defileth the whole bodye, and setteth a fyre all that we haue of nature, and is it self set a fyre even of hell.

The Epistle of S.

W All the natures of beastes, and of byrds, and of serpentes, and things of the sea, are meked and tamed of the nature of mā. But the tong can no man tame. It is an vnculp euil, ful of deadly popson. Therwith blesse we God the father, and therwith curse we men which are made after the symplectude of God. Out of one mouth proceedeth blesse spunge & cursunge. My brethren these thinges ought not so to be. Both a fountayne send forth at one place swete water & bytter also? Can the figgetree, my Brethren, beare olpue berries: epther a vyne beare spgges? So canne no fountayne geue both salt water and freche also. If anye man be wyse and endued wth learyng amonge you, let him shewe the workes of his good conuersacion in mekenes that is coupled wth^h wisdom.

Wisdom.
At mekenes
& obedience,
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coydinge to
the wisdom
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of God.

But if ye haue byttet enuynges & stryfe in your hertes receyue not: nepther be ly-
ch is a man
both wout
the spirit of
God.
Gothye
wyldome
how it is
known.

That is al
as agaynst the truth. This wysedome des-
cendeth not from aboue: but is earthly, and
natural, and deuylishe. For where enuy-
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that is from aboue, is full pure, then pea-
ceable, getle, and easy to be entreated, full
of mercy, and of good frutes, without iud-
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them that mainteine peace.

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He enuyeth soe agaynst the study for pi-
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cion of mynde purpose to doo all thynges by
theyr owne counsaile, not by the prouidence
of God.

From whence cometh war and figh-
tynge among you: come they not here
of your voluptuousnes, &
rapne in your members? Ye lust and haue
not. ye enuye and haue indignacion, and
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not, because ye are not. ye are and receyue
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it vpon your voluptuousnes. Ye aduoute-
rats, and women that breake matrimony:
know ye not howe that the friendshippe of
the worlde is enmitie to Godward? Who-
soeuer will be a friend of the worlde, is made
the enemy of God. Either do ye thyncke &
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Streple
whence it
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He is so lo-
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Christe spe-
et, which
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vnto. resp-
deth hate,
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Whole ma-
tion if we
follow gra-
ce enrea-
sith in vs, &
before the Lorde, and he shall lyft you vp.

Submytte your selues to God, & resp-
the deupll, and he wpll lyfe sed you. Draw
nye to God, and he wpll drawe nye to you.
Clenze poure handes ye spinners, & poure
poure hertes ye waueryng myneds. Suffer
a llycepon: so lowe ye and wepe. Let poure
laughte be turned to mournyng, and poure
ioye to heaupnes. Cast downe poure selues
before the Lorde, and he shall lyft you vp.

James. Chapter. iiii. Fo. cc.

Bickbyte not one another, brethren. He
that backbityeth his brother, & he that
iudgeth his brother, backbityeth the lawe,
and iudgeth the lawe. But if thou iudge
the lawe, thou arte not an obseruer of the
lawe, but a iudge. There is one lawe geuer,
which is able to saue and to destroy. What
art thou that iudgeth another man?

Go to now ye that say, to daye & to mo-
rowe, lette vs go into such a citty and conti-
nue there a peare, and bye and sell, & wpe:
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out excuse. For God hath promysed no mer-
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The.v. Chapter.

First he enuyeth agaynst seuerall vices, as
iniquitye and tyranny of rich men. Then con-
fesseth he the afflicted, perswadyng them to
be patient: he forbyddeth swearynge, he tea-
cheth what to do for the synne, he sheweth the
fruite of deuout prayer, and byddeth to byng
vnto the way agayne suche as go astraye.

Go to now ye ryche men. Weepe, and
howle on your wretchednes that shall
come vpon you. your riches is corrupt,
your garmentes are motheaten. your gold
and your syluer are cankered, and the rust
of them shall be a witness vnto you, and shall
eate your flesh, as it were fyre. ye haue hea-
ped treasure together in your laste dayes:
Beholde the hye of the labourers whiche
haue reaped doune your fieldes (whiche hie
is of you kepte backe by fraud) cryeth: and
the cryes of them whiche haue reaped, are
entred into the eares of the Lord Sabaoth.
Ye haue lued in pleasure on the earth and
in wantonnes. ye haue nourished your her-
tes as in a day of a slaughter ye haue con-
demned and haue killed the iuste, & he hath
not respited you.

Be ye patient therefore brethren, vnto
the comyng of the Lord. Behold the hus-
band man waighteth for the precious fruit
of the earth, and hath long patience ther-
vpon, vntill he receyue the earlye and the
latter (b) rapne. Be ye also patient there-
fore, and settle your hertes, for the comyng
of the Lord draweth nye. Grudge not one
agaynst another brethren, lest ye be damp-
ned. Beholde the iudge standeth before the
dore. Take (my brethren) the prophetes for
an example of sufferyng aduersitye, and of
longe patience, whiche spake in the name
of the Lorde. &

Behold we count the happy which endure,
ye haue heard of the patience of Job, and

att. iii. haue

The Epistle of S.

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W He enuyeth soe agaynst the study for pi- uare lurre, shewing what puny. hmet the au- ricious shal haue. Then he rebuketh backby- ters and euill speakers. Laste he disputeth agaynt those whych throughe a proud presump- cyon of mynde purpose to doo all thynges by theyr owne counsaile, not by the prouidence of God.

F From whence cometh war and figh- tynge among you: come they not here- bynce? euen of your voluptuousnes, & rapne in your members? Ye lust and haue not. ye enuye and haue indignacion, and cannot obtayne. ye fyght and war, & haue not, because ye are not. ye are and receyue not, because ye are amisse: euen to consume it vpon your voluptuousnes. Ye aduoute- rats, and women that breake matrimony: know ye not howe that the friendshippe of the worlde is enmytie to Godward? Who- soeuer will be a friend of the worlde, is made the enemy of God. Either do ye thyncke & the scripture sayeth in baine. The * spiryte that dwelleth in you, lusteth euen to stryfe to enuy, but geueth more grace.

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band man waighteth for the precious frute
of the earch, and hath long patience ther-
vpon, vntyll he receyue the earlye and the
latter (b) rapne. We pe also patient there-
fore, and sette your hertes, for the comyng
of the Lord draweth npe. Grudge not one
agaynst another brethren, lest ye be damp-
ned. Beholde the iudge standeth before the
dore. Take (my brethren) the prophetes for
an example of lust cryng aduersitie, and of
longe patience, whych spake in the name
of the Lorde. &

Behold we count the happy which endure.
ye haue hearde of the patience of Job, and
ytt. iii. haue

spe

The Epylle of Sayncte.

hane knowen what ende þ lord made. For the Lord is very pytyful and merciful.

But aboue al thynges my brethren, sweare not, neyther by heauen, neyther by earth, neyther by any other othe. Let poue. e. be pea. and poue nape, nape. lest ye fall into hyppocrisie. If any of you be euyl bered, let him praye. If any of you be merke, let hym sing psalmes. If any be dysleasid among you, let hym call for the elders of the congregacion, and let them praye ouer him and anoynte hym with oyle in the name of the Lorde, and the prayer of fapth shall saue the soule, and the Lorde shall rase hym up: and if he haue committed synnes, they shall be forgiven hym.

Knowledge your fautes one to another and pray one for another, þ pe may be healed. The prayer of a rightouse man auayleth much if it be feruent. Elias was a mortal, euen as we are and he prayed in his prayer that it myghte not raine, & it rained not on the earth by the space of thre yeres & thre monethes. And he prayed agayne, & the heauen gaue raine, & the earth brought forth her fruite.

Brethren if any of you erre fro the truth & another conuert him, let the same know þ he which conuerted the sinner fro goyng astray out of his way, shall saue a soule fro death, & shall hyde the multitude of synnes.

The Notes.

(a) That is when me hyl be akes to make chere withal. And as the Jewes dyd in thair thanche offerynges, &c.

(b) The housband menne do compte vpon two thynges especially. The one in sowing tyme, and the other at blowyng tyme. And if eyther of these lacke, it is fruitelesse.

(c) Whether ye say pea or nape: se it be so. For if ye haue on thyng in the hert, and an other in the mouth or dede, in vesture or gesture, it is hyppocrisie or dysimulation.

(d) Into the prayer of fapth ascribeth he the obtaynyng of saluacion, not vnto the anoyntynge, nor to the oyle. Among those nations vnto whom S. James wrote this Epylle it was the maner to anoynte the body with the which chynge Chyrist commaundeth his Apostles to do. And oyle vnto manye dyscaises is a whole some medicine. We wyth whom su. he annoyntynge is not in vsc mope vnder the name of oyle vnderstande the offyce and dutye of charite, in ministringe vnto the soules, suche thynges as he needeth.

The ende of the Epylle of saynt James.

The cpylle of the Apostle Sayncte,

Judas.

He exhorte the sayntes to goo forwarde in the fapth, and that they helpe other, and then to expelle the treuth of the gospell by good wordes, and to beware of deceyvers whome he parnteth out playnly, thicateninge withal theyr destruction.

Judas. Chap. i.



Judas the Seruaunte of Iesus Christ the brother of James. To them whych are called and sanctified in God the father, and preserued in Iesu Chyrist. Grete vnto you and peace, and loue be multiplied. Beloued when I gaue all diligence to wyte vnto you of the comen saluacion, it was neede full for me too wyte vnto you, to exhorte you, that ye shoulde continuallye laboure in the fapth whiche was once geuen vnto the sayntes. For other are certayne crafty crepte in, of whych it was wyte afore tyme vnto su che iudgement. They are vngodly and soune the grace of our Lord vnto wantonnes, and deure God the onelpe Lord and our Lord Iesus Chyrist.

Apphnd is therfore to put you in remembrance for as much as ye once know this, how that the Lord after that he had deliuered the people out of Egypt desioyed them whiche afterwarde beleued not. The aungels also whiche kepte not thei spise estate, but leste their owne habitacion, he hath reserved in euellastynge chains vnder darckenes vnto the iudgement of the greate day, euen as Sodome and Gomor, and the ctytes aboute them whych in lyke maner despyled themselves with fornicacion and folowed straunge fleshe) are set forth for an example, and suffer the vengeance of eternall fyre. Likewyse these dreamers deile the fleshe, dyspysse rulers, and speake euill of them that are in authoritye.

Yet Michael the archangell when he stroue agaynst the deuyll and disputed aboute the bodye of Moyses, durst not geue raplyng sentence, but sayed, the Lorde rebuke the. But these speake euill of those thynges they knowe not, and what thynges they knowe naturally, as beastes whiche are wpythout reason, in those thynges they corrupt them selues. Wo be vnto the, for they haue folowed the waye of Cayne, and are vtterly geuen to the erreure of Balam for lukers sake, and perpye in the treason in Core.

These are spottes whych of your kyndnes feast together, wpythout feare, sedynge the selues. Cloudes they are wpythout water, carryed about of wyndes, and trees without fruit at gathering tyme, twyse dead & plucked by by the rotes. They are the rapynge waues of the sea, fomyng out their owne shame. They are wandyrng stais. to who is reserved þ mist of darcknes for ever.

Enoch, the seuenth from Adam, prophesied before of suche, sayinge: Beholde, the Lord shall come wpyth thousands of sayntes to geue iudgemente against al men, and to rebuke al that are vngodly amonge them of they vngodly dedes, whych they haue vngodly comitted and of al they cruell speakynges, whych vngodly synners haue spoken agaynst him.

These are murmurers, complainers, walkyng after

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1. iiii. a.
11. iii. a.
12. ii. b.

But ye dearly beloved, edifye your selues in your most holy faith, praying in the holy goost, & kepe your selues in the loue of god, lookinge for the mercye of our Lord Iesus Christ, vnto eternal life. And haue compassion on some seperating them: & other saue with feare (pulling them out of the fyre) & hate the filthye desire of the fleche. Vnto him that is able to kepe you, & ye shal not, & to preserve you faultles before the presence of his glory with ioy, that is to saie, to god our saupour whiche only is wyle, be glory, maiesty, dominion and power, now and for ever. Amen.

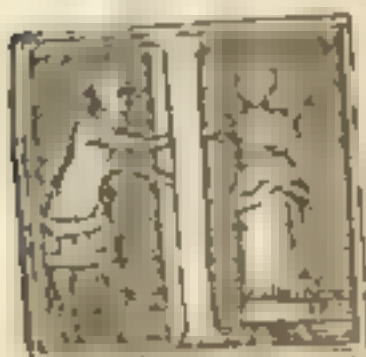
The Revela

cyon of S. Iohn the Diuine.

The first Chapter.

The spire vpon the wether by whose commaundement, and for what cause this booke was wyrtten, which is taught by the figure of the candelstickes and starrs.

A



Revelacyon of Iesus Christ, which God gaue vnto him, for to shew vnto his seruants, thynges which must shortly come to passe. And he sent and shewed by his

angel vnto his seruant Iohn which bare record of the word of God, and of the testimony of Iesu Christ, and of all thynges he saw. Happy is he that readeth, and they that heare the wordes of the prophesie, and kepe those thynges whiche are wyrtte therein. For the tyme is at hande.

B

Iohn to the seven congregacions in Asia, Grace be with you and peace fro him which is, and whiche was, and whiche is to come, and from the seven spires which are present before his throne, and from Iesus Christ, which is a faithful witnes, and first begotten of the deade, and Lord ouer the kynges of the earth. Vnto him that loueth vs and washed vs from synnes in his owne bloude & made vs kynges and priestes vnto God his father, be glory and dominion for evermore. Amen.

Beholde he cometh with cloudes, and all eyes shall see him: and they also whiche perished him. And all kyntedes of the earth shall wyle. Euen so: Amen. I am (a) Alpha and Omega, the begynnyng and the endyng, saith the Lord almighty, whiche

is, which was, and which is to come.

I Iohn your brother and companion in tribulacion, and in the kingdome and patience whiche is in Iesu Christ, was in the yle of Pathmos for the wordes of God, and for the witnessing of Iesu Christ. I was in the spire on a sondaie: and heard behynde me a grete voice, as it had bene of a trumpet sayinge: I am Alpha and Omega, the first & the last. That thou seeest wyrtte in a booke, and send it vnto the congregacions which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Pathmos
Sardis

And I turned backe to see the voice that spake vnto me. And when I was turned, I sawe seven golden candelstickes, and in the middes of the candelstickes one, like vnto the sonne of man, clothed with a lunné garment doun to the ground, and girded about the pappes with a golden gyrdle. His head and his heates were whyte as whyt wolle, and as snow: and his eyes wer as a flame of fyre: and his feete lyke vnto brasse, as though they bent in a fornaice: & his voice as the sound of many waters.

Seven golden candelstickes

And he had in his right hand seven starrs. And oute of his mouth wente a sharpe two edged sword. And his face shone euen as the sunne in his strength.

Seven starrs at the preachers.

And when I saw him, I fel at his feete, euen as dead. And he laide his right hande vpon me, sayinge vnto me: feare not, I am the first, and the last, and am alpye, & was dead. And behold I am alpye for evermore, and haue the keyes of hell and of death. Wyrtte therefore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shal be fulfilled hereafter: and the mistery of the seven starrs, whiche thou sawest in my right hand, and the seven golden candelstickes. The seven starrs (b) are the messengers of the seven congregacions. And the seven candelstickes whiche thou sawest, are the seven congregacions.

The Notes.

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Is for spire

(b) No man can denye, but that in thys place the verbe (Is, or are) is taken for signyfyce. For the sentence geueth that the wordes sound thus much: The seven starrs signyfy the seven messengers of the seven congregacions. And the seven candelstickes signyfy the vii. churches or congregacions. In like maner is it to be taken in all other places of the scripture, where anye thyng is taught by signes or sacramentes. As in the xli. Chapter of Genes. The seven ear of wheat are vii. yeres of plenty. And in the xlii. of Exod. Ye shall eat it in haste, for it is the Lordes passover. Manye like places are there in the scriptures. As in the xlii. of Genes. (gentile brethren) though our saupour Christ in the wordes of yps last supper (wher in he instructed his disciples of the dysceburynge of his bodye and bloude among

The vii. churches in Asia.

Col. i. c.
1. Cor. x. c.
Hebr. x. d.
1. Peter. i. b.
1. Iohn. i. d.
1. Iohn. i. d.
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after their own lusts, whose mouths speke proud thynges. They haue men in great reverence because of a vantage. But ye beloved remember the wordes whiche wer spoken before of the Apostles of our Lord Iesu Christ, how that they told you, that they should be begilers in the last tyme, whiche should walke after their owne vngodlye lustes. These are makers of sectes, fleshy, hauing no spūte.

1. iiii. a.
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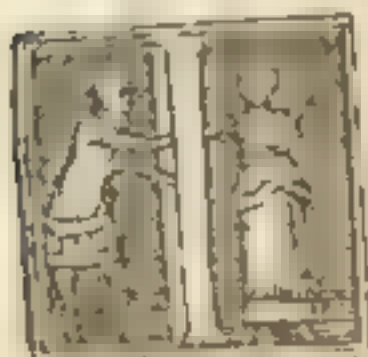
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Col. i. c. c.
1. Cor. x. c.
1. Thon. i. b.
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Pathmos & Sondaie.

And I turned backe to see the voice that spake vnto me. And when I was turned, I sawe seven golden candelstickes, and in the middes of the candelstickes one, like vnto the sonne of man, clothed with a lunnē garment doun to the ground, and girded about the pappes wth a golden girdle. His head and his heates were whyte as whyt woulf and as snow: and his eyes wer as a flame of fyre: and his feete lyke vnto brasse, as though they dyent in a toynace: & his voice as the sound of many waters.

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And he had in his right hand seven starrs. And oute of his mouth wente a sharpe two edged sword. And his face shone euen as the sunne in his strength.

Seven starrs at the preachers. 1. iiii. a. and. xli. b. 1. iiii. a.

And when I saw him, I fel at his feete, euen as dead. And he laide his right hande vpon me, sayinge vnto me: feare not, I am the first, and the last, and am alpye, & was dead. And behold I am alpye for evermore, and haue the keyes of hell and of death. Wyrtte therefore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shalbe fulfilled hereafter: and the mystery of the seven starrs, whiche thou sawest in my right hand, and the seven golden candelstickes. The seven starrs (b) are the messengers of the seven congregacions. And the seven candelstickes whiche thou sawest, are the seven congregacions.

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Is for spūally.

The Revelation

that he should be a witness to declare the same, & by the death of them his body and blood, saving: this is my body, meaning: this signifieth or declareth unto you my body and blood: even as apostles sayd of the lambe. This is the passover of the Lord.

Chapter.

The church of Smyrna, warned to fight the things.

Messenger
is pre-
sent of the
grega-
ry.

V The messenger of the congrega-
tion of Smyrna, wryte: these things
saith he that holdeth the seven stars,
and walketh in the midst of the
golden candlesticks: I know thy
works, and thy labour, and thy
patience, and how thou canst not forbear
them, which are euill, and examined them
much say, they are apostles, and are not: &
I haue founde them spars, and dyed with
thy selfe. And haue patience, and for my na-
mes sake haue labored & haue not fainted.
Nevertheless I haue somewhat agaynst
the, for thou hast left thy first loue.

Remember therfore from whence thou
art fallen, & repent, and do the first works,
or els I will come vnto the chortell, & will
remoue thy candlesticke oute of his place,
excepte thou repent. But this thou hast be-
cause thou hated the deedes of the Nicolai-
tans, which deedes I also hate. Let hym
that hath eares heare, what the spirit saith
vnto the congregacions. To hym that o-
uercometh, will I geue to eat of the tree
of lyfe, which is in the myddes of the para-
dyse of God.

B And vnto the angel of the congrega-
tion of Smyrna, wryte: These things saith
he that is spirit, & the last, whiche was deade
and is aloue. I know thy works, and try-
bulacion, and pouerty, but thou art ryche:
And I know the blasphemy of them whiche
call them selves Jewes, & are not, but are
the congregacion of Sathan. Feare none
of those things whiche thou shalt suffer.
Behold, the beuill shall cast of you into pri-
son, to temptacion, and ye shall haue try-
bulacion, & dayes. Be sayethfull vnto the
death, and I will geue thee a crowne of life.
Lette him that hath eares, heare what the
spirit saith to the congregacions. He that o-
uercometh, shall not be hurt of the second
death.

C And to the messenger of the congrega-
tion of Pergamos, wryte: This saith he whiche
hath the sharpe sworde with two edges, I
know thy works, & where thou dwellest,
euere wher Satans seat is, and thou kepest
my name, and hast not denied my sayth.
And in my dayes Antipas was a faithfull
witness of myne, whiche was slaine among
you, wher Sathan dwelleth. But I haue a
few things agaynst the: that thou hast ther-
of, that maintaineth the doctrine of Balaam
whiche taught in Balake, to put occasiō of
spyn before the chylidren of Israel, that they
shuld eat of meat dedicate vnto the ydols,

of S. John, Chapter. vi.

& maintain fornicacion. But so had thou that
that maintaineth the doctrine of the Nicolai-
tans, which thing I hate. But be conuer-
ted, or els I will come vnto the chortell, &
will fight agaynst them with the sworde
of my mouth. Let him that hath eares, heare
what the spirit saith vnto the congrega-
cions. To him that ouercometh shall I geue
to eat of the manna that is lyed, and will geue
hym a white stone, and in the stone a newe
name wryten, whiche no man knoweth,
saupng he that receiueth it.

And vnto the messenger of the congrega-
tion of Thyatira wryte. This saith the son
of God, whiche hath his eyes lyke vnto a
flame of fyre, whose feete are lyke brasse: I
know thy works, and thy loue, serui-
ce, & sayth, and thy patience, & thy deedes, which
are mo at the last then at the first. Notwith-
standing I haue a few things agaynst the:
that thou sufferest that womanne Iesabel
whiche called her self a prophetesse, to teach
and to deceiue my seruantes, to make them
commit fornicacion, and to eat meates of-
frend by to ydols. And I gaue hys space to
repent of the fornicacion, and she repented
not. Behold I will cast hys into a bed, and
them that commit fornicacion with hys in-
to great aduersity, except they turne from
these deedes. And I will kylle hys chylidren
with death. And al the congregacions shall
know that I am he whiche searcheth the
reynes and hertes. And I will geue vnto e-
uery one of you accordyng vnto your wor-
kes. Vnto you I saye, and vnto eithen of
them of Thyatira, as many as haue not
knowe this learning, which haue not knowe
the depenes of Satan (as they say) I
will put vpon you none other burthen, but
that whiche ye haue already. Hold fast till
I come, and whosoener ouercometh, & ke-
peth my works vnto the end, to hym will
I geue power ouer nacjons, & he shall rule
them with a rodde of yron: and as the ves-
sels of a potters shall he breake them to pe-
ces. Euere as I receyued of my father, so
will I geue him the morning starre. Lette
hym that hath eares, heare what the spy-
rite saith to the congregacions.

The notes.

(a) These were heretikes, whiche held oppynion Nicolays
that wyues ought to be commune. Of whō Eu-
sebius the third booke chap. xxi.

The iii. Chapter.

These are declared the thynges to come vnto
the churches of Sardis, Philadelphia, and
Laodicea.

A And wryte vnto the messenger of the
congregacion of Sardis: this saith he
that hath the spryde of God, and
the seven starres: I knowe thy works:
thou hast a name that thou liuest, and thou
art deade. Be a wake and strength the thin-
ges whiche remaine, that are redy to dye.
For I haue not founde thy works per-
fect before God.

Remember therfore how thou hast recei-
ued

The congrega-
cion of
Thyatira.
Fornicatio
is a syn ag
hominale.

He. xvi. 1.
Psal. vi. 1.
Le. xv. 1.

Psal. 11. 1.

The congrega-
cion of
Sardis.

ued and heard, and holde faste and repent. If thou shalt not watche, I wyl come on the as a thefe, & thou shalt not know what houre I wyl come vpon the. Thou hast a few names in Sardis, whiche haue not defyled the; garments: and they shall walke with me in whyte, for they are worthy: He that ouercometh shall be clothed in whyte aray, and I will not put out his name oute of the booke of lyfe, and I wyl confesse his name before my father, and before his angels. Let hym that hath eares heare what the spytte sayeth vnto the congregacions.

And wyte vnto the tydyngs byngier of the congregacion of Whyladelphia: this sayth he that is holpe and true, which hath the keye of Dauid, whiche openeth and no man shutteth, and shutteth and no man openeth. I knowe thy woordes. Beholde I haue set before the an open doore, and no man can shut it, for thou hast a litel strenght and hast kept my sayings: and hast not denied my name. Behold I make them of the congregacion of Sathan, whiche call them selues Jewes and are not, but dolpe: Beholde I wyl make them, that they shall come and worshyppe before thy seete: and thou shalt know that I loue the.

Because thou hast kept the wordes of my patience, therefore I wyl kepe the fro the houre of temptacion, which will come vpon all the world, to tempte them that dwell vpon the earth. Beholde I come shortly. Hold that which thou hast, that no manne take away thy crowne. Him that ouercometh, will I make a pylle in the temple of my God, and he shall go no more oute. And I will wyte vpon hym, the name of my God, and the name of the cytye of my God, newe Jerusalem, whiche cometh doune out of heauen from my God, and I wyl wyte vpon him my new name. Lette hym that hath eares, heare what the spytte sayeth vnto the congregacions.

And vnto the messenger of the congregacion which is in Laodicia, wyte: This sayth the faithful and true wytnes, the beginninge of the creatures of God: I knowe thy woordes that thou art neyther cold nor hote, I woulde thou were colde or hote. So then because thou arte betwene both, and neither cold nor hote, I wil spew the oute of my mouth, because thou arte riche and increased with goodes, and haste neede of nothyng, and knowest not howe thou arte wretched and myserable, poore, blinde and naked. I counsell the to bye of me gold tryed in the fyre, that thou mayest be ryche, and whyte rayment, that thou mayest be clothed, that thy fylthy nakednes do not appeare: and annoint thine eyes with eye salve, that thou mayest se.

As many as I loue, I rebuke and chasten. Be feruente therfore and repente. Behold I stand at the doore and knocke. If any man heare my voyce, and open the doore, I wyl come in vnto him, and wyl suppe with him

& he wyl with me. To hym that ouercometh, wyl I graunt to sytte with me in the seat, euen as I ouercame and haue sytten with my father in his seate. Let hym that hath eares, heare what the spytte sayeth vnto the congregacion. The.iii. Chapter.

Another vylon is declared concernynge the gloze of Gods maiesty, whiche is celebrat of the four beastes, and of the. xlii. Elders.

After this I looked, and behold a doore was open in heauen, and the spytte voyce whiche I hearde, was as it were of a trompette talkynge with me, whiche sayed: come vp hither, and I wyl shewe the thynges whiche muste be fulfilled here after. And immediatly I was in the spytte: and behold a seate was put in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Jasper stone. And ther was a rayne bowe about the seate, in sight lyke an Emeralde. And aboute the seate were. xlii. seats. And vpon the seates four and twenty Elders, sytting clothed in whyte rayment, and had on theyr heads crownes of golde.

And out of the seate proceded lychteninges and thonderynge, and voyces, & there were seven lampes of fyre, burnynge before the seate, which are the seven spyttes of God. And before the seate, there was a sea of glasse, lyke vnto a Chystal, and in the myddes of the seate, and roundabout the seate were.iiii. beastes full of eyes before and behynd, and the first beast was lyke a Lion, the second beast lyke a calfe, and the thyrde beast had a face as a man, & the fourth beast was lyke a flyng Eagle.

And the.iiii. beastes had eche one of them sixe wynges about him, and they were full of eyes within. And they had no rest daye neyther nyghte, sayynge: Holy, holy, holy, Lord God almightie, whiche was and is, and is to come.

And when those beastes gaue gloze and honour, and thanks to him that sate on the seate, whiche lyueth for euer and euer, the xlii. elders fel down before hym that sate on the thron, and worshipped him that liueth for euer, and cast their crownes before the thron, sayynge: thou art worthy lord to receiue gloze & honour, and power, for thou hast created all thynges, and for thy wylls sake, they are and were created.

The Notes.

The seate that Iohn sawe, signifieth the church or congregacion of the faithful. He that sate thereon, the tyding God. The rayne bow, the couerunt and promyse of God. The. xlii. seats of the xlii. spytual vertues or wyldnesses in the spytte. The. xlii. elders: the earnest professers & folowers of Gods doctryne, as well of the new, as old testament. The whyte apparell: innocency. Theyr crownes of golde, eternall kyngdome by Christ. The lychtenyng, thonderynge & voyces proceding from the seate, do signifye rebukynge, threathynge & confirmynge of the word of God, which is preached by the faithful ministers of the church. The. vii. lampes are

Rain bow.

Seven lampes.

Four beastes.

Clap. vi. e

the gyfte of the spyrte. The sea of glasse is þe vnderstandyng of the verpye. The four beas-tes, are the earnest letters forþ of the truth in the four quarters of the earth, they crye are the cleare knowledge of Gods word. The lyf beokeneth them that are myghty in fapth. The calte, them that be fervent in love, wher by they sacrifice theyr owne bodies to God. The mē, them that walke circumspectly in theyr vocati-on, auoydunge the occasyon of euill. The fly- ing agyle, them that haue all theyr contemplati- on in heauenty thynges. Theyr wynges are the wordes of the spyrte.

The. v. Chapter.

The Lambe of God is despyed of the com-pany of heauen to open the toun wyth seven scales, whych no man could open.

The boke sealed with seven scales.

And I sawe in the right hand of hym that sat in the throne, a boke writte wylun and on the backespe, sealed with seven scales. And I saw a strong an- gel, which cryed with a loud voice: Who is worthy to open the boke, & to lose the scales therof? And nomā in heauē nor in earth, neither vnder the earth, was able to open þe boke, neither to lōke thereon. And I wept much, because no mā was fōund worthy to opē & to read þe boke, nether to lōke thereon.

Upon ob- sined to o- f the boke

And one of the elders said vnto me: wepe not, behold a lyon beynge of the tribe of Ju- da, the tote of Dauid, hath obtayned to o- pen the boke, and to leuse the seven scales therof. And I beheld, and lo, in the myddes of the seate, and of the thre beastes, and in the myddes of the elders, stode a Lambe as though he had bene kylled, which had se- uen hornes and seven eyes, whiche are the spyrtes of God, sent into al the world. And he came and toke the boke out of the ryght hand of hym that sat vpon the seate.

And whē he had taken the boke, the iiii. beastes and xiiii. elders fell downe before the lambe, hauinge harpes & golden vials full of odours, which are the prayers of sain- tes, and they songe a new songe, sayinge: thou art worthy to take the boke, & to open the scales therof: for thou wast killed, and hast redeemed vs by thy blood out of al kin- reds, and tonges and people, & nacions, & hast made vs to our God. kinges & priestes,

We shal raigne on the earth. And I beheld & I heard the voice of many angels aboute the throne & about the beastes, and the elders, and I heard thousand thousands, sayinge wyth a loude voice: Worthy is the lambe þe was killed, to receiue power and riches, & wisdom and strength, & honoure, & gloire and blessing. And al creatures which are in heauen & on the earth, & vnder the earth, and in the sea, & all that are in them, hearde I, sayinge: blessing, honour, gloire, & power, be vnto him that sitteth vpon the seat, and to the Lambe for euermore. And the four beastes sayd Amen. And the four & twenty elders fell vpon their faces, and worshyp- ped hym that lyueth for euermore.

The Notes.

(a) The boke is the ordynance and appoynt-

ment of God. It is wyrtten wythin and wyth- out, that is, it containeth thynges that be kno- wen to all men, and thynges hydden from al mē. The seven scales are the sure purpose of god to open these hyd thynges to some chosen men in euery of the seven ages of the world. The Lambe that opened it, was Christus. His seven hornes beoken his vniuersall power & kingdome. His seven eyes, the seven principal grēts of þe spyrte.

The. vi. Chapter.

The Lambe openeth. vi. scales of the b. k. wher by heynge open, slaughter, hunger, pel- lence, complaints of the holy, earthquakes, and dyuers wonders, do rylc in heauen

Of þe bok & scales & opened it

And I sawe when the lambe opened one of the scales, & I heard one of the four beastes say, as it were the noise of thonder, come and se. And I saw, & beholde ther was a white horse, and he that sat on him, had a bowe: and a croune was geuen vnto hym, and he went forth conqueringe, and for to ouercome. And when he opened the second scale: I heard the second beaste say come and se. And there wente out ano- ther horse that was red, and power was ge- uen to him that sat thereon, to take peace from the earth, and that they shoulde kyll one another. And ther was geuen vnto hym a great sword.

The over scale

And when he opened the thyrde scale, I heard the thyrde beaste say, come and se. And I behelde, and loo a blacke horse: & he that sat on him, had a pape of balances in his hand. And I heard a voice in the myddes of the four beastes say: a measure of wheate for a peny: and a measure of baile for a peny: and oile and wine se thou fynde not.

And when he opened the fourth scale, I heard the voice of the fourth beaste say, come and se. And I looked, & beheld a pale horse, and his name that sat on him was death, and hel folowed after him, and power was geuen vnto him on the fourth parte of the earth, to kyll wth swerde and with hunger, and with death, that cometh of verme of the earth. And when he opened the fyfte scale, I saw vnder the altare the soules of them that were kylled for the word of god, and for the testimonyp which they had, and they cryed with a loud voice, sayinge: How long tarpest thou Lorde holpe and true, to iudge, to auenge oure bloude on them that dwell on the earth? And longe whyte gar- mentes were geuen vnto euery on of them. And it was sayd vnto them that they shuld reste for a lytle season vntill the number of their felowes & brethre, & of the that shulde be kylled as they were, were fulfilled.

mat. xxi.

And I behelde when he opened the spte scale, and lother was a great earthquake, and the sunne was as black as sack cloth, made of heer. And the mone wared even as bloude, and the starres of heauen fell vnto the earth, even as a figge tree casteth from hyr, hyr fygs, when she is shaken of a mygh- ty wynde. And heauen vanished away as a scrole when it is rolled together. And all mountaynes and fles were moued out of theyr places.

And

Clape. 11. d.
Of. x. b.
L. u. 111. d.
And the kynges of the earth and the great menne, and the chiefe captaynes, and the myghty men, and euerye bonde man and euerye freman, had them selues in denyes, and in rockes of the hylls, and laped to the hylls, and rockes: fall on vs, and hyde vs from the presence of hym that sitteth on the seate, and fro the wrath of þe lambe, for the great day of his wrath is come. And who can endure it.

The Notes.

The openinge of the seales.
The openinge of these seales, doth not only betoken the manifestation of gods truth in the laste seuerall ages of the world: but also at seuen seuerall tymes after the death of Christe to the worldes ende. The fyrste was in the Apostles tyme who were beokened by the whyte hoyle, and by hym that sat thereon, Christe him selfe, by the howe, the heres of the Apostles whiche was in hys hand to shewe forth hys word most spereely into all coastes of the worlde.

The secōd seale.
The seconde was immediatly after the Apostles tyme. The red hoyle were the litle pyethers, that sat on thys hoyle was the cupill copany of the wyched princes that the reigned.

The thyrd seale.
The thyrd was after the tyme of the martirs. The blacke hoyle was the multitude of ambicious prelates and false teachers whiche ragged in those dayes, in the blacknes of erreours, lyes, pythe, and backesnes. And he that sat on thys hoyle, the wyched and bynd rulers of that tyme. The whiche is the newe testament, the barly, the olde. The dulcet wyne and swete oyle, þe word of God. The openinge of the fourth seale was in the tyme after persecution realed among the prelates, and they gaue them selues to wansounes throughte hypocryte. The pale hoyle was the hypocrites of those dayes, and drathe that sat on hym, their damnable and deadly doctrine, let fourth and defended by the secular

The fōrth seale.
The fōrth seale was opened, when in the reigne of thys hypocryte, God shewed vnto hys chosen number the estate of thys bythum departed in the sayeth of Christ, and for the testimony of the same, and also the powne estate to be such that the comente of malice toucheth them not, but that they rest vnder the alter (that is Christ), & do dayly crye vnto god to reuenge the innocent bloude, whiche he hath promysed to reuenge, in the dayes of Ire. The long whyte garmentes that are geuen them, is thys innocēcy whiche they haue not of them selues: but receyue it from the auctor Christe. The openinge of the fift seale was in our tyme, when the lord appeared vnto hys seruantes to declare howe the pale hypocrytes had by the spyches of ryches obscured the pfectiōne, and openinge purtye of Christe the sunne of hys church, and howe the bewisfull monke hys church was become fleme, and the barres, his ministers, fallen to earthye doctrine, and heauen (the verye true doctrine) banished awaye from them.

The fift seale.
And then he declared howe the kynges & ryche men of the earth who were full of all abhominacion, sought to their mountaynes, hyghes in edificacion of the world, to fall vpon them, and to couer them with theyr tentacles of masses, theyr perylous obertes, continuall messenges, with other theyr wylde woozkes and metitounes deuis.

The vii. Chapter.

The wynged aungels in the worlde are bidde, till the 40000 electe out of all tribes be marked. Then is deseribed the glory hono- nor and toy of them whiche for Christes sake haue suffered persecution.

And after that I sawe .iii. Aungels stand on the .iii. corners of the earth holdynge the .iii. wyndes of the earth that the wyndes shoulde not blowe on the earth, neyther on the sea, neyther on anye tree. And I sawe another aungell ascende from the frysinge of the sunne, whiche had the seale of the lpyngge God, and he cryed with a lowde voyce to the .iii. aungels to whom power was geuen to hurt the earth and the sea sayinge. Hurte not the earth neyther the sea, neither the trees, till wee haue sealed the seruautes of oure God in theyr foreheades.

And I heard the number of them which were sealed, and there were sealed an .C. and xliii. of all tribes of the children of Israel. Of the tribes of Juda were sealed. xii. Of the tribes of Ruben were sealed. xii. Of the tribes of Gad were sealed. xii. Of the tribes of Aser were sealed. xii. Of the tribes of Neptalim were sealed. xii. Of the tribes of Manasses were sealed. xii. Of the tribes of Simeon were sealed. xii. Of the tribes of Leue were sealed. xii. Of the tribes of Isacar were sealed. xii. Of the tribes of Zabulon were sealed. xii. Of the tribes of Joseph, were sealed. xii. Of the tribes of Benjamin were sealed. xii.

After thys I behelde, and lo a great multitude (which no man could number) of all nations and people and tounes, stode before the seate, and before the Lambe, clothed with longe whyte garmentes, and palmes in theyr handes, and cryed with a lowde voyce, sayinge: saluacion be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And al þe aungels stode in the compasse of the seate, and of the elders, & of the .iii. beastes, and fell before the seate on theyr faces, and worshipped God sayinge, Amen. Blessing and glory wylde to hym that is, & honoure, & power and might be vnto our god forevermore. amē.

And one of the elders answered, sayinge vnto me: what are these whiche are arrayed in longe whyte garmentes, and whence came they? And I sayed vnto hym: Lord thou wottest. And he sayed vnto me: these are they whiche came out of the greates tribulacion and made theyr garmentes lare, and made them whyte in the bloude of the lambe, therefore are they in the presence of the seate of God, and serue hym daye and nyghte in hys temple, and he that sitteth in the seate, wyl dwell among them & they shall hunger no more, neyther thyrst, neyther shall the sun lyghte on them, neyther anye heate: for the lambe whiche is in the myddes of the seate shall fede them, and shall leade them vnto fountaynes of lyf.

¶ u u u. i. openinge

The Reuelacion.

upnge water, and God shal wype away al
teares from they eyes.

The Notes.

(a) Scertayne number of euery Tribe of Is-
raelytes is reherced, and of the Gentyles no
number, but an infinite multitude, to declare
that the number of the fapthfuld amonge them
that descended lineallye of Abraham, was no-
thyng in comparyson of thepm that woulde
be conuerted from amonge the Gentyles.

The viii. Chapter

The seventh scale of the booke is opened.
The papers of sapnetes are offered by in-
fincence. The seven aungelles come forth
wth they trumpes. And whyle the fyrste
blow, fyre sailerth, the sea is troubled,
the waters were bitter, and the flares be
darkened.

And when he had opened the seventh
scale, there was silence in heauen a-
bout the space of halfe an hour. And
I sawe aungelles standynge before God,
so to the wer geuen. vii. trumpettes. And an
other angell came and stode before the alt-
tare haupnge a golden censet, and muche
of odours was geuen vnto hym, so he should
offer of the prayers of all sapnetes vpon the
golden altare, whych was before the seat.
And the smoke of the odours whych came
of the prayers of al Sapnetes ascended by
before God out of the aungelles hande.
And the aungell toke the censet and fylled
it wth fyre of the altare and caste it into
the earth, and voyces were made, and thon-
dynges and lpyhtenpynges, and pearthe
quakes.

B And the vii. aungels whych had the seuen
trumpettes prepared themselves to blow.
The fyrst angel blew, and ther was made
haille and fyre, whych were mpyngled with
bloude, and they were caste into the earth:
and the thrid parte of the trees was burnt
and all grene grasse was biente. And the se-
conde aungell blew: and as it were a grete
mountayne burning wth fyre was cast in
to the sea, & the thrid parte of the sea turned
to bloud, & the thrid parte of the creatures
whych had lyfe, dyed, and the thrid parte of
shypes were destroyed.

C And the thryde aungell blew, and there
fell a great star from heauen, burnynge as
it were a lampe, and it fell into the thryde
parte of the ryuers, and into the fountains
of waters, & the name of the starre is called
wormewode. And the thryde parte was tour-
ned to wormewode. And manye me dyed of
the waters, because they were made bitter.
And the fourth aungell blew, and so thrid
parte of the sun was smytten, and the thryde
parte of the mone, and the thryde parte of
the sterres. so that the thryde parte of them
was darkened. And the daye was smytten
that the thryde parte of it shoulde not shyne,
and lyke wylle the nyghte. And I behelde
and hearde an aungell spynge thow the
myddes of heauen, sayynge wth a lowde
voyce: Woo woo to the inhabitants of the

of S. John. Chap. viii.

earth, because of the voyces to come of the
trompe of the vii. aungels whych were yet
to blowe.

The Notes.

This scale is not yet opened, but shalbe whē
the tyme shal come that God hath appoynted,
for the silence that shal folowe the same. Whiche
the silence is the grete gapetnes of Goddes
kyngdome when al Antichrystes shoulde be
ouerthrowen and slayne. For then shal goo
forth. vii. aungels, that is to saye, the true pry-
chers of goddes woide, who shal declare vnto
the worlde the estate of the worlde at the ope-
nyng of the seuen scales. And by these. vii. an-
gelles is opened the same thyng that was ope-
ned by the openinge of the vii. scales, but after
an other sort, the one by the openinge of the
scales, and the other by blowinge the trumpettes
to make the thyng more certayne.

Take more of this in the Image of both the
churches, gathered by Ihon Bale.

The ix. Chapter.

Whyle the fyre aungell bloweth, the wa-
yngs Locustes goo forth. The fyre wylle by
black apyres by hoylemen, whych waite and de-
stroye mankynde.

And the fyrt angell blew, and I saw
a star fall from heauen vnto the earth.
And to hym was geuen the keye of so-
botomelesse ppyt, and ther arose the smoke
of a great fornace. And the sunne, and the
ayre were darkened by the reason of the
smoke of the ppyt. And ther came out of the
smoke, locustes vpon the pearth: and vnto
the was geue power as the scorpiōs of the
earth haue power. And it was comaunded
the so they shoulde not hurt the grasse of the
earth, neither any grene thing: neyther any
tre, but only those me whych haue not the
scale in theyr foreheades. And to the was
comaunded that they shoulde not kyll
them, but that they shoulde be vexed fyue
monethes: & theyr payne was as the paine
that cometh of a scorppon, when he hath
stonge a man. And in those dayes shal men
seke death, and shal not fynde it, and shal
desyre to dye, and death shal sicke thepm.
And the similitude of the Locustes was
lyke vnto horses prepared vnto battayle,
on theyr heades were as it were crownes,
lyke vnto goulde, and theyr faces were as
it hadde beene faces of men, and they had
heare as heare of womenne. And theyr
teeth were as the teeth of Lyons. And
they hadde habbergions, as it were hab-
bargions of Iron. And the sounde of theyr
wyngs, was as the sounde of charettes whē
manye horses runnetogether to battayle.
And they hadde taples lyke vnto Scorpi-
ons, and there were spynge in theyr tap-
les. And theyr power was to hurte manne
fyue monethes. And they hadde a kyng o-
uer them whych is the aungell of the so-
botomelesse ppyte, whose name in the Be-
brue tounge is Abaddon: but in the Greke
tounge, Appollion. One woo is paste, and
beholde two woies come after this.
And the sixt angel blew, & I heard a voyce
from

The se-
uith scale.

Eu. xiii. b.
Osee. ii. b.
Isa. xli. b.

from the .iiii. corners of the golden aultar whiche is before God, sayinge to the fyrte aungell whiche had the trompe: leuse the .iiii. Aungelles, whiche are bounde in the greete riuer Euphrates. And the .iiii. Aungelles were leused whiche were prepared for an houre, for a daye, for a moneth, and for a peate, for to slea the thyrde parte of men. And the number of horsemen of war were twentye tymes .x. .iii. And I hearde þ number of them. And thus I sawe the horses in a bysion, and them that sat on them haupnge frye habergions of a facincte coloure, and byrmstone, and the heades of the horses were as the heades of Lions. And out of theiꝝ mouthes wente forth fire and smoke, and byrmstone. And of these .iiii. was the thyrde parte of men kyled: that is to saye smoke, and byrmstone, whiche proceeded out of the mouthes of the. For theiꝝ power was in theiꝝ mouthes and their tayles for theiꝝ tayles wer like vnto serps, and had heades, and wth theiꝝ they dyd hurte. And the remnaunte of the men whiche were not kyled by these plages, repented not of the dedes of theiꝝ handes that they shoulde not worshyp deuylles, and ymages of golde and syluer, and brasse, and stone, and of woode, whiche neyther can se, neyther heare, neyther go. Also they repented not of their murther, and of theiꝝ sorcerye, neyther of theiꝝ fornicacion, neyther of theiꝝ thefte. The x. Chapter.

¶ Ther appereth another angell, standynge both vpon the earth & sea, holdynge a boke in his handes, whiche I hon comanded by a voyce, eateth.

And I sawe an other myghty aungell come downe from heauen, clothed wth a cloude, and the rayne bowe vpon his heade. And his face as it were the sunne, and his fete as it were pylers of fyre, and he had in his hande a lytle boke open, and he put his ryghte fote vpon the sea, and his left fote on the earth: And cryed wth a lowde voyce, as when a Lion roareth. And when he had cryed, seven thunders spake their voyces. And when the vii. thunders had spoken theiꝝ voyces, I was aboute to wyte. And I hearde a voyce from heauen sayinge vnto me: seale vpp those thynges whiche the .vii. thunders spake and wyte them not.

And the angel whiche I sawe stande vpon the sea, and vpon the earth, lyft vp his hande to heauen, and swate by hym that shoulde for euermore whiche created heauen and the thynges þ therein are, & the earth and the thynges that therein are: and the sea and the thynges that therein are, that they shoulde be no lenger tyme, but in the daies of the voyce of the seventh aungell, when he shal begyn to blowe, euen the mystry of god shal be synpshed: as he preached by his seruauntes the prophetes.

And the voyce whiche I hearde from heauen spake vnto me agayne, and sayed: go and take the lytle boke whiche is open

in the hand of the aungell, whiche standeth vpon the sea, and vpon the earth. And I wente vnto the aungell, and sayed to hym: geue me the lytle boke. And he sayed vnto me take it, & eat it vp, and it shal make thy belly bitter, but it shal be in thy mouth as swete as honye. And I toke the lytle boke out of his hande, and ate it vp, and it was in my mouth as swete as honye: and ascended vnto me: thou muste prophesye agayne amonge the people, and nations, and tounes and to many kynges.

The xi. Chapter.

¶ The temple is commaunded to be measured. The lord seeth by two wyntalles whiche beynge some of the best, no man wyl hurt. But God saynge them vp, geneth them honour in heuen. The wyntalles are afraid. The seventh aungell bloweth his trompe.

And then was geuen me (a) a reade, & I like vnto a rodde, and it was sayed vnto me: arise and meete the temple of God, and the aultare, and the: that worshyp them, and the quyre whiche is wth in the temple caste out and mete it not: for it is geuen vnto the Gentiles, and the holy cytye shall they trede vnder fote xlii. monethes. And I wyl geue power vnto my two wyntalles, and they shall prophesye. .iii. .ii. .x. .x. dayes clothed in sacke cloth. These are two olive trees, & two candelabres, standynge before the God of the earth. And if any man wyl hurt them, fyre shal procede out of theiꝝ mouthes, and consume theiꝝ enemies. And if anye man wyl hurte them, theiꝝ wyse muste be kyled. These haue power to shut heauen, that it raine not in the dayes of theiꝝ prophesying: and haue power ouer waters to tourne them to bloude, and to smyte the earth with almaner of plages, as often as they wyl.

And when they haue synpshed theiꝝ testimonye, the beast that came out of the bottoomelesse pyt, shal make war agaynst the, and shal ouercome them and kyll the. And theiꝝ bodies shal lye in the stretes of the cytye, whiche spirituallye is called Sodom and Egypt, where our Lord was crucified. And they of the people and kynredes, & tonges, and they of the nations, shal see theiꝝ bodies .iii. dayes and an halfe, & shal not suffer theiꝝ bodies to be put in graues. And they that dwel vpon the earth, shal reioyce ouer them, and be glad, and shal send gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

And after .iii. dayes and an halfe, the spirite of lye from God, entred into the. And they stode vp vpon theiꝝ fete: & great feare came vpon them whiche sawe the. And they heard a great voyce from heauen, sayinge vnto them: Come vp hither. And they ascended vp into heauen in a cloud, & theiꝝ enemies sawe them. And the same houre was there a greete earthquake, and the tenth parte of the cytye fell, and in þ earth quake,

Exe. xlii. a

B

E

ch. x.
fo. cxliii.

The Revelation.

quake were slayne, names of men, seven and the remnaunte were feared, & gaue praise to god of heauen. The seconde wo is past, & behold the thyrde wo wil come anon.

And the seventh angel blew, and there were made grete voyces in heauen, saying: the kyngdomes of this worlde are oure Lordes and hys Churche, and he shall reigne for evermore. And the xiiii. elders whych sate before God on theyr seates, fell vpon theyr faces, and worshipped God saying: we geue the thanks lord God almighty whiche arte, and wast, and arte to come, for thou hast receyued thy great might, and hast reigned. And the naciōs were angry, and thy wrath is come, and the tyme of thy deade that they should be iudged, and that thou shouldst geue rewarde vnto thy seruauntes the prophetes and sayntes, & to them that feare thy name small & great, and shouldst destroye them whych destroye the earth. And the temple of god was opened in heauen, & there was seene in hys temple the arcke of hys testamente: and there folowed lightnynges, and voyces, & thondrynge, and earthquake and much haple.

The Notes.

And to measure.

(a) The reede is the word of God, the temple is the congregaciō of Christ, the altar is Christ, the quier is the robe of Romish rutterhyns, called the prelats of the church, & the ciuile & choyse sorte of Christians. The two witnesses are two testaments, the beast that cometh out of the bottomlesse pyr, is the whol rascall of the antichristian church of Rome.

The xii. Chapter.

There appereth the figure of a traualying woman, whose child she beryeth & watcheth for, whiche Dragon ouercome by mychael, is thowen downe

And there appeared a great wonder in heauen: A woman clothed wpth the sunne, and the mone vnder hyr fete, & vpon hyr head a crowne of xii. starrs. And she was wpth child, and cried traualying in byrth, and payned redye to be deliuered.

And there appeared another wounde in heauen: for beholde a grete Dragon, havyng vii. heades, and ten hornes, & crownes vpon hys heades: and hys tale drew the thyrde part of the steres, and cast them to the wyldernes.

13 And the Dragon stode before the woman whiche was ready to be deliuered: for to deuoure hyr child as soon as it was borne. And she brought forth a manne child: whiche shoulde rule all naciōs wpth a rod of iron. And her sonne was taken vnto God, and to hys seate. And the woman fled into wyldernes, where she had a place prepared of God, that they should fede hir there a. vii. C. and. lx. dayes.

14 And there was grete battayle in heauen, mychael and hys aungelles foughte wth the Dragon, and the Dragon fought and hys aungelles, and preuailed not: neither was theyr place founde anye more in heauen. And the grete Dragon, that olde

of S. John. Chap. xii.

Serpente called the deuyll and Sathanas was caste out. Whiche deceyeth all the worlde. And he was cast into the earth, and his angels were caste out also.

And I hearde a lowde voyce, saying: in heauen is nowe made saluacion, & strengthe and the kyngdome of oure God, and the power of hys Churche. For he is cast downe whiche accused theym before God daye and nyght. And they ouercame him by the bloude of the Lambe, and by the worde of theyr testimonye, and they loued not theyr liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. And to the inhabitants of the earth, and of the sea: for the deuyll is come down vnto you, whiche hath grete wrath because he knoweth that he hath but a shorte tyme.

And when the dragon sawe that he was caste vnto the earth, he persecuted the woman whych brought forth the man child. And to the woman were geuen two wynges of a grete eagle, that she myght flye into the wyldernes, into hyr place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpente. And the dragon cast out of hys mouth water after the woman as it had bene a riuier, because she shoulde haue bene caughte of the flood. And the earth holpe the woman, and the earth opened hyr mouth, and swallowed by the riuier whiche the dragon cast out of hys mouth. And the Dragonne was wth the wpyth the woman: and wente and made war wpyth the remnaunte of hir seede, whiche keepe the commaundementes of God, and haue the testimonye of Iesus Christ. And I stode on the sea sand.

The Notes.

The woman is Christes true church, the sun where wpyth she is clothed, is the eyghtuousnes of Iesu Christ: the mone vnder hyr fete, is the world and worldly thynges, the crowne of xii. starrs, are the xii. Apostles. And the womans crye and trauell, is the praynyng and the persecution. The dragon is the deuyll, the vii. heades, are all hys craftes & subtyltyes, the x. hornes are all hys power to tempte man, the vii. crownes are hys vniuersal raygne among the worldlynges: & hys tale is the entrements of worldly thynges, wherewpyth he draweth men to hym and casteth them into the earth, maynyng theym carnall.

The man child is Christ, the springe into the wyldernes, is the auoydnyng of synnar, and the nouryshyng there so many dayes, is Gods protection euen to the worldes ende. mychael and hys aungelles are the true and constante preachers and professours of goddes doctryne, and the dragons aungelles are the contrarye. The water that the dragon casteth out of hys mouth is all hypocryse and supersticion, the earth that swalloweth it vp, is the multitude of the worldlynges: and the sea sand, is theyr doctryne not grounded on the rocke which is Christ, but on man.

The xii. Chapter.

The many headed beast is described whiche bringeth the most part of the world to worshipp sholles, & is confirmed by an other beast whiche ascended.

And

And I saw a beast rise out of the sea, having seven heades & 7. hornes, and upon hys hornes 7. crownes, & upon hys head, the name of blasphemie. And the beast whiche I sawe, was lyke a cat of the mountayne, and his fete were as the fete of a beare, and his mouth as the mouth of a Lion. And the dragon gaue him his power, and hys seate, and great authoritie: and I sawe one of hys heades, as it were wounded to death, and his deadly wounde was healed. And all the world woundred at the beast, and they worshipped the dragon, whiche gaue power vnto þe beast, and they worshipped the beast, sayinge: who is lyke vnto the beast? who is able to war w hym.

B And ther was a mouth geuen vnto hym that spake great thynges and blasphemyes, and power was geuen vnto him, to doo flu monethes. And he opened his mouth to blasphemy agaynst God, to blaspheme his name, and hys tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the Saints, and ouercome them.

And power was geuen him ouer al kynredes, tonges and nations: and all þe dwell vpon the earth, worshipped him: whose names are not witten in the booke of lyfe of the Lambe, whiche was killed from the beginning of the worlde. If anye man haue an eare let hym heare. He that leadeth into captiuitie, shall go into captiuitie: he that kylleth wth a sword, must be kyled wth a sword. Here is the pacience & the faith of the saintes.

Notes. lill. c.

And I beheld another beast comynge vp out of þe earth, and he had 7. hornes like a lambe, and he spake as dyd the dragon. And he did all that the fyrst beast could do in his presence, and he caused the earth, & them which dwell therein, to worshyppe the fyrst beast, whose deadly wound was healed. And he dyd great wondrous, so that he made fyre come downe from heauen in the syght of men. And deceyued the that dwelt on the earth by the meanes of those signes whiche he had power to do in the syght of the beast, saying to them that dwelt on the earth, that they should make an ymage vnto the beast, whiche hadde the wounde of a sword, and dyd lyue.

Gen. ix. 6
mat. xxvi. 6.

D And he had power to giue a spirit vnto þe ymage of the beast, and that the ymage of the beast should speake, & shuld cause, that as many as would not worshyp the ymage of the beast, should be kyled. And he made all both smal and great, ryche & poore, free and bond, to receiue a marke in their ryght handes, or in theyr forheades. And that no man might bye or sell, saue he that had the marke, or the name of the beast, eþther the number of his name. Here is wylsom. Let hym that hath wit count the number of the beast. For it is the noubmer of a manne, and hys number is syxe hundred, thye scoze and syxe.

This beast is the whole Empire of Envy: chaute the Romyshe rabble: hys seven heades and ten hornes, is his raigne in al the v. l. aged, and the power of the same the m'gaty power þe was geuen hym, and the seat that Sathan sette hym, is theyr deceptful doctryne, and theyr glorious kyngdome.

The wounded head is the Popes supremacie and power denyed in certayn countries, and the curing therof, is the maintenyng and restoring agayn of hys ceremonies, & other treasprey in the same countreyes. Like more of this in John Sales Images of both the churches, & also of the mouth that spake great thynges and blasphemie, that is it caughtly charged all men to obserue the Popes scrupinge of God, puttynge Gods word to silence, and myserpoyntynge the true preachers thereof, with the blasphemous name of heresye. The other beast that rose out of the earth, was the false & duplich preachers, theyr two hornes lyke vnto the hornes of a lãb, are the li. Testaments wrytten to theyr beasty purpose: the worshyp that the beast muste haue, is the obliuiscp of hys rules and ceremonies, the ymage of the beast, is the lyke tyrannye that raigned before the head was wounded. This ymage made they speake, by promulgatynge most cruel lawes vnder þe payn of death. The marke that all men receyued, was the othe to obserue the lawes.

The lyke thyng was the marke of the merchants, but theirs was rather inward in þe consciences, as is also þe name, & number of þe beast, though they were also outward. Of þe nuber of þe beast what it betokeneth, luke in Wale vpon this place.

The xiii. Chapter.

The Lamb spitteth vpon mount Sion with hys chaft worshippers. The angels shew forth the Gospel. They shew the fall of Babilon, and geue counsaile to flye from the beast. Then is the Loyds spale sent into the haruett.

And I looked, and lo a lambe stode on the mount Sion, and wth hym 144. thousand hauing hys fathers name wrytten in theyr forheades. And I hearde a voyce from heauen, as the sounde of many waters, and as þe voyce of a greates thunder.

And I hearde the voyce of harpers, harping wth theyr harpes. And theyr songe as it were a newe songe before the seate, & before the foure beastes, and the elders, and no mā could learne that song, but the hundredeth and 144. thousand, whiche were redeemed from the earth.

These are they, whiche were not defyled wth women, for they are vyrgyns. These folowe the lambe whither soeuer he goth. These were redeemed from men beynge the fyrst frutes vnto God and to the lambe, & in theyr mouthes was founde no gyle. For they are wthout spot before the throne of God. &

And I sawe an aungel flye in the middes of heauen, hauing an euerclastynge Gospel to preache vnto them that sptie and dwell on the earth, and to al nacjons, kynredes, and tounge, and people, sayinge wth a lowde

Mat. xlii
Act. xiii
Eph. vi
Jer. li

loude voice: Feare God, and geue honoure to him, for the houre of his iudgemente is come, and worship him that made heauen & earth, and the sea, and fountaines of water. And ther folowed another angel, saying: Babilon is fallen, is fallen, that great cite, for she made al nations dryncke of the wine of hir fornicacion.

And the thirde angel folowed them, saying with a loude voice: If anye man worship the beast and his ymage, & receyue hym marcke in his foreheade or in his hande, the same shal drinke of the wine of the wrath of God, which is powred in the cuppe of his wrath. And he shal be punished in fyre and brimstone before the holy angels, & before the lambe.

And the smoke of their torment ascēdeth vp evermore. And they haue no rest day nor night, which worship the beast & his ymage, & whosoever receiveth the print of his name. Here is the patience of saintes. Here are they that kepe the commandements and the faith of Iesu.

And I hearde a voice from heauen, saying vnto me: wyte. Blessed are the deade, which hereafter dye in the Lord, even so saith the spirit: that they may rest fro their laboures, but their workes shal folow the. And I looked, and beholde a white cloude, & vpon the cloude one sittyng, like vnto the son of man, hauing on his heade a golden crown, and in his hand a sharpe sickle. And another angel came out of the temple, crying with a loude voice to him that sat on the cloude. Thurst in thy sickle and reap, for the tyme is come to reape, for the corne of the earth is ripe. And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

And another angel came out of the temple which is in heauen, hauing also a sharpe sickle. And another angel came out fro the altar, which had power ouer fyre, & cryed with a loud crye to him that had the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the earth, for hir grapes are ripe. And the angel thrust in his sickle on the earth, and cut downe the grapes of the vineyard of the earth: and caste them into the great winefat of the wrath of god. and the winefat was troden withoute the cite, and blood came out of the fat, euē vnto the horse byddels, by the space of a thousand and. vi. C. furlonges.

The Notes.

The Lambe is Christ, the mount Zion is the church, the great number that are with him are the faithful members of the same church: the fathers name is his word, and the belife is the same: the voyce of consent lyke vnto many harpes, is the vniuersall faith of al nacjons, that is of as many of all nacjons as are true Christians, and ground they sayth onely vpon scripture, which is ful of thys sweet harmony. The newe songe is the worde of God, whiche none can learne, but such as haue the name of the father wyrtten in theyr foreheades.

The women, are vniuersall and waterpnyng doctrine. Babylon is the church of Antichriste and the wyne of hyr whoredome is the deuyllish doctrine, set forth and taught by that wicked congregation. The cloude is the true minister of Goddes worde, he that speaketh on it, is the sonne of god, and the sharpe sickle in his hand, is the signe of the last day, which is in scripture called harvest, and the sickle is called Gods word, for with that sickle is gods harvest reaped.

The xv. Chapter.

Ther appere seven angels hauing the seven last plagues. The conquerors of the beast praise God. The seven vials of Gods wrath are geue to the seven angels.

And I sawe another signe in heauen great and marueylous: seven angels hauinge the seven last plagues, for in them is fulfilled the wrath of God. And I saw as it were a glassy see, mingled with fyre: and them that had gotten victorie of the beast and of his ymage, & of his mark, and of the number of his name, stand on the glassy sea, hauing the harpes of God, & they song the song of Moyses the seruaunt of God, and the song of the lamb, saying. Great and marueylous are thy workes, lord God almighty. iust and true are thy wayes: kyng of sayntes. Who shall not feare, O Lord, and glorify thy name? For thou only art holy, and all gentyles shal come and worship before the, for thy iudgements are made manifeste.

And after that I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seven angels came out of the temple, which had the seven plagues, clothed in pure and bryght linnen, & hauing theyr breastes girded with golden girdles. And one of the. iiii. beastes gaue to the seven angels seven golde vialles, ful of the wrath of god, which they shuld use for evermore. And the temple was full of the smoke of the glory of god, and of his power, and no man was able to enter into the temple, tyll the seven plagues of the seven angles were fulfilled.

The xvi. Chap.

The angels poure out the seven vials of Gods wrath, after which plagues do aryse in all the worlde.

And I hearde a great voyce out of the temple saying to the. vii. angels: go your waies, poure out poure vials of wrath vpon the earth. And the first went & poured out his vial vpon the earth, & ther fel a noisome & a sore botch vpon the men which had the marke of the beast, & vpon them which worshipped his ymage. And the second angel shed out his vial vpon the sea, & it turned as it were into the blood of a dead man, and euery liuing thinge died in the sea. And the thirde angel shed out his vial vpon the fountaines of waters, & they turned to blood. And I heard an angel say, lord which art & wast, thou art righteous & holy, because thou hast geue such iudgements, for they shed out the blood of saintes, & prophets, & therefore hast thou geue the blood to drinke: for they are worthy.

And I heard another out of the altar say: even so lord God almighty, true and righteous are thy iudgements.

And the fourth angel poured out his vial on the sunne, and power was geue vnto him to bere men with heat of fyre. And the men raged in great heat and spake euyl of the name of God which hadde power ouer those plagues, & they repented not to geue him glory. And the fyft angel poured out his vial vpon the seate of the beast, and his kingdome wared darcke, & they gnawed their tounge for sorowe, & blasphemed the God of heauen for sorow & paine of their sores, and repented not of theyr dedes.

And the sixt angel poured oute his vial vpon the greates ciuer Euphrates, and the water dried vp that the wayes of the kynges of the east should be prepared. And I sawe the vnclene spirits like frogges come out of the mouth of the dragon, and out of the mouth of the false prophet.

Mat. xlii.
Luke. xli. e.
1. Cor. v. 8

For they are the sprytes of diuels working miracles to go out vnto the kyngs of the earth, and to the whol world to gather them to the battaile of that greates daye of God almighty. Behold I come as a thefe. Happy is he that watcheth and kepeth his garmentes, leaſt he be found naked, & men se his filthines. And he gathered them together into a place called in the Hebrew tongue, Armagedon.

And the senenth angel poured out his vial into the ayre. And there came a voice out of heauen from the seat, saying: it is done. And there folowed voices, thunders, & lightnings, & ther was a great earthquake, such as was not sence men were vpon the earth, so mighty an earthquake & so great. And the greates cite was deuided into thre partes, & the cities of nacions fel. And great Babylon came in remembraunce before god, to geue vnto her the cup of wine of the fiercenes of his wrath. Euerp yle fled awape. And the mountaynes were not found. And ther fell a great haile, as it had bene talentes oute of heauen vpon the men, and the men blasphemed god, because of the plague of the haile, for it was great, and the plague of it soze.

The Notes.

Confer these vii. plagis with the openinge of the seven scales, and the blowing of the seven trumpettes, and it shal be easy to vnderstande.

The xvi. Chapter.

The harlot which seduceth the princes of the earth, is described: whose desling and viceroy of the lambe is shadowed.

And ther came one of the seven angels which had the seven vials, and talked w me, sayinge vnto me: come I will shew the iudgement of the great whore that sitteth vpon many waters, with whom haue committed fornicacion the kynges of the earth, so that the inhabitants of the earth, are drunken with the wine of hir fornicacion.

And he carped me awape into the wilderness in the spirite. And I saw a woman syt vpon a rose coloured beaste: full of names of blasphemie, whiche had ten hornes.

And the woman was arrayed in purple & rose coloure, and decked wth gold, precious stones and pearles, and hadde a cup of gold in hir hand, ful of al abominacions & fylthynes of hir fornicacion.

And in hir forehead was a name witten, a mystery, great Babylon & mother of whoredome and abominacions of the earth. And I sawe the wyfe dronke with the bloud of sapntes, and with the bloude of the wyrtnesses of Iesu. And when I sawe hir, I wondered with great maruaile.

And the angel said vnto me: wherfore maruellest thou? I wil shew the the mystery of the woman, and of the beast that bereth hir, whiche hath seven heades and ten hornes. The beast that thou seest, was and is not, and shal ascend out of the bottomlesse pytt, and shal go into perdition: & they that dwell on the earth, shal wonder: whose names are not wyrtten in the booke of life, fro the begynnyng of the worlde. When they behold the beast that was, and is not. And here is a mynde that hath wylsome.

The seven heades are seven mountayns, on which the woman sitteth: they are also seven kynges. Five are fallen, and one is, and another is not yet come. When he cometh he must contynue a space.

And the beast that was, and is not, is euil the vii. and is one of the vii. and shal go into destruccien. And the ten hornes whiche thou seest, are the ten kynges, whiche haue receiued no kyngedome, but shal receiue power as kyngs at one houre with the beast. These haue one mynde, and shal geue their power and strength vnto the beast. These shal fygth wth the lambe, and the lambe shal overcome them. For he is lord of lordes, and kyng of kyngs: and they that are on his side, are called the chosen & faithfull.

And he sayd vnto me: the waters whiche thou sawest, wher the whore sitteth, at people and folke, and nacions and tounge. And the ten hornes, which thou sawest vpon the beast, are they that shal hate the whore, & shal make hir desolate and naked, & shal eat hir flesh, and burne hir wth fyre. For God hath put in their hertes to fulfyll his will, & to do wth one consent, for to geue their kingdome to the beast, vntil the wordes of God be fulfilled. And the woman which thou sawest, is that great city which reigneth ouer the kynges of the earth.

The Notes.

The whore is the churche of Antychrist whiche is declared to be the churche of Rome. The many waters are the multitudes of people vnder the sayd churche, the kynges and rulers wherof comyned spiritual fornicacion with hir. See in the xlii. Chapter for the description of this beast.

The Revelacyon

The xiiii. Chapter.

The terrible destinie of Babylon is described, and the hope whiche the sayntes shal have through the iust vengeance of God upon it.

After that I saw another angell come from heauen, having great power: & the earth was lightened wth his brightnes. And he cryed mightily with a strong voice, saying: Grete Babylon is fallen is fallen, and is become the habita- cion of devils, and the holde of al foule spi- rites, and a cage of all vncleane and hateful byrdes: for all nacions have droncken of þ wine of the wrath of hy fornicacion. And the kings of the earth have committed for- nicacion with hir, and hir marchantes are waped rich of the aboundaunce of her plea- sures.

And I heard another voice from heauen say: Come awape from hy my people, that ye be not partakers in hy synnes, and that ye receiue not of hy plagues. For hy synnes are gone vp to heauen, & God hath remem- bred hy wyckednes. Re ward hy even as she rewarded pou, and giue hir double ac- cording to hy woꝝkes. And poue in dou- ble to hy in the same cuppe which she fyl- led vnto pou. And as much as she glorified hir selfe and liued wth only, so much poue ye for hy of hy punisshmente and sorowe, for she sayed in hy herte: I sitte depnge a quene, & am no widdowe, and shal se no sor- row. Therefore shal hir plagues come at one day, death and sorow, and hunger, and she shal be brent with fyre: for strong is þ Lord God which iudgeth hir.

And the kinges of the earth shal bewepe hy and wape ouer hir, which haue com- pted fornicaciō with hy, & haue lyued wan- tonly with hir, whē they shal se the smoke of hy burning, & shal stand a far of for fear of hy punisshment, saying: Alas, Alas that great cite Babylon that mightie cite. For at one houre is hy iudgemente come. And the marchants of the earth shal wepe and waille in themselves, for now a wil be their ware any more, the ware of golde, and syl- uer, and precious stones, neither of pearle, and raines, and purple, and skarlet, and al thine woode, & al maner of vessels of iuoy, and al maner of vessels of mooste precious woode, and of brasle, and of Iron, and sp- namome and odoures, and ointments, and frankincense, and wine, and oile, and syne floure, and wheate, beastes, and shepe, and hortes, and charets, and bodes and sou- les of men.

And the apples that thy soule lusted af- ter, are departed from the. And al thynges whiche were depntye, and had in puce, are departed from the, and thou shalt find the no more. The marchants of these thyngs which were waped riche, shal stande a farre of from hy, for feare of the punisshment of hy, weppnge, and wapiunge, and saying: Alas, alas, that grete cite, that was clo- thed in raines, and purple and skarlet, and

of S. Ihon. Chapte. xlii.

decked with golde, and precious stone, and pearles: for at one houre so great ryches is come to noughte.

And euery hypp gouernier, and all they þ occupied shippes, and shipmen which worke in the sea, shode a far of and cryed, whē they saw þ smoke of hy burning, saying: what cite is lyke vnto this grete cite? And they cast dust on their heades, & cryed weppng, & wailing, and said: Alas, alas that grete ci- ty wherein were made rich al that had shippes in the sea, by the reason of hir costlines, for at one houre is she made desolate.

Reioice ouer hye thou heauen, and ye ho- lye Apostles, and prophetes: for God hath geuen poue iudgement on hy. And a mygh- ty angel toke vp a stone, like a grete impl- stone, and cast it into the sea, saying: with such violence shal that grete cite Bab- lon be cast, and shal be found no more. And the voice of harpers, and musicians, and of pppets, and trumpeters, shal be hearde no more in the, and no craftes man, of what- soeuer craft he be, shal be found any more in the, and the sounde of a myl shal not be heard any more in the, and the voice of the byde grome and of the byde. shal be heard no more in the: for thy marchauntes were the great men of the earth. And with thyne inchantmente were deceyued all nacions: and in hy was found the bloud of the pro- phetes, and of the sayntes, and of all that were slayne vpon the earth.

The Notes.

Thys Babylon is the church of Antychrist: whych standeth of the rabble of Rome the rel- grons as Ihon Bale declarerh very euidently. The hynges and marchants that bewyle this sodenly fall, are the poppish rulers wth þ rab- ble of they Rome marchants the byshops and ppietes, that haue their liuing by the Ro- mysh marchandise, whiche are well declared in Iohn Bales commentaries. The myny- sters and al martyners that laboure by the sea, are the byshoppes wth they infynite rabbles of the popes martyners, who haue violently entered into the myn of Peter, James & Iohn. For by those myns are spynnyed þ church of Christ, wherin these martyners by force do rule.

The xix. Chapter.

The heauenty trumpets ppayse god for the whoses punisshmente. The chiefe kynges of hynges apyrarsh, and battayle aplysh, in whych the beast is overcome and cast into þ burnynge lake.

After that, I heard the voice of muche people in heauen, sayinge: Alleluia, Saluacion and gloire and honoure, and power be ascribed to the lord our God, for true and ryghteous are his iudgements, for he hath iudged that grete whore which dyd corrupte the earth wth hy fornicacion, and hath auenged þ bloud of his seruauntes of hy hande. And agayne they sayd Alleluia. And smoke rose vp for euermore, and the xiiii. elders, and the foure beastes fel downe, & worship- ped God that sat on the seat, saying: ame, Alleluia. And a voyce came out of the seat, sayinge:

saying: prayse our lord God al ye that are
hys seruaunts, and ye that fear hym, both
smal and great.

B And I heard the voyce of muche people,
even as the voyce of strong thundring, say-
ing: Alleluia, for god omnipotēt reigneth.
Let vs be glad and reioyce, & geue honoure
to hym: for the maryage of the Lambe is
come, and his wyfe made hym selte readye.
And to hym was graunted that he shoulde
be adaped wth pure and goodly rarynes.
For the rarynes is the rightousnes of sain-
tes. And he said vnto me: happye are they
whych are called vnto the Lambes supper.
And he said vnto me: these are the true say-
inges of God. And I fel at his fete to wor-
shipp him, and he said vnto me: se thou do it
not. For I am thy fellow seruaunt, and one
of thy brethren, and of them that haue the
testimonie of Iesus. Worshipp God. For
the testimonie of Iesus is the spirit of pro-
phesye. And I saw heauen open, and behold
a white horse: and he that sat vpon hym
was saythful and true, and in rightous-
nes did he iudge and make battayle. Hys
eyes wer as a flame of fire, and on his head
were many crownes: and he hadde a name
written, that no man knewe but hym selfe:
And he was clothed with a vesture dypte in
bloud, and hys name is called the worde of
God. And the warriors which were in hea-
uen, folowed him vpon white horses, clo-
thed with white and pure rarynes: and oute
of hys mouth went oute a sharpe swerde, &
with it he shoulde smite the heathen. And he
shal rule them with a rod of iron, & he trod
the winefate of the fiercenes and wraith of
almighty God, and hath on his vesture &
on his thigh a name written: king of kyn-
ges, and lord of lords.

D And I sawe an Angel stand in the sun,
and he cried with a loude voyce, sayinge to
all the foules that flye by the myds of hea-
uen: come and gather yowr selues together
vnto the Supper of the great God, that ye
maye eate the fleshe of kyniges, and of hye
captaynes, and the fleshe of myghty men, &
the fleshe of horses, and of them that spt on
them, and the fleshe of all freemen & bonde-
men, and of smalle and great. And I sawe
the beaste and the kyniges of the earth, and
theyr warriors gathered together to make
battaile against hym that sat on the horse,
and agaynst his souldiers.

And the beaste was taken, and with him
that false prophet that wrought myracles
before him, with which he deceiued them &
receiued the beastes marke, and them that
worshipped hys ymage. These bothe were
caste into a poude of fyre burnynge wth
brymstone: and the remnaunte were slayn
with the swerd of hym that sat vpon the
horse, which swerd proceeded out of hys
mouth: and all the foules were fulfylled
with theyr fleshe.

The Notes.

The myriades that creged, are the vnnumerable

churche of the saythfull: whych is also þ wyfe
of the Lambe. The Lambes supper is the lyfe
euerlastynge in perpetuall lyfe and felicitye.
The foules that are called to the supper, are
the true preachers of Chykses doctrine, who
are commaunded to kyll and deuoure all fleshe
wth the sharpenes of theyr preaching, in rebu-
kyng theyr fleschly lyuynge in all degrees.

The. xx. Chapter.

The Angel vnderh Sathanas, who after
a. 80. yeres beyng loste agayne, styeth vpon
Sog and Magog agaynst the sayntes of
God. But the vengeance of God styeth
thē downe. The booke is opened after the
sentence wherof the dead are iudged.

A And I saw an Angel come downe fro
heauen, hauing the keye of the bot-
tomles pyt, and a great chayn in his
haude. And he toke the dragon that old ser-
pente which is the deuil and Sathanas, &
he bounde hym a thousand yeres, and cast
him into the bottomles pyt, and he bounde
him and set a seale on him, that he shoulde
deceiue the people no more, tyll the thou-
sand yeres were fulfilled. And after that
he must be lewised for a lytle season.

And I saw seates, and theyr sate vpon the,
and iudgement was geuen vnto them: and
I saw the foules of them that were belia-
ued for the witnes of Iesu, & for the worde
of god, whych had not worshipped þ beaste,
neither his ymage: neither had taken hys
marcke vpon their foreheades, or on theyr
handes: and they liued, and reigned wth
Chyke a thousand yere: but the other of þ
men lyued not agayne, vntyl the thousand
yeres were finished. This is that first re-
surreccio. Blessed and holpe is he that hath
parte in the first resurrection: for on such
shall the seconde death haue no power, for
they shal be priestes of God and of Chyke,
and shal reigne with him a thousand yere.

And when the thousand yeres are expi-
red, Satan shal be lewised out of pryson, &
shal go out to deceiue the people whych ar
in the four quarters of the earth, Sog and
Magog, to gather them together to bat-
tyle, whose numbres is as the sande of the
sea, and they wente vpon the playne of the
earth, and compassed the tents of the sain-
tes about, and the beloued ctyte. And fyre
came downe from God out of heauen, and
deuoured them: and the deuil that deceiued
them, was cast into a lake of fyre and brym-
stone, wher the beaste and the false prophet
were, and shal be tormented day and nyght
for euermore.

And I sawe a greate whyte seate, & hym
that sat on it, from whose face fled awaye
both the earth and heauen, and theyr place
was no more found. And I sawe the dead,
both great and smal stand before God: and
the booke was opened, and another boke
was opened, whych is the booke of lyfe, &
the deade were iudged of those thynges,
whiche were written in the booke, accord-
ynge to theyr deedes: and the sea gaue vp
hyr dead, which were in her, and death and
hell

Math. xxi.
Luce. xxi.

Esa. xlvi.

1. Timo. vi

E

D

Quuu. b. hell

of S. Iohn. Chapte. xxi.

angels which had the seven vials full of
seven last plagues and talked wth me, say-
inge: come h^{er}ther, I will shew the ϕ byde,
the lambes w^{fe}. And he carped me a wape
in the sp^{it} to a great and high mountain,
and he shewed me the great c^{ty}ty h^{oly} Ieru-
salem, descendinge oute of heauen from
God, haupng the bygh^{tnes} of God. And
his shynng was like vnto a stone most pre-
cious, euen a Iasper, cleere as Chrystal, and
had walles great and h^{ye}, and had twelue
gates, and at the gates, twelue aungelles,
and names w^{rtten}, wh^{er}e he are the twelue
tribes of I^sraell: on the Easte parte thre
gates, and on the Northsyde thre gates,
and towardes the Southe thre gates, and
from the Weste, thre gates. And the wall
of the c^{ty}ty had twelue foundations, and
in them the names of the Lambes twelue
Apostles.

And he that talked wpth me, had a golden reede to measure the cytye wpthal, and the gates thereof, and the wal thereof. And the citie was built foure square, & þ length was as large as the bredth of it, & he measured the citie with the reede twelue thousand furlonges: & the length & the bredth, and the heighth of it wer equal. And he measured the wall thereof an hundred & foure and forty cubytes: the measure that the angel hadde, was after the measure that man vseth.

And the buildinge of the wall of it was of Iaspur. And the cytpe was pure golde lyke vnto cleare glasse, and the foundacions of the wal of the cytpe were garnished with al maner of precious stones. The first foundacion was Iaspur, the seconde Sapphire, the thyrde a Calcedoupe, the fourth an Emerald: the fyfte Sardonix: the syxte Sardeos: the seuenth Chrysolite, the eight Beral: the ninth a Topas, the tenth a Chrysoprasos: the eleuenth a Jacint, & twelfte an Amatis.

The twelue gates were twelue pearles, euerie gate was of one pearle, & the streete of the city was pure golde, as thozow wyngunge of glasse. And there was no temple therin. For the Lord God almyghty, and the lambe are the temple of it: and the cty hath no neede of the sunne, nepther of the mone to lyghten it. For the brightenes of God dyd lyghte it: and the lambe was the lyghte of it. And the people whiche are saued shall walke in the light of it: & the kynge of the earth shall bringe there gloire vnto it. And the gates of it are not shut by daye. For there shall be no nyght there. And they that enter into it non vncleane thing: nepther whatsoeuer worketh abhomyncion, or maketh lyes: but they only whiche are wrytten in the lambes booke of lyfe.

The Notes.

Thys newe Hierusalem, is the sayethfull con-
gregation of Christe heretwix partes and ma-
ner of the building thereof do signifie, is en-
ough to be perceived of them that do dili-
gently

B Alpha and Omega, the beginninge & the
ende. I will geue to hym that is a thyrst of
the well of the water of life fre. He that o-
uercommeth, shall inherit all thynges, and
I wil be hys God, and he shall be my sonne.
But the feareful and vnbeleuyng, and the
abhorminable, and murtherers, and whor-
mongers, and sorcerers, and ydolaters, &
all liars shall haue their parte in the lake
which burneth with fyre & brimstone, which
is the second death.

And there came vnto me one of the seue

And he said vnto me : it is done, I am Alpha and Omega, the begynnyng & the ende. I will geue to hym that is a thyrst of the well of the water of life fre. He that ouercommeth, shall inherit all thynges, and I wil be hye God, and he shall be my sonne. But the feareful and vnbeleuyng, and the abhominable, and muetherers, and whor- mongers, and sorcerers, and ydolaters, & all liars shall haue their parte in the lake which burneth with fyre & brimstone, which is the second death.

gently marke al that is spoken in this booke of reuelacions, wherfore I wil in this place note nothyng but that al the precious thyngs wherof this cyty was buylded, do signyfy the wonderfull excellency of this church and congregacyon of Christ, and nothyng in comparyson is so precious to Gods syghie, as are the fapthful members of his church, of whos (as of most precious stones) this church or cyty is buylded.

The xxii. Chapter.

The ryuer of lyuynge water is shewed, and the lawes of the new city are described. Iohn is forbidden to worshipp the angell. Late of all the authoryte, certaynty, and reuerence of this prophesy, is declared.

rehyel.
viii. a
hs. xix. b

And he shewed me a pure ryuer of water of lyfe, clear as crystal, procedynge out of the seate of God and of the lambe. In the middes of the strete of it, and of either syde of the ryuer, was there wood of lyfe: whiche bare twelue maner of frutes: and gaue fruite euery moneth: and the leaues of the woode serued to heale the people withall. And there shalbe no more curse, but the seate of God, and the lambe shalbe in it, and his seruauntes shal serue hym, And shal see his face, and his name shalbe in theyr foreheades. And there shalbe no nyght ther, and they nede no candel, nei ther lyght of the sunne: for the Lord God geueth the lyght, and they shal ragge for evermore.

say. ix. d.

B And he sayed vnto me: these sayinges are fapthful and true. And the Lord God of fapntes and prophetes sente his angell to shew vnto his seruauntes, the thyngs which must shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayyng of this prophesy of this booke. I am Iohn whych sawe these thyngs, and hearde the. And when I had heard a sene, I fell doune to worshipp before the fete of the angell whych shewed me these thynges. And he sayed vnto me: se thou doo it not, for I am thy fellow seruaunt, and the fellow seruant of thy brethren the prophetes, and of them whych kepe the sayings of this booke. But worship God.

E And he sayd vnto me: seale not the sayinges of the prophesy of this booke. For the tyme is at hand. He that doeth euil, let him do euil still: and he whych is fylthy, let hym be fylthy still: and he that is ryghtuous, let him be more ryghtuous: & he that is holpe, let him be more holpe. And behold I come shortly, and my reward wyl I geue euery man accordynge as his dedes shalbe. I am Alpha and Omega, the beginning and the ende: the first and the last. Blessed are they that do his commaundementes, that their power may be in the tre of lyfe, and maye enter in thowse the gates into the cytye. For without, shal be dogges and inchanters, and whoremongers, and murderers and idolaters, and whosoever loueth or maketh falsinges.

say. xli. b.
and. xlii. d.

I Iesus sent myne angell to testify vnto you these thynges in the congregacions,

I am the rote and the generacio of Dauid, and the bryght morning star. And the spirit and the brude sayd, come. And let hym that heareth, saye also come. And let hym that is a thyrst, come. And let whosoever wil, take of the water of lyfe fre.

Esai. lv. a

I testify vnto euery man that heareth the wordes of the prophesy of this booke. If any man shal adde vnto these thynges, God shal adde vnto hym the plagis that are witten in this booke. And if any man shal minishe of the wordes of the booke of this prophesy, God shal take away his parte out of the booke of lyfe, and out of the holy cyty, and from those thynges whych are witten in this booke. He whych testifyeth these thynges, sayeth: be it, I come quickly. Amen. Euen so come lord Iesu. The grace of our Lord Iesu Christ be with you al. Amen.

The Notes.

The ryuer of the water of lyfe, is the truth of Goddes worde, the wood that groweth on eche syde, is Christ, who byngeth forth fruite in the fapthfull (his branches) euery moneth, and by twelue maner, that is the vniuersall gyftes of the holy ghost. And his leaues that is, his most heathfull wordes and promyses, are health to the people.

Thus hast thou gentle reader) such thynges as are darke, and hyd from the natural vnderstandynge, by thyselfe sawched, that thou mayest wryth lesse labour come to the knowledge and vnderstandynge of the whole. Howbeit the studye to be byrde, woulde not suffer me to be so playne as I wylle that I myghte be, wherfore I thynke it necessarye, that thou playe not the sluggard, folowynge the example of the vnproffable Dione Bee, who lyueth only by honye that dytygent Bees gather, but contrarywyse, be thou a good Bee, search for the sweete honye of the most holefome houres of Goddes holpe worde. And in al this geue ouer thy selfe to the teachynge of Gods holpe spyrte, who instructeth none but humble spyrtes, and such as seke reformatyon of theyr owne myseluyng, and all such he instructeth to the full, makynge theyr bernes a meete temple for hym to dwell in. Yet in the meane tyme, refuse not the gyftes of God, whych are offered vnto the by the labours of other men, whom God hath endued wryth the most excellent gyft of enterpretyng, but vse the as meanes. And yet geue not credence lightly vnto euery interpreter, but spyrte proue the spyrtes. And if they confesse not Christ to be comen in the fleshe (that is, that there is no maner of saluacyon besyde hym) beleue them not, for they are the spyrte of Antichrist.

The ende of the new Testament.

The table.

A Table to

to fynde the Eppistles and Gospels usually reade in the Church, according unto the booke of Common prayer: whereof the fyrst line is the Epistle, and the other the Gospel, whose beginning ye shall fynde in this booke marked wth a crosse, and the ende wth halfe a crosse, & con- teyned in these letters. A. B. C. D. &c.

On the fyrst sondaye in Advent.

Owe nothing. Roma. xiii. c
When they drewe npe. Math. xxi. a

The second sondaye in Advent.

Whatsoever thyngs are wryt. Ro. xv. a
There shall be signes in the sunne. Lu. xxi. c

The thyrde sondaye in Advent.

Let men this wyse esteeme. i. Co. iii. a
When John begynge. Math. xi. a

The fourth sonday in Advent.

Reioice in the Lord alwaye. Phil. iii. a
And this is the record of John. John. i. c

On Christmas dave at the fyrste Communion.

For the grace of God. Titus. ii. b
And it chaunced in those daies. Luk. ii. a

At the second Communion.

God in times past. Heb. i. a
In the beginning was. John. i. a

On S. Stevens dave.

And Steven full of fapth. Actes. vi. b
Wherefore behold I send. Mat. xxiii. c

S. Ihon Euangelistes dave.

That which was from the. i. John. i. a
I folowe me. John. xxi. d

The Innocentes dave.

And I looked, and lo a Lamb. Apo. xiii. a
The aungel of the Lord. Math. ii. d

The sondaye after Christmas dave.

And I sape that the heyre. Gala. iii. a
This is the boke. Math. i. a

On newe yeares dave.

Blessed is that man. Rom. iii. a
And it fortuneth. Luke. ii. c

On the Epiphanie.

For this cause. Ephes. iii. a
When Jesus was borne. Math. ii. a

The fyrst sondaye after Epiphanie.

I beseeche you therfore. Rom. xii. a
His father and mother. Luke. ii. f

The second sondaye after the Epiphanie.

Seynge that we haue dpuers. Ro. xii. b
And the thyrde dave. Joh. ii. a

The thyrde sondaye after the Epiphanie.

Be not wyse in your. Rom. xii. d

The table.

When he was come down. Mat. viii. a

The fourth sonday after the Epiphanie.

Let every soule. Roma. xiii. a

When Jesus was entred. Math. xii. a

The fyft sonday after the Epiphanie.

Now therfore as electe. Collo. iii. c

The kyngdome of heauen is. Mat. xiii. d

The fyfte sonday as on the fyfte.

On Septuagesima sondaye.

Perceyue ye not. i. Co. ii. c

For the kyngdome of heauen. Mat. xx. a

On Sexagesima sondaye.

For ye suffer soles. ii. Co. xi. d. and. xii. a

When much people were. Luke. viii. a

On Quinquagesima sondaye.

Though I speake with the. i. Co. xiii. a

He toke vnto him the twelve. Lu. xvi. f

On Ashwednesday.

Turne you vnto me. Joel. ii. c

Whereouer when ye fast. Mat. vi. c

On the fyrst sondaye in Lent.

We as helpers therfore. ii. Co. vi. a

Then was Jesus led. Math. xiii. a

On the second sondaye in Lent.

Furthermore we beseech you bre. i. tes. iii. a

And Jesus went thence. Math. xv. c

On the thyrde sondaye in Lent.

We ye folowers. Ephes. v. a

And he was castyng. Luke. xi. c

On the fourth sondaye in Lent.

Tell me ye that desyre. Gala. iii. d

After these thynges Jesus. John. vi. a

On the fyft sondaye in Lent.

But Christ begyn an hys priest. Heb. ix. c

Whych of you can. John. viii. f

On the sondaye next befoze Easter.

Let the same mynde. Phil. ii. b

And it came to. Mat. xvi. a. xvii. b. and o. g

On monday befoze Easter.

What is he this. Esay. lxiii. a

After two daies foloweth easter. Mat. xiii. a

Tewsdaye befoze easter.

The Lord God hath opened. Esay. l. c

And anone in the dawning. Mat. xv. a

On wednesday befoze easter.

For whersoever is a testament. i. Heb. ix. d

The feast of swete bread. Luke. xxii. a

On thursdaye befoze Easter.

This I warne you of. i. Corinth. xi. c

And the whole multitude. Luke. xxi. a

On good frydaye.

For the lawe whych. Heb. x. a

When Jesus had spoken. John. xviii. a

and xix. vnto the ende.

On easter euen.

It is better. i. Peter. iii. d

When the euen was come. Mat. xxv. g

On easter dave at the fyrst Communion.

I fe

The table.

I prebe then xpsen agayn. Coloss. iii. a
 The morow after the Saboth. Iohn. x. a
At the second Communion.
 I knowe pe not that a litle leuen. i. Cor. v. b.
 And when the Saboth. Mat. xvi. a
On mondaye in Easter weke.
 When Peter opened hys. Actes. x. e
 And behold two of them. Lu. xxiii. b
Tewsdaye in Easter weke.
 Yemen and brethren. Actes. xiii. e
 Iesus him selfe stode. Luke. xxiii. e
The fyrste sondaye after Easter.
 For all that is bozne. i. Iohn. ii. a
 The same dape at night. Iohn. xx. e
On the second sonday after Easter.
 For it is thanke worthy. i. Peter. ii. d
 I am the good shepheard. Iohn. x. c
On the thyrde sonday after Easter.
 Dearly beloved. i. Peter. ii. e
 After a whyle pe shall not. Iohn. xvi. d
On the fourth sonday after Easter.
 Eury good gyfte. James. i. d
 But now I go. Iohn. xvi. b
On the fyfte sondaye after Easter.
 And se that pe be doers. James. i. d
 Clearly, verely I say vnto. Iohn. xvi. f
On the Ascensyon dape.
 In the former treatyse. Actes. i. a
 After that he appeared. Mark. xvi. c
On the sonday after the Ascension.
 The ende of all thynges. i. Pet. iii. b
 But when the comforter. Ioh. xvi. d. & xvii. a
On Whytson dape.
 When the fyrste dapes. Actes. ii. a
 I pe loue. Iohn. xiiii. b
On Mondaye in Whytson weke.
 When Peter opened his. Actes. x. e
 For God so loued. Iohn. iii. c
Tewsdaye in whytson weke.
 When the Apostles. Actes. viii. c
 Clearly, verely. Iohn. x. a
On Trinitie sondaye.
 After this I looked. Apoca. iiii. a
 There was a man of. Iohn. iii. a
On the fyrst sonday after Trinitie
Sondaye.
 Beloued let vs loue. i. Iohn. iiii. b
 There was a certayne ryche. Luke. xvi. e
On the. ii. sondaye.
 Maruel not. i. Iohn. iii. e
 A certayne man ordeined. Luke. xiiii. c
On the. iii. sondaye.
 Submit your selues euer. i. Peter. v. b
 Then resorted vnto. Luke. xv. a
On the. iiii. sondaye.
 For I suppose that. Roma. viii. c
 Be ye therefore mercifull. Luke. vi. f
On the. v. sonday.
 In conclusion be ye also. i. Peter. iii. b
 It came to. Luke. v. a

The table.

On the. vi. sonday.
 Remember pe not that all. Roma. vi. a
 For I saye. Mathe. v. c
On the. vii. sondaye.
 I speake grossely. Roma. vi. d
 In those dapes. Mark. viii. a
On the. viii. sondaye.
 Therefore brethren we are. Roma. viii. b
 Beware of falsse. Mat. vii. c
On the. ix. sondaye.
 Brethren I would not. i. Cor. x. a
 There was a certayne ryche. Luk. xvi. a
On the. x. sondaye.
 In spirituall thynges. i. Corin. xii. a
 And when he was now come. Luke. xix. f
On the. xi. sondaye.
 Brethren, as pertaining to. i. Cor. xv. a
 And he put forth a similitude. Luke. xviii. b
On the. xii. sondaye.
 Such trust haue we. ii. Cor. iii. b
 And departed agayne. Marke. vii. d
On the. xiii. sondaye.
 Go Abraham and his sede. Gala. iii. c
 Happy are the eyes. Luke. x. d
On the. xiiii. sonday.
 I saye walke in the spirit. Galat. v. c
 And it chaunced as he went. Luke. xvi. f
On the. xv. sondaye.
 Beholde pe se how large. Galat. vi. c
 No man can serue. Mathe. vi. e
On the. xvi. sondaye.
 Wherefore I desyre. Ephe. iii. d
 And it fortuneth after. Luke. vii. c
On the. xvii. sondaye.
 Therefore whych am in. Ephe. iii. a
 And it chaunced that he. Luk. xiiii. a
On the. xviii. sonday.
 I thanke my God alwayes. i. Cor. i. b
 When the pharises had. Mathe. xxii. d
On the. xix. sondaye.
 Thus I saye therefore. Ephe. iii. d
 Then he entred into thys. Mat. ix. a
On the. xx. sondaye.
 Take hede therefore that pe. Ephe. v. d
 The kingdome of heauen. Mathe. xxii. a
On the. xxi. sondaye.
 Finally my brethren, be strong. Ephe. vi. b
 And ther was a. Iohn. iiii. g
On the. xxii. sondaye.
 I thanke my God. Philip. i. a
 Then came Peter to him. Mathe. xviii. d
On the. xxiii. sondaye.
 Brethren be folowers of me. Phil. iii. d
 Then went the pharises. Mat. xxii. b
On the. xxiiii. Sondaye.
 We geue thankes. Collos. i. a
 Whyle he thus spake. Mathe. ix. c
On the. xxv. Sondaye.
 Beholde the tyme. Ieremy. xxiii. d
 Then Iesus liste vp. Iohn. vi. a
 The

The table.

The epyttles and Gospels for Sayntes Dayes.

On S. Andzews daye.

For if thou halt knowledge. Rom. x. c
As Iesus walked. Mat. iii. c

Saynt Thomas the Apostle.

Now therefore. Ephe. ii. d
But Thomas one. Joh. x. f

The Conuersion of Saint Paule.

And Saule yet. Actes. ix. a
When answered Peter. Mat. x. d

The purification of the byrgyn
Marpe.

The Epistle as on Sondaye before.
And when the tyme of. Luke. ii. d

Saynt Mathies daye.

And in those dayes. Actes. i. c
At that tyme Iesus answered. Mat. x. d

The Annuncyacion of the byrgyn
Marpe.

God spake once vnto Ahas. Esay. vii. b
And in the syxte moneth. Luke. i. e

Saynt Markes daye.

Vnto every one. Ephe. iii. b
I am the true vyne. John. xv. a

Saynt Phillip and James.

James the seruaunt. Iaco. i. a
And he sayed to hys. John. xiii. a

Saynt Barnabe Apostle.

The table.

Expynges of these thynges. Actes. x. d
This is my commaundement. Johs. xv. b

Saynt John Baptiste.

Comforte my people (Spe.) Esay. xl. a
Elizabethes tyme came. Luke. i. f

Saynt Peters daye.

In that tyme Herode. Actes. xii. a
When Iesus came into. Mat. xvi. c

Saynt Mary Magdalene.

Whoso findeth an honest. Iero. xxi. b
And one of the pharises. Luke. vii. e

Saynt James the Apostle.

In those dayes came. Actes. xii. e. and xii. a
Then came to hym the mother. Mat. x. c

Saynt Bartholomewe.

By the handes of the apost. Act. xv. c
And ther was. Luke. xii. c

Saynt Mathew.

Therefore sayng that we. ii. Cor. iii. a
And as Iesus passed. Math. ix. b

Saynt Michael and all aungels.

There was a great. Apoca. vii. a
The same tyme the. Mat. xiii. a

Saynt Luke Euangelist.

Watche thou in all. ii. Timot. iii. a
After these thynges. Luke. x. a

Simon and Jude Apostles.

Judas the seruaunt. Iude. i. a
Thys commaund I pou. John. xv. c

All Sayntes.

And I sawe another. Apoca. vii. a
When he saw the people. Math. x. a

The ende of the Table.

The ende of the old and newe Testament.

To the honour and prayse of God was thys Byble
printed, and synghed in the peate of our Lord and saumour Iesus Christ.

M. D. L. J. The. xiii. daye of Maye.

Printed at London by

Ihon Daye, dwelling ouer Aldersgate
beneth Saynt Martyns.

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